

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

Volume XI.

NOTRE DAME, INDIANA, SEPTEMBER 29, 1877.

Number 5.

[Selected.]
The Virgin.

Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost,
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her vane begins on heaven's blue coast,
Thy image falls to earth. Yet some, I ween,
Not unforgiven the suppliant knee might bend,
As to a visible form in which did blend
All that was mixed and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene.

WORDSWORTH.

Sophocles.

Sophocles is the greatest tragic poet of antiquity. He has reached in his art a perfection equal to that of Phidias in the art of sculpture. Before his time, tragedy had made great progress under the inspirations of Thespis, Phrynichus, and Æschylus; he brought it to a still higher perfection, and after him it again deteriorated. A celebrated writer represents the names of his predecessors and of his successors as so many steps on either side of a pyramid, Sophocles forming the summit.

The origin of tragedy has exercised the patience and sagacity of a great number of modern scholars. The more advanced and more exact opinion is, that at the feasts of Bacchus the choruses that were sung during the dithyrambic dances were from time to time relieved by one chanter, who got on a table and entertained the assembly with extempore songs, which were called *monodies*. The first step towards tragedy was made by substituting for these songs studied recitals, which received the name of episodes. This modification is attributed to Thespis. After him came Phrynichus, who paid a still greater attention to the episodes, and the choirs, which at first were the principal part, became more and more reduced. But as yet there was but one actor, who is believed to have changed costume and appeared several times. Æschylus continued the work. Instead of one actor he at first introduced two, then three, and, later, four. This fourth, however, was but a silent personage. The choir was now an altogether accessory thing. At the same time also the dresses, masks, buskins and decorations were introduced, and when Sophocles came to dispute the prize of tragedy with old Æschylus the theatre was materially formed. The simplicity of the Grecian taste did not permit of a more complicated and ex-

tended plan. Free from all the hindrances which his predecessors had triumphed over, and profiting by what they had accomplished, Sophocles could exclusively devote himself to the dialogue and to the invention and combination of the plan, and so brought tragedy to its perfection.

Sophocles was born at Colonus, a beautiful little village situated about a mile from Athens, in the seventy-first Olympiad, 495 years before Christ. He was consequently 30 years younger than Æschylus, and 15 years older than Euripides. According to some ancient testimonies, his father was a blacksmith; but Plinius, the naturalist, on the contrary says that he descended from a noble and wealthy family. But whatever may have been the condition of his father, one thing is certain, that he did not neglect the education of his son, who gave early indications of extraordinary genius, and a remarkable aptitude for the higher branches of literature. In his tender youth he was carefully educated in all the literary and personal accomplishments of his age and country. His attainments in the palæstra and music were soon attested by the garlands which he won at the games, and a striking example of his early proficiency as well as of his personal beauty also is recorded in the fact that when after the battle of Salamis the population of Athens stood in solemn assembly around the trophy raised by their valor, Sophocles, then fifteen years old, was selected to lead with dance and lyre the chorus of youths who performed the pæan of their country's triumph. That same day Æschylus was among the victorious soldiers, and Euripides was born on the island of Salamis. At the age of twenty, Sophocles composed his first piece, *Triptolemus*, of which there are but few verses extant. It was written to celebrate the return of the fleet which under the conduct of Simon had captured the island of Seyros and brought the bones of Theseus from their grave in that island to Athens. The Athenian people, says Plutarch, to perpetuate the memory of this event, instituted contests among the tragic poets to determine their excellence. Young Sophocles had his first piece played; the archon Aphepsion, who saw the spectators excited and agitated by party feeling, did not consent to have the judges balloted for as usual, but when Cimon advanced, with his nine fellow-generals, to offer the customary libations to the god in whose honor the contests were instituted, he detained them and directed them to take with him the requisite oath and seat themselves as judges of the performance. The dignity of the judges caused the highest emulation among the actors. Among the latter was the veteran Æschylus, then for thirty years the undoubted master of the Athenian stage. The tribunal proclaimed Sophocles the first victor, and the afflicted Æschylus departed for Sicily.

This remarkable triumph was an earnest of the splendid

career before him. From this event until his death, during a space of sixty-three years, he continued to compose and exhibit. Twenty times he obtained the first prize, and still more frequently the second. He never came down as far as the third. The life of Sophocles, however, was not exclusively devoted to the service of the muses. As the profession of arms was at that time more honorable, and probably more advantageous than any other, Sophocles had entered the army at the usual age and had the honor to serve under the great Pericles. His valor and conduct were here so conspicuous that in a short time he was appointed to a high military dignity, and in several battles is reported to have shared in the supreme command of the Athenian armies with his former leader. In his 57th year he was one of the ten generals, with Pericles and Thucydides amongst his colleagues, and served in the war against Samos. His military talents, however, were not of a superior order, and his generalship added no brilliancy to his dramatic fame. In his old age he was appointed priest to the hero Alon, was commissioner upon the fatal termination of the Sicilian expedition, and in the revolution brought about by Pisander we find him in the committee of ten *probouloi* investigating the state of affairs and reporting thereon to the people assembled on the hill of Colonus, his native place. As proboulos he assented with characteristic easiness of temper to the establishment of oligarchy under the *council of four hundred*: "as a bad thing indeed, but the least pernicious measure which circumstances allowed."

The civil dissensions and the universal miseries which marked the concluding years of the Peloponnesian war must have fallen heavily upon the mind of one whose chief delight was in domestic tranquillity and who remembered that proud day of Salaminian triumph in which he took so conspicuous a part. And his patriotic sorrows were to be aggravated by the unnatural conduct of his own family. His son Iophon, disappointed in his eager wishes for his father's death, and solicitous for the immediate possession of his fortune, or, as others report, jealous of his affection for another son, summoned him at a very advanced age before the judges and charged him with dotage and an utter incapacity for conducting his family affairs. The old man appeared in court to repel this charge. It is said that he himself pleaded his cause, by developing the dilemma: "If I am Sophocles, I do not dote; but if I dote, I am not Sophocles," and producing the tragedy of *Œdipus Coloneus*, which he had just finished, he asked his judges if the author of such a work could be justly taxed with insanity. The judges, indignant at the imputation which had been preferred against him, confirmed him in the possession of his rights, and all the people who were present conducted him home in triumph.

His death occurred early in the year 45 before Christ, some months before the defeat of *Ægos Potamos*, the finishing stroke to the misfortunes of Athens. The accounts of his death are very diverse, and all tend to the marvellous. Ister and Neanthes state that he was choked by a grape during the Anthesterian festival; Satyrus makes him expire from excessive exertion in reading aloud a long paragraph from his *Antigone*; others ascribe his death to extreme joy at being proclaimed the tragic victor at the Olympic games. Not satisfied with the singularity of his death, the ancient recorders of his life add prodigy to his funeral also. As Decelea, the place of his family sepulture, was in the possession of the Lacedæmonians at the time of his death, Bacchus is said to have twice appeared in a vision to Lysander,

the Spartan general, and bade him allow the interment. Heralds then brought the permission to the Athenians, and they buried their poet with all due solemnity. After his death the Athenians erected him a chapel at Decelea, as to a hero, instituted an annual sacrifice for him, and gave him the surname *Dexion*, which signifies favorable, happy, because according to a popular belief he had received *Æsculapius* in his house and erected him an altar.

The Athenians held him in great esteem and affection. The purity and the nobility of his character and the sweetness of his manners had not less endeared him to his fellow-citizens than his genius had acquired him glory. A kindly and contented disposition, somewhat blemished with intemperance in pleasures, was in fine the characteristic of Sophocles. The following trait is related of his modesty. One day, when the Athenian generals, in the number of whom he was counted, were deliberating in council, Nicias called upon him to state his opinion first, since he was the oldest. "I am the oldest by age," answered Sophocles, "but you are older in consideration."

Sophocles is supposed to have written one hundred and thirty tragedies, only seven of which, with some other inconsiderable fragments, now remain. These pieces were received by his contemporaries with that applause which they so well deserved. It is remarked that he never himself acted in any of his plays, as *Æschylus* and *Euripides* were accustomed to do, his voice being too weak and low for the stage; but he was always present at their representations, and received the applause of the audience, who seldom failed to signify their approbation at his entering and quitting the theatre. They moreover gave ample evidence of their appreciation of his merits by engraving on the sumptuous monument which they had erected to him, a swarm of bees, in allusion to the name generally given him on account of his verses, which are indeed wonderfully soft and harmonious.

Among the number of dramas that have come down to us are some which the ancients considered his most excellent masterpieces, as both those on *Œdipus*, *Antigone*, and *Electra*; they have also been preserved to us tolerably free from mutilation and with the text uncorrupted. We here give a brief account of each of them.

The "*Œdipus Tyrannus*" has been admired by modern critics as the most complicated and artfully sustained of Greek plays now extant. The story of *Œdipus* is perhaps of all the fate-fables of ancient mythology the most ingenious. Its object is to set forth the glory of Athens as the holy habitation of justice and of mild humanity, and foreign crimes find in this domain their final atonement through a higher mediation. The argument of it is as follows: *Laïus*, King of Thebes, having learned from the oracle of Apollo that he was to perish by the hand of his own son, commanded his wife *Jocasta* to destroy the infant as soon as it was born. The child was accordingly exposed on Mount *Cithæron*, where he was found by a shepherd of *Polybus*, King of Corinth. *Polybus*, having no children, kept the boy in ignorance of the circumstances of his birth, and educated him as his own son. When *Œdipus* had arrived at the years of maturity, he went to consult the oracle, which terrified him with the intelligence that he would commit parricide and incest. He now therefore resolved to return to Corinth no more. Travelling towards Phocis, he met *Laïus*, and in a dispute which ensued, slew him. Ignorant of the rank of the person whom he had killed, he was attracted to Thebes by the report of the sphinx, the over-

throw of which monster procured him the crown and the hand of Jocasta, the widow of Laïus. The Theban territories were at length desolated by a plague, which the oracle declared should cease when the murderer of Laïus was banished from Bacetia. After a minute investigation the dreadful secret was at length divulged, and Jocasta put a period to her existence, while Œdipus deprived himself of sight and was at his own request banished from Thebes by order of Creon, his brother-in-law, who then assumed the reins of government.

The "Œdipus Coloneus" is a continuation of the history of Œdipus, who, condemned to perpetual banishment from Thebes, arrived at last at the home of his daughter Antigone at Colonus, a little hill in the neighborhood of Athens, sacred to the Furies, where he solicited and obtained the protection of King Theseus. As the oracle had declared that victory would attend those among whom Œdipus should die, Creon and Polynices attempted to bring him back to Thebes. But Œdipus, thankful to Theseus for his hospitality and services reveals, to the latter the brilliant destinies connected with his tomb, and disappears amid a fearful storm.

