The Miser.

Aye, misery! still grasp for wealth,
To live bereft of peace and health!
Finishing his children from their birth,
Chilling the widow's darkened heart,
Cramping his own poor heart and mind,—
Yet never gaining what he'd find,
But drawing from every source the gold
That weighs him down as he grows old!
Poore Fisherman, still loading more,
To sink, self-wrecked, in sight of shore!
Sad Inca, in his gold entombed:
The higher piled the surer doomed!

Hans Sachs, the Cobbler-Poet.

There flourished in Germany during the fourteenth, fifteenth and sixteenth centuries a class of minstrels, combining the qualities of poets and singers, who were known by the name of the Mastersingers. As the Minnesingers were of noble extraction, on the other hand the Mastersingers were generally from the working classes. In the reign of the Emperor Charles IV they were formed into regular corporations. The formation of these corporations was probably due to the assemblage of minstrels and musicians which were accustomed to gather around Heinrich Von Meissen, in Metz, about the commencement of the fourteenth century. Each of the principal cities in the empire was in the course of time the seat of one or more of these corporations, but they flourished better and for a longer time in Nuremberg. In that city, to become a member of the corporation the applicant was compelled to serve a long apprenticeship.

Compositions of the members of the corporation were chiefly of a devotional and scriptural nature, and were all subjected to a code of laws in which the chief faults, some thirty-two in number, to be avoided were laid down. When a public contest was held in Nuremberg, four judges, each of whom had distinct and separate functions to perform, listened to the poems sung or recited and noted the violations of the code of laws. The first Judge, or Merker, kept the Bible lying open before him, and compared the poem as recited with the text of the Scripture; the second, died over the prosody; the third, the rhymes, and the fourth the tunes. The prize was adjudged to the singer receiving the fewest marks, and the successful competitors were allowed the privilege of receiving apprentices for instruction. These corporations, after having flourished for three centuries, began to decline, and there are none now in existence. The last to break up was that at Ulm, which became extinct in 1839. They have been succeeded by the Singerbünde, Liederkranz, and other singing societies, such as exist in every large city in the United States.

The most noted of the Mastersingers was Hans Sachs, who was a cobbler by trade. He was a native of Nuremberg, and was born in the year 1494. His instructor in singing and verse-making was Leonard Nunnenbeck, a Mastersinger of his native city. The greater portion of Hans Sachs' life was passed in Nuremberg. It is said that he wrote no less than six thousand poems, one-fourth of which number are in print. Of these there are fifty-three sacred plays, and seventy-eight profane ones; sixty-four are farces, and fifty-nine are fables. Most of his writings are dramatic, and many of this character are brief comedies, full of the coarsest and strongest satire. Their literary merit is not the highest, though they will compare well with the earlier productions of the French and English dramatic writers. He was highly eulogised by Goethe and Wieland, and his name in consequence of their praise was brought into prominence for some time, but it did not last long, although several editions of selections from his works have been printed in Germany. It is fancied by some critics that Goethe imitated the cobbler-poet in some portions of his Faust.

The personal character of Sachs was so blameless that he was known among his countrypeople as “honest Hans Sachs.” He died in 1578, full of years, having written works even when very old.

St. John the Evangelist.

[The following story, which we reprint from Baunard's Life of St. John, is probably familiar to some of our readers, yet we believe that most of our subscribers will thank us for transferring it to our pages.]

That visit of the churches announced by the Apostle in both of his Epistles was occasionally marked by moving episodes well calculated to reveal to us the state of souls, the diverse customs of that time, and the irresistible influence of St. John. The most celebrated is that related by Clement of Alexandria, handed down to us by Eusebius. Christian antiquity has bequeathed us few pages of more pathetic beauty or of simpler or nobler eloquence.

"After the death of the tyrant, John, having returned from the island of Patmos to the city of Ephesus, was urged to repair into the adjacent countries. He went thither to found churches, to establish Bishops, and to admit to the functions of the service of God the men who should be designated to him by the sign of the Holy Ghost.

"Now, he was one day in a city of the neighborhood, of
which some writers mention the name. There, having
consoled the brethren by his discourse, the Apostle re-
marked in the crowd a young man. He was handsome, of
noble stature, his face was pleasing, and his soul was more
beautiful than his body.

"John took the youth with him, and, presenting him to
the Bishop, 'Behold, I confide him to you before Jesus
Christ and before the Church. Jesus Christ will be my
witness of the sacred deposit which I remit to you; for it
is the treasure of my heart.'

"The Bishop promised to have care of him. But the old
man again repeated his prayer. Then, having done that,
he returned to Ephesus.

"The Bishop received the youth into his own house.
He educated him, he loved him, he cherished him as in
his bosom. Then, finally, he conferred upon him the
celestial light of baptism.

"But when he had signed him with the divine seal of
the Lord, the Bishop began to relax somewhat of his former
vigilance. The youth, finding himself thus too early emu-
cipated, soon saw himself surrounded by young men of
his own age, idle, daring, and of evil manners.

"At first they invited him to great banquets, where he
feasted sumptuously. Next they quickly led him away
with them at night when they purported to rob the prop-
erty of others. Finally, they perverted him entirely, mak-
ing him participant in all their crimes.

"Like a spirited horse whose mettle carries him over the
precipice, the young wanderer fell into the utmost ex-
cesses. He no longer thought of the salvation which comes
from God, knew no measure, and sought to outdo his com-
patients; for he esteemed that all was lost for him.

"Therefore, assembling that society of wretches, he
formed them into a troop, and he became their chief; the
most violent, the most cruel, and the most indomitable of
all.

"After a certain space, John was again summoned to
that same city.

"Having ended all he had to perform, he then addressed
the Bishop, saying: 'O Bishop! now restore to me the de-
posit which Jesus Christ and myself confided to you in
presence of the Church whereof you are pastor.'

"The Bishop wondered at first, thinking there was ques-
tion of some deposit of money. But John having said, 'I
reclaim of you the soul of our youthful brother,' the priest
lowered his eyes, wept, and answered, 'He is dead.' 'Now,
and by what manner of death?' 'Dead to God; for now
he is but a wicked, lost wretch—in short, to speak plainly,
a robber. He has quitted the Church, and he dwells on
the mountain, which he has seized with an armed troop
of men like himself.'

"John, hearing this, rent his garments, beat his breast
with sorrow, and sobbed bitterly. 'To what manner of
come.'

"He approached him; but the latter, embracing his
knees, could only entreat him by his sighs. He was bathed
in his tears as in a second baptism. But he still kept his
right hand concealed under his garments.

"The Apostle again encourages him and reassures him,
swearing to him that he will obtain his pardon from the
Saviour. He entreats in his turn; he falls upon his knees.
Then seizing that hand, thenceforth purified, he tenderly
kisses it.

"The young man was brought back into the assembly
of the saints. John prayed with him. He fasted with him,
doing penance together. He healed his soul by his word,
as if by a sovereign charm; and he no more quitted him
till he had resuscitated him and restored him to the
Church."

The Shamrock and Stars.

\[Dedicated to the Second Regiment, and read at the Inauguration of their Assembly-Rooms—Oct. 20, 1875.\]

I.

