Sonnet.

FROM PETRARCH.

Sweet bird, that, singing under altered skies,
Art mourning for thy season of delight—
For lo! the cheerful months forsake thee quite,
And all thy sunshine into shadow dies—
O thou who art acquainted with unrest!
Couldst thou pour wit my kindred mood divine,
How wouldest thou fold thy wings upon my breast,
And blend thy melancholy plaint with mine?
I know not if with thine my songs would rhyme,
For haply she thou mournest is not dead:
Less kind are death and heaven unto me;
But still the chill twilight, and the sullen time,
And thinking of the sweet years and the sad.
Move me, wild warbler, to discourse with thee.
—Catholic World.

Fra Bartolommeo.

A few weeks ago we gave an account of Don Bartolommeo della Porta, a distinguished painter. This week we write about a greater painter—Fra Bartolommeo della Porta. In a small village, some six miles from Prato, and ten from Florence, their dwelt a certain Paul, called the "Agent," because of his disposition to assist his neighbors in the management of their affairs. To him were born two sons, the eldest of whom, born in 1459, was called Bartolommeo, or as the Tuscanians commonly pronounced it, Baccio. Under the care of his parents, little Baccio grew up a pious youth.

His childhood passing by, he was taken by his father to Florence to study painting, and was lodged near the gate of San Piero Gattolini, on which account he has always been called Baccio della Porta.

He first studied under Cosimo Rosselli, but leaving him he began to study under Leonardo da Vinci with such zeal that in a short while he was regarded as the most distinguished of the younger painters of Florence. With him lived Martello Albertinelli, who, according to Vasari, in a short while acquired his manner to a very satisfactory degree, and the two young men executed together many pictures which were dispersed through Florence.

Baccio della Porta was held in high esteem by the citizens of Florence, not only because of his genius and talent as an artist, but also because of his piety. He led a retired life, shunning all vicious habits, and delighting in the preaching of the many holy men who edified the city by their instructions. His fame being bruited abroad, he was commissioned to paint the chapel wherein were deposited the dead in the cemetery of the Hospital of Santa Maria Nuova. There he executed in fresco a painting of the Last Judgment, and was extolled for the genius he exhibited in depicting the glories of the blessed.

About this time the celebrated Savonarola began his preaching in Florence. Of its effect Vasari says: "Now it happened at the time of which we now speak that Fra Girolamo Savonarola, of Ferrara, a renowned theologian of the Order of Preachers, was in the Convent of San Marco, where Baccio attended his preaching with infinite devotion, and with all the respect which he felt for the person of the preacher: he thus became closely intimate with Fra Girolamo, and spent all his time in the convent, having contracted a friendship with the other monks also. Girolamo meanwhile continued to preach daily; and his zeal increasing, he daily declaimed from the pulpit against licentious pictures, among other things; showing how these, with music and books of similar character, were calculated to lead the minds to evil; he also asserted his conviction that in houses where young maidens dwelt it was dangerous and improper to retain pictures wherein there were undraped figures. Now it was the custom in that city to erect cabins of fire-wood and other combustibles on the public piazza during the time of Carnival, and on the night of Shrove Tuesday, these huts being set a-blaze, the people were wont to dance around them while thus burning; men and women, that is to say, joining hands, according to ancient custom, encircled these fires, with songs and dances. On the return of the Carnival following the period of which we now speak, however, Fra Girolamo's exhortations had so powerfully affected the people that instead of these accustomed dances they brought pictures and works of sculpture, many by the most excellent masters—all which they cast into the fire, with books and musical instruments, which were burnt in like manner—a most lamentable destruction; and more particularly as to the paintings. To this plie brought Baccio della Porta all his studies and drawings which he had made from the nude figure, where they were consumed in the flames. His example was followed by Lorenzo di Credi, and by many others, who received the appellation of the Piagnoni. No long time after this, Baccio della Porta, moved by the love which he bore to Fra Girolamo, painted a picture wherein was his portrait, which is indeed most beautiful.

This work was at the time transported to Ferrara, but was brought back to Florence not a great while since, and is now in the house of Filippo, the son of Alamanni Salvati, by whom, as being a work of Baccio's, it is held in the highest estimation.

"It happened afterwards that the party opposed to Fra Girolamo rose against him, determining to deliver him into the hands of justice, and to make him answerable for the insurrections which he had excited in the city; but the friends of the monk, perceiving their intention, assembled
also, to the number of five hundred, and shut themselves up in San Marco; Baccio della Porta joining himself to them, for the very great affection which he bore to Fra Girolamo. It is true that having but very little courage, being indeed of a timid and even cowardly disposition, he lost heart, on hearing the clamors of an attack, which was made upon the convent shortly after, and seeing some wounded and others killed, he began to have grievous doubts respecting his position. Thereupon he made a vow that if he might be permitted to escape from the rage of that strife he would instantly assume the religious habit of the Dominicans. The vow thus taken he afterwards fulfilled to the letter; for when the struggle was over, and when the monk, having been taken prisoner, had been condemned to death, as will be found circumstantially related by the historians of the period, Baccio della Porta departed to Prato, where he assumed the habit of San Domenico on the 29th of July, in the year 1500, as we find recorded in the chronicles of that convent. This determination caused much regret to all his friends, who grieved exceedingly at having lost him, and all the more as he had resolved to abandon the study of painting. On entering the Order of St. Dominic, Baccio received the name of Fra Bartolommeo. He had not been in the convent more than a few months when his superiors sent him to the Convent of San Marco, in the city of Florence. He lived there for four years, engaged in spiritual works, executing nothing; but at the end of that time, by the order of his superior and the entreaties of his friends, he painted a picture of St. Bernard for the chapel erected by Bernado del Bianco in the Abbey of Florence. He also painted other pictures for Giovanni de' Medici. Raffaele da Urbino having gone to Florence, Fra Bartolommeo studied perspective under him, being constantly in his company and working with a great desire of pleasing the great master. He then painted at San Marco a picture in which there are many figures of great beauty. This painting was for the King of France, and is still in the Louvre, bearing the inscription "F. Barto., 1515." He also painted another picture, the subject of which was Our Blessed Lady with the saints around her, and which is highly praised by Vasari. Hearing of the excellent works performed in Rome by Michael Angelo and Raphael, he obtained permission from his prior to visit Rome. There he painted two pictures, but was not as successful with them as he was in Florence. He became, says Vasari, bewildered among the vast numbers of works, ancient and modern, which he found in such overwhelming abundance in the Eternal City; he doubted of the proficiency of which he believed himself possessed, and went back to Florence, leaving to Raphael to finish one of the two pictures he began to paint.

Fra Bartolommeo remained in Florence for some time, painting; but it having become necessary for him to have a change of air, he was sent by his prior to a convent some distance from the city. There he continued his labors, executing pictures without interruption. His health being restored, he returned to Florence, where he occupied himself with the pleasures of music and painting. He executed a large number of works, the bare enumeration of which would occupy too much space to give. Of his last, Vasari, after describing a picture in the chapel of Ottaviano de' Medici, says: The master had entirely completed the design of the above described picture, when, in consequence of having labored perpetually beneath a window, the rays from which poured constantly on his back, one side of his body became paralyzed, and he could not move himself. He was therefore advised by his physician to proceed to the baths at San Filippo, but although he remained there a considerable time, he became but very little better. Fra Bartolommeo was a great lover of fruit, finding the flavor particularly grateful to him, although it was exceedingly injurious to his health, wherefore one morning, having eaten very plentifully of figs, he was attacked, in addition to his previous malady, with a violent access of fever, which finished the course of his life in four days, and when he had attained the age of forty-eight years; he retained his consciousness to the last, and with humble trust resigned his soul to Heaven.