In the "Antigone" the whole action turns upon the sacred rites of the dead and the importance of burial. The bitter imprecations which the unhappy Œdipus had uttered against his sons for attempting to bring him back to Thebes by force, were unfortunately realized. Eteocles and Polynices, sons of Œdipus, having equal claims to the kingdom, had agreed to reign year by year alternately. Eteocles first broke the contract, and maintained himself in the possession of his dominions. Polynices led an army against him, and after much slaughter on both sides the brothers kill each other in single combat. The kingdom now fell to their uncle, Creon, who forbade the rites of sepulture to Polynices for having carried arms against his native city. Antigone, however, sister to the young prince, listening to the dictates of her affection rather than to those of fear, ventures to disregard that inhuman and tyrannical decree, and, a victim to her pious act, is sentenced by the tyrant to perish with hunger in a cave. Hæmon, the son of Creon, and the betrothed husband of Antigone, unable to arrest the cruel mandate, slew himself, and Creon's cruelty is visited by the death of his son and wife and a fruitless remorse for his past rigor and injustice.

The "Ajax" has for subject the madness of that hero, his death, and the dispute which arises on the subject of his interment. Ajax had seen the arms of Achilles pass into the hands of Ulysses, his rival, and had conceived an irreconcilable hatred against the authors of this injustice, Agamemnon, Menelaus, and especially Ulysses. Struck with frenzy, and blinded by a god in punishment for his pride, he ran with fury through the camp, and whilst he thought he was swimming in the blood of the Greeks he had but slaughtered a flock of sheep; when he recognized his error he could no longer bear the sight of his shameful intended bloodshed and the scorn of his enemies, and through grief stabbed himself. Teucer, who wanted to bury the corpse, was prevented from doing so by Agamemnon and Menelaus, who insisted that the body of Ajax should remain unburied in revenge for their intended murder. The wise Ulysses, however, speaks in his behalf, and shows that hatred should expire at the tomb.

In the "Philoctetes" we find a striking contrast to the desperate conduct of Ajax. As the latter flings away his life in the heat of a vehement resolve, so Philoctetes bears his

wearisome burden through years of suffering with persevering endurance. Philoctetes, the son of Pæon, had been bequeathed the bow and poisoned arrows by his friend Hercules. Notwithstanding an incurable wound caused by the bite of a serpent, he went to the siege of Troy, where the infection of his wound and his continual cries and groans so annoyed the Greeks that he had to be removed to the island of Lemnos, where he suffered the most horrible pains for ten years. But when the oracle had informed the Greeks that Troy could never be conquered without the arrows of Hercules, then in possession of Philoctetes, Ulysses and Neoptolemus, the son of Achilles, were dispatched in quest of them. But the injustice of the Greeks was too fresh in his mind, and the very sight of Ulysses, his enemy, reminded him of all his injuries. Neither threats nor entreaties, neither the generosity of the young Neoptolemus nor the promise of health and glory, could determine him to return to the cruel Atridæ, until Hercules himself descended from the skies and conquered his scruples by his influence.

The "Electra" has for its subject the vengeance which a son, urged on by an oracle, and in obedience to the decree of heaven, takes on the murderers of his father, by consigning to death his own mother. When Agamemnon was assassinated by his wife, Clytemnestra, and Ægistus, Electra, his daughter, preserved her brother Orestes, then an infant, from a similar fate, by conveying him to the court of Strophius, king of Phocis, who educated him with his son Pylades. From that moment she was continually persecuted by the murderers of her father, and with many tears she looked forward to the time when Orestes could revenge her injuries and the death of his father. The long expected moment finally came. With the assistance of Pylades, with whom he had concluded an indissoluble friendship, Orestes deluded the criminal pair into a fatal security by propagating the report of his death, discovered himself to Electra, who willingly co-operated in the revenge, and slew his mother during the absence of the tyrant, who on his return also received the punishment of his atrocious guilt.

The play of the "Trachinian Women" is so far inferior in value to the others, that modern critics generally believed it was composed by his son Iophon, and erroneously attributed to the father. And in fact there are several circumstances that would seem to favor this supposition; still, as the genuineness of the piece was never doubted by the ancients, we must rest content with saying that the author has for this time remained below the usual height of his genius. The scene of the play is laid at Trachis, and the chorus is composed of young females of the country. The argument is briefly as follows: Hercules having excited the jealousy of Dejanira by his affection for Iole, she sent him as a love-charm the garment dipped in the blood of the Centaur Nessus. The poison took fatal effect; the hero became sensible of his approaching end, and in his rage threw Lichas, the bearer of the garment, into the sea. Then he directed his son Hyllus to convey him immediately to Mount Ceta and burn him there on a funeral pile; while Dejanira, in her despair for the mischief she had caused, destroyed herself.

A philosopher has said: He who is passionate and hasty is generally honest. It is your cold, dissembling hypocrite of whom you should beware. There is no deception in a fierce lion. It is only the cur that sneaks up and bites you when your back is turned.

The Fertile Fields of Science.

GRADUATING ESSAY READ AT THE ANNUAL COMMENCEMENT AT ST. MARY'S ACADEMY, 1877.

One day I sat upon the verdant banks of a rippling stream. Its bright waves were purling over the shining pebbles, which bordered its clear channel. Before me, beyond the silver stream, a fertile field teeming with the fruits of lavish nature was spread. The ripening wheat, —wheat rich in golden hue as that gleaned by the lovely Ruth in the bountiful fields of Boaz, kissed by the loft zephyrs undulated like the waves breaking upon the beach before the coming tide. There were flowers too, brilliant in coloring, and rich with fragrance, bathed with the southern dews, and comparable only to those dreamed of and immortalized by the poet who sang of the "Vale of Cashmere." In contemplating this scene, I thought "How like the affections of Home is that fair irrigating stream!" Without it, what would the world be? The grain would be robbed of its nourishment, the flowers of their beauty, the landscape of its freshness. "And so it is," I said, to myself, "with Science and Art, without the virtuous affections of home. The Sciences are well when they do not absorb the life of the soul and rob affection at its vivifying source, at the heart, the loving heart which was formed for God, and not for creatures. True enough, without the sciences of Mathematics, of Grammar, of *Belle Lettres*, we would be reduced again to barbarism. Where would be our libraries, our wit, our erudition? Yet, Grammar and the kindred sciences, without the tender influences of home, are like the grass and herbage of the field when deprived of the moisture imbibed from the springs and rivers. It is said that woman jumps at conclusions, that the art of ratiocination is not her forte, and that her perceptions serve her and bring her at once to the point at which the lords of creation arrive by precise logical steps, by slow calculation, by deliberate reflection.

Woman (the personification of affection) and whose province is home, loses nothing by being true to herself, to the position assigned her by God. How unfitting, then, for her to forget the duties of her sphere, in order to satisfy an overweening craving for abstruse science! Yet it is in the abuse and not in the use of knowledge that her danger lies. It is turning a means into an end which dries up the fountain of life in the soul. Woman, we repeat, loses nothing by devotion to her sphere. All that is essential in the Arts and Sciences is open to her. Before her is spread the vast expanse of nature; the mountains raising their snow-capped heads to heaven, the brooks springing from the throbbing veins of earth, bedewing sloping hills and glowing plains; these disclose science and art which lead the trusting soul "through Nature up to Nature's God." They make us love their Creator. Yes, and the flowers too, those stars of earth, which bring such joy and fill the drooping hearts of thousands, as they call to their sister stars of heaven, those golden worlds of illimitable space, rouse a kindred emotion. A solid benefit is derived from the study of the sister sciences Botany and Astronomy, and they lead us back in our research to the very threshold of Creation. We recline on the shadowy slopes of Asiatic hills, and join the Chaldean shepherds in their nightly vigils. We mark Orion as adorned with his shining girdle he marches in defiance along the deep blue Arabian sky, and we try to forget the sound of modern steam engines, the sight of intrusive "reflectors," and the rumble of im-

perious, ruthless commerce. O for the quiet, O for the lofty contemplation of those ancient star-gazers! The level and extensive plains of Chaldea fitted that favored portion of the globe in a peculiar manner for the study of astronomical science. The clear nights which the inhabitants were accustomed to pass in the open air tended to draw the attention of the Chaldeans to the contemplation of sidereal phenomena, and led them to conjecture on the laws by which the stars are governed. Pythagoras, a disciple of Thales, taught important astronomical truths. To him is attributed the discovery of the system which after the lapse of many centuries was brought to light. Copernicus but revived that which Thales had taught. Pursuing paths already pointed out, he did little more than separate conjecture from certainty; but Kepler, by his own industry, made discoveries of which no suggestions are to be found in antiquity. Herschel, also, in the present century, made great discoveries in this department of science.

The study of astronomy is unquestionably one of the most ennobling, and serves to draw the mind of man from earthly desires to pure and exalted aspirations. For "the undevout astronomer is mad." These bright luminaries of which Astronomy treats guided the ancient mariner on his trackless course. The constancy of sidereal rotation led to a spirit of more daring enterprise in navigation, and forced upon man the search after something more reliable, and this necessity led to the invention of the mariner's compass. Previous to that day, clouds obscured the sailors' guides (the "everlasting stars,") and darker superstition kept them within the shadow of the shore; but now, with the pole star for a beacon light, and with the unerring compass before him, old Neptune was conquered, and Tritons cowered beneath the triumphant shadow of many a fearless sail; then, at last, the dauntless Admiral of Genoa crossed the vast desert of waters, and laid bare a new world. Here we see Mathematics, Navigation and Astronomy united. Hand in hand they go forth to elaborate other wonders. In the study of the sciences every one must observe their mutual dependence upon each other. Everywhere, too, we trace God's merciful providence in constituting the mind of man to be always thirsting after the acquisition of knowledge. Nor can all the limited erudition which this fallen world affords, quench this insatiable thirst. In this we see the noble tendencies of the human mind asserting their superiority over the animal inclinations. They will never be satisfied with anything less than their Infinite Author, the end for which the immortal soul was created.

