Our Chimes.

Air.—The Harp that once through Tar's Halls.

I.

Our chimes that once at every hour
As the bell of order, and the other
Cried its resounding call, and to the song, had God;
So sleeps the pride of former days.

II.

No more ring out, on festals bright
Our chimes that once at every hour
As the bell of order, and the other
Cried its resounding call, and to the song, had God;
So sleeps the pride of former days.

PART SECOND.

CHAPTER X.

The Last Temptation.

But Age, mighty and sound of foot,
Outran all by far, and is beforehand
A Tale of Roslyn School.

BY FREDERICK W. PARRAB, Fellow of Trinity College, Cambridge.

Eric; or, Little by Little.

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disquieting, but three weeks glided away, and.

...through a yet fiercer flame ere he could be purified from pride and passion and self-confidence, who cared for him through all his wanderings, and the only source in earth and heaven from which deliverance can come. The grave had not. closed for a month over one brother, and the other would be...
MIND YOUR OWN BUSINESS.

Nor officers of the press, are ever constant themes of admiration. Still, we are not so civil to our neighbor with the venomous tongue of slander, and leave wounds behind the human breast. We afford ourselves the advantages of an education, but few of us commit to memory, much less put in practice, the silver rule which enjoins us to speak of the good qualities of others, forget and keep silent in regard to their bad ones. The press, powerful for good or evil, too often becomes the medium of destroying that which builds honor. We are not sufficiently known. A young German boy, of the good old aphorism for so many round about by simply making our own business.

Remarks on Various, Divers and Sunday Other Matters of a Miscellaneous Character.

BY A. RINETZH.

ABSENCE OF MIND.

Absence of mind is not precisely the opposite of presence of mind. Mind is invaluable in times of danger—second only to absence of body. But neither absences of mind without its advantages. You can do lots of things with a vacant stare and an air of abstraction which would be resented as rude in one who would seem to have all his wits about him. For instance, if you are dining with a slight acquaintance, you may turn the conversation to metaphysics and meanwhile help yourself liberally, (without appearing to be aware of it, of course,) to everything on the table. This kind of absence of mind can be accepted as an art, and one well-coexisted with presence of mind in a gentleman of civilization. Not but that absence of mind has its little inconveniences. We are all familiar with the illustration of the philosopher boiling his distillation, who was perpetually an artist by an old fashion, this hypothesis still prevailed, but the name with a less repulsive insect was substituted for that which was supposed to have tormented the little minstrel.

FRAGMENT FROM A PRIVATE LETTER.

POUNTSWORTH, March 4.

* * * A few words here may not be out of place on a practice of some of our students which shows oblivion of that good old aphorism for so many years. As a matter of course, as it will appear from a minute examination of their good qualities are carefully kept out of sight. Their good qualities are carefully kept out of sight. As it will appear from a minute examination of their good qualities are carefully kept out of sight. As it will appear from a minute examination of their good qualities are carefully kept out of sight. As it will appear from a minute examination of their good qualities are carefully kept out of sight. As it will appear from a minute examination of their good qualities are carefully kept out of sight.
functions, and are not quite certain whether you calculate an eclipse by botany or rhetoric. They save themselves some trouble, however, by applying Ethics to the writing of compositions, and find a perfect parallel, *pul ped facit facta*, or, as a *very handy one* in the application they make of it, especially as it enables them stoutly to maintain, in defiance of all appearances, that "they write the testicles of literature." Let them remember the lesson instilled by the beautiful fable of the cow and the wheel-barrow, and not, while trying to group everything, lose the little that they may have acquired.

Notre Dame University Comet Band.