The death of Fra Bartolommeo caused infinite grief to his friends, but more particularly to the monks of his order, who gave him an honorable sepulture in San Marco on the 8th of October, 1517. He had received dispensation from attending to the duties of the choir, and was not required to take part in other offices, so that all the profit resulting from his works was the property of the convent, he retaining in his own hands only so much money as was necessary for the purchase of colors and other materials requisite for his paintings.

The Animal Kingdom.

It is said that there are Atheists,—but how blind, how stupid they must be! The Almighty has laid open the great book of Nature, so that every one that runs may read. If we turn our eyes to the animal kingdom, there the casual observer will be sure to obtain the most exalted ideas of the great Creator and His works, and obtius indeed will be the mind if it does not draw nearer to Him with an humble sense of its own littleness and the littleness of everything that the greatest art of man can perform when compared to the wonderful works of God. If we turn our attention to the animal kingdom, there we will behold species innumerable, every individual of each species possessing perfectly organized members; and even the simple worm that crawls at our feet is just as much a subject of wonder and amazement as the lion that freely roams through his native jungle.

Volumes have been written showing that each animal is perfectly adapted to fulfill its own particular end in the great economy of nature. Who gave the bear, the wolf, the badger, and other carnivorous animals, not only a different appearance, but likewise furnished them with peculiar teeth, claws and digestive apparatus? Who was it foresaw that the little squirrels would always be gnawing, and so arranged their incisors that their posterior edges would wear away faster than the anterior ones, thus always keeping these teeth sharp, however much they are used, and at the same time accelerating the growth at the base as fast as they are wearing away at the top? Who was it so happily anticipated the difficulties under which the ruminants would labor, which are compelled to take their food in haste, or to select it carefully from various vegetables,—furnishing them with stomachs containing different compartments, each compartment performing special functions, so that the food that is eaten in haste or gathered with care, can be afterwards remasticated at leisure? Who gave the birds the simple wits and the beaks by which the nectarines are innumerable, from the humming-bird that makes sweet music on the rose-bush, to the eagle building its nest on the bare cliffs of the moun-
tain, their varicolored plumage and covered them with down so light that it expands and supports them in their upward flight through the air? What law does the white bear, the seal and the whale obey when they always abide in or about the Arctic regions? What compels the deer, the beaver and the fox to remain within the North Temperate zone? By what law is the grizzly bear confined to the western portion of our country, and the brown bear to the northern part of the Eastern hemisphere? Why is it that the lion, the tiger, the leopard and the elephant never roam beyond the tropical regions? Those gifts, those laws, those necessities must have emanated from a Superior Being, and every animal, each in its own sphere, by obeying these laws, by displaying these gifts, proclaims in language louder than words that there is a God.

If the words of the poet are true—that there are "Tongues in trees, books in the running brooks, Sermons in stones, and good in every thing," what a vast field of knowledge there is in zoology—that science which treats of the classification, structure, habits and habitations of the different species of animals. Zoologists divide the animal kingdom into four grand branches, namely, VEsville (from to turn) comprise all animals that bring forth their young alive, have an internal skeleton with a backbone for an axis; therefore man and the higher animals belong to this branch. ARTiculata (articulatus, furnished with joints) comprise animals whose bodies are made up of rings and segments and the skeletons of which are external. MOLLusca (molles, soft) comprise soft-bodied animals, such as oysters. RADIATA (radiare, to proceed from) comprises all animals whose parts are arranged around a vertical axis; star-fishes and coral animals belong to this class. The branch vertebrata is divided into five classes, according to their plan of structure, namely, mammals, birds, reptiles and fishes. These classes are again divided into orders, according to the complication of their structure. The class of mammalia is divided into ten orders—namely, bimana, quadrumanas or monkeys, chiroptera or bats, carnivora, herbivora, cetacea, insectivora, rodentia, edentata, marsupialia and morotremata... These orders are, again, divided into families, according to the form of their construction. The families are subdivided into genera, according to the construction of special parts; and, lastly, the genera into species, according to their relations, with one another and to the world in which they live, as well as to their size, proportion, parts and ornamentation.

The domestic dog is distinguished from the other species of the genus canis by its recurved tail. Domestication appears to enervate nearly all animals. For example, the cat in its untamed condition is a ferocious, vindictive creature, but after being domesticated a few years it becomes effeminate, and is the personification of selfishness and sleepy inattention. But with the dog the case is different; when the necessity of looking for food is removed, he is both able and willing to improve his education and fit himself for the companionship to which he is admitted by man. His quickness of apprehension, his docility and sympathy adapt him beyond all animals for training purposes. It is surprising how much intelligence the higher breeds, like the spaniel, the shepherd, the terrier and the New Found-

The services rendered to the world by Christianity are innumerable. It has soothed all the sorrows of humanity, paying a proper regard to its many imperfections, and consulting with a condescension worthy its great wisdom our frailties, our self-love and our delicacy of feeling. So many are its acts of charity, so many its admirable institutions, so many its sacrifices, that it not only claims our highest admiration but wins our deepest love, and forces astonishment from its greatest enemies. It has erected hospitals,
endowed colleges, and fostered works of charity in all na- tions and in every clime.

In all ancient history, we never read of the institution of hospitals, or of asylums for the orphaned or the infirm. These are the children of Christianity. Before it came to enlighten the world, they were wholly unknown, for they are the natural results of charity, which originated with the savior of Nations. Philanthropy was unable to do that which Christian charity has accomplished. Even in primi- tive times, the believers in Christ, instructed in this great virtue, formed a general fund for the relief of the poor, the sick, and the stranger. This was the commencement of hospitals. When in after-ages persecutions ceased and the Church became wealthy, institutions were founded more worthy of herself. That class which had heretofore been passed unheeded by the world now found themselves the object of the sincere sympathy of those who had received a fair share in the goods of this world. Instead of the slavery and crime to which they were reduced when pagan- ism ruled, the poor received alms and assistance from the charitable believer. Hospitals for the infirm were erected. Orders, the members of which devoted themselves to the care of the indigent and the stranger, sprang up in the Church, and the whole world became animated with Christian charity. Such was the humane spirit engendered in the hearts of men by its influence that some men volun- tarily gave themselves up to slavery to redeem their captive brethren. Asylums for the orphans, the blind, the deaf and dumb; hospitals for the sick and the infirm; re- fuges for the wayward and the outcast—these are the work of the Christian religion. In the towns where Moslem cruelty held full sway; in the cities where the fever and the plague worked havoc among the sons of men; amid the snows of Mount St. Bernard, there has the spirit of charity blossomed and brought forth fruit.

But not only in alleviating the sorrows of the poor has the Christian religion benefitted the world. It has enlight- ened mankind. The Church never feared the light of science. It has at all times fostered and cherished it, has sought to advance it. For this purpose she has established universities, colleges and schools. The Benedictines and the other great orders of the Church opened in their mon- steries schools for the free education of youth, and at the old Cathedrals were established the first free schools known to the world. As in the course of time the art of printing was discovered and education became necessarily more general, religious orders like the Jesuits were established, whose sole objects were the education of youth and the propagation of the Faith. In a short time the schools of the accomplished Jesuits and other religious were opened in all parts of Europe; and even now, despite the jealousy and hatred of men, the institutions under their care are more numerous than those under any other bodies of men.