The search after knowledge when prompted by noble motives is an unmistakable evidence of a lofty character. We have seen that the investigation of astronomical science evolves mathematics. The brilliant polar star is the magnet attracting the needle which veers with the most perfect mathematical precision. In fact Mathematics may be styled the nucleus around which all other sciences cluster. In its stability, it may be compared to solid earth, as that planet relates to the vegetation, animals, and men upon its surface. Prominently arising from this central science we behold Architecture, that science which writes history in magnificent edifices. When men first felt the inclemency of the seasons, it had its origin. The rudiments may be traced in the tent of the patriarch, in the hut of the Indian, and the Greenlander's cave, as well as in the proudest temples of ancient Greece.

In the early stages of society, genius expanded but little;

rude tents and huts, formed from the bark of trees, were erected as means of shelter; but man, becoming more cultivated in his tastes, combined ornament with utility, and plans became gradually more elegant until architecture reached its acme in the Gothic style, which involves the skill of the geometrician, the inspiration of the poet and the artist, with the grace of the saint. The faultless Pantheon at Rome is the perfection of Pagan architecture, St. Peter's, of the Roman style; the Cathedrals of Milan, Cologne, etc., of the Gothic. Within the sacred walls of each are elaborate paintings, rich in design and execution, for this beautiful and comprehensive branch of the Fine Arts embraces painting and sculpture, in fact, architecture might be styled a counterpart of each, while, still further, it deeply involves the higher mathematics. We find the various sciences all interwoven in an intricate web in these grand cathedrals and basilicas. In the history of architecture we find its great master, Michael Angelo, possessing the united skill of all the architects from the time of Pericles. We find him at home in all branches pertaining to his art,—in history, poetry, and optics. Thus we see, through all ages, that the cultivation of the fine arts not only tends to expand and develop the intellect, but at the same time moulds and refines the heart. Yet a noble edifice no matter how complete its workmanship, is lacking unless its niches are filled with elegant sculpturing and its walls ornamented with rich paintings. Be it so. The above named sciences suggest, and the fine arts realize these delicate decorations. By them the soul of man is elevated to the highest and purest aspirations, and is made susceptible of the most complete refinement.

True cultivation imparts a renewed likeness to the God-head. It is, in one sense, creative, for genius is its outgrowth, and it is the mark of genius to lead the mind into new and unexplored realities of intellectual power. Science and Faith, we see, are twin graces which always go hand in hand. The encouragement of the one invites the companionship of the other. Faith stands first, stands last—is the beginning and the end, the Alpha and Omega of all sciences. It is indispensable, for without virtue the existence of science constitutes a mere blank, or, what is worse, promotes the growth of evil. Whatever branch or department of science we consider, Faith first of all claims our attention. The extent of science is so great that we unmistakably abuse its advantages unless we possess that ennobling compliance with the source of all science which directs us to duty, and which is the foundation-stone of sound education. The narrow circumference of our vision cannot take in even our own personal sphere of action. How can we then, consistently with reason, presume to indulge idle curiosity in searching the intricacies of science? Men of renown who have plunged into the depths of philosophical investigation found that they could only go to a certain extent. Beyond these are impenetrable labyrinths. There are mysteries which they cannot approach, much less fathom; mysteries intelligible to God alone. He who in His infinite goodness bestows upon each and every one of us intellectual endowments and understanding, had some wise end in view for so doing. Everything created has its final end to attain. We are ultimately responsible for all these great gifts. We must strive to reach perfection at least in some degree. Science, when guided by noble motives, promotes moral superiority; influences not only individuals, but societies and

nations, to appreciate what is lofty in its character. In short, it elevates the general tone of society and fixes a generous charity, a noble standard of refinement. Let us never forget the words of the metaphysical poet, Alexander Pope:

Trust not yourself; but your defects to know,
Make use of every friend, and every foe.
A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring;
There, shallow draughts intoxicate the brain,
And drinking largely sobers it again!

M. JULIUS.

The Church of St. Eusebius.

Of modern archæologists none are more devoted in their work or more successful in their discoveries than M. Rossi. In his work, prosecuted as it has been for years, many valuable discoveries in Sacred Archæology have been made. Among these, one of the most important was that made a short time ago in the Church of St. Eusebius, lately doomed to destruction by the present robber-rulers of Rome.

The Church of St. Eusebius is known to be one of the most ancient in the Eternal City. It was in the time of Constantius, the son of Constantine, on the lot of the priest Eusebius, who suffered martyrdom for his defence of Catholic dogma against the Arians. In a very ancient catalogue, "de Titulis Urbis," written in the time of St. Gelasius, about the year 494, mention is made of a certain Valentine, archpriest, of the title of St. Eusebius upon the Esquiline. In this catalogue, published by Panvino & Ciaccono, we read: "Valentinus archipresbyter in titulo S. Eusebii in Exquiliis." At a council at Rome, held in the year 498, a priest, Symmachus, signs himself also *tituli S. Eusebii*. Hence it was evident that the Church of Saint Eusebius existed at the close of the fifth century. But M. Rossi, upon the strength of an inscription which he recently discovered in the cemetery of Saints Peter and Marcellinus, proves that this title was erected under the pontificate of Pope Saint Liberius, towards the middle of the fourth century. The inscription is worded thus:

OLIP
LECTORIS DE
D. EVSEBI
LOCVS EST

which means: "Olympi, Lectoris de Dominico Eusebii Locus est; and in English: "Here lie the remains of Olympius, Lector of the Church of Saint Eusebius." Now the word *dominicum* meant in ancient times the house of God, the church. There is also another very ancient inscription, "N. Acolyto a Dominico Clementis"; viz.: N., Acolyte of St. Clement's Church. Now, says Mr. Rossi, it has been clearly established in archæology that the word *dominicum*, given to the primitive churches, had ceased to be in use towards the middle of the fourth century, being replaced by the name of *titulus* or *basilica*, which names have come down to us. In fact, all the documents which we know speak of priests, lectors, acolytes, etc., "tituli seu Basilicæ S. Eusebii, S. Clementis, etc.

Thus by the discovery of the word *dominicum* engraved upon ancient monuments, and, as in this case, bestowed upon the Church of Saint Eusebius, we may safely conclude that they can be traced at least back to the middle of the fourth century, which proves that this church was already extant before that epoch.

Scientific Notes.

—Joseph Milmore, of Boston, brother of Martin Milmore, has been awarded the contract for designing and constructing a soldiers' and sailors' monument at Dayton, Ohio, to cost \$45,000.

—William Douglass, chief mate of the bark Douglass, says that he saw a sea serpent in lat. 2° north and long. 90° 53' east. It was of a dark gray or dingy yellow color, about fifty feet long, and a foot thick. It remained visible to him and the watch for twenty minutes. During several days serpents from six to ten feet in length had played around the vessel.

—A monk of the Benedictine monastery at Raigern, near Vienna, has completed a mechanical curiosity, in the shape of a self-moving terrestrial globe, one 1.4 metres in diameter. Its motion is similar to that of the earth, and once set going will revolve for three weeks. The construction of the mechanism took more than ten years of patient labor.

—An immense cave has been discovered in Josephine County, Oregon. It has been found to be over five miles in extent, and the exploration is not yet completed. The stalactite formation overhead is said to be unique, being similar to that in other caves of which more is known. A party will shortly make a thorough investigation of this mammoth cavern.

—A writer in the *Fortnightly Review* says that the cat is more sensitive to rarified air than any other animal organism. Attempts to acclimatize it at Potosi, Bolivia, 13,000 feet above the sea, have failed. It has remarkable tetanic fits, beginning like St. Vitus's dance, and after spasms, in which it leaps violently up the side of a house, dies in convulsions. Cats born 7,300 feet above the sea are deaf.

—The late Dr. Kaup of Dornstarn, a celebrated German naturalist, refuted the monstrous theory of modern savants who wish to trace the origin of man to the ape, in the following manner. Human beings (*Die Menschen*) are the only creatures in whom the nervous system, the eye and the region of the head have attained their perfect development. With the "Pitheciidae" (a kind of apes) the respirative organs, the ear and the region around the breast, are chiefly developed, which means that they represent (among the quadrupeds) most purely the bird-type (*Vogeltypus*), or, what means the same, the bat type (*Fledermontypus*). Anyone understanding this will never stumble over the crazy idea that out of an animal with most developed respirative pectoral and auricular organs a being can be moulded with head, eyes and nervous system so fully developed and which is called man. Not one thousand but millions of modifications would be needed to construct out of an ape the most inferior human shape. Nature was not indeed such a tinkering architect as to design first a stable for beasts, with the idea of rebuilding it afterwards in the form of a magnificent temple.

Art, Music and Literature.

—Mr. Stoddard bought an accordeon with the first money he earned by poetry.

—The English Catholic Bishops are about to revise the Douay version of the Bible.

—"Switzerland" is the latest volume in the poems of places series, edited by H. W. Longfellow.

—The Duc d'Agen has printed in Paris "*Les Publicistes Americaines et la Constitution des Etats-Unis*."

—M. Emile Chevalier has written "*Le Chasseur Noir*," which forms one of his dramas of North America.

—The statue of the Venus de Medicis in Florence has become stained since re-exposure to the atmosphere.

—On the first anniversary of Wagner's Baireuth festival the artists who had participated in it received silver medals from the composer.

—"Mr. Theodore Thomas," says the London *Academy* of Sept. 8th, "has done more than any other man for good music across the Atlantic."

—On Sunday, Sept. 2d, the German national holiday, a monument to Karl Wilhelm, the composer of the "*Wacht am Rhein*," was unveiled at Crefeld.

—A new life of Toussaint L'Ouverture, the most elaborate yet written, and founded on unpublished documents, has just appeared in Paris, from the pen of Gragnoa Lacosta.

—Herr Von Bülow is said to be leading a very retired life in Baden-Baden, avoiding all society. It is uncertain when and whether he will resume his professional career.

—The private and literary life of Charles Sumner has been written, with the aid of his letters, by Edward L. Pierce, and will appear in two volumes early in November.

—An effort is being made by a London publisher to compete with the cheap, unwholesome literature of the day by the republication of good, healthy books at a cheap price.

—Judge Biddle of the Supreme Court of Indiana has invented a musical instrument somewhat like a violin, and called a tetrachord. It may be made in different sizes, so that twelve instruments will constitute a full string band.

—Theodore Thomas, in accepting a testimonial in Cincinnati, said: "My experience this summer in the larger cities of the West has fully demonstrated my belief that that all we need to give musical art a home in this country is large halls and popular prices."

—A Scotch clergyman, Dean Christie, has recently published a volume of the "*Traditional Ballad Airs*" of Scotland, with the view of accommodating the ballads to present use by expunging objectionable passages, and "epitomizing" those long drawn out.