The first regular meeting of the second session of the scholastic year 1871-72, was held Wednesday, February 21st. After the transactions of the usual introductory business, the semi-annual election of officers took place, resulting as follows:

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Leader—Rev. E. Lilly, S.S.C.
President—Bro. Camillus, S.S.C.
Vice-President—G. Rigoule.
Secretary—G. W. Darr.
Treasurer—H. Clarke.
Censor—F. Cochrane.
Assistant Censor—J. Noonan.
---

Thanks to our friend, "Corus Copia," who has so kindly awakened us from the lethargy into which we had fallen, we congratulate ourselves upon having escaped the terrible consequences of an explanation. Especially should the Secretary himself under obligations to the friend who has so unexpectedly defeated the enemy by not allowing him sufficient time to apply once more his much-used epithet, "Myth." It is surprising to some that we—as a Society possessing such an amount of "brass"—should prefer displaying our "flaring" abilities in the practice-room or in the veracious verse of the "Afflicted Reader." Let it suffice to say, that our "blowing" abilities in the practice-room or on the explosion. Especially the Secretary considers himself with the rest, a mixture of good and of bad. The lad is not precisely wicked, but he is not truly good; he does not deserve punishment, but he can get no reward. His teachers will not consider much of him, but if questioned they will say that he did his best, getting behind his companions in class, and, in fact, injuring the class by his presence in it.

There are examples of students, formerly stodious and exemplary in everything, who changed for the worse, gradually fell from their elevable position and became objects of pity to their comrades; but the majority of those who don't care belong to a class of students who lack true manliness and honorable ambition, and prefer rest to exertion; and rather than labor with energy to make them serve a good name among their fellow-students and send home good reports, they take it easy, in that care-for-nothing way which accomplishes nothing at school and creates and disappointment at home. How many have not been honorably mentioned yet? How many are honorably mentioned but seldom? The records tell.

S.S.C.

These three letters stand for Societas Sancta Crucis—"in the vernacular English, Society of the Holy Cross," and in the vernacular Latin, Congregation de Sto. Croix. Some persons, presuming to latinize English or French, satisfy their taste by using the three letters S.C.S., which means Congregation Sancta Crucis, one half English or French and the other half Latin. The word Congregation in French (it was in France that the Society originated, and exists under the name of Congregation de Sto. Croix) means in English religious society, or society in Latin, a number of persons associated. The word congregation, in English means an assembly of persons, especially a religious assembly, such as belong to a church or compose a parish. No, S.C.S. does not designate at all a member of the Society of the Holy Cross, Societas Sancta Crucis; it may designate at most that the person affixing S.C.S. to his name is pastor of the congregation of St. Cecili, or St. Clement, or St. Mary. We have sometimes in public print the names of members of the Society of the Holy Cross with the three letters S.C.S. affixed. We have under our eyes at present an advertisement in a New York Catholic paper having the three letters S.C.S. at the end of the Rev. Father Corby's name. This mistake is the more strange, that the firm by which the paper is edited has had a thousand occasions of printing and seeing the same name printed with S.S.C. We are afraid they were directed to do so by some Don Quixote philanthropist.

Additional Entrances.

- W. H. Graham, Berrien, Michigan.
- H. Nirdlinger, Fort Wayne, Indiana.
- C. Nirdlinger, F. F. Donnelly, Fort Wayne, Indiana.
- J. S. McNally, Chicago, Illinois.
- J. Shank, Milwaukee, Wisconsin.
- R. H. Lewis, Borgen Point, New Jersey.
- C. Wilcox, Indianapolis, Indiana.

When is charity like a top? When it begins to hum.
IN CONNECTION WITH A REPORT OF
THE NOTRE DAME SCIENTIFIC
ASSOCIATION.