Science has ever received the encouragement of the Church, and through her influence have voyages of discovery been undertaken, academies been formed, and learned researches of all kinds been made.

Art has ever received from her the fostering care it needs in order to thrive. In those grand old Middle Ages, the wealthy, animated by the spirit of the Church, used their wealth not only in assisting the needy and the un- fortunate, but they erected monuments on which the mas- ters of architecture, painting and sculpture rendered their works almost imperishable and their names immortal. In this day, when the spirit of Christianity seems almost extinguished in the hearts of the majority of the wealthy, we do not hear, as the Catholic Review justly remarks, of men of wealth devoting their means to any such purposes. Hence it is that when any one man like Mr. Springer, of Cincinnati (who, by the way, is a worthy Catholic), makes a donation for the purpose of erecting a public music-hall, it is considered as something unusual. It would not have been so considered in those older days when the spirit of Christianity glowed in the hearts of men.

Christianity has been, then, a great blessing to man. It has, besides what we have enumerated above, encouraged agriculture, fostered the useful arts, protected commerce, ameliorated the laws, rooted out the miseries of slavery, and purified government. These are all the work of that spirit which came into the world with the Redeemer of men. So long as men are influenced by this spirit, these works will flourish. When it is driven out by infidelity, they will cease.

**Catacombs.**

The feeling of respect for the dead, common to men of all nations, has naturally led them to make some outward mani- festation of regard, like the pomp of funeral solemnities, the dedication of some particular place for sepulture, or the erection of monuments to make known to posterity the services or virtues of the deceased. The people of some countries, like Egypt, built pyramids or labyrinths in which to entomb the mortal remains of their deceased friends. Those of other lands, like Phoenicia, and after it Greece, excavated rocks for their last resting-places.

In countries like Egypt, Syria, Persia, and among the most ancient Oriental nations, instances of these bold and gigantic works are afforded in Asia Minor and on the coast of Africa; but the Romans, not so bold, but by far more magnificent, decorated their high- ways with costly mausoleums and sarcophagi of marble, consecrated to the use of their noble families. In aftertimes, when the change in their religion took place, it became necessary to conceal these last marks of regard, and hence they consecrated large subterranean caves as burial places of the dead. The discovery of these monuments have at all times excited the curiosity of travellers and the attention of antiquarians, scientists and artists. These last-named have applied themselves to learn from these catacombs the character and style of architecture and painting at different periods in the Christian era; and though they have found many productions of art in its infancy yet they have not unfrequently met with types of perfection. It has been said that many monuments of this description have been preserved to our-day, and still contain traces of the paint- ing and architecture with which they were decorated. In Syria, Persia, and among the most ancient Oriental nations, there are catacombs existing; but the revolutions of these countries and the changes of government occasioned in them have unfortunately deprived us of those documents which would have afforded us the most accurate informa- tion regarding them.

The appearance of the catacombs of upper Egypt con- veys to us an idea of a people whose existence is unknown to us. In them are contained the history of the country, for in many of the monuments the customs and manners of the people are painted or sculptured. These subterraneous caves in these countries had their origin in quarries. Stone was taken from the depth of mountains, and used for the purpose of building the great ediﬁces of neighboring towns;
Some of these in times past were used as retreats by the early Christians in Italy, informs us of the purpose to which it has been applied since 1783. These galleries were originally used by the early Christians as retreats during the persecutions, as sepulchres for the dead, and at the same time were a space for the living, and for the burial of the dead. In the neighborhood of these vast quarries were then, by the generations coming after those who quarried, used as burial places. It is stated that catacombs “are dug in a mountain situated in the neighborhood of the Nile, which furnished the Romans with materials for the construction of buildings in their colonial establishments. The excavations in those mountains are found throughout a space of fifteen or twenty leagues, and form subterraneous caverns, which appear to be the work of art; but there is neither order nor symmetry in them. They contain vast and obscure apartments, low and irregular vaults, supported in different parts with piles, left purposely by the workmen. Some holes, of about six feet in length, and two feet in width, give rise to the conjecture that they were destined for sepulchres. Cells of very small dimensions, formed in the hollows of these obscure caverns, prove them to have been the abode of recluse.

A great number of grotoes and excavations have been discovered in Sicily and Asia Minor, containing sepulchres. Some of these in times past were used as retreats by the victims of despotism. Some of them were excavated by men, but the greater part are the work of the waters which traverse the mountains of these parts. Such is the great cave of Noto, which is one of the wonders of Sicily. It has been formed in the river Casalibbi, which flows at the bottom and traverses it for the length of one-hundred fathoms. In the interior of this cave are a large number of houses and tombs. In the ancient Hybla may be seen a grotto containing many sepulchres, and near it is the tomb of Eschylus. Cut in the rocks at Yera are abodes for the living, and sepulchres for the dead; and at Agrigentum there are caves, labyrinths and tombs arranged with much order and symmetry. In the neighborhood of Syracuse there are many caverns, which abound in architectural monuments. In the catacombs of Rome, by far the most interesting to the Christian, coffins are frequently found. These contain the bodies of the early Christians, who fled to the catacombs to avoid the persecutions which raged against the Church. Inscriptions are found on the walls, and symbols of the faith are seen in profusion. The Roman Catacombs were used by the early Christians as retreats during the persecutions, as sepulchres for the dead, and as places of assembling in secret for the exercises of devotion.

Of the catacombs of Paris a late writer says: “They are extensive subterraneous galleries, to which you descend from the buildings on the western side of the barrière d’enfer. The name itself, which has been given to this labyrinth of caverns and galleries, from its resemblance to the asylums and places of refuge of the persecuted Christians in Italy, informs us of the purpose to which it has been applied since 1783. These galleries were originally the quarries from which materials were excavated for constructing the edifices of the capital. The weight of the superincumbent houses rendered it necessary to prop them; and when the cemeteries of the demolished churches and the burying grounds were cleared in 1786, the government resolved to deposit the bones in these quarries, which were consecrated for that purpose. The relics of ten generations were here united in the grave. Eight times as great as the living tide that rolls over this spot is its subterraneous population. By the light of wax tapers you descend ninety feet to a world of silence, over which the Parisian police keep watch as strictly as over the world of noise and confusion above. You enter a gallery, where two can just go abreast. A black streak on the stones, of which the walls consist, points out the way, which, from the great number of intersecting by-passages, it would be difficult to retrace without this aid or without guides. The plain of Montreouge and the great suburb of St. Germain, as well as St. Germain, and, according to some, the channel of the Seine, are thus undermined.”

A Great Catholic Charity.

We have been favored with a copy of the New York Commercial which gives an extended account of the New York Catholic Protectory, one of the greatest Catholic charities on the continent. We remember our visit to the house some two years ago, with Rev. F. Knox, then stationed at Westchester, New York, and Rev. F. Collins, the gentlemanly chaplain of the Protectory, and at the time could not but admire the liberality of the people of New York city in erecting such a magnificent building for the accommodation of the poor children of their city.

The institution was, according to the Commercial, “incorporated by the Legislature of the State of New York April 14th, 1863, Dr. J. Silliman Ives and Dr. Henry J. Anderson and other kindred spirits being its projectors. Dr. Ives, by right of merit, was called to act as its first President. A delegation from the fraternity of Christian Brothers, with Brother Tellow, a prominent member of this Order, was placed in charge, and operations were actively commenced.