—The models employed for the picture that Holman Hunt has in hand in Jerusalem took it into their heads that they suffered from the effects of the "evil eye," and, pending recovery, declined to sit again. A new set of models has been engaged, and so the work goes on without much delay.

—Mr. T. B. Aldrich is a very popular author in Germany; nearly all his writings have been translated for the delectation of the Germans. Carl Braun, in the *Illustrirte Deutsche Monatshefte*, calls him "the most charming of American humorists," and says that he "has a marvellous gift for details."

—London has had several marked dramatic failures already this season. A dramatization of Wilkie Collins's "*Dead Secret*," with Kate Bateman in the principal part, was unsuccessful at the Lyceum. George Fawcett Rowe, in "*Brass*," was hissed for a week at the Haymarket. A melodrama, called "*Fates and Furies*," met with the same treatment at the Surrey.

—Mlle. Sarah Bernhardt, the distinguished French actress, who, it will be remembered, made her mark in sculpture at the Paris Salon last year, will send to the salon of 1878 the bust of an eminent French journalist, and she hopes to be able to complete a group representing Medea in the moment of her vengeance, when, having killed one of her children, she turns her eyes in search of Jason himself.

—The Pope has been writing an autobiography for more than forty years. He is now on the point of bringing it to a close and committing it to one of his secretaries to be reserved for ten years after his death and then published. That it is not to be printed sooner is particularly enjoined by a codicil to his will. The book will contain correspondence of great interest with Victor Emanuel, Napoleon III, and Cavour.

—The theatre at Dresden, which replaces the exquisite structure on the banks of the Elbe, burned down some years ago, to the regret of every lover of art, bids fair to rival the Paris Opera House in the magnificence of its decorations. The best artists of Germany are at work upon them. A colossal group by Schilling is to adorn the principal entrance, while eight groups representing poetry are to be placed along the side colonnades. Some of the statues rescued from the old theatre will find niches in the new.

—Dr. Schliemann's book on his "*Discoveries at Ancient Mycenæ*" will be issued in the fall, simultaneously in English, German, and French, from the house of Murray, London; Scribner, New York; Hachette, Paris; and Brock-

haus, Leipzig. It will make one large volume, with several hundred illustrations of objects found, views, etc. As Dr. Schliemann is an American citizen, his book will be copyrighted here, while the precaution of publishing in London a day or two prior to its appearance here, will enable him to hold also an English copyright, including, it is to be presumed, rights of translation. Dr. Schliemann is expected to remain abroad until he has completed the revision of the sheets of his book, and then to visit his adopted country.

—There was living at Ulm last year the last of the master-singers. He was an old man of 80, whose name was J. Best, and his calling was that of a grave-digger. Owing to his infirmities, a substitute was granted to him by the town, whilst he usually sat, in musing mood, at the entrance of the churchyard. His signature is to be found on the act of the donation by which the only surviving members of the Society of Master-singers at Ulm, in 1839, handed over their standard, their pictures, their school and song-books, and other property, to the "Liederkranz," or Musical union, of the town. The document in question is of a pathetic nature in its quaint simplicity. It requests the Liederkranz to carry the old banner in any festive processions in which its members may publicly take part, after the last of the master-singers shall have gone to his rest. This act of donation was signed by Christian Bassler, J. Best, Thomas Haberlein, and Peter Bassing. Best was the solitary survivor in 1876. If we do not much mistake, he, too, is dead now. The Hamletic irony of fate so willed it that the last representative of a poetical guild which, after the decay of the minne-song, undoubtedly did much for the ennobling of the spirit of the German middle and working class, should have been a grave-digger.

Books and Periodicals.

—We have received the September number of the *Catholic Record*, a magazine which has won for itself a place in the popular heart. The magazine aims at supplying a want felt by many families, that is of giving good reading-matter to families in which there are young people attaining manhood. The articles in the *Record* may without exception be read by every one with profit. It is not so philosophical as the *Catholic World* is at times, but its reading-matter is excellent. Among the contributors to the *Record* are J. Dering Wolf, C. H. A. Esling, Miss E. A. Starr, Miss E. C. Donnelly, and others, who have done good work in the cause of Catholic literature in the United States. It is published by Hardy & Mahony, 505 Chesnut St., Philadelphia, at \$2.50 per annum.

—The *Catholic World* for October opens with a very striking article on "The Outlook in Italy." The "outlook" regards as much the Italian people as the Catholic Church. The writer is bold and searching in his inquiries, and his examination of the causes that led up to the present condition of the Church in the land that of all lands was looked upon as its home, to the actual position of the Holy Father in his own city and territory, and to the conspiracy that brought on the crisis now existing in Italy, gives much matter for earnest and sober reflection. There is much, too, that is interesting in the writer's speculations on the future of the races and the influence exercised on them by the Catholic Church. The power of the Church to respond to every right aspiration of the human heart, to the yearnings of peoples, to their longing for liberty and unity and light, is dwelt upon with great force and presented with passionate earnestness. There are two other strong articles in the number, one on "Criminals and their Treatment," a most useful and instructive paper, the other exposing the sham and rottenness of our Indian policy as inaugurated by President Grant and carried out by the various sects. It is doleful reading for patriotic Americans, but none the less wholesome on that account. A very good and timely paper, too, is the short one on the present financial crisis all over the world. Of the other articles "Roc Amadour" gives us another of those sweet pictures of travel, wherein the new and the old are so happily interwoven, that have attracted all readers of the *Catholic World*. A short paper on "Religion in Jamaica" is lively. "St. Hedwige" tells the story of a Catholic queen and saint of the thirteenth century.

Poetry is well represented by "A Mountain Friend," and "The Bells," and fiction by "A Silent Courtship" and "Marguerite." The literary criticisms are fuller than usual, and characteristic of the *Catholic World*.

—In *The Popular Science Monthly* for October, Prof. Ernst Hæckel, the German naturalist, is the author of the opening article, "Bathybius and the Moners." The second article, by L. R. Curtiss, on "Molecular Magnitudes," is a very interesting popular account of the results which philosophers have arrived at concerning the sizes and motions of the ultimate particles of matter. Miss Eliza A. Youmans, in an illustrated article on the subject of "Optics," shows how, with the aid of a few simple contrivances, any one may demonstrate experimentally the principal laws of science. The fourth paper is a plea, by Prof. Huxley, in favor of elementary instruction in physiology in our common schools. In "Pessimism and its Antidote" Mr. Charles Nisbet concedes the world to be full of evil as the most bilious pessimist could desire; but in this he sees no cause for despair, rather finding here the right arena for battle, enterprise, and patience, for all the active and all the passive virtues. The history of "The Modern Piano-forte," by Mus. Doc. S. Austen Pearce, traces the development of that instrument from its early forms, and shows how it has gradually approached perfection by adaptation to differences of climate and the conditions of musical effect. In "Snoring, and how to stop it," the author, Dr. John A. Wyeth, suggests an effectual method for mastering a disagreeable habit. "Mars and its Satellites," by Prof. Daniel Kirkwood, is an account of the growth of our knowledge of the planet, and the particulars of Prof. Hall's discovery of its moons. There is a satirical article, by Prof. F. W. Clarke, entitled "Specimens of Educational Literature," in which sundry pretentious schools and colleges are made to cut a very amusing figure. Dr. Joseph R. Buchanan, in "The Psycho-Physiological Sciences," essays a reply to Carpenter's recent work on "Spiritualism." Finally, we have a sketch and portrait of Prof. W. Stanley Jevons, the English scientist.

New Music.

—"Dear Old Homestead" is the title of a very fine new song, by Miss Anna C. Hilts. This song has taken a strong hold on the popular fancy. No doubt there are thousands who never forget the "Dear Old Homestead," where so many happy hours were spent in joyfulness and glee, during their childhood days. Price 40 cents, with splendid lithograph of a country homestead.

MISSA DE BEATA MARIA, ET MISSA IN FESTIS DUPLICIBUS, ITEM IN DOMINICIS ADVENTUS ET QUADRAGESIMAE: Uti in Graduali Romano et Ordinario Missae, ab Illustri Domino Frederico Pustet, S. Sedis Apost. Typographo,—"Sub Auspiciis SS. D. N. Pii IX, Curante Sacrorum Rit. Cong."—Ratisbonae (Novo-Eboraci, Cincinnati) Nuper Editis Habentur, quas in harmonicum concertum a se redactas cum ejusdem typographi permissu evulgavit quasque Reverendissimo Domino Bonifacio Wimmer, O. S. B., Abbati S. Vincentii et Almae Congregationis Americano-Cassinensis praesidi, dedicavit quam devotissime, P. Ignatius Truog, O. S. B., Magister Chori et Societatis S. Gregorii propraeses pro temp. Published by the author, P. Ignatius Truog, O. S. B., St. Vincent's Abbey, Beatty P. O., Pennsylvania.

It is with feelings of real pleasure that we welcome this work of the good Benedictine Father, of Latrobe, Pa., and our pleasure is increased in knowing that this is but one of many which he intends publishing. The spirit of reform in Church music has awakened, and the publication of works such as this is the best evidence that Gregorian music will receive that recognition to which it is entitled. In introducing this music into our churches, pastors have much to struggle against. An abrupt change from the flourishes and capers of figured music, to which the parishioners have from infancy been accustomed, to the simple melody of Plain Chant, is generally unsuccessful. By the publication of Gregorian Masses properly harmonized the pastor is enabled to make the abolition of figured music acceptable to his people, and gives him that assistance which he needs. Father Truog has executed the work taken up by him in a very superior manner, and we trust that he will receive substantial encouragement to prosecute his labors.

Notre Dame Scholastic.

Notre Dame, September 29, 1877.

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

THE NOTRE DAME SCHOLASTIC contains:

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

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

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

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

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Church Music.

"We must not," says Plato, "judge of music by the pleasure it affords, nor prefer that kind which has no other object than pleasure, but that which contains in itself a resemblance to the beautiful." Now the beautiful has an absolute existence, and cannot vary; but pleasure is a matter of opinion, and changes according to the times, the nations and the customs, and hence cannot be the beautiful. Whatever, then, exalts the soul of man above the transient pleasures of the world, whatever calms it in its troubles, whatever banishes from it the cares and strifes of life, whatever purifies it from the corruptions of the flesh, whatever cultivates in it the seeds of virtue—in short, whatever raises it to God, must partake, not of the mere faculty of producing pleasure, but must partake of the beautiful. Now music does this, but in different degrees. Hence music is founded on the beautiful.