With sun, sea, and sky, in sweet concord uniting
To awaken a verdure unequalled on earth,—
With every aspect of Nature inviting,
The Shamrock of Erin finds generous birth.

'Twas the sign of God's Triune with Patrick releasing
Our land from Idolatry's dungeon and bars;
Then proud grew the Shamrock, in honor increasing,
With its foot in "the sod," and its face to the stars.

II.

But the fierce, ruthless thorn, from the land of the stranger,
Came piercing its fibres, that quivered with pain;
And Crime, in the name of the Cross and the Manger,
Poured rivers of blood and piled mountains of slain.
More wretched survivors! with Liberty strangleted,
They lived but for insults and lash printed scars;
And the verdure of Earth with sad tear-drops was spangled
When the Shamrock was crushed 'neath the pitying stars.

III.

'Twas forbidden to grow, and its lovers were slaughtered ;
But, wherever a drop of their precious blood fell,—
And God knows that the soil was too lavishly watered,—
Grew a monument-Shamrock their glory to tell.
So great is born Nature, so bent on relieving,
She delights in repairing what Tyranny mars;—
But alas for the Shamrock while Erin was grieving,
With her face in the dust, and her hope in the stars!

IV.

But a thrill of joy shot through the land broken-hearted,
Though silent her harp was, and shadowed her lance;
'Twas when Sarsfield the brave with the Shamrock departed,
And set it a crown to the lilies of France.

On a red foreign field, Erin's vengeance was vented,
When the reluctant Brigades, with triumphant huzzas,
Swept the foe from the plain. Then our tyrant repeated
His treacherous deeds and his venomous laws.
But Columbus the Shamrock of Erin uplifted,
And set in her jewels; 'twas guarded right well;
Nor long ere her sky with the war-bolt was rifted,
And she wept o'er its leaves when Montgomery fell!
And when she was free from broad seaboard to highland,
She accounted John Barry the pride of her bars;
With the lion scourged back to his guilt-laden island,
She kissed the sweet Shamrock, while blessing her Stars.

A century now on her bosom 'tis lying,
And 'tis green as when plucked from the Isle of the Seas;
To Columbia's kindness, its children, replying,
Give force of expression in soldiers like those!
And she smiles on the gem on her bosom reposing,
For it brings to her heart no sinister bars;
Wherever her ranks with the foe are seen closing,
The Shamrock is found with the Stripes and the Stars.

To-day proud Columbia, beside either ocean,
Looks smilingly off to the East, to the West;
Nor the jangling of bigots, nor war's fierce commotion,
Disturbs the sweet quiet that reigns in her breast.
Remembering her Irish-American yeomen,
What cares she for red-coats or hireling huzzars?
What to her whether inside or outside the foe,
As long as the Shamrock is set in her Stars?

Like the chemical union, two elements turning,
To produce more aschtan than either alone;
Is the fire of our zeal with two sentiments burning:
We are Ireland's forever,—America's own!
Never renouncing the one,—to the other still loyal—
By the brave that are gone, and their sanctified scars,
By Columbia's hand, and its bounty so royal,
As she cherished our Shamrock, we'll brighten her Stars!

They chide us for loving the poor little clover;
But 'tis emblem of all we have cherished and lost.
Though we scale the wild summits, and sail the seas over,
Wherever the bark of our fortune be tossed;
Or clutch California's glittering bars,—
It is green as when plucked from the Isle of the Seas;
As she cherished our Shamrock, we'll brighten her Stars!

Gallant soldiers, farewell!
Sure your kindness, large-hearted calls back our childhood, its legends and fairies;
Wherever the bark of our fortune be tossed,
As long as the Shamrock is set in her Stars?

Religious Music.

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 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 rythmic 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 distance 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...
Hymns, including the "works of Palestrina and his school, expressed themselves in and feeling which A freer tone-life began to reveal itself in the art of song unlythm, as, in execution, the proper accents of the words rested. The classic forms of the old Masses, motets and a more independent tone-speech. A tone-language, indeed, enriched by the inspiring influence of Christianity, sprang the central point from which all other compositions for the foundation of all true Catholic church-music. 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 Palestina and his school, sprang from the Gregorian Chant. In fact, it will remain the foundation of all true Catholic church-music.

Simon Magus.

In the time of the Apostles there lived in the East a celebrated magician named Simon Magus. His skill in the resources of magic was wonderful, and by means of it he had attained great power and influence. Such was his skill that he was called "the great power of God." He had many followers, who were guided by him. In the year of our Lord 36, Saint Philip the Apostle preached in Samaria, and with such fruit as to cause Simon to be abandoned by all his followers. Seeing that his disciples had left him, and that his influence with the people was gone, Simon himself pretended to give up his magical arts, and applied for baptism. Some time afterwards, when Saints Peter and John came to Samaria to administer Confirmation to the converts, thus imparting to them by means of prayer and the imposition of hands the gifts of the Holy Ghost, Simon imagined that in this lay the secret of a superior magic power. He wished to possess this power, and, approaching St. Peter, he offered him money to impart it to him. St. Peter sternly rebuked him for offering to buy spiritual graces and powers with money, and denied his request. It appears that from this time Simon ceased his connection with the rising Church.

With regard to the further life of the magician we have very contradictory accounts. It is, however, certain that he travelled throughout various countries, giving exhibitions of his power and skill in magic, and that he finally settled in Rome. There he again came in contact with St. Peter, who had also journeyed to the city of the Cesars and fixed his See in the capital of the Empire. One account of his death states that to show his power he announced that he would ascend to the skies. He did ascend to a considerable height, whether by the aid of the devil or by means of some invention is not known. St. Peter was a witness to the ascension, and as it would show Simon to be possessed of great power, he prayed God to prevent any scandal among the converts to Christianity. Simon fell from his great height and was dashed to the earth and killed.

By the early Fathers of the Church, Simon Magus is called the first heretic and the father of all heretics. In particular he is called the father of the Gnostics, because he, like them, taught a recondite and remote supreme God, the revelation of a divine power representing God, a series of coens, etc. Both practically and theoretically he was an Antinomian in ethics. He had numerous followers of his herey, and even in the middle of the second century there were a large number of them in existence. Eusebius tells us that as late as the fourth century the Simonians were a powerful sect.

Like all heresies, that of Simon Magus at an early day split into various parties. The two parties best known were the Monadrians, so called from their founder Menander, a disciple of Simon, who claimed to be a higher manifestation of God than his master; and the Dositheans, founded by Dositheus, at one time a teacher of the magician. Simon was the author of a number of works, of which a few insignificant fragments are left, and which are collected in the first volume of Grabe's Spicilegium.

R. G.

Anger, Fear, and Grief.

There are many forms of disease which are induced, not from worry or mental anxiety, but from the influence of certain of the passions. I cannot say all of the passions, for there are some which are not only injurious to the physical power, but even serve to promote it. The passion of love is not injurious until it lapes into despondency. Ambition is of itself harmless; and avarice, whatever may be said of its principles as a vice, certainly tends rather to the preservation of the body than to its deterioration. Among those passions which I have spoken of as detrimental to life, anger, fear and grief, stand prominent; whilst anger ranks first. According to the old saying: "He is indeed a rich man who can afford to be angry." Those most richly endowed with physical strength cannot often give way to rage without incurring a severe penalty. What is worst of this passion is that the very disease it produces serves to feed it; so that if it be not soon checked it gets the better of the man.