In the year 1865, the institution having been two years in existence, the present location at Westchester was selected, and a farm of 114 acres was purchased as a site for the institution, the area being afterwards increased by the addition of 40 acres. The process of building was at once commenced, and through public and private munificence, a substantial and commodious edifice adequate to the estimated wants of the Protectory was erected, and the institution set out on a renewed and vigorous existence. The architecture of the structure is ecclesiastical, attractive, and impressive. Its beautiful exterior is only surpassed by the completeness of its interior arrangements. Its work-shops, school-rooms, refectories, dormitories, and all its various apartments are formed upon a liberal scale, and in entire harmony with the grand design of its founders.

“Beneath this shelter are 1,800 boys, gathered from the streets of New York, drawing nourishment, health, physical development, improving their minds, repairing or strengthening their morals, and facilitating themselves in some useful branch of industry. About four hours daily are each assigned to labor, to study, and to recreation. The remainder of the twenty-four hours is occupied by devotions, meals, and sleep. Spacious, well-lighted, and thoroughly ventilated rooms are applied to the purposes of printing, shoemaking, tailoring, and chair-bottoming. A machine shop, a carpenter’s shop, and a blacksmith’s shop hold their appropriate places on the premises. The different branches of labor are in charge of skilled mechanics. The best machinery and appliances are in use. The Brothers not generally being proficient in the trades are chiefly engaged as school teachers. They are vigilant and industrious, and discharge cheerfully any task, however menial, which may fall to their lot to perform. The utmost neatness and order prevails throughout the establishment.”
“It was the design of the founders of the institution to produce within its domain everything necessary for the use or consumption of its inmates. In this respect there has been, as a general thing, complete success. The farm has been thoroughly cultivated, and is remarkably productive. It has its orchards and grapevines. A conservatory has been lately added. In the proper season the agricultural and horticultural departments occupy a considerable share of the labor force of the institution, hence, with the exception of the materials wrought up in the various branches of manufacture, the time cannot be far distant when the institution shall not only be self-supporting, but a real source of profit. This end will surely follow from a judicious management of its resources.”

One of the sources of revenue for the institution is the Manhattan Monthly, a magazine which we have frequently mentioned with praise. For the past year it has been under the direct management of Mr. John Savage, a gentleman of high literary culture, who has brought its standard of merit up to a high degree. Prior to his time, the periodical had, we must say, become a not very entertaining medium of thought; but during the twelve months now past it has steadily improved, and is now a most welcome monthly visitor.

As to what the Manhattan will be the coming year, the Commercial says: "A higher standard of literature than heretofore will characterize its pages. Discussions on questions of insurance and finance will be introduced. This department of the Monthly will be in charge of Mr. B. F. Bowman, a writer of acknowledged ability and wide reputation, who will bring learning, good sense, and a clear, forcible style of expression into the position. Insurance in all its details and ramifications will occupy a large share of his attention, in itself a subject of importance and general interest which cannot fail to prove acceptable to the reader and valuable to the publication."

"The Manhattan Monthly, thus reconstructed, will have new claims upon the support of the public, and command circulation, friends, and readers in every State in the Union. It is printed by the heretofore useless waifs of society, published under the auspices of the Christian Brotherhood, and issued under the approval of the Board of Directors. It goes forth to the public on its merits, and will ask support for the reason that, it is worth the money it costs the purchaser.”

The Catholic Protectory has also published a small paper called the Little Scholarate. Of the same paper says: "The Little Scholarate, temporarily suspended on the first of last January, will resume publication May 1st, and thereafter will appear once in two weeks, instead of monthly. The printing bureau is now organizing a corps of wood-engravers, lithographers, etc., for the purpose of increasing the number, variety and beauty of its future illustrations, thus making it the most attractive Sunday-school journal which has ever emanated from the press. It will be universal in its character, and furnished at a price which will bring it within the reach of all classes throughout the United States.”

The Catholic Protectory is a grand charity, and although it be only for the poor children of New york, yet all Catholics should naturally take a pride in keeping it up. They can do so by subscribing to one or the other of the two publications issued therefrom. The subscription price of the Manhattan Monthly is $3.50 per annum, and people desiring to subscribe can do so by addressing either the

Brothers at Westchester, New York, or No. 33 Warren street, New York city.

Hasty Judgments.

Do not judge too hastily! This admonition may be taken by all, for although you do not occupy the position of a judge, or magistrate, your judgment is called into action every day. Evidence which is almost overwhelming is often turned aside by the statement of a few simple facts, which nobody would take the trouble to inquire into. Do not be always willing to believe your friend or neighbor guilty of a thing because circumstances point him out as the guilty party: one hour may bring forth facts that will clear him from all taint of suspicion, and you would then feel very bad for expressing yourself as you did; and you might ruin a strong friendship that to you was very valuable.

Undoubtedly many an innocent man has been punished for the guilty, simply because the judge or jury thought that as "circumstantial evidence" pointed to this man, and as they could find nobody else to convict of the crime, they would convict him whom they held prisoner. Only a day or two ago I read an account of a man who on his death-bed confessed being guilty of a murder for which another man had been hanged years before; now it was a great deal of consolation, no doubt, to the family of the innocent man, when they thought that their father had been unjustly executed, and themselves disgraced, simply because "circumstances" pointed him out as the murderer!

It is an almost everyday occurrence now to hear stories aforesaid concerning the character of some person with whom you are acquainted and who may be your best friend. Do not judge that person too hastily, and say "He is guilty" because "they say so." Mr. They-say-so is a very cowardly person, and is referred to only when the person speaking is afraid to be held responsible for the statement. And if a person is really guilty, do not you be the first one to publish his guilt to the world, for it is a very uncharitable act on your part and it certainly will do no good, while it may make you a great many enemies. Always keep in mind that Scriptural saying: "Judge not, that you be not judged."

Art, Music and Literature.

“A History of my Life and Times,” is to be published by the veteran George Cruikshank.

The plans for the new Music-Hall in Cincinnati contemplate a seating capacity of about 6,500.

The Munich Royal Academy of Fine Arts has awarded to David Neil the "great silver medal" in acknowledgment of the merits of his picture "Mario Stuart.”

Jules Verne’s new story, “Michael Strogoff, the Courier of the Czar,” is begun in the March number of London Society. It will be published here in book form by Scribner, Armstrong & Co.

Cruseman Van Eiten, of New York, whose landscapes are well known to connoisseurs in this city, has been appointed by the King of Holland the Royal Commissioner to represent his native country at the Centennial.

The Academia des Beaux Arts of Paris, at a meeting held Feb. 19, appointed Mesers. Blanc, Bonnot, Cot, Henner, Laurens, Lefebre and Maillard as the jury for the grand competition for the prize of Rome, which is soon to take place.

The Gazette Musicale, of Milan, Italy, professes to have seen an announcement in an American journal to the
effect that on the 23rd of November of this year—the birthday of Christopher Columbus—600 pianists will perform one of Liszt’s compositions together.

—Mr. Barthet de Jony will shortly place in the galleries of the Louvre some objects of art of the middle ages, and from the Renaissance period; from the Musée Saugvout; engravings from the gallery of Apollo; marbles, early glass, bronze, and earthenware which have been scattered in different series of the Louvre.

—It is expected that the Pennsylvania Academy of Fine Arts at Philadelphia, will be opened this spring, under the direction of Prof. Schussle. Pupils will receive free instruction, and there will be both day and evening classes. This Academy has been founded by private benefactions, several having contributed $10,000 each.

—The Italian journals report the discovery in archives removed from the monastery of the Campo Maggio to Rome of some interesting documents connected with Beccarini Cellini, comprising inventories and accounts of sculptures executed by him in Florence and at Fontainebleau, a safe conduct, dated 1555, and other papers, which are to be published soon.