All should cultivate the love of the beautiful, whether in poetry, music or art, and as God is the great Architect of all beauty it should be cultivated for His honor and glory. Our holy mother Church has always fostered this love for the beautiful. She has made the brush of the artist and the chisel of the sculptor reproduce the scenes which were enacted in Judea when Cæsar Augustus ruled the world. She has guided the almost inspired pen of the poet to write in glowing verse the majesty and mercy of her Divine Spouse, and the musician has hung with joy and gladness his harp upon her altars.

It is apparent to all that that style of music which inspires the listener with the greatest devotion is the style of music which should be used in the church. What is known as "figured music" has its charms and its beauties—aye, great beauties. Who that has listened to the opera can deny this? But the greatest feeling experienced by the listener is that of pleasure. His whole soul is, as it

were, laved with the intoxicating pleasure of the melody of sweet sounds. It revels in pleasure until it is drunk with earthly joy or sadness—for sadness is, sometimes, produced from pleasure. But it cannot produce devotion, for it is born of the earth, and can produce only what is "of the earth, earthy." Hence in our churches, where we wish to be inspired with devotion and to have our souls translated to heaven, "figured music" is out of place.

The Church, for the purpose of inspiring us with devotion, with the spirit of piety, has adopted another style of music as her own, which is known by the name of Gregorian, so named after Gregory the Great, who introduced it throughout the whole Church.

Not only in various passages of the New Testament, but in the writings of Lucian and Pliny the Younger, both pagan authors, we learn that there was the practice among the early Christians of singing the praises of God. Justin Martyr; St. Ignatius, a contemporary of the Apostles; Origen, and the early Fathers of the Church, also testify to this practice among the Christians, and this before their religion was recognized before the law. We are not in possession of any specimens of this music, but it is the probable opinion of authors generally that, except in Palestine and among the Hebrew converts, the method of singing first introduced by the Church was similar to that used for ages among the Greeks and Romans. In proof of this, authors adduce the versification used by the early Christians, and argue from the similarity of the metres with the pagan odes the similarity of the music. That there was between the music of the Christians and of the people a great similarity is claimed to have been especially true in the Eastern Church, where music was introduced into the liturgy at an earlier period than in the Western Church. This practice grew into a system, and in the age of Constantine the Great a regular choir and method of singing was established in the Church at Antioch. This method of singing was based on that employed by the Greeks, and formed the model of all Christian chant.

In the reign of Theodosius the Great, St. Ambrose, then Archbishop of Milan, ordered that the psalms and hymns should be sung in his churches after the Eastern manner, "in order," says St. Augustine, "that the people might not pine away with a tedious sorrow." What, then, is known as the Ambrosian Chant—and which has been held as the foundation of all church song—was the method derived through the Eastern Church from the Greeks, and St. Ambrose has the honor of first introducing it into the West.

The whole congregation joined with the choir in singing the Ambrosian Chant, yet we are so little acquainted with it now that we are unable to speak of its character any more than to say that it was constructed on the ancient Greek tetrachords, and embraced but four authentic notes. In the beginning, the Ambrosian music was limited almost to the singing of the psalms and doxologies, for it was apprehended among the early Fathers of the Church that heretical doctrines might creep into the Church by the use of original hymns. Nevertheless we meet with some original hymns composed for use in the Western Church. St. Ambrose himself composed the *Te Deum*, and it was habitually sung in his churches.

It was the intention of St. Ambrose to break the monotony of the church services by the introduction of a music which, though founded on the rules of art, should be of such a simple character as to render it easy and familiar to the people. St. Augustine, who was baptized in the church

of St. Ambrose, speaks with praise of the impression made upon him by the singing of the psalms and hymns by the people.

The Ambrosian Chant was used in the Western churches until about the year 590, when the method adopted by St. Gregory the Great superseded it. The Gregorian Chant was based mainly on the Ambrosian. To the four authentic or principal modes, St. Gregory, for variety and the convenience of the voice, added the plagal or collateral modes. His intention was to drive from the church all rhythmic singing, because he considered this as too lively for the occasion and the place, and to do this he substituted his own chant, called *Canto Fermo*, the gravity and simplicity of which he judged to be more suited to the solemn ceremonies of the Church. At Rome he established a school of instruction in which for three centuries the *Canto Fermo* was taught.

Though the Gregorian Chant is monotonous and extreme in its simplicity, yet on account of its simplicity, its grandeur and its dissimilitude to secular music it has been retained in the offices of the Church, and more especially during the season of Lent it may be heard in all its ancient glory. In many churches no music other than Gregorian is allowed, though in most churches, outside the season of Lent, a less monotonous mode of singing is permitted. With all our prejudices against a music based upon a different system from that now used, we cannot fail to discover in it great beauty of character and a grand variety of expression.

Ritter, in his "History of Music," says: "In the Gregorian Chant notes of equal value accompanied the different syllables; but it cannot be said that it was void of all rhythm, as, in execution, the proper accents of the words were always considered. St. Gregory certainly chose this manner of chanting as being more majestic, more solemn, more adapted to the worship of a large Christian congregation. Although apparently monotonous, the Gregorian Chant bore within itself the germ of a more melodious independence than the so much praised Greek music, as it did not follow the syllables in such a slavish manner; for we already find groups of many notes sung as ornaments upon certain vowels, principally at the close of sentences in Masses, hymns, and psalms. The great influence and importance of the Gregorian Chant in music regarded as the modern Christian art, cannot be too highly estimated. A freer tone-life began to reveal itself in the art of song under St. Gregory: from the life of sentiment, deepened and enriched by the inspiring influence of Christianity, sprang a more independent tone speech. A tone-language, indeed, in which faith, belief, and feeling, expressed themselves in such a manner, that, in St. Gregory's time, it was said that the holy men had received from a higher spiritual world the power of creating such songs." The Gregorian Chant is the central point from which all other compositions for the Catholic Church proceeded, and upon which they rested. The classic forms of the old Masses, motets and hymns, including the works of Palestrina and his school, sprang from the Gregorian Chant. In fact, it will remain the foundation of all true Catholic Church-music.

In the sixteenth century, as now, the music sung in our churches had degenerated into pleasing, instead of devotional song. But God raised up a reformer of music, as he raised up the great St. Charles Borromeo to reform the ceremonies of the Church, in the person of Giovanni Pietro Aloisio da Palestrina. In the earlier years of his life Palestrina composed his masses after the manner of his

time, but being asked to compose a Mass in a simpler style he produced his celebrated "Mass of Pope Marcellus." In this Mass he took for his model the Gregorian, harmonized the Chant and arranged it for four voices. The production of this Mass in Rome created a complete revolution in church music. The flourishes which were scattered throughout the hymns of the Church were cast aside and given over to secular music, to which they rightly belong.

It is related that the Pope, who was present when the "Mass of Pope Marcellus" was rendered, could compare the music of this Mass only to the heavenly melodies heard by St. John in his Apocalyptic vision.

It is to foster and encourage the introduction into our churches of this venerable music of the Church, a music which has received the homage of the greatest intellects of the musical world, that the Society of St. Gregory has been lately started in this country. May it achieve the success it undoubtedly deserves.

Personal.

—W. P. McClain, of '69, is practicing law at Henderson, Ky.

—Jasper Mount (Commercial, of '68;) is doing well at Hopedale, Ill.

—Rev. James Herbert, of Detroit, spent several days here this week.

—Dr. H. D. Rodman, of '67, is practicing medicine at Cedar Grove, Ky.

—We were honored with a visit from T. A. Dailey, of '74, on Wednesday.

—Clarence Roos (Commercial, of '76,) spent several days at Notre Dame on a visit.

—J. W. Burke (Commercial, of '77,) is clerking in a clothing store at Lincoln, Ill.

—John Reitz (Commercial, of '70,) is proprietor of a saw manufactory at Evansville, Ind.

—Martin B. Symth (Commercial, of '77,) is keeping books for M. J. Howley at Cairo, Ill.

—N. Meuard (Commercial, of '68,) is residing at Tremont, Ill. He is interested in a silver mine in Colorado.

—W. J. Fullerton (Commercial, of '76,) has received an appointment as cadet, and has entered the Military Academy at West Point.

—Patrick J. O'Meara (Commercial, of '74,) is now residing at Delmar, Iowa, where, according to latest accounts, he is doing exceedingly well.

—We are pleased to chronicle the return from Lafayette to Notre Dame of Bro. Alban, for the past seven years prefect in the Senior Department.

—Bro. Francis de Sales, for the past three years engaged in teaching at Notre Dame, has gone to Lafayette, Ind., to take charge of the Academy at that place.

—James E. Hagerty (Commercial, of '76,) is keeping books for his father. We were sorry to hear that he had had an attack of intermittent fever. At latest accounts he was convalescent.

—Among the visitors of the past week were: Mr. John O'Hara and niece, of Ann Arbor, Mich.; Mr. Fitzgerald, of Chicago; Mr. W. E. Leonard, of Minneapolis, Minn.; and Miss Foote, of Burlington, Iowa.

—R. L. Aikin, of '68, is proprietor of the Evansville Chemical Works. He is one of Evansville's most successful business men. Rans is the possessor of one of the cosiest of homes, and is the happy father of a pleasant family.

—Dr. A. M. Owen, of '67, is one of the leading physicians of Evansville, Ind. He is also Professor of the Principles and Practice of Surgery in the Medical College of Evansville. The Doctor is married, and is the happy father of a daughter.

Local Items.