In order to understand the effects of anger, let us consider what is meant when a man is said to be "red" with rage, or "white" with rage.

Evidently, these terms are degrees of comparison to express the extent of his fury. Red rage means partial paralysis of minute blood-vessels, and white rage means temporary suspension of the action of the heart. We can easily perceive that these effects cannot often occur without inflicting severe injuries upon the heart and brain. The effect upon the heart is a permanently inverted motion called interventricular; the effect upon the brain is pro-
A Beautiful Token of Sympathy.

In July, 1873, the Roman Catholic Female Protectory, Westchester, N. Y., was burned to the ground in the darkness of night. What seemed an incalculable loss at the time, soon revealed itself as an inestimable blessing. Every child was saved except one infantile sufferer, and it was found that the building must have been unsafe. One of the Sisters of Charity, at the risk of her life, penetrated to the chapel and removed the Blessed Sacrament to a place of safety, after the fire had enveloped the building.

The common Father of the Faithful, Pope Pius the IX, had a few days previous shed tears over a letter addressed to him by one of the children of the Protectory in Westchester, N. Y., which is being erected. The set has been used by heroic Sister of Charity and her companions. He sent from his own table an elegant gold set, consisting of eight pieces, to be disposed of for the benefit of the new Protectory, the value of which, therefore, is immensely increased in all. These passions, then, exert a terrible influence upon the substance of the physical body.

Grief produces an effect which varies according to the suddenness or slowness with which it is expressed. Sudden grief leads to an irregular action of the heart, and to changes in the extreme parts of the circulation caused thereby. Slow and prolonged grief acts in a different manner. It enfeebles the active organs and produces a desire for solitude, where, like a worm, it gnaws the most vital portions, and continues until it eats the very substance of the physical body.

These passions, then, exert a terrible influence upon the living being. Knowing their effects, we should endeavor to conquer them, and not allow them to steal from us that gift which a kind Creator has granted to us.

The Proof-Reader.

A Printer's Reader, in a late number of the London Press News says: "There is one person in a newspaper office who, though very important, is bound, so far as the public is concerned, to pass his days in obscurity, to "blush unseen" in a small cupboard, where he has seldom room to sit or stand. This is the Reader. Every one knows the Editor, to his cost; he is baulked from morning till night, and the public holds him responsible for everything except "Printers' errors," and then the Printers are accused. The very existence of the Reader as an officer of the staff is unknown to most people. Question the majority of men or women, and you will find they believe that no one intervenes between the Printers and the public, save the writer; and pretty newspapers, books, and anything else in print they would have, if this were the case! In the office, however, the Reader is a valued, though unappreciated person.

He is the unseen wire-puller who prevents many a disastrous error, who corrects many a grievous mistake, not properly in his province some of them, and often gets small thanks for it. While, let him pass an error, let him in some offices omit to notice what he is not properly bound to notice, and he is certain to hear of it. He stands between the Editors and the Printers—"the ham in the sandwich"—and his fate is the same: to be attacked by both. If the Editor sends up unintelligible copy in which the compositor makes a mistake, and the Reader, after praiseworthy efforts to decipher hieroglyphics, makes a mistake also, the Editor forgives the "comp," and is "down upon" the Reader; he ought to know, he might have seen. Editors generally think their copy good, while it is generally very bad. If, by chance, the compositor is "blown up" by the overseer, he casts the blame on the Reader. No one will take blame while the Reader is by to receive it, though in most newspaper offices he is obliged to do everything at a rate which makes it a marvel that he turns out such good work as generally comes from his tiny den. We have known offices where the Reader was expected almost to sub-edit; he was to be an encyclopedia; if the Editor misspelt the name of some one little known, or unknown, the Reader was to set it right. It is difficult to lay down any broad rules for defining the duties of a Reader. Some employers demand more than others; and the newspaper Reader has to be the puppet of authors, who, somehow, seem as a class to expect that, however badly they write, their beautiful books shall turn out faultless. They will not give a carte blanche to the Reader, when they have ascertained that there is such a person, and yet they expect him to be ever on the alert for mistakes which he has no authority to correct when he sees. The writers of novels are great offenders in this particular. Few modern novels are well written in anyway, and this class of writers generally know as little about the business of passing their work through the Press as it is possible to know. Of all people in the world, both manager and Reader have most cause to dread the amateur author—especially if a lady and on the shady side of forty. She always wants impossibilities. When the book is in hand, the Reader's troubles begin. The copy is generally bad—ah! if authors would sometimes think of the unhappy beings who have to decipher their MSS!—the grammar rather original, the mistakes of one kind or another too numerous to mention. Yet woe betide duce first a paralysis, and afterwards, during reaction, a congestion of the vessels of that organ. Many die in on or the other of these stages.

The phenomena are so easily developed in most persons that they may be acquired and even intensified by listening to a mere narration of events which act as causes of fear. The organs upon which this passion exert its injurious influence are the organic nervous chain, the heart and the brain. Intermittency of the heart is one of the leading phenomena of sudden terror.
—Anthony Trollope is writing a new novel, entitled "The Prime Minister."
—The Rev. Wm. R. Alger's authorized "Life of Edwin Forrest" at Home, for special publication.
—A volume on "Dickens' London"—the great city as referred to in his works—is announced in England.
—The National Library of France has 1,700,000 volumes, 80,000 manuscripts, and 1,000,000 engravings and maps.
—A little volume on "The True Order of Studies," by the late President of Harvard, Dr. Durfee, will be in press.
—The inventor of the art of chromo-lithography, M. Jean Engelmann, has just died in Paris at an advanced age.
—"A Christmas novel," by Miss Yonge, is promised by Macmillan & Co., under the title of "My Young Aiders."
—A new English idea is a series of "penny maps" for poor children. They are 13 by 11 inches, and nicely colored.
—The members of the Imperial Opera Orchestra, in Vienna, intend giving a series of eight concerts this winter under the conductors of Hans Richter.
—It is proposed to raise a monument to Karl Wilhelm, the composer of the "Wacht am Rhein," and subscriptions are now being raised for that purpose.
—At a series of six concerts to be given in Pesth this winter, Rheinecke, Goldmark, Brahms, Herbeck, Lachner, and Hiller will each conduct a work of his own.
—Six busts, many centuries old, of the first six Roman emperors, have been recently discovered in Africa and have been placed in the museum of the Louvre at Paris.
—Pedestrianism is to have its literature. A volume of "Foot-Notes: or Walking as a Fine Art," by Alfred Barn, is to appear from the press of the Wallingford community.

Art, Music and Literature.

—A "Study of Hamlet," by Mr. F. A. Marshall, will shortly come out. The characters in "Winifred Bertram" will again be brought out a drama founded on a passage of old Scandinavian history, taken from the Knytlingasage.