—In this week’s issue of Appleton’s Journal, Mrs. Lucy H. Hooper, whose opportunities for observation have been of the best, advises young American girls who contemplate going abroad to study for the operatic stage or concert, to his foot to make his step a safe one. In an instant the party approaches, you will see that he has a little lamp by his side, and “Thy word is a lamp to my feet, and a light to my path.” —Exchange.

—The London Times says of Herr Joseph Joachim, “the bright particular star” of the Monday popular concerts: “The gifted violinist is now at the very zenith of his artistic career. Never was he playing better, if ever, indeed, so well. His extraordinary command of the instrument, through the tones drawn from which he reveals his great art, was manifested emphatically when, at the Philharmonic Concerts, as far back as 1844, he first enlisted the sympathies of an English audience. But as his technical facility has, year after year, approached nearer to perfection, so, in an equally noticeable degree, has a far higher quality—that of a poetical expression—been brought to ripe maturity.”

—George Beau, the English publisher of a portfolio of thirty-two plates, at ten guineas, “The Drawings of Flaxman,” comprising the entire series in the gallery of University college, London. The plates will be in “permanent autotype,” with the original size of the original drawings. The thirty-two frames contain 383 drawings, sketches, or studies in sepia, India ink, and pencil. Several have suffered materially from discolouration, but the paper in the first instance, or from the effect of time, upon outlines not very distinct. Prof. Sidney Colvin has superintended the work, and has prepared a descriptive catalogue of the drawings, as well as an account of the life and genius of Flaxman, with special reference to his drawings.


—The Catholic World begins its twenty-third volume with a warm and well-merited letter of commendation from Cardinal McCloskey for the distinguished services it has done the Catholic Church during the eleven years of its existence. The opening number of the new volume gives excellent proof that the praise of the highest dignitaries of the Church in this country is not thrown away. The articles treat of unusually interesting topics, and with an ability which always distinguishes this magazine. “How we are Misrepresented,” is an article which opens the less time the essayist has to hear the much interested in the question, “How we are Misrepresented at Home.” The writer makes grave charges against our foreign diplomatic corps, but the evidence he brings to bear is as strong as his charges are grave. “Labor in Europe and America” is a subject that interests us more closely, perhaps, even than the other. It is a very well-written paper, and is likely to be extensively read and discussed. The able articles on “Prussia and the Church” and “A Sequel of the Gladstone Controversy” seem to be closed. These articles have been marked throughout with much force of reasoning and brilliancy of writing. The closing article of the second-named series is especially good. “Italian Commerce in the Middle Ages” opens up a region that has been much neglected. “A Pascal Quinot” is a lively critique on James Russell Lowell’s last book. “Notre Dame de Pitie” is a delicious ramble in and out among quaint old French shrines. There are other articles well worthy of attention, which is as good, the literary criticisms as just and piquant, as ever. Indeed, we do not remember having noticed for many a day a magazine so full of general interest combined with real solid matter. It is on our shelves as a sure echo of the prelates of the Catholic Church. —The Notre Dame Scholastic.

—We have received from the publisher three tracts entitled respectively “The Claims of Capital Considered,” “No Fund in Commerce or Labor, for Lending on Interest,” and “The Specie Basis, as Related to Industry and the Currency.” They are written by Mr. William Brown and published by John Lovell, Montreal, Province of Quebec, Canada. We have had no time to examine them thoroughly. Mr. Brown is opposed to all interest laws, and believes interest to be unjust and hurtful to commerce.

—“The Catholic World” begins its twenty-third volume with a warm and well-merited letter of commendation from Cardinal McCloskey for the distinguished services it has done the Catholic Church during the eleven years of its existence. The opening number of the new volume gives excellent proof that the praise of the highest dignitaries of the Church in this country is not thrown away. The articles treat of unusually interesting topics, and with an ability which always distinguishes this magazine. “How we are Misrepresented,” is an article which opens the less time the essayist has to hear the much interested in the question, “How we are Misrepresented at Home.” The writer makes grave charges against our foreign diplomatic corps, but the evidence he brings to bear is as strong as his charges are grave. “Labor in Europe and America” is a subject that interests us more closely, perhaps, even than the other. It is a very well-written paper, and is likely to be extensively read and discussed. The able articles on “Prussia and the Church” and “A Sequel of the Gladstone Controversy” seem to be closed. These articles have been marked throughout with much force of reasoning and brilliancy of writing. The closing article of the second-named series is especially good. “Italian Commerce in the Middle Ages” opens up a region that has been much neglected. “A Pascal Quinot” is a lively critique on James Russell Lowell’s last book. “Notre Dame de Pitie” is a delicious ramble in and out among quaint old French shrines. There are other articles well worthy of attention, which is as good, the literary criticisms as just and piquant, as ever. Indeed, we do not remember having noticed for many a day a magazine so full of general interest combined with real solid matter. It is on our shelves as a sure echo of the prelates of the Catholic Church. —The Notre Dame Scholastic.
The Christian Classics.

Every once in a while the propriety of introducing, in addition to the profane authors, the Christian classics in the curriculum of college studies is mooted. We ourselves last year published an article on the subject, and we know that their introduction here has frequently been talked of by the members of the faculty. All of them have spoken in favor of it being done; but it has been neglected for the reason that suitable text-books could not be procured. At one time it was proposed to introduce books published in France, but this suggestion has never been received with favor because it is necessary that the authors used should have critical and historical notes for the use of the students. We have come to the conclusion, then, that before the Christian classics take their place in the collegiate course in Catholic colleges, some enterprising publisher must issue a series which will meet the wants of Catholic educators. We understand full well the fact that he undertakes a great risk, for unless the books be adopted by the majority of Catholic colleges his loss will be heavy. In order, then, that the risk may be lessened and the success of the publisher be to a certain extent assured, it is necessary that whoever may undertake the enterprise should secure the cooperation of the different colleges. To do this it will be necessary for him to open correspondence with the different institutions, to learn from them what particular works of the Christian authors they would be willing to adopt as text-books. Could the introduction of the same works be accomplished in all the colleges, the success of the publisher would be certain. Such a thing might be brought about if some enterprising man will take hold of it. But until the text-books are published in the United States we may talk about the Christian classics as much as we like, they will not be put in the hands of students.

As to the propriety of using the grand old authors who defended Christianity against the attacks of philosophers and pagans there can be no doubt. It has been regretted that while men give themselves up to the study of the pagan classics and of the literature of the Chinese, Hindoos and other nations, they should habitually neglect the study of the Christian classics. The evils which resulted from this are ably portrayed in the excellent volume of Mgr. Gaume, who traces the infidelity of the age and the corruption of modern society to the early study of classical authors and the exclusion of the Christian.

Happily the science of language has widened its views, and the study of the pagan classics is beginning to lose ground. We are beginning to see that the study of literature is useful only in the developing of character. By this study we see what is great and good in all who have preceded us; for from the works the age has left us we become able to think as they thought, to feel their aspirations, and aim at their ideals. Then if we would fully comprehend how the heroic Christians in the early history of the Church lived and felt, we must study the works of those Christian authors who have transferred to their pages the feelings and aspirations of their age. We need not fear that their thoughts are expressed in barbarous style. They are not. They may not have all the finish of a Cicero or a Horace; but they are by no means contemptible. Besides, we are not always to simply drink in the expression. It is the thought which must be attended to, and nowhere in all literature, outside the Bible, can we find more elevating, aspiring or ennobling thoughts than in the writings of Augustine and the other early Christian writers.