- What has become of the Quartette Club?
- The Band members are prompt at rehearsals.
- The societies have made large accessions to their ranks.
- The monthly bulletins will be made out next Wednesday.
- Alley-ball does not seem to be much of a favorite just now.
- There is no falling off in the number of visitors to Notre Dame.
- The footballs on the Campus are pretty thoroughly kicked.
- The Junior canary departed this life on the morning of the 25th.
- The musical *soirées* will take place monthly, as in former years.
- The Philomatheans intend publishing their "Standard" regularly.
- The secretaries of societies should be prompt in sending in their reports.
- All communications to the SCHOLASTIC should be sent in early in the week.
- The moonlight evenings for some time past were as beautiful as could be wished.
- The Nimrods began work a week ago. A trip to the St. Joe Farm was made by them.
- Don't some of the readers in the Junior refectory pause a little too long between the sentences?
- The steam-pipes are now only waiting for the cold weather to come and put them in service.
- So far the number of MSS. taken from the box in the hall has not caused us to perspire a great deal.
- Good students are like good business men,—they mind their own business and do not idle their time.
- The regular weekly declamation will begin in the Junior refectory to-morrow evening after tea.
- In addition to "The Cross of St. John," the Thespians will, on the 13th of October, play "Do you know me now?"
- Readers in the refectories should sit up straight, and read in a loud, clear voice, so as to be heard in all parts of the room.
- The sear and yellow leaf is now in order. The maples are beginning to change their colors from green to scarlet and gold.
- Everyone interested in sending or receiving papers should recollect that postmasters will not send them unless prepaid in full.
- "Youatt on the horse"—"Harris on the pig"! We'll bet our boots on the pig—give him a chance and he'll be sure to win the race.
- There has been very little fishing done this fall. The Juniors seem more disposed to take long tramps through the country.
- From the results of the games of baseball played lately, it looks as though the Atlantics would carry everything before them this year.
- A gold medal has been promised by Very Rev. Father General to the student who makes greatest progress in vocal music this year.
- It is decided to have the annual fall regatta on the 13th of October. We hope to see some good rowing on the upper lake on the occasion.
- The Reverend Director of Studies reports himself well pleased with his visits to various classes. These visits will be continued regularly through the year.
- When the 2d nine Mutuals and Young Americas play together, and dispute over the umpiring, it reminds one of a Berks' County Democratic Convention.
- The arrival of the "Corporal" caused quite a sensation in the Junior yard last week. He is hale and hearty, and was reported for active service last Thursday.
- The game of baseball between the Pie-eaters and the Pelicans on Wednesday was very exciting. B. Bruno, the Junior refectorian, treated the winning nine to a lunch.
- Baseball on Wednesday: Pie-eaters, 11—Pelicans, 9; 2d nine Mutuals, 15—2d nine Young Americas, 9; Enterprise, 26—Star of the East, 9; Minims, 28—Junior picked nine, 12.
- The members of the Thespian Society intend making their mark at their first Entertainment. By the way, we think their first will be a taking one, as it will be short and sweet.
- The usual out-door sports will take place on the 13th of October. By the way, we hear that O'Leary, the pedestrian, will come over from Chicago to see the foot-races on that day.
- B. Xavier, in the building just east of the Infirmary, has on hand a fine collection of choice lace pictures. He has his store-room opened on Wednesdays from 9 to 10 o'clock a. m.
- Could not the Boat Club get up a scrub-race for the 13th? Say, for instance, they get two crews, among whom there are none who have ever handled an oar, to row one length of the lake.
- About thirty or forty Juniors were out prospecting on Wednesday. They returned with a large quantity of grapes. They expect to reap a rich harvest of papaws and nuts within a few weeks.
- The regular rehearsals of the Orchestra began on the 26th, and will take place every Wednesday morning at 9 o'clock. There is no organization in the house to which we wish more success than the Orchestra.
- The psalms to be sung at Vespers to-morrow are: 1, *Dixit Dominus*; 2, *Confitebor*; 3, *Beatus Vir*; 4, *Laudate, pueri*; 5, *Memento, Domine, David*. The hymn is *Iste Confessor*. Let everyone take his Vesperal with him.
- Some of the Juniors have been wishing that the scrapers so busy on their walks would now turn carters. We are afraid that there will be one prefect less in the department unless such a change takes place. Joe, however, says as long as he lives there will be no danger to the prefect.
- The 3d regular meeting of the St. Stanislaus Philopatrian Society took place Thursday evening, Sept. 19th. Masters Reitz and McNellis were elected members. The Society was honored by a visit from Bro. Leander, who listened to several declamations by Masters Sievers, Scanlan, and Pleins.
- The Atlantics seem to have a strong team this year. They have succeeded in vanquishing the two strongest clubs in the Junior and Senior departments. It is said that the pitcher is a phenomenon, and that his delivery is such that the best batters fail to make more than one or two base hits in a game.
- The fourth regular meeting of the St. Cecilia Philomathen Association was held last Tuesday. The following delivered declamations: Messrs. A. Widdicombe, A. J. Burger, F. McGrath, J. Healy, and C. Hagan. Essays were read by Messrs. Bloom and R. Keenan. Master Jones was elected a member of the Association.
- The graveyard, bordering on the road leading to the College from South Bend, is improving in looks every year. B. Xavier takes pride in keeping the lawns, walks, hedges and shrubbery in good order. There have been a number of fine monuments erected lately, notably that placed by Prof. Tong and relatives over the graves of his parents.
- Those thoughtful people who for the past few years have tied their horses to the fine maple near the Infirmary building, may now have the satisfaction of knowing that they have at last succeeded in their benevolent and aesthetic purpose. The tree is now about completely girdled, and will undoubtedly offend the eye with its green leaves no more.
- The students in the Junior Department held a grand spelling-bee on Monday evening last, at which Very Rev. President Corby, Rev. Fathers Walsh, Kelly, and Zahm, and Bros. Leander, Paul, Lawrence and Philip, were present. In the first combat, Ad. Widdicombe's side won; in the second, Chas. Hagan, of John Healy's side, spelled down over one hundred young gentlemen.

—The Columbian Literary and Debating Club is now in a flourishing condition. At the third regular meeting Mr. Fitzgerald was elected Vice-President and Mr. Claggett Rec. Secretary, *vice* Fitzgerald. Bros. John and Timothy were elected honorary members. Declamations were delivered by Messrs. Fitzgerald and Claggett, and essays were read by Messrs. Fischael and Keenan.

—We welcome to our sanctum the first number of the *Niagara Index*, the lively and vigorous exponent of the Seminary of Our Lady of the Angels, Niagara Falls. We have every reason to believe that the *Index* will continue to sustain, as it has in the past, with ability, the fair fame of the noble institution it represents. So far, it is the only Catholic college paper which has reached us.

—The following are the crews for the race of the 13th of October—Hiawatha: J. Coleman, stroke; P. Mattimore, captain and second; M. McCue, third; P. Hogan, fourth; V. McKinnon, fifth; J. Quinn, sixth; J. G. Ewing, coxswain. Minnehaha: L. D. Murphy, captain and stroke; J. Hoffman, second; J. Houck, third; J. Kuebel, fourth; W. Ohlman, fifth; J. Perea, sixth; J. McHugh, coxswain.

—The Juniors are desolate. At nine o'clock precisely, on Tuesday morning, little Donatus breathed his last. No more will the ears of the jolly Juniors be charmed by the warbling of the little canary,—his songs have ceased forever. Farewell, little charmer; an eternal farewell! The loss to the Junior department is doubly felt, inasmuch as Donatus's little companion, Crown, the gift of a kind lady of Fort Wayne, made his escape a few weeks ago.

—Everyone should remember that he can procure at the students' office a copy of the Kyriale and the Vesperal. there is no charge for them, but they are to be returned before the student leaves for home. Let everyone get these books, sing from them, keep them in good condition, and return them before Commencement-day. If a student is not a singer he can use these books to follow, while others about him sing, and he will find the time pass much quicker.

—At a meeting of the Mutual Baseball Club the following officers were elected: Bro. Leander, Director; Bro. Paul, President; C. Hagan, Vice-President; C. Walsh, Captain, R. Keenan, Secretary and Treasurer; W. Cox, Censor. The positions are as follows: G. Sugg, catcher; C. Hagan, pitcher; W. Cox, short-stop; L. Sievers, 1st base; A. Widdicombe, 2d base; C. Walker, 3d base; C. Walsh, left-field; R. Keenan, centre-field; and L. Garceau, right-field.

—The Atlantics beat the Mutuels by a score of 10 to 9, on the 23d. We would print the full score were it properly written out for us. The score by innings was:

	1	2	3	4	5	6	7	8	9	Total.
Mutual	0	4	1	0	1	1	2	0	0	—9
Atlantic	0	2	0	0	2	2	2	2	0	—10

—Practice in church music has commenced, but of course little could be done in so short a time after the opening of the session. Next week the arrangements for classes will be completed, and we hope for a rapid progress in this to some seemingly unimportant but really very important matter. It is intended, we believe, to have two divisions in the classes: one for such beginners as do not understand music, where the rudiments will be taught; the other for the more advanced pupils, for the practice of the Masses, Hymns, etc. We have no doubt that the professors of music have their heart in the work, and will spare no pains or labor on their part for success in the matter, and it is plainly to the interest of all who have good voices to place themselves under instruction. Professors in our large cities charge from \$1 to \$3 a lesson for vocal music, and here the students at the College have an opportunity of acquiring vocal culture without any interference with their regular classes and without extra charge.

—It is the intention of Very Rev. Father Sorin to erect a *fac-simile* of the celebrated Grotto of Lourdes adjacent to the new Church of Our Lady of the Sacred Heart here at Notre Dame. There are already three miniature representations of the Grotto in the United States, one at the House of the Sisters of Notre Dame in St. Aloysius's parish, Washington, D. C., one at the House of the Sisters of

Charity at Yonkers, on the Hudson, and one at St. Mary's Academy, Notre Dame, Ind. Very Rev. Father Sorin, having frequently visited the celebrated Grotto at Lourdes, expresses his intention to make the representation at Notre Dame in every respect a *fac-simile* of the original, with the exception, of course, of the immense rock, 200 feet high. In all other respects he says the hill at the rear of the church presents every advantage for a *fac-simile*, which he wishes to reproduce with scrupulous exactness as regards height, length, depth, etc. He says that ever since his first visit to Lourdes in 1873 his resolution to satisfy the wishes of pious pilgrims and visitors in this respect has constantly increased, and as there is quite a concourse of the former at Notre Dame from time to time, on the Feasts of Our Blessed Lady, especially on Rosary Sunday, the Assumption, and the Feast of Our Lady of the Angels, the *fac-simile* of the wonder-working Grotto cannot fail to be an object of attraction, to all who visit the place.

—A party of fifteen or twenty ladies, members of the literary club, visited Notre Dame, on Saturday evening, at the invitation of Prof. T. E. Howard, to take observations of the planets Venus, Jupiter, Mars and Saturn, through the large telescope connected with that Institution. The period is a peculiarly favorable one, as a number of years will elapse before such another is afforded, these planets now being all in full view. The University Observatory is situated in front of the College building, within the handsome grounds, and is very complete in its arrangements. The party arrived too late to catch a glimpse of Venus, under the early hour system she has adopted, so that the general attention was first turned to Jupiter. Prof. Howard operated the instrument, and replied with instructive clearness and commendable patience to the varied and numerous questions that were showered upon him. Next came Mars with his moons, then Saturn with his rings, and lastly the moon. The study was so fascinating and of such deep, rare interest to the ladies, many of whom had never before enjoyed such an opportunity for prying into the mysteries of the planetary system, that they were loth to leave. The night was never more beautiful, but too bright, the Professor remarked, on account of the brilliancy of the moon, for the finest observation. The party was taken over by George Reynolds in a four-horse carryall, and enjoyed the delightful ride second only to the astronomical entertainment, and the many interesting things in and about the College. A *Tribune* representative accompanied the excursion, and he was requested by the ladies to express, through the columns of the *Tribune*, their gratitude to Professor Howard for his kindness and courtesy, and to assure him that it would never be forgotten.—*South Bend Tribune*.