—Thomas Ender, a celebrated landscape artist, and for many years professor at the Academy of Arts at Vienna, died on the 29th of September last, aged 77, and accompanied an expedition to Brazil in 1817 as professional artist. The result was the collection of seven hundred drawings and sketches now in the Brazilian cabinet at Vienna. He afterwards distinguished himself by his studies of European landscapes.

—The new story by Mrs. Charles, author of the Schong-Cotta books, which was at first understood to be a story of modern life, will instead be a return to her earlier field and tone. The characters in "Winifred Bertram" reappear in the forthcoming "Note-book of the Bertram Family," which is, in a measure, a sequel to the former early and popular work. The new book will be published soon.

—It is now announced, says the Academy, that Vandyeck's long lost "Madonna with the Child," of which copies exist in various parts of Europe, has at last been discovered in the original. The picture has formed the altar-piece to the chapel of an obscure German cloister, and was found there by the Flemish painter George Van Haanen. After slight restoration it is now to be seen entirely uninjured and in its pristine condition. A "Study of Hamlet," by Mr. F. A. Marshall, will shortly be published. In this the character of Hamlet will be regarded from a new standpoint. The early life of Hamlet, the origin of the intrigue between Claudius and Gertrude, and other like matters, will be discussed; the characters of Ophelia will be vindicated from the aspersions of Goethe and Gervinus, and the performances of Hamlet by Ernesto Rossi, Sulvini, and Mr. Irving will be criticised.
—Few people are aware of the immense importance of Paris as an art emporium. Some idea of the value of the work there may be inferred from the fact that the sales of paintings alone average 40 millions of francs per annum, equal by reason of the difference in value to nearly twice that sum in gold. The number of artists in Paris is calculated to be 8,000. To these add the art students, native and foreign, residing there, and the many thousands engaged in the sale of works of art, including the production and sale of frames, colors, engravings, bronzes, statuary, etc., we find that art is a business occupying the attention of a large number and employing perhaps more capital than any other legitimate business in Paris, except perhaps hotels and restaurants.

—Mr. Ezekiel is now busily engaged upon his greatest work, a colossal marble group, ten feet in height, representing "Religious Liberty," which he was commissioned to execute for the Independent Order of B'nai B'rith, at a cost of $30,000. This group will surmount a very elaborate pedestal, designed by Mr. Ezekiel, and the entire monument will be unveiled in Fairmount Park during the Centennial. The model of this great work of art (a description of which has been given in our columns) has been very ably and favorably criticised by the most competent critics in Rome and Berlin, and if the work in marble will compare with the sketch model (a photograph of which we have had the pleasure of seeing), there is no doubt but what it will receive its just praise from everyone in this country.

—The correspondent claims as indigenous to Chicago the decoration of wooden panels by placing successive layers of different kinds of wood together, and carving away the successive layers, preserving form as well as outline, and thus bringing out ideal materials and colors directly under the artist's hand. After the panel is prepared, the artist has only to draw and to carve, and is not troubled with any mechanical processes. The effects produced, especially when holly and ebony are used, are somewhat like cameo-work, for gradations are got, not only by the form of the carving, but by reducing the outer layers to such thinness as to show the color of the wood which is under through the outer layers. Color and gold have been added to these panels with good pictorial effect. The general treatment in such case is very similar to cathedral glass-work.—Appl. de V. Journal.

—The Cincinnati Enquirer says of Cincinnati's great sculptor: Mr. Ezekiel, the distinguished Cincinnati sculptor, now residing in Rome, Italy (137 Via di Torino), will exhibit at the Exposition in Paris of works, among which is the bas-relief of "Israel" that gained the Michaelbeer prize at the Royal Art Academy of Berlin, in August, 1873, the acquisition of which entitled him to a royal pension for two years, and among the bronzes, statuary, etc., we find that art is a business occupying the attention of a large number and employing perhaps more capital than any other legitimate business in Paris, except perhaps hotels and restaurants. Many of these American artists are or have been pupils of Piloty, to whom, with his great powers as an artist and as a teacher, infusing with magnetic enthusiasm his own rich experience, his students are warmly attached.

Books and Periodicals.


—Church's Musical Visitor for November contains even more original reading-matter and better music than usual. The first article "An Hour's Talk with Titiens," is illustrated with a fine portrait of the famous singer. Mr. W. S. B. Mathews contributes a very interesting article on "The Law of Contrast in Music," which young musicians should read, and "Pleasant Riderhood's" amusing sketch, "The Mountains," is pleasing and sprightly. The other literary articles are "Autumn Flowers," "Francis Joseph Haydn," "Music at Teachers' Institute," and many short articles which give freshness and variety to the magazine. The permanent subscriptions are full, and the thirteen pages of vocal and instrumental music crown a very attractive number of this popular musical journal. Sample copies of the Visitor will be sent on receipt of one stamp, address the publishers, Johnchurch & Co., Cincinnati, O.

—The Almanac states that "a calculation has been made of the number of persons the great cathedrals of the European Continent will hold. St. Peter's at Rome holds 54,000 people; the Milan cathedral holds 31,000; St. Paul's at Rome holds 56,000; St. Sophia, at Constantinople, holds 25,000; Notre Dame, at Paris, holds 21,000; the cathedral at Pisa holds 13,000; and San Marco, at Venice, holds 7000. The new cathedral on Fifth avenue, New York city, will be able, they say, to contain 10,000, and will be considerably larger than the famous cathedral of Venice. It is gratifying to note that the young musical prodigy Leopold Lichtenberg, whom Wieniawski discovered in California, and who subsequently was enabled, by the liberality of Mr. Joseph Seligmann, to proceed to the Brussels conservatory and continue his studies under Wieniawski's supervision, has fulfilled the expectations his performance and deportment very exactly. The annual concours of the conservatory took place, and among the violinists was Master Lichtenberg, who, it will be remembered, is now about 14 years of age. The Independence B. R. gives an interesting account of the boy's achievements: "The first allegro of Vittoli's twenty-second concerto," says the critic, "brings into prominence the precocious talent of young Lichtenberg, whom M. Wieniawski, it is declared, laughably, from California, in a corner of his trunk. The urchin is charming, and gifted with rare intelligence and superb aplomb, but with the aplomb of a child, without any of the disagreeable infatuation of the true infant prodigy. He is a most promising art talent from all parts of the world. Among these it is most gratifying, on visiting their studios, to see the leading positions occupied by many American artists. W. L. Piloty, Louis D. Castor, of Cincinnati; R. J. Strong, of San Francisco; and among the violinists was Master Lichtenberg, who, it will be remembered, is now about 14 years of age. The Independence B. R. gives an interesting account of the boy's achievements: "The first allegro of Vittoli's twenty-second concerto," says the critic, "brings into prominence the precocious talent of young Lichtenberg, whom M. Wieniawski, it is declared, laughably, from California, in a corner of his trunk. The urchin is charming, and gifted with rare intelligence and superb aplomb, but with the aplomb of a child, without any of the disagreeable infatuation of the true infant prodigy. He is a most promising art talent from all parts of the world. Among these it is most gratifying, on visiting their studios, to see the leading positions occupied by many American artists. W. L. Piloty, Louis D. Castor, of Cincinnati; R. J. Strong, of San Francisco;...)
Studying Modern Languages.