The School Question.

We must say that it was with surprise that we read the able editorial in the Brunonian (the college paper published at Brown University) on the School Question. We are accustomed to see in newspapers generally statements to the effect that if we would preserve our present form of Government our present system of public schools must be preserved,—that they are the ground-work and foundation of our prosperity and our liberties,—and we were not only surprised but delighted to see the sound views enunciated by the Brunonian. The prejudices of writers generally have so influenced them that when they treated of the great educational problem which is presented to the American people for solution they become guilty of innumerable inconsistencies. In their defence of secular education they have invariably overlooked the rights of the individual, and have failed to notice the fact that, were their principles carried to their logical conclusions, there would be no such thing as liberty left for us.

The Brunonian very forcibly makes use of arguments set forth time and again by Catholic writers. Referring to the claim made that it is the State's prerogative to educate, inasmuch as every free Government is based upon the intelligence of its citizens, that the State is the unit in government, and not the family, it says:

"To us it seems like an assertion of arbitrary power to say that the State merges in itself the individual. If this be so, then our Republic offers not an iota from the old Roman Commonwealth. But is it not so, nor was it ever intended by the members of the convention that it should be. So tired had mankind become of absolute power, that every check that human ingenuity could devise was placed in the way of centralization,—a tendency ever characteristic of any kind of government and always destructive in the long run of liberty. Nor is it sufficient to argue that the majority are in favor of the plan, for the
Then the Rev. lecturer showed the effect of chemical affinity what are called actinic rays, is blackened or discolored. When we burn our wood or coal fire, we have but a case of heat in the decomposition of chemical compounds, the production of heat in chemical actions and the use of heat to produce chemical union or decomposition is well known. The production of heat in chemical actions and the use of heat to produce chemical union or decomposition is well known. The fire in our stoves, the gas in our houses, are common examples of the use of heat for this purpose. When we burn our wood or coal fire, we have but a case of chemical decomposition, and heat is formed. The same thing takes place in the burning of common gas. To show the use of heat in the decomposition of chemical compounds, the Rev. lecturer showed us how the supply of oxygen used in the cell-room is formed. Placing in a tube equal parts of chlorate of potash and binoxide of manganese, and subjecting it to a gentle heat, oxygen and chloride of potassium are formed, and the former can be collected by displacement of the water. To show the use of light in chemistry he then made the well-known experiment with nitrate of silver, which, exposed to the light of the sun or that of any burning substance which has a large amount of what are called actinic rays, is blackened or discolored. Then the Rev. lecturer showed the effect of chemical affinity by placing in a flask of water a few bits of marble, known in chemistry as carbonate of lime, and pouring in the water hydrochloric acid. As soon as the acid touched the marble, the oxygen in it possessing a greater affinity for the carbon contained in the marble than the lime, instantly set it free, and united with it to form carbonic di-oxyd, which gas rose to the surface. The lecturer then explained the distinction in chemistry between acids, bases, and salts, and made many interesting experiments with them, and also to show the effect exerted on matter by electricity, the last force he proposed to speak of. We would like well to tell our readers of all that the Rev. lecturer did and said, but feel that we could not give the subject the attention necessary.

On Wednesday we were called on to attend the fourth lecture delivered by Fr. Zahm in his regular course of Chemistry. The subject of the lecture was the "Nature of Flame, and its various degrees of Intensity." Combustion, in chemical language, is active chemical action, attended with light and heat. The common supporter of combustion is the oxygen contained in the air, and the combustible is any substance burning in it. But besides oxygen we must recognize other supporters of combustion, as was shown by the burning of oxygen in illuminating gas, and of antimony in chlorine. We also can burn substances like phosphorus under water, and they ever take fire spontaneously in air. The Rev. lecturer then explained the different parts of the flame, and what are the products of combustion. He also explained the principle on which the common safety lamp is based. He terminated his Lecture by explaining the calcium or Drummond light, and giving us some fine views with the magic lantern, using that intensely brilliant light.

In conclusion we would note the good conduct and evident interesting attention manifested by the students present, who seemed all determined to profit well by the excellent chance afforded them of obtaining a knowledge of the great science of chemistry.

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The Lectures in Phelan Hall.

On Saturday last, Rev. Fr. Zahm favored us with a very entertaining Lecture on the agents commonly used in chemical experiments. These agents are four in number, namely heat, light, chemical affinity, and electricity. The production of heat in chemical actions and the use of heat to produce chemical union or decomposition is well known. The fire in our stoves, the gas in our houses, are common examples of the use of heat for this purpose. When we burn our wood or coal fire, we have but a case of chemical decomposition, and heat is formed. The same thing takes place in the burning of common gas. To show the use of heat in the decomposition of chemical compounds, the Rev. lecturer showed us how the supply of oxygen used in the cell-room is formed. Placing in a tube equal parts of chloride of potash and binoxide of manganese, and subjecting it to a gentle heat, oxygen and chloride of potassium are formed, and the former can be collected by displacement of the water. To show the use of light in chemistry he then made the well-known experiment with nitrate of silver, which, exposed to the light of the sun or that of any burning substance which has a large amount of what are called actinic rays, is blackened or discolored. Then the Rev. lecturer showed the effect of chemical affinity.
THE NOTRE DAME SCHOLASTIC.

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the ceremonies next week. The Bishop is in excellent health.

—We find in the Lafayette Daily Journal the following notice of the house of Williams & Son, of which Fred Williams, of '63, is the junior member: "John S. Williams came to LaFayette in the winter of 1852-53, as attorney for the Toledo, Wabash & Western Railway, which position he held until 1856, when he was elected Mayor of the city of LaFayette. Mr. Williams entered the army early in the war, having received a commission as colonel of the 68th Regiment Indiana Volunteers, serving in the Army of the Potomac until, by reason of ill health, he was compelled to resign. In 1869, he was appointed Collector of Internal Revenue for the 8th district, which position he held until 1899, when he resigned, and was succeeded by M. Simpson. Mr. Williams was a candidate for Congress at large in 1873, on the Democratic ticket, but shared in the general defeat of his party, G. S. Orth being elected. In 1873, he opened his banking house at No. 32 Columbia street, and in December, 1873, removed to his elegant new banking house on the opposite side of the street. Fred S. Williams, his son, is associated with him in the bank, and has also, though young in years, but recently finished and occupied, is very complete and handsome in its appointments, and reflects credit upon their enterprise and taste. Mr. Williams is a native of New York."

Local Items.

—There was good sleighing on Tuesday last.

—The farmers here are now ready for spring work.

—Phelan Hall is now crowded at the scientific lectures.

—They are reading "The Acolyte" in the Junior Refectory.

—The St. Cecilians will give their May Exhibition as usual.

—A new sacristy is to be built to the west of the new church.

—The two leaders in the Juniors are the best ever in the department.

—The front of the new church will be put in better order in the spring.

—St. Joseph's Day was appropriately celebrated at Notre Dame.

—The St. Cecilians will hold their moot court the last week of April.

—The Philopatrians will appear in a zounce drill at their next meeting.

—To-day is the third anniversary of the founding of the Columbian Club.

—Rather tasty sacks have been made for the lamps in the new Church.

—The heavy fall of snow prevented the enjoyment of skating. Too bad.

—The Theopians are looking up a first-class drama for the end of the year.

—The Theological Class was examined last Monday, prior to ordinations.

—The Columbians propose giving a Literary Entertainment sometime in May.

—Flowers adorn all the Study-Halls, and give them a very cheerful appearance.