Mollie Bawn
Answers to Correspondents.

[Our vacation correspondence was voluminous, owing to the boys having had little else to do than to write letters. Some few of them contain a vestige of common sense, and we will take the present opportunity of answering their questions.]

Genealogist.—Yes; John Jacob Astor was the lineal descendant of Mollie Bawn Astore. Bawn was her maiden name, which she retained after marriage with Mr. Astore, like Harriet Beecher Stowe, and other distinguished females of antiquity. Astor dropped the silent e from his name through a conviction of its utter worthlessness, and removed the accent to the first syllable because of its equivalency to a beast of burden, wherefore he thought it would be better able to bear the stress.

Communist.—You are wrong. The law is of benefit to accused persons, as well as to society at large. More innocent persons have fallen victims to the fury of the mob than to the false convictions founded on circumstantial evidence. In short, if we had our choice of being arrested or lynched, we should not hesitate to say: "Give us arrest."

Ornithologist.—Chimney-swallows are so called from their

habit of swallowing chimneys. Barn-swallows—but no! there is a limit to all things; and we *must* draw the line somewhere, you know.

Darwin.—The difficulty of finding the missing link between humanity and the brute was successfully grappled with by Shakspeare, centuries ago. Read his "Timon of Athens" and you will there find the missing link in the character of Ape-man-tus.

Veterinarius.—Your question: "Do horses have corns?" may be answered by analogy. Oxen have corns, otherwise we could have no corned beef. Now corns are produced by tight shoes, and if oxen, which wear no shoes, can have corns, much more, or, *à fortiori*, as we say in Logic, should horses, which are always shod as tightly as possible, have corns. But ask your mare.

Lévisac.—You have been looking up a French school book in use some years ago, and you find in a vocabulary headed: "*Les sons des animaux*," or, "Sounds of Animals," and under such specimens as "the horse neighs" and "the dove coos," a final remark to the effect that "the hen lays eggs"; and you are inclined to be captious as to the propriety of the remark in that place. But you must reflect that eggs are always sound when newly laid.

Troubadour.—You ask who wrote: "The trail of the serpent is over them all." We don't know; but it's nothing but a parody anyhow. Some years ago, there appeared in the *Atlantic Monthly* a number of articles all gloating, more or less, over the floral beauties of the American spring season; and a poet of that epoch, wishing to compliment the writer or writers, composed some commendatory verses, in which occurs the striking line: "The trailing arbutus is over them all." Hence the parody.

Roll of Honor.

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

SENIOR DEPARTMENT.

E. F. Arnold, W. Arnold, T. Barry, J. Bell, J. Boehm, P. J. Cooney, B. J. Claggett, J. Carroll, J. Devine, F. C. Ewing, L. Evers, L. Eisenman, J. Fitzgerald, F. Fulkerson, R. Francis-E. Gramling, A. Ginz, E. Gooley, S. Gooley, A. Hertzog, F. Hellman, J. Houck, M. Hogan, W. Hoyte, L. Horn, J. Hoffman, F. Hoffman, J. Johnson, F. Keller, J. P. Kinney, A. Keenan, J. Kuebel, F. C. Luther, L. D. Murphy, J. Murphy, W. J. Murphy, V. J. McKinnon, H. Maguire, J. P. McHugh, M. McCue, P. F. McCullough, M. McMullen, W. Ohlman, J. L. Perea, W. L. Prudhomme, E. Poor, R. Price, J. J. Quinn, J. P. Quinn, M. J. Regan, J. Rogers, J. Rice, A. K. Schmidt, T. Summers, G. Saxinger, C. H. Taylor, F. Walter, J. Cooney, O. McKone, J. J. McEniry, E. W. Robinson, J. J. Shugrue.

JUNIOR DEPARTMENT.

J. Arentz, J. G. Baker, M. H. Bannon, J. A. Burger, A. J. Buerger, J. Carrer, T. F. Clarke, F. E. Carroll, G. P. Cassidy, F. Cavanagh, G. H. Donnelly, L. Garceau, J. W. Guthrie, H. A. Gramling, R. E. Keenan, J. Kelly, F. Lang, J. Lumley, J. D. McNellis, W. J. McCarthy, J. Mungoven, R. P. Mayer, T. P. O'Hara, G. Orr, F. T. Pleins, S. S. Perley, J. Perea, E. J. Pennington, K. W. Reynolds, A. Reitz, K. L. Scanlan, J. Schoby, A. Sievers, F. J. Singler, W. B. Walker, E. Walter, P. Frane, H. E. Hedlich, G. Heitkam, C. L. Hagan, G. H. Cochrane.

MINIM DEPARTMENT.

A. Coghlin, J. A. Bushey, G. Rhodius, J. Seeger, W. Coolbaugh, Jno. Inderrieden, N. Nelson, P. Fitzgerald, R. Costello, J. Devine, John Scanlan, William McDevitt, J. Courtney, Joseph Courtney, P. Nelson, C. Garrick, F. Berry, Joseph Inderrieden, C. Welty, H. Kitz, J. McGrath, C. Bushey, J. Crowe, C. Long, H. Snee, I. McGrath.

Class Honors.

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

COMMERCIAL COURSE.

J. Baker, M. H. Bannon, I. Chatterton, L. Eisenman, A. Ginz, A. Hatt, J. Healy, F. Hoffman, J. Hoffman, F. Hellman, J. Houck, J. Q. Johnson, F. Keller, J. Krost, J. Kuebel, J. Lumley, Wm. McCarthy, O. McKone, T. Nelson, E. Poor, J. Pem-

broke, J. H. Rothert, E. W. Robinson, K. L. Scanlan, G. Saxinger, A. Sievers, C. Taylor, H. Whitmer.

List of Excellence.

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

COMMERCIAL COURSE.

Book-Keeping—F. Keller, L. Eisenman, G. Saxinger, J. Pembroke, F. Hellman; Arithmetic—C. Walsh, J. J. Houck; Grammar—F. Hellman, J. Baker, K. Reynolds; Geography—L. Sievers; Orthography—F. Hellman.

Saint Mary's Academy.

—The readers of Sunday evening were the Misses B. Wilson and Mary Way, in English; Miss Anna McGrath in French; and Miss Ada Kirchner in German. After the reading, Very Rev. Father General remarked one circumstance of even greater interest than what had been said respecting penmanship. It was this: That talent is indicated by a clear, distinct, and appreciative enunciation.

—On Tuesday, the 18th inst., Miss Eliza Allen Starr addressed the young ladies in the Study Hall. Her subject was "The Patrons of Art." She drew a picture of "Francis of Assisi," as a vivacious and beautiful child, and as an ardent and earnest youth. She alluded to the Troubadours, and to the choice of this light-hearted youth of Assisi. The contrast of the age in which he lived and that of our own was vividly portrayed. The thoughts presented were full of practical importance.

—The instruction in the Chapel of Loreto on Monday morning was upon true liberty. The theme was continued in the evening after Benediction. The Very Rev. Speaker said that in no country should the institution of an order for the Redemption of Captives be more interesting than in our own. This was in allusion to the commemoration of the institution of such an order six hundred years ago. The abolition of slavery in the United States was noted, but the necessity of self-control was cited as the only means to secure real freedom. The slavery of the intelligent part of our being to our inclinations was dwelt upon as the most deplorable of servitudes.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

2D SR. CLASS—Misses A. Dopp, E. McGrath, C. Silverthorne, B. Thompson, M. Way, E. Keenan, A. Woodin.

2D SR. CLASS—Misses E. Shaw, M. Halligan, H. Millis, M. Brown, Thecla Pleins, M. Plattenberg, C. Hackett, A. Thomas, J. Burgert, C. Lloyd, E. Hoag, C. Ortmeyer, A. Ewing, A. Gordon, A. Morgan, A. Kirchner.

1ST PREP. CLASS—Misses J. Winston, A. Farrell, L. Chilton, A. McGrath, A. Geiser.

2D PREP. CLASS—Misses J. Kingsbury.

1ST JR. PREP. CLASS—Misses L. Fox, M. McFadden.

2D JR. PREP. CLASS—Misses E. Lloyd, L. McFarland, Lorena Walsh, T. and B. Haney, and M. Ivers.

LANGUAGES.

HONORABLY MENTIONED IN THE

1ST LATIN CLASS—Misses G. Cooney and Alice Piatt.

2D LATIN CLASS—Misses C. Boyce, C. Silverthorne, M. Plattenberg, L. Tighe, O. Franklin.

FRENCH CLASSES.

Misses J. Burgert, N. Keenan, A. McGrath, B. Reynolds, M. O'Connor, L. Kirchner, A. Geiser, M. Ewing, E. Mulligan, A. Ewing, S. Moran, M. Mulligan, I. Fisk, J. Butts, J. Cooney, M. O'Neil, M. Birch, I. Whiteside, A. Dopp, E. Shaw, M. Winston, M. Brown, M. Wagner, L. Fox.

GERMAN.

2D CLASS—Misses A. Kirchner, M. Usselman, L. Walsh, D. Gordon.

2D Div.—Misses C. Ortmeyer, S. Henneberry, A. Reising, L. O'Neill, S. Rheinboldt.

3D CLASS—Misses F. Miller, M. Ivers, M. Way, F. Cr egier.

HONORABLY MENTIONED IN THE CONSERVATORY OF MUSIC.