Most of the young men attending classes here recognize the utility of their study of modern languages. This is evidenced by the large number who attend the French and German classes, and more especially the latter. They feel that no matter what may be their position in life, whether they follow some of the learned professions or embark in commerce, a knowledge of these languages will be of the greatest service to them. They know that every year large numbers of voluntary exiles from Germany, France, Italy and other countries arrive on our shores, settle down and become citizens. With these emigrants, as well as with those who hail from Ireland, Scotland and England, we must transact business. It is true that after they have been in this country for a while they learn to speak English well enough for practical purposes, but it is only natural that they should prefer dealing with those who are able to speak their own language. Hence it is of much service to young men, especially those who intend following commerce, to be able to speak French and German. And for those who are preparing themselves for any of the professions, it is of use. Many learned and able works treating on subjects connected with their avocations are written in these languages, and unless they are acquainted with the tongues they are sealed for them. Besides, for the priest a knowledge of the languages is useful in the confessional, and to the lawyer and doctor this knowledge will bring practice. For all, then, it is important that they study French and German. They know this well, and they are not bothered by learning rules, etc.; they are taught first to pronounce the words, and then they learn their meaning, then give them the rules which they are to follow in speaking the language correctly.

But if they recognize the utility of the study, and endeavor to familiarize themselves with the foreign idioms, they are so simply because they never gave themselves any practice outside their Ollendorf in conversation. We believe that the student studying a foreign tongue should begin the practice of speaking the language from the day on which the grammar is put in his hands. We do not mean that this should be the case in class; there he is forced to do so, to a certain extent; but even outside of his class, in his recreation walks. Many mistakes will be made at first; sometimes very ludicrous ones; but these will gradually become fewer and fewer. It is a knowledge of words which is the trouble to the student; when he has acquired these, the remainder of the study becomes easy enough. Exceptions as to gender, etc., should of course be learned, but these can be learned afterwards, and no student will ever be able to master a language if he devotes himself to learning simply the rules and the exceptions. Practice in conversation is the great teacher, and unless the student practices he will find it uphill work.

After the student has accustomed his tongue to pronounce words, and is no longer afraid or ashamed of making grammatical blunders or of not pronouncing with the precision and the elegance of a native of Paris or Vienna; after he has accustomed himself to use French and German words, and has acquired a goodly number of them, then it is time for him to trouble himself with the strict grammatical construction of his sentence. There are many students who, not having a natural taste for languages, have been discouraged on the very start, and never made any progress, because they were frightened by the formidable array of exceptions which they were required to learn. They had to load their memory with not only rules, but with exception after exception, and this without being able to frame a simple sentence. They had to plunge into irregular declensions and conjugations, and had not a thorough knowledge of the regular ones.

Now this is right. The languages should be taught in a proper manner. The student should be accustomed to express himself in the language which he is learning, and taught to learn just as children learn their own language. They are not bothered by learning rules, etc.; they are taught first to pronounce the words, and then they learn the meaning of them. So should it be with persons learning a foreign tongue. After they have been taught the pronunciation of the words, and their meaning, then give them the rules which they are to follow in speaking the language correctly.

We know that there are many young men who even in class do not like to express themselves in the language they are studying, because they are fearful lest they commit some blunder which may cause their companions to laugh at them. This is wrong on their part, because all men in similar circumstances are liable to commit faults in speech. If the young man were able to speak without any mistakes there would be very little reason for him to give himself up to the study. Go to work then, young men who are studying German and French, and devote some of your recreation hours to conversing in these tongues.

Discipline.

It is frequently found that some persons are in the error of supposing that education consists simply in imparting to the minds of youth a knowledge of the sciences. We say they are in error, for education by no means consists simply in that. It has a wider field, and in its true sense consists not only in imparting knowledge but also in developing the mind so as to enable the young man to use in the highest degree its natural powers in accordance with the temporal and eternal destiny of a rational being. To accomplish this end, it is not enough to employ.
learned teachers who will open to them the portals of science and unfold to them the secrets which she possesses. It is not sufficient that the young man be trained up to those accomplishments which, though in themselves highly desirable, are devoid of sound principles and the good dispositions necessary to make the Christian, and are consequently of no service. Hence all young men should be taught habits of order, of self-control, and of submission to legitimate authority, for these habits are absolutely necessary to render not only the unlearned but also the scholar a useful member of society, to say nothing of fitting him for the destiny for which he was created. We are apt in our day to overlook these things, especially that of submission to authority when rightly constituted. It is the neglect of inculcating this in the education of its youth which has fostered revolution and deluged parts of Europe with blood.

That these habits may be thoroughly developed requires constant, careful and judicious training, and this training is what is meant by discipline. It consists in the constant and watchful guardianship of the young man by those to whom his education has been entrusted, and who give salutary checks to his impetuosity, incite him to strenuous exertion, and teach him practically the lessons of order, self-control and submission to authority. It is doubtless often painful to be checked in our fits of passion, and to be forced to overcome our desires, when they impel us to do things contrary to good order. We feel it so much easier to follow those impulses which urge us to act contrary even to our own real interests. But it is for our own good that we should give up many things to which we are inclined in our outbursts of youthful independence; and if we would but reflect seriously for a few moments, we would perceive that it is for our own future good that we should be controlled in our desires and acquire habits of order and self-control; for unless we do acquire these habits we will never be able to acquire that influence in society to which we aspire; and, to acquire them, we must do violence to the selfish part of our nature. He who has no self-control is virtually a madman, and has no influence for good among his fellow-men.

Hence good discipline is of the utmost importance in the education of young men; and, such being the case, it should be their greatest wish to see it well maintained. Were there no such thing as discipline maintained in a house of instruction, we would not give much for the education of the pupils; and in after-years they themselves would be the loudest to cry out against the abuse, for they would be who would suffer most by it.

There has been, so far, no great cause for complaint on the part of either the students or authorities here. The discipline of the house has been kind, yet firm, and we with all good students hope it will continue so throughout the year.

Reminiscences of the Dead.

REV. C. DE SEILLE.

In last week's Scholastic we chronicled the removal of the bodies of Rev. C. de Selle, Rev. B. Petit, Rev. Francis Cointet, and Mr. William Phelan from their resting-place beneath the old Church of the Sacred Heart, lately torn down and now replaced by the large new Church recently erected here under the invocation of Our Lady of the Sacred Heart. Fathers de Selle and Petit were both missionaries devoted to the service of the Indians in this part of the country, and as anything that relates to the early days of Notre Dame will be likely to prove interesting to its many patrons, and particularly to the old students, we concluded that a short sketch of these two saintly men would not be out of place. We give to-day a brief notice of Rev. Father de Selle, and in a future number we will speak of Rev. Fathers Petit and Cointet.