—The front of Phelan Hall will be put in much better shape when spring comes.

—Parts have been given out for the Entertainment to be given by the Philopatrians.

—The St. Aloysius Philodemic Society have spirited and entertaining weekly meetings.

—The South Bend papers propose that the Exhibition given on the 17th be repeated.

—The College Chapel is greatly frequented by the Catholic students in the mornings.

—The Actives beat the Mutals by a score of 27 to 13 a day or so before St. Patrick's Day.

—There are more students following our Classical Course here now than in any former year.

—There are quite a number of wild ducks in the neighborhood. We noticed many on the 16th.

—A lecture will be delivered before the Columbian Association this evening by Prof. A. J. Stace.

—The stein-dran have been removed from the front of the College. Almost a little too soon. Eh?

—Among the ex-members of the St. Aloysius Philodemic Society are no less than sixty-four clergymen.

—The Sodality of the Immaculate Conception claims the flower of the Junior Department in its ranks.

—We have decided to keep back that article on "Spring" for a couple of weeks longer. Reasons obvious.

—Profanity and plug tobacco are the crutches on which many a boy walks to a loader's grave.—The Democrat.

—Since the Philharmonic Concert quite a number of students have begun taking lessons on musical instruments.

—We have had our winter this year in March. The first part of the week was very stormy and disagreeable.

—No doubt the telescope and smoked glasses will be well patronized to-day because of the eclipse of the sun.

—Scientific Lectures will take place nearly every Wednesday and Saturday evening. They are very interesting.

—Some kind friend sent us from Chicago a pamphlet entitled "Souvenir of the St. Patrick's Day Celebration." Thanks!

—The St. Aloysius Philodemic Society will have a public debate this spring. There will be other literary exercises on the same evening.

—The Minims were much pleased to see Very Rev. F. Granger and many others of the Community at their Entertainment on Tuesday.

—Great interest is manifested in all the classes. We hope that everyone will continue his hard studies during the remainder of the year.

—The Infructress of the Chapel has been very tastefully decorated in honor of St. Joseph, the month of March being especially dedicated to him.

—There is plenty of work going on at the Manual Labor School. The boot-makers, tailors, carpenters, blacksmiths and all have their hands full.

—The Actives and the Centennials are to play three match games for the old Excelsior grounds. It is too bad to let the old names of clubs die out.

—Additions are made to the Lemmonier Circulating Library frequently. Everyone should be a subscriber. It now has over three-thousand books on its shelves.

—The usual general cleaning up of class-rooms took place last week. The class-rooms are swept out very two days, but a general scrubbing is given every month.

—A great number of the Juniors occupy their afternoons on recreation days in reading. The advantage of belonging to the Library Association is appreciated by them.

—It is intended to move the large coat-house now in front of the School Office to the rear of the steam-house. It will improve the land east of us very much.

—Now what should be done with him? When we asked for an item, he simply rolled up his sleeves and told us to go away or he would give us a black eye. What's the fine?

—The Minims return their sincere thanks to Rev. Father Zahn for the excellent entertainment he gave them on Tuesday evening last, and hope he may soon have an opportunity of giving them another of the same sort.

—Prof. A. J. Stace showed us the scalp of a wolf which was killed by S. H. Zahnly (an old student, by the way) in Harris' Prairie. About three hundred men from South Bend, Elkhart and other places were engaged in the hunt, (Now, Professor, own up—wasn't that a rabbit skin you showed us—and wasn't it a rabbit hunt?)
THE NOTRE DAME SCHOLASTIC.

—Now that Holy Week is fast approaching we would advise all the Catholic students to get a copy of "The Office of Holy Week," published by the Catholic Publication Society, price 75 cts. This edition has the Office in Latin and English.

—The President of the Columbian Club says that if any of the members show ability for declamation, it is due wholly and entirely to the instructions they receive from Prof. J. A. Lyons. Every one of the Columbians attend the Elocution Class.

—The following are the positions of the Eurekas when in the field: J. Ward, capt. and c.; J. Ryan, p.; J. O'Gover, 1st b.; W. Healy, 2d b.; W. Thompson, 3d b.; A. Moutch, m.; L. St. Maria, r.s.s.; T. O'Hara, l.f.; D. Clune, c.f.; A. St. Maria, r.f.

—The Cecilians wish it to be remembered that "The Malediction" was produced by them last year, and that another society produces something better. They claim that so far they are ahead.

—The Corresponding Secretaries of the societies should be more prompt in handing in their reports. Some hand in none at all. This is wrong, for every society should make known each week what business was transacted and how they are getting along. Send in reports on time, each week.

—The St. Aloysius Philosodice, the St. Cecilia Philomathes, and the St. Stanislaus Philopatriotic Societies have adopted "Robert's Rules of Order" as the standard authority on all questions of parliamentary law. We are glad to see this, and hope that the remaining societies will adopt it also.

—St. Patrick's Day was celebrated with great eclat in South Bend. There was a grand turn out by the societies, and in the evening speeches were made by Rev. T. E. Walsh, Prof. A. J. Store, Mr. Ohas, Murray, of the Herald, Mr. Brown, Mayor Miller, E. Nicar, and others, at Good's Opera House.

—For the benefit of the many of our readers who wish to bind their Scholastics we will publish in our June number an index. A gentleman here has taken some twenty-five copies each week, intending to bind and sell them at the end of the year. Any one wishing to procure a volume may make arrangements with the Secretary at the office.

—The Scholastic Almanac for 1876. Edited by Prof. J. A. Lyons, Notre Dame, Ind. Chicago: Jasen, McClurg & Co. 1876. This is modelled on the Illustrated Catholic Family Almanac, the first of the kind published in this country, only it is not illustrated. Its literary matter is in the press, week by week, and is a creditable publication.—Catholic World.

—The 23rd regular meeting of the St. Cecilia Philomathian Association took place March 1st. Declamations were given by Missers J. French, C. Clarke, W. Hake, W. Morris, W. Roele and A. K. Schmidt. After this, selections from the "Standard" were read, which displayed the abilities of the members very highly upon their good behavior and ability.

—In a late number of the Boston Pilot we find the following: "The Notredame Scholastic says that Father Gillespie was the editor of the Scholastic up to 1874. But who is it that reads them to the students to know who it is can make so delightful a paper as our non-professional contemporary. Excuse the curiosity—please tell." If it is our good fortune next summer to visit our many warm friends in Boston we will most certainly call upon our contemporary and make ourselves known to its able editor.

—It has been decided to name the Hall used by the Scientific Department for lectures, etc., the Phelan Hall of Science. This name has been selected in memory of Mr. William Phelan, deceased, who was Notre Dame's greatest benefactor. Mr. Phelan was the stepfather of the late Rev. N. H. Gillespie. By his many acts of generosity, and especially by his princely donations when the College was quite a small institution, he earned the gratitude of the people of Notre Dame for all ages. His body formerly rested beneath the altar of the old church, but was removed to the vault under the new church when the old one was taken down. It may not be amiss to mention in this connection the fact that Washington Hall was erected through the liberality of his wife, Mrs. M. M. Phelan.