- 1ST CLASS—Misses B. Wilson and T. Pleins.
 3D DIV.—Misses C. Silverthorne and A. Geiser.
 2D CLASS—Misses L. Kirchner, A. Harris, N. Keenan.
 2D DIV.—Misses M. Spier, E. Miller, L. O'Neill.
 3D CLASS—Misses H. Burch, M. Usselman, T. Whiteside, A. Henneberry.
 2D DIV.—Misses D. Gaynor, M. Redfield, J. Burgert.
 4TH CLASS—Misses A. Kirchner, L. Walsh, H. Millis, Mary Brown, A. McGrath, E. Lange, A. Reising, N. McGrath.
 2D DIV.—Misses C. Ortmeier, J. Cooney, A. Morgan, P. Gaynor, A. Farrell, K. Hackett.
 5TH CLASS—Misses A. Woodin, F. Cregier, M. Winston, M. Mullen, H. Hoag.
 2D DIV.—Misses J. Winston, M. Cleary, M. White, M. Way, K. Reardon, L. Hoag, B. Thompson, Miss Otto.
 6TH CLASS—Misses N. Hackett, A. Thomas, C. Vannamee, M. Ewing, A. Ewing, S. Rheinboldt, M. Halligan, M. Mulligan.
 2D DIV.—Misses M. Lambin, I. Fisk, M. Hake, E. Tighe, M. Plattenburg, M. Casey, E. Wright.
 7TH CLASS—Misses L. Chilton, L. Fox, M. Burch, A. McGinnis, S. Hamilton.
 8TH CLASS—Misses L. Ellis, E. Mulligan, J. Kingsbury, L. McFarland.
 9TH CLASS—Misses E. Wooten, E. Parsons, M. McFadden.

HONORABLY MENTIONED IN VOCAL DEPARTMENT.

- 2D CLASS—Misses L. Kirchner, A. Reising, A. Kirchner, M. Usselman.
 3D CLASS—Misses D. Gordon, K. Hackett, A. Brown, L. Otto.
 4TH CLASS—Misses M. O'Neill, K. Riordan, A. Farrell, M. Casey.
 5TH CLASS—Misses S. Rheinboldt, L. Shaw, M. Mulligan.

ART DEPARTMENT.

DRAWING.

- 3D CLASS—Miss L. Kirchner.
 4TH CLASS—Miss M. Spier.
 5TH CLASS—Misses S. Rheinboldt, N. Davis, T. Whiteside, A. Kirchner, J. Butts, E. Mulligan, L. McFarland.

PAINTING IN WATER-COLORS.

- 3D CLASS—Miss S. Moran.

OIL-PAINTING.

- 2D CLASS—Misses P. Gaynor, E. Lange.
 3D CLASS—Misses B. Reynolds, M. O'Connor.

Tablet of Honor.

SENIOR DEPARTMENT.

Misses J. Cooney, B. Reynolds, A. Piet, H. Russel, M. Ewing, S. Moran, C. Boyce, K. Barrett, C. Silverthorne, M. Way, N. Keenan, L. Kirchner, L. Keenan, K. Reordan, M. Halligan, L. Otto, M. Wagner, T. Pleins, A. Varnell, L. Walsh, M. O'Neill, S. Rheinboldt, M. Hayes, M. Cleary, A. Farrell, M. Usselman, 100 *par excellence*. Misses A. Harris, A. Henneberry, M. Spier, M. O'Connor, P. Gaynor, A. Reising, E. Lange, B. Wilson, A. Dopp, B. Thompson, L. Hoag, N. Davis, M. Burch, E. Shaw, H. Millis, M. Brown, M. Plattenberg, K. Hackett, A. Thomas, L. Burgert, K. Lloyd, L. Schwass, N. White, M. Mullen, H. Whiteside, A. Miller, E. Thomas, N. McGrath, A. Woodin, L. Tighe, J. and M. Winston, E. Wright.

JUNIOR DEPARTMENT.

Misses D. Gordon, A. Morgan, A. Kirchner, L. Chilton, A. Geiser, M. Redfield, J. Kingsbury, N. Hackett, L. Fox, M. McFadden, M. Hake, A. McGinnis, E. Mulligan, J. Butts, N. Lloyd, L. McFarland, L. Walsh, B. Haney, T. Haney, M. Ivers, 100 *par excellence*. Misses E. Parsons, F. Fitz, E. Wooten.

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Weekly Newspapers.

THE CATHOLIC COLUMBIAN, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, \$2 per annum. D. A. CLARKE, OF '70.

THE AVE MARIA, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

THE YOUNG FOLKS' FRIEND, published monthly at Loogootee, Ind. 50 cts. per year. Subscriptions solicited from the friends and students of Notre Dame. ARTHUR C. O'BRIAN, OF '76.

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Michigan Central Railway

Time Table—June 24, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Night Express.
Lv. Chicago.....	5 00 a.m.	6 00 a.m.	3 45 p.m.	5 15 p.m.	9 00 p.m.
“ Mich. City..	9 23 “	11 10 “	6 25 “	7 35 “	11 15 “
“ Niles	10 46 “	12 15 “	8 20 “	9 00 “	12 35 a.m.
“ Kalamazoo..	12 25 p.m.	1 38 p.m.	10 10 “	10 26 “	2 17 “
“ Jackson.....	3 35 “	4 05 “	5 20 a.m.	12 50 a.m.	4 55 “
Ar. Detroit	6 25 “	6 20 “	8 40 “	3 35 “	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	5 00 a.m.	6 05 p.m.	9 50 p.m.
“ Jackson.....	10 20 “	12 15 p.m.	8 00 “	9 30 “	12 45 a.m.
“ Kalamazoo..	1 16 p.m.	2 40 “	5 00 a.m.	12 16 a.m.	2 53 “
“ Niles.....	3 11 “	4 07 “	7 00 “	2 35 “	4 24 “
“ Mich. City..	4 40 “	5 20 “	8 10 “	4 05 “	5 47 “
Ar. Chicago.....	6 55 “	7 40 “	10 30 “	6 30 “	8 00 “

Niles and South Bend Division.

*GOING NORTH.		*GOING SOUTH.	
Lv. So. Bend—	8 30 a.m. 6 30 p.m.	Lv. Niles—	7 05 a.m. 4 15 p.m.
“ N. Dame—	8 37 “ 6 35 “	“ N. Dame—	7 40 “ 4 48 “
Ar. Niles—	9 10 “ 7 15 “	Ar. So. Bend—	7 45 “ 4 55 “

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
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	in box	in box	in box	in box	in box	in box			
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Students' size, larger.....	1 50	3	6	5	10	25			
Amateur's size, 2½ in. x 1½.....				10	25	50			
High School or Acad. size, 2½ x 3½ in. shelf specimens.....				25	50	100			
College size, 3½ x 6 in., shelf specimens.....				500	100	300			

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Prof. of Chemistry and Mineralogy,

Fellow of the American Association for the Advancement of Science.
 Life Member of the Philadelphia Academy of Natural Sciences and of the American Museum of Natural History, Central Park, New York.

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Omaha, Leavenworth and Atchison Express.....	10 00 a.m.	3 45 p.m.
Peru accommodation.....	5 00 p.m.	9 35 a.m.
Night Express.....	10 00 p.m.	6 50 a.m.

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	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.....	3 40 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line.....	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.....	7 30 am	9 00 pm
Peoria Day Express.....	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.....	7 30 am	9 00 pm
Chicago and Paducah Railroad Express.....	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex.....	3 40 pm	12 30 pm
Joliet Accommodation.....	9 20 am	5 00 pm

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On and after Sunday, May. 13, 1877, trains will leave South Bend as follows:

GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 05 p.m.
11 22 a m., Mail, over Main Line, arrives at Toledo, 5 50 p m; Cleveland 10 30 p m; Buffalo, 5 20 a m.
7 16 p m. Special New York Express, over Air Line; arrives at Toledo 10 56 p m; Cleveland 1 44 a m; Buffalo 6 52 a m.
9 12 p m., Atlantic Express, over Air Line. Arrives at Toledo 2 40 a m; Cleveland, 7 05 a m; Buffalo, 1 05 p m.
4 38 and 4 p m., Way Freight.

GOING WEST.

2 43 a m., Toledo Express. Arrives at Laporte 3 35 a m, Chicago 6 a m.
5 05 a m., Pacific Express. Arrives at Laporte 5 50 a m; Chicago 20 a m.
4 38 p m., Special Chicago Express. Arrives at Laporte 5:35; Chicago, 8 p m.
8 02 a m., Accommodation. Arrives at Laporte 9 a m; Chicago, 11 30 a. m.
8 45 and 9 25 a m., Way Freight.

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CONDENSED TIME TABLE.

JUNE 24, 1877.

TRAINS LEAVE CHICAGO DEPOT,

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

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex	No. 5, Mail.
Pittsburgh, Leave	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester, "	12.53 "	10.15 "	2.58 "	7.45 "
Alliance, "	3.10 A.M.	12.50 P.M.	5.35 "	11.00 "
Orrville, "	4.46 "	2.30 "	7.12 "	12.55 P.M.
Mansfield, "	7.00 "	4.40 "	9.20 "	3.11 "
Crestline, Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline, Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	.....
Forest, "	9.25 "	7.35 "	11.15 "	.....
Lima, "	10.40 "	9.00 "	12.25 A.M.	.....
Ft. Wayne, "	1.20 P.M.	11.55 "	2.40 "	.....
Plymouth, "	3.45 "	2.46 A.M.	4.55 "	.....
Chicago, Arrive	7.00 "	6.30 "	7.58 "	.....

GOING EAST.

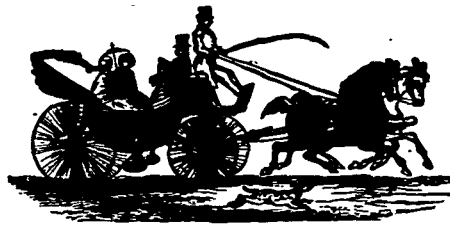
	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago, Leave	9.10 P.M.	8.00 A.M.	5.15 P.M.	.....
Plymouth, "	2.46 A.M.	11.25 "	9.00 "	.....
Ft. Wayne, "	6.55 "	2.10 P.M.	11.35 "	.....
Lima, "	8.55 "	4.05 "	1.30 A.M.	.....
Forest, "	10.10 "	5.20 "	2.48 "	.....
Crestline, Arrive	11.45 "	6.55 "	4.25 "	.....
Crestline, Leave	12.05 P.M.	7.15 P.M.	1.40 A.M.	6 05 A.M.
Mansfield, "	12.35 "	7.44 "	2 05 "	6.55 "
Orrville, "	2.30 "	9.38 "	3.40 "	9.15 "
Alliance, "	4.05 "	11.15 "	5.03 "	11.20 "
Rochester, "	6.22 "	1.21 A.M.	69 "	2.00 P.M.
Pittsburgh, Arrive	7.30 "	2.30 "	70 P.M.	3.30 "

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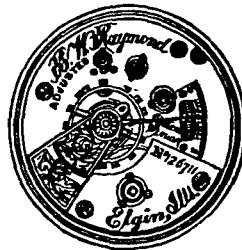
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