Father de Selle was a Belgian by birth. We have no information of his earlier years, nor of the exact time that he first came to what is now called Notre Dame, to minister to the Indians here and throughout the surrounding country, for at that time missionaries were so few that their jurisdiction extended hundreds of miles in every direction, it being so unusual occurrence with them to attend sick calls at a distance of forty, fifty or eighty miles. The time of his ministry here was somewhere between the years 1830 and 1840. This place then wore a far different aspect to what it does now, being densely covered with trees—so much so that some of the older of the present inhabitants tell us that when they first came here they dared not go far from the habitations without running a risk of being lost, as they sometimes were, and would have to wait the ringing of the bell for the exercises or the Angelus to guide them in finding their way home. We may imagine what a beautiful sight St. Joseph's and St. Mary's Lake presented in those days, when surrounded on all sides by groves of those tall monarchs of the forest of which only a few specimens still remain.

Very Rev. Father Sorin says that it was on the 30th of November, 1840,—the Feast of St. Andrew,—that he first came to the place which is now known as Notre Dame. Scarce only had he entered the house in which Father de Selle had resided, and in which was also the chapel, than his guide invited him to visit the tomb of the lamented Father. This house was a double log hut, situated on the verge of St. Mary's Lake; it was divided into two compartments, with a wide open passage in the centre. He was ushered into one of these apartments, which he was permitted to stand or walk with his hat on. We are sorry that our space does not admit a full account of his edifying death, so we will merely give an outline of the facts. It seems Father de Selle had been among the Potawatomies at Pokegama for a couple of weeks, and as he took leave of them he remarked that it was likely they would see him no more; which grieved them deeply, for they loved him as a father. He evidently alluded to his approaching death, although then in the prime of life and to all appearance full of strength and vigor. They asked him what he meant, and he told them he had a long journey to perform; he requested them to pray for him, and not to forget to say their beads for him. He then left them and started for home on foot, a distance of thirty-five miles. He reached home here the same day, apparently in the enjoyment of his usual health and strength. Next morning, however, he was quite unwell; it was only with extraordinary exertions he succeeded in saying Mass. Towards evening he declared to a few friends around him that he should not live long, and that it would be prudent to send for another priest. But no one thought there would be any immediate occasion for doing so. Next morning he was much worse, and despatched a messenger to Logans-
port, sixty miles away, and a second to Chicago, a distance of eighty miles, in order to make sure of a priest, fearing either of them might be away on a sick call. The two messengers returned three days afterwards, without a priest, as both were themselves too sick at the time to allow them to travel such a distance. Meanwhile our saintly missionary was gradually losing strength, and felt much grieved at the thought of having to die without confession—that boon which he himself had undergone great fatigues to give to others. But he bowed in silent resignation to God's holy will, and thought of preparing himself as best he could. He always had a great devotion to the Blessed Virgin, and it was now a source of great consolation to him to have such a powerful advocate in heaven. To her he earnestly commended himself, and desired those around him to beseech her intercession in his behalf. Suddenly, moved as it were by a divine impulse, the good priest made an effort to rise to a sitting posture in his bed; he begged his two faithful attendants to carry him to the altar in the next room, where he knelt awhile, made signs for his surplice and stole, then raising himself, he with a burning hand and glowing heart opened the tabernacle, took the ciborium, leant over it with a loving glance at the adorable Body of his Divine Redeemer, and administered to himself the Holy Viaticum. He again knelt between his two attendants, whose hearts were much moved at the affecting sight they had just witnessed. There he remained in thanksgiving until, fearing he would die of exhaustion, they prevailed on him to allow them to convey him to his bed. He died in less than an hour after, fervently invoking the holy names of Jesus and Mary. He died without a struggle, and with a placid smile on his countenance. Shortly after he had breathed his last the whole Indian village of Pokegan were around his deathbed. They did not weep, we are told, but remained there for several days gazing on his cold remains, and would not allow any one to bury them. There they stood, stone-like, in unspeakable grief, and it was only when the authorities from South Bend positively ordered them on the third day to bury the body that they could allow themselves to part with the remains of their beloved missionary.

Such is a brief sketch of what we know of Father de Selig, whose remains were removed last week to the new church. We believe there are many now here who were not conversant with the incidents mentioned above, and who will now feel a deeper interest in the spot where rest his sacred remains. We scarcely know whether to say Requiescat in pace or Ora pro nobis.

Local Items.

—Joseph Kelly, of '63, is engaged in a lucrative business in Joliet, Ill.
—Mr. S. Adler, of South Bend, was at Notre Dame on Monday last.
—Mr. F. G. Brown, of South Bend, gazed in on us on Monday last.
—D. O. Webb, of '70, is in the grocery business with his father at Peru, Ind.
—Mr. Wm. Hake, of Grand Rapids, Mich., spent a few days here last week.
—R. H. Clarke, of '71, is now residing at Wickliffe, Ia., where he is doing well.
—Philip O'Mhony, of '74, is principal of one of the schools in Erie Forest, Ill.
—J. E. O'Brien, of '74, is one of the firm of O'Brien Brothers, in Rowanee, Ind.
—Francis Bish, of '70, is engaged in the manufacture of buggies at Lancaster, Ohio.
—Daniel Egan, of '71, is in business in New York city. His address is 32 Pike street.
—Mr. W. J. Ooahan, of Chicago, was here on Sunday last. He is one of our most welcome visitors.
—John Shannahan, of '72, is teaching in the College of Our Lady of the Sacred Heart, Watertown, Wis.
—J. W. Montgomery, of '69, still resides in Montgomery, Ind. He is connected with the Ohio and Mississippi Railroad.
—We are only too happy to receive any information as to the whereabouts of any of the "old boys" for the personal column.
—Samuel Engel, the popular South Bend clothier, will transfer his business to Chicago on January 1, 1876. See advertisement in another column.
—Mr. James McDermott, of the Chicago Courier, made a flying visit here on Monday last. We heard it rumored that he would give another lecture in South Bend in the near future.
—Mr. L. E. Mayr, of South Bend, has transferred his jewelry establishment to his brother, Mr. Frank Mayr, and will leave in a few days for a more congenial clime, to regain his health.

—E. S. Pillars, B. S., of '69, is residing at Tiffin, Ohio.
—John Moffitt, of '60, is practicing law in St. Louis, Mo.
—Columbus Marantette, of '68, is prospering in Mendon, Mich.
—Eugene Clifford, of '65, is in the law business in Elgin, Illinois.
—George Crummey, of '75, is now in Bryant's Bank, Chicago.
—James Flanagan, of '73, is teaching in the College of Notre Dame, South Bend.
—Felix Meyer, of '61, is practicing medicine in Dayton, Ohio.
—Petrus Moyer, of '01, is practicing medicine in Cincinnati, Ohio.
—Alfred Taggart, of '72, is doing splendidly in Zanesville, Ohio.