The following books have been placed upon the shelves of the Lemmonier Circulating Library: Grinne's Complete Works; History of the Army of the Confederacy, 3 vols.; to Rev. Father Colovin, for the 2d vol. of the Catholic World; Vol. 3d, Second Series of Bronson's Review; Life of Christ, Veullot; Three English Statesmen, by Goldwin Smith; Confessions of St. Augustine; The Rosicrucian, or Collection of Indulgenced Prayers. The Library Association return thanks for the following donations: to Mr. Atchison for a copy of Schiller's Don Carlos and other Dramas; to a Friend, for the Victims of the Mamertine Prison, by O'Reilly; to Mr. Fulle, for The Works of Rabe, 5 vols.; to Rev. Father Colovin, for the 2d vol. of Alzog's History of the Church; to Very Rev. Father Granger, for The Acrostil, or the Christian Scholar.

Roll of Honor.

SENIOR DEPARTMENT.


JUNIOR DEPARTMENT.


PHILALOGICAL DEPARTMENT.

FOR THE WEEK ENDING THURSDAY, MARCH 23, 1876.

COMMERCIAL COURSE.


MIXED DEPARTMENT.


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—(PROFESSOR OF STUDIES.)

COLEGIATE COURSE.


SAINT MARY'S ACADEMY.

FRIEND SCHOLASTIC.—The most interesting event of the week was the celebration of the Feast of St. Patrick. The young ladies improved the evening to the best possible advantage, and "The Wearing of the Green" was the order of the day. The Rosa Mystica appeared as usual on the alternate Sunday with that of the reading of essays. The readers of No. VI were the Misses A. O'Connor, M. Julius, and M. Brady. The Rev. Chaplain made some very commemorative remarks. Rev. Father Zahm, C. S. C., honored the young ladies with his presence.

YOURS RESPECTFULLY.

POETICAL, NEATNESS, ORDER, AMBITION, CORRECT DEPORTMENT AND STRICT OBSERVANCE OF RULES, THE FOLLOWING YOUNG LADIES ARE ENROLLED ON THE TABLE OF HONOR.

SENIOR DEPARTMENT.


ORGAN—Miss J. Darcy.

HARMONY CLASSES—Misses M. Mass, Wells, Craven, Manning, M. Julius, E. Dennehey, E. O'Connor, H. Julius, B. Spencer, M. Roberta, E. Wilson, A. Byrnes, G. Kreigh, A. Harris.

ART DEPARTMENT.


3D CLASS—Miss D. Covener.

2D CLASS—Miss R. Neteler.

PAINTING IN WATER COLORS.

2D CLASS—Miss L. Ritchie.


OIL PAINTING.

1ST CLASS—Miss B. Wade.

2D CLASS—Miss C. Morgan.

Miss Rebecca Neteler has just completed a drawing from the cast, "Head of Minerva." It is a profile view, and certainly deserves much credit, as being her first study in crayon.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses Foote, E. O'Connor, H. Julius. 2D DIV.—Misses B. Spencer, E. Manning, G. Kreigh.

2D CLASS—Misses B. Wilson, A. Dennehey, M. Cravens, M. Julius. 2D DIV.—Misses G. Wells, E. Dennehey, A. Byrnes, J. Harris.


7TH CLASS—M. Goldsberry, E. Ewing, A. Covener. Average of the other Misses, 90.

8TH CLASS—Misses J. Smith, E. Mulligan; others below the note requisite for honorable mention.

9TH CLASS—Misses G. Trull, J. Duffield, L. Lambin.

HARD.

1ST CLASS—Miss E. O'Connor.

2D CLASS—Misses E. Demenhey, D. Covener.


ORGAN—Miss J. Darcy.


JUNIOR DEPARTMENT.


MINIM DEPARTMENT.


THOMAS B. CLIFFORD, (Of the Class of '62)

ATTORNEY AT LAW, NOTARY PUBLIC, AND

COMMISSIONER FOR ALL STATES

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THE PHOTOGRAPHER,
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OLD STAND ON MICHIGAN STREET.

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In the immediate vicinity of Notre Dame, and very conveniently located in regard to Churches and Markets, a very desirable property consisting of three large enclosed lots, a good two-story frame house, well arranged and finished, good stable, carriage shed, coal-house, young trees, grapes, shrubbery, etc., will be sold at reasonable figures to a good buyer. For further information, address P. O. Box 35, Notre Dame, Ind.

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IS ACKNOWLEDGED BY THOSE ACQUAINTED WITH ITS CONSPICUOUS MERITS TO BE THE MOST SUCCESSFUL REED ORGAN NOW IN THE MARKET. THE UNAPPROACHABLE ELEGANCE OF ITS DESIGNS FOR CASES AND ITS PERFECTION OF TONE AND GENERAL MECHANISM, COMBINED WITH THE POPULAR PRICES AT WHICH IT IS SOLD, ARE UNANSWERABLE ARGUMENTS IN ITS FAVOR. EVERY ORGAN GUARANTEED. PRICE LISTS AND CATALOGUES FREE.

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CONDENSED TIME TABLE.

NOVEMBER, 1875.

TRAINs LEAVE CHICAGO DEPOT.

Cor. Canal and Madison Sts. (West Side)

On arrival of trains from North and Southwest.

<table>
<thead>
<tr>
<th>Trains with Through Cars to NEW YORK.</th>
<th>No. 2.</th>
<th>No. 6.</th>
<th>No. 4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. CHICAGO...</td>
<td>9 00 a.m.</td>
<td>5 15 p.m.</td>
<td>10 00 p.m.</td>
</tr>
<tr>
<td>Ar. FT. WAYNE...</td>
<td>2 25 p.m.</td>
<td>11 35</td>
<td>5 20 a.m.</td>
</tr>
<tr>
<td>&quot; Rochester...</td>
<td>2 20 a.m.</td>
<td>12 15 p.m.</td>
<td>7 05 p.m.</td>
</tr>
<tr>
<td>&quot; Pittsburgh...</td>
<td>3 10 a.m.</td>
<td>1 10 a.m.</td>
<td>8 10 a.m.</td>
</tr>
<tr>
<td>Ar. Cresson...</td>
<td>9 30 a.m.</td>
<td>5 15 p.m.</td>
<td>10 15 p.m.</td>
</tr>
<tr>
<td>&quot; Harrisburg...</td>
<td>10 05 p.m.</td>
<td>4 13 a.m.</td>
<td></td>
</tr>
<tr>
<td>&quot; Baltimore...</td>
<td>6 25 a.m.</td>
<td>3 15 a.m.</td>
<td>7 45 a.m.</td>
</tr>
<tr>
<td>&quot; Washington...</td>
<td>9 10 a.m.</td>
<td>5 07 a.m.</td>
<td></td>
</tr>
<tr>
<td>&quot; Philadelphia...</td>
<td>4 15 a.m.</td>
<td>3 10 a.m.</td>
<td>8 05 a.m.</td>
</tr>
<tr>
<td>&quot; New York...</td>
<td>6 30 a.m.</td>
<td>11 15 a.m.</td>
<td></td>
</tr>
<tr>
<td>&quot; New Haven...</td>
<td>11 10 a.m.</td>
<td>5 06 p.m.</td>
<td></td>
</tr>
<tr>
<td>&quot; Hartford...</td>
<td>12 40 a.m.</td>
<td>5 53 a.m.</td>
<td></td>
</tr>
<tr>
<td>&quot; Springfield...</td>
<td>1 32 a.m.</td>
<td>1 00 p.m.</td>
<td>7 00 p.m.</td>
</tr>
<tr>
<td>&quot; Providence...</td>
<td>4 23 a.m.</td>
<td>4 45 a.m.</td>
<td>7 40 a.m.</td>
</tr>
<tr>
<td>&quot; Boston...</td>
<td>5 30 a.m.</td>
<td>4 50 a.m.</td>
<td>8 05 a.m.</td>
</tr>
</tbody>
</table>

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