In this present age of national prejudice, partisan narrowness, sectarian exclusiveness, bigoted intolerance, antipathy and antecedent tendencies, the national-minded man, habituated from infancy to hear and see the most virulent abuse and opprobrious epithets hurled against and leaped upon a divine Religion, has long since ceased to be surprised at the inconsistencies of views, manifold errors, false assumptions, and phenomenal rantings of the impenetrable enemies of Christianity as it is represented by and exemplified in the Catholic Church. The excessive chargelessness of their minds in devising new schemes, maturing wicked plans, and superstition remoted costs against the incorruptible and immovable Catholic Church of God; the impotency of their dearly cherish'd attempts to subvert the only legitimate basis of all truth in the world, and eradicate from the polished and deceptive surface of a corrupt civilization the preservative influence of those necessary and eternal principles upon which the superstructure of a perfect liberty, moral and physical, is securely built, and wherein, likewise, the temple of an enduring Christian civilization must be firmly reared, find a just counterpart in the insincerity of their motives and the motives of the means of their schemes. In striving to attain unto their unholy end, the sophistry of their reasonings on the nature and province of things and power divine, and the more nothingness of their blunted intellect in the skill and strength when grappling with those great questions of the natural and supernatural orders, of which their diseased minds are incapable of forming the least conception, even much less of understanding them intelligently. Wildly abandoning the ways of prudence, moderation, judgment and common sense, and unreasonably altering from the path of rectitude, honor, honesty and truth, by the siren voice of a rebellious and unaided contemplation, they leave themselves to the illimitable sea of speculation and dogmatism that the Church is particularly prejudiced, almost as the supernatural, with the aids of the unimpeachable discernment of the natural, and revolving with persistent viliying her claims to a supernatural origin, and combatting her adaptability to the religion of mankind. Their hearts, the sent and scripture of their souls, are filled with the living ever upon the illimitable sea of speculation and doubt, and ever filled with those religious ideas so productive of restlessness and disquietude to themselves and malice towards others and, in fine, they themselves the disciples of a tyrannical progress, are ever prepared to hurl the barbed shafts of their fierce riddens and highly declamatory against the good, the beautiful and the true Church, because, forsooth, instead of divesting herself of the venerable habitiiments of a glorious antiquity, putting on the tinselled trappings of the vanquished liberty of the age, compromising her teachings with its ungodly and heretical maxims, cutting herself loose from the rock of her exalted prerogatives and ancient faith, and changing her principles so that they may coincide with the chimerical theories of infidels and accommodate themselves to the pantheistic ideas of the times, she, on the contrary, appears to-day clothed in the pure and simple robe of the first and for the full red-robe professed the same mild yet unyielding doctrines as characterized her old, condemning all religious and scientific innovators, seated upon the immoveable throne, continuing to proclaim the same, and looking down upon the tempest-tossed waves which lash its base with fury.

Prominent among the stereotyped charges preferred from time immemorial against the Church is that it is the depositary of God's truth and revelation, and looking piteously out from the path of rectitude, honor, honesty and truth, by the siren voice of a rebellious and unaided contemplation, they leave themselves to the illimitable sea of speculation and dogmatism, that the Church is particularly prejudiced, almost as the supernatural, with the aids of the unimpeachable discernment of the natural, and revolving with persistent vilifying her claims to a supernatural origin, and combatting her adaptability to the religion of mankind. Their hearts, the sent and scripture of their souls, are filled with the living ever upon the illimitable sea of speculation and doubt, and ever filled with those religious ideas so productive of restlessness and disquietude to themselves and malice towards others and, in fine, they themselves the disciples of a tyrannical progress, are ever prepared to hurl the barbed shafts of their fierce riddens and highly declamatory against the good, the beautiful and the true Church, because, forsooth, instead of divesting herself of the venerable habitiiments of a glorious antiquity, putting on the tinselled trappings of the vanquished liberty of the age, compromising her teachings with its ungodly and heretical maxims, cutting herself loose from the rock of her exalted prerogatives and ancient faith, and changing her principles so that they may coincide with the chimerical theories of infidels and accommodate themselves to the pantheistic ideas of the times, she, on the contrary, appears to-day clothed in the pure and simple robe of the first and for the full red-robe professed the same mild yet unyielding doctrines as characterized her old, condemning all religious and scientific innovators, seated upon the immoveable throne, continuing to proclaim the same, and looking down upon the tempest-tossed waves which lash its base with fury.
countless the dark recesses of that astrono-
mical darkness from, and open his eyes to, the light
of truth. The geologist, too, would eagerly traver-
sage the halls of the rock-bound world, carefully
examine and compare the quaint receptacles,
which left by other races and other beings upon the
rocky tablets beneath, beside, and above him, pro-
ceed onward with hasting speed till he imagines
he finds himself breathing the air and standing
upon the domain of ages, millions of years prior
to the dawn of human creation—and yet, notwith-
standing all his scientific research, all his induc-
tion, he falls to discover the workings of a neces-
sary, self-existent, and all-powerful being in mould-
ing, forming, and overruling the whole realm of
external and internal nature, but rather concludes
with the fool to cry out in his heart: "There is
no God."