—What has become of the patent gas machine?
—The St. Cecilians are busy copying their play.
—The “barouche” was sent to the farm.
—The robins have not yet gone.
—“Will you please give me a bill for a shirt?”
—The Junior gets lunch!
—Bread and lasses!
—Who shot that drum?
—Will you please give me a bill for a shirt?
—The Junior get lunch!
—The amusement clubs will soon be organizing.
—The boilers have ceased to rattle.
—The magic flute is heard again.
—The Juniors have been busy transplanting the flowers in the Study-Hall.
—Some few persons were photographed by Mr. Bonney on Monday last.
—Double windows will be put in the south and west sides of the College.
—The boys have been busy gathering hickory nuts. Who has laid up the most?
—This is the season when hay-eaters obtain a bountiful crop of frost for breakfast.
—A fire-proof house for keeping coal oil is to be built east of the Scholastic office.
—The matinees at 3:30 a.m. and 3:30 p.m. are now given in the Juniors' Refectory.
—The Senior Recreation Hall has been refloored. It was an improvement greatly needed.
—There will soon be a society for prevention of cruelty to animals organized in Sorinville.
—To keep out the cold, the doors have all been fixed up with the patent rubber attachments.
—The Drawing Classes are well attended, and the students are making great progress in their studies.
—Now that the baseball season is about over, foot-ball is again reasserting itself and the boys enjoy it highly.
—Now that the horses have been sent to the farm, the stables back of the steam-house are to be torn down.
—The garden in front of the painting-office is now being made ready for the reception of "ingens" in the spring.
—The horses which were formerly kept in the stable back of the College have all taken up their quarters on the farm.
—The Commodore says the boats will soon be put up; so all those who desire to take a ride had better be up and doing.
—The Curator of the Museum gratefully acknowledges a donation to the department of curiosities by Mr. Wm. Hall.
—Hydraulic breast-pins are all the rage. One of the causes of putting some people all in a rage a few days since.
—Mr. Bonney is kept busy all the time he is here, taking photos. We suppose the "Champions" will soon give him a call.
—"The Painter and Musician" and "Solon Shingle" will be played by the St. Cecilians at their next exhibition. "Jesu sors.
—About fifty Juniors have had their names inscribed on the list of members of the "Guardian Angels of the Sanctuary."
—Items and articles intended for the Scholaerum should be put in the box in the hall, and not in the letter-boxes in the study-halls.
—The class of calisthenics is largely attended during these fine nights; all seem to improve by the exercise which they undergo.
—That sheep is being kindly taken care of by the Minims. Indeed they are public benefactors, and they should be treated accordingly.
—Messrs. Fogarty and Hansard went out hunting last Thursday, and returned with two ducks which were killed with one shot.
—Messrs. G. H. Bliss & Co., manufacturers of telegraph machinery and supplies, have presented to the Telegraph Class here a beautiful nickel-plated sounder.
—There is complaint made that some persons who do not subscribe to the Circulating Library take books from the desks of subscribers. It should not be so.
—The students in the more advanced classes of mathematics are complimented by their professors as being as studious and industrious as those in any year heretofore.
—The Seniors are reading in their refectory. "The Fifteen Decisive Battles of the World." The Juniors are engaged on the "Life of St. Cecilia" by Dom. Guéranger.
—The University Library received last week an addition of fifty-one volumes of state-papers, besides a number of volumes, pamphlets, etc., from the Smithsonian Institution.
—The baseball season is virtually over, for though there may be a scrub game played once in a while yet as the championship games are over there will be no interest in them.
—Those future elocutionists, judging from the manner in which one of their number delivered the Mantle, must be making rapid progress. We heard the said member out in the Campus.
—The Seniors will be comfortably situated in their play-hall this winter, as it contains parallel bars, swings, an enormous stove, and, the best of all, two good firemen to keep the stove heated.
—The Juniors had a grand out-door concert on the Campus on the 7th. L. Pilliod was director, with Messrs. Faxon, Riopelle, Davis and Pelletier forming the quartette. When will they give another?
—The Minims' new dormitory will soon be ready. The workmen are fixing it up in grand style and it will be a credit to all who may have had it in hand. The Minims are waiting with impatience to move into it.
—A few days since, two students were disputing upon something we did not hear; however, we heard P. say to J., who is quite a competent young man: "I will just have you to understand that fat men don't predominate."
—The Band is in excellent condition, and the music which they give us is the subject of great praise among all.
—The rapturous progress made by the members of the S. Cecilia Men's Association upon the propriety of wearing the Scapular of Our Lady of Mount Carmel and gave an interesting account of its origin.
—On Tuesday last the members of the Boat Club put their boats away for the winter. We hope that when the cold and ice shall have come and gone the members will not only increase in numbers but will continue to afford us the pleasure of witnessing many a well-contested race. Every success to the gallant tars.
—One of the plays which will be produced by the St. Cecilians was translated from the French for them by two of their warmest friends. It is highly spoken of, and no doubt the members of the St. Cecilia Philomathean Association consider themselves under great obligations to the translators for the kindness shown by them.
—The following volumes of the Ante-Nicene Christain Literature have been purchased by the Library Association: Apostolic Fathers; Justin Martyr and Athenagoras; Tatian, Theophilus and the Clementines; Clement of Alexander, 2 vols; Tertullian, 3 vols; Apocryphal Writings; and Early Lives of the Saints and Remains of the Fathers. Hon. Judge Morris, of Vicksburg, Miss, presented Morris' State Reports, 3 vols.; and Very Rev. A. Granger "The Life of St. John the Baptist." We call special attention to the short article entitled "A Beautiful Token of Sympathy" in another column. We know of no more deserving institutions than the Cath-
The influence of music is not only felt by man alone—
the fourth regular meeting of the St. Aloysius Philo-
many of the irrational animals who inhabit this earth with
It is with pleasure that we announce the fact that
— The influence of music is not only felt by man alone—
its dreams at night, when it lies down to rest, must be va-
The harmony of sounds, which are ca-
— The influence of music is not only felt by man alone—
FRENCH—A. Hertzog, 0. Ludwig, W. G. Morris, G. Gross, A. Bushey.

Rolle of Honor.

For The Week Ending Thursday, Nov. 11, 1875.

Class Honors.

For the week ending Thursday, Nov. 11, 1875.


Civil Engineering—J. Brown, R. Graves.


Music Department.


Junior Department.


Class Honors.

For the week ending Thursday, Nov. 11, 1875.
Saint Mary's Academy.

Mr. Onahan of Chicago, visited St. Mary's last Saturday.

Mother Superior is expected home next week. She will be more than joyously welcomed.

The dry leaves, which indicate that the melancholy days have come, afford the Juniors and Minims the most exhilarating amusement. These little girls can extract fun out of nuts, leaves, indeed out of almost anything.

The departure, on Sunday evening, of Rev. Father General for Europe elicited many expressions of sincere regret from all at St. Mary's. He was invited at five p.m. to the study-hall to receive the farewell addresses from the different departments. Miss N. Foote read the one from the Seniors, Miss B. Wilson the one from the Juniors, and little E. Hughes the farewell of the little Minims. These little girls stand highest as the privileged pupils who are always welcome guests with the highest dignitaries. Rev. Father promised them to comply with their earnest request to open a weekly correspondence with them during his stay in Europe.

The Feast of St. Charles Borromeo made Thursday last a gala day for the pupils at St. Mary's. It was a feast in every sense of the word. Lively preparations for the evening programme occupied the morning, and every one seemed eager to show her affection for the loved Mother whose patronal Feast it was. In the evening a musical and dramatic entertainment was given in the Senior Study-Hall, which was honored by the presence of a highly appreciative audience. We give below the names of the performers.

Art Department.

Sullivan.

Brown.

Every sense of the word. Lively preparations for the feast Father General for Europe elicited many expressions of will be more than joyously welcomed.

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in which they now stand.

8 20 a.m. Accommodation. Arrives at Toledo 3 55; Chicago 6 30.

2 32 a.m., Night Express, over Main Line, arrives at Toledo 10 30; Cleveland 3 p.m.; Buffalo 9 30.

10 39 a.m., Mall, over Main Line, arrives at Toledo, 5 35 p.m.; Cleveland 10 15.

1 2 7 p.m., Special New York Express, over Air Line; arrives at Toledo 5 10; Cleveland 9 10; Buffalo 4 05 p.m.

9 14 p.m, Atlantic Express, over Air Line. Arrives at Toledo, 3 31; Cleveland, 7 15; Buffalo, 11 p.m.

2 5 3 p.m., Toledo Express, Main Line. Arrives at Toledo, 2 30; Cleveland 10 35 a.m.; Buffalo 7 p.m.

4 p.m., Local Freight.

GOING WEST.

2 a.m., Express. Arrives at Laporte 4 15 p.m.; Chicago 6 50 a.m.

1 25 a.m, Pacific Express. Arrives at Laporte 2 45; Chicago 8 55 a.m.

12 35 a.m. Evening Express. Arrives at Laporte 3 55; Chicago 6 30.

2 50 a.m. Special Chicago Express. Arrives at Laporte 5 45; Chicago.

S 10 a.m., Accommodation. Arrives at Laporte 9 a.m.; Chicago 11 30 a.m.

S 25 a.m, Local Freight.

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CHARLES PAINE, Genl' Sup't.
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AND
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THE PHOTOGRAPHER
Corner Michigan and Washington Sts.,
SOUTH BEND, INDIANA.

Mr. Bonney will be at his art gallery near the Scholastic office every Wednesday morning at eight o'clock. He has on hand photographs of the Professors of the University, members of the College Societies, together with a large collection of the students who figured prominently here in former years. Orders by mail promptly attended to.

THE OLD RELIABLE
Dwight House,
South Bend, Ind.
Messrs. Knight and Mills have become managers of the above reliable and popular house, renovated, repaired and furnished it with new, first-class furniture. The travelling public may rely on finding the best accommodation. Lads and Gentlemen, visiting Notre Dame and St. Mary's will find here all the comforts of home during their stay.

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STUDENT'S HEADQUARTERS
For Meals, Oysters,
ICE CREAM, PIES, ETC.
MEALS AT ALL HOURS.

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E. H. Pollack,
97 Michigan St., SOUTH BEND, IND.

Gents' Furnishing Goods a specialty.

M. Livingston & Co.,
ARE THE
Leading Merchant Tailors in South Bend.

They Have the Best Cutter in the City, and make suits in the latest styles at the lowest prices. Their stock of Clothing, Cloths, Cassimere, Vestings, and Gents' Furnishing Goods, is the largest and most complete, and comprises all the new styles Satisfaction guaranteed on all goods.

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Corner of Washington and Michigan Sts., SOUTH BEND.

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Cross-Town Cars Pass the Door.

Broken Candy .................. .30c
Fine Mixed Candy ............ .35c
Choice Mixed Candy .......... .30c
Caramels ........................ .30c
Molasses and Cream Candy .... .25c

Proportionately Low Prices to Wholesale Cash Buyers.

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PROPRIETOR OF THE
NOTRE DAME AND ST. MARY'S 'BUS LINE!

Whilst I return my thanks to the patrons of Notre Dame and St. Mary's, I beg leave to inform the public that I have, at the urgent request of many of my patrons, purchased SEVERAL NEW CARRIAGES and BUGGIES, and moved into the LIVERY STABLES Attached to the National Hotel, and Adjacent to the Lake Shore and Michigan Southern Depot.

Now, that telegraphic communication has been made between Notre Dame and my office, through the Michigan Southern Depot, I shall be prompt to have passengers in time to meet all trains.

For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.

P. SHICKEY.
**A. KLINGEL & SONS, 611 WASHINGTON ST., SOUTH BEND, IND.**

Keep constantly on hand a complete assortment of
MENS' & BOYS' FINE BOOTS & SHOES

- of the celebrated BURT, LILLY YOUNG PRATT, and BRACKET & BODEN'S.

Hand and machine sewed goods.

**LADIES,**

Give a call and see the nobby styles.

---

**Michigan Central Railway**

**Time Table—August 29, 1875.**

<table>
<thead>
<tr>
<th></th>
<th><em>Early Morning</em></th>
<th><em>Day</em></th>
<th><em>Evening</em></th>
<th><em>Atlantic Express</em></th>
<th><em>Night</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. Chicago</td>
<td>7:30 a.m.</td>
<td>9:00 a.m.</td>
<td>6:00 p.m.</td>
<td>5:45 p.m.</td>
<td>9:00 p.m.</td>
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<tr>
<td>'Mich. City'</td>
<td>7:30 a.m.</td>
<td>9:00 a.m.</td>
<td>6:00 p.m.</td>
<td>5:45 p.m.</td>
<td>9:00 p.m.</td>
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<td>'Niles'</td>
<td>7:30 a.m.</td>
<td>9:00 a.m.</td>
<td>6:00 p.m.</td>
<td>5:45 p.m.</td>
<td>9:00 p.m.</td>
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<td>'Jackson'</td>
<td>7:30 a.m.</td>
<td>9:00 a.m.</td>
<td>6:00 p.m.</td>
<td>5:45 p.m.</td>
<td>9:00 p.m.</td>
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<tr>
<td>'Ar. Detroit'</td>
<td>7:30 a.m.</td>
<td>9:00 a.m.</td>
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<td>5:45 p.m.</td>
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<td>5:45 p.m.</td>
<td>9:00 p.m.</td>
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**Niles and South Bend Division.**

**GOING NORTH.**

<table>
<thead>
<tr>
<th></th>
<th><em>Early Morning</em></th>
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<td>Lv. South Bend</td>
<td>9:30 a.m.</td>
<td>12:30 p.m.</td>
<td>7:30 p.m.</td>
<td>6:30 p.m.</td>
<td>10:30 p.m.</td>
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<tr>
<td>'Notre Dame'</td>
<td>9:30 a.m.</td>
<td>12:30 p.m.</td>
<td>7:30 p.m.</td>
<td>6:30 p.m.</td>
<td>10:30 p.m.</td>
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<tr>
<td>'Ar. Niles'</td>
<td>9:30 a.m.</td>
<td>12:30 p.m.</td>
<td>7:30 p.m.</td>
<td>6:30 p.m.</td>
<td>10:30 p.m.</td>
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<td>7:30 p.m.</td>
<td>6:30 p.m.</td>
<td>10:30 p.m.</td>
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</tbody>
</table>

*Sunday excepted.

**SOUTH BEND.**

**Hats, Caps and Furs, TRUNKS,**

Traveling Bags, Gloves, and Gent's Furnishing Goods, Etc., 110 Michigan Street, SOUTH BEND, IND. **DITSON & CO.'S MUSIC BOOKS**

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- Rossini Messe Sol'enne. $1.00
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- Farmer, B flat. $80
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