How dark would be our contemplation of such
a life stretching on before us, did we imagine the
radiant light of Religion blown out from the world,
leaving it all buried in chaotic darkness. We
might admit that science and philosophy might
polish the hard surface of heathenism, and bring
out the better traces of its inner nature, and
perhaps refine its manner,—but what could dissi-
pate its spiritual darkness; what could breathe
life and truth into it; what could elevate the
soul to the sphere of pure intelligence? Never by filling
it with pure and noble thoughts of its true des-
tiny; what, lastly, could mould this wicked world
into such a scene of moral beauty and grandeur
that God again could look upon it with compla-
sency, save, and save only the heavenly teachings
of a true religion?

The foregoing remarks suggested themselves to
our mind while present at the recent organization
of the Notre Dame Scientific Association for the
present session, an Association which has for its
object the interchange and development of scientific
knowledge, a fact which very beautifully illus-
trates the admirable harmony that exists in our
Catholic schools between religion and science, be-
 tween faith and reason, between grace and nature
between truth and truth.

It may afford some pleasure to those readers of
the Scholastic who are devoted to scientific pur-
pursuits, and who would encourage a like disposition in
our students. We advance students of the faculty
are to be congratulated for the fact that this
Association has organized lately with greater numbers and under more favorable auspices than at any previous time of its existence.

The following officers were elected for the present
session:

President, Rev. J. C. Carrier, S.S.C., the soul of
the Association; Vice-President, Prof. A. J.
Staco, A. M.; Recording Secretary, T. O'Mahony;
Treasurer, J. D. McCormack; Corresponding Sec-
retary, M. Keeley.

The high standing, both educational and moral,
necessary for admittance to membership is an
index of the present worth and future success of
the Association. All the talent of both depart-
ments will be brought to bear upon making it
an honor Society of the House. Thus has fair Science
exercised her throners amongst us, and many there
are who will lay the tribute of their homage
upon her altar, and imbibe deeply of the crystal
waters welling forth from her pure font.

Though the preceding remarks of the As-

SAINT MARY's ACADEMY.

On Thursday evening last, Prof. T. E. Howard
read before the Faculty and Pupils of St. Mary's,
and the members of the following "History," in
which the advancement of the school is echoed in
attention to that important branch of a good educ-
tion were forcibly set forth.

The ceremony of presenting a Golden Rose to
the most deserving young lady among the Seniors,
pupils, took place (according to custom) on Latimer
Sunday. This graceful compliment to excellence
is an imitation of a long-established custom exist-
ing in the Roman court of sending on that Sun-
day a Golden Rose to the most worthy female
sovereign. In this, our blessed country, all are
sovereigns; therefore, the great difficulty is to make
a choice among the many who are worthy. The
custom at St. Mary's is to name as candidates
those in the Senior department who have, at least
for two continuous sessions spent at St. Mary's,
never forfeited their good notes for excellence in
conduet and politeness of deportment. From this
roll of honor one is chosen by vote or lot. This
year the Golden Rose was awarded to Miss Mary Klawans, of Minn. From the beauty of the young lady came forward to receive it from the hands of Very Rev. Father General, her
young companions greeted her with a generous burst of applause.

Among the visitors present were the Hon. P. R.
Ewing and lady, of Lancaster, Ohio, with their
daughter, Miss Agnes Ewing, a past student of
St. Mary's. On Monday evening the visitors were entertained by the pupils with some
colorful music. A vocal quartet (Maritana),
trao, "La Serenade du Alsace," "Pretty Zingera-
alla," "Judith" (Scene and Aria), and "Merry
Zingera," were given by the young ladies of the
private Vocal Club.

The concerted pieces were well rendered. The
first solo, "Zingarella," was sung by Miss J.
Hynds with her usual correctness and vivacity.
The pathetic grand song and recitation, "Judith,"
was given by Miss H. Tompkins with excellent
effect. Misses J. Forbes and R. Devoto also ac-
quired themselves well. The instrumental pieces were
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