The Sermon of St. Francis.

BY H. W. LONGFELLOW.

Up soared the lark into the air,
A shaft of song, a winged prayer,
As if a soul released from pain,
Were flying back to Heaven again.

St. Francis heard; it was to him
An emblem of the Seraphim;
The upward motion of the fire,
The light, the heat, the heart's desire.

Around Assisi's convent gate
The birds, God's poor who cannot wait.
From moor and mere and darksome wood
Came flocking for their dole of food.

"O brother birds," St. Francis said,
"Ye come to me and ask for bread,
But not with bread alone to-day
Shall ye be fed and sent away.

"Ye shall be fed, ye happy birds,
With manna of celestial words.
Not mine, though mine they seem to be,
Not mine, though they be spoke by me.

"Oh doubly are ye bound to praise
The great Creator in your lays:
He giveth you your plumes of down,
Your crimson hoods, your cloaks of brown.

"He giveth you your wings to fly
And breathe a purer air on high,
And careth for you everywhere.
Who for yourselves so little care!"

With flutter of swift wings and songs
Together rose the feathered throngs.
And singing, scattered far apart:
Deep peace was in St. Francis' heart.

He knew not if the brotherhood
His homily had understood;
He only knew that to one ear
The meaning of his words was clear.

Plato on the Immortality of the Soul.

Socrates is resigned to die. He has prepared himself for death by the study of philosophy, and he is persuaded that after his death he will again find the good gods who have watched over him during his lifetime. But what are the motives of such a persuasion, and what the basis of such sublime hopes? These are the questions his disci-
we must accept that either this knowledge is innate to the soul in her previous state or that it comes from still another previous existence and so on ad infinitum. In the latter case the soul would be eternal, and for this very reason its knowledge would be innate, since it would have no beginning. It is however absurd to admit a series of existences without any first existence, and hence we must conclude that absolute ideas are innate to the soul. They lie hidden in her, like the acquired notions in memory, until they are actualized by an effort of reason.

Things are either simple or compound. Compounds alone are capable of being separated into their constituent parts. Simple substances, however, cannot be separated, and by simplicity here we understand, not a mere perfection of a complete unity, but a divine, immutable and living unity which can include a multitude of tendencies and perfections at the same time. Our body evidently is only an assemblage of parts, and can be dissolved; but our soul, which has the faculty of conceiving being, substance, absolute justice and beauty, cannot be like the body, but must be simple and one, like the immutable and eternal, which she conceives, because in these contemplations she is always by herself and she must always participate in the nature of what she thinks. Our body then belongs to material things; our soul to those that are immaterial, simple and immutable, and consequently she must be immortal.

Another proof of the immortality of the soul is, that she cannot part with its passions, for only what is one and immutable imposes its laws on what is manifold and changeable. What then Plato adds concerning the migration of reasonable souls into the bodies of animals in antiquity could not be taken too much into consideration. For, although those souls that have not ruled over their passions and have committed themselves to luxury, injustice, tyranny, cruelty and the like, can never destroy nor get rid of the painful impressions which these vices have produced in them, still it is not necessary that they ought for this to enter the bodies of animals resembling them in character; on the contrary, it is not possible that a reasonable soul should become entirely sensitive, for if the soul were deprived of reason, then there could not be any others punishment for them, since their punishment consists in their consciousness of having committed a fault or of having merited a reproof.

The soul, moreover, cannot be compared, as the disciples objected to Socrates, to the harmony of a lyre, which disappears and is lost as soon as its body, the lyre, is broken; for 1st, the harmony of a lyre exists only after the lyre, whilst, as we have admitted, the soul already existed before assuming her bodily shape; 2d, there is in a lyre more or less harmony according as there is more or less accord in the elements which compose the harmony, and if we were in this case to compare the soul with harmony one soul would be found to be more soul than another, and our soul would be a mere relation or assemblage of parts, contrary to what we have proved her to be. Moreover, what would become of ignorance, vice and folly in the soul, if the soul be harmony? Could we consider the virtuous soul to be harmony and the vicious and corrupted one to be dissonance, since all souls are alike in their essence? Besides, our soul is a being that lives, thinks, has will, and cannot, like the harmony from the lyre, result from an assemblage of parts void of these faculties. In the lyre, for instance, the harmony obeys the elements from which it results, and the soul commands the passions and affections originating from the body.

But it was again objected to Socrates that whether the soul has existed once or several times, and be something different from harmony, this does not yet prove it to be immortal, and not subject to death, after having passed successively through several bodies. Like the weaver, for instance, who, after having used many suits of cloth finally perishes before the last suit is used up. To answer this objection, Socrates considers the laws of coming into existence and of death, and for this he goes back to the primary causes, which are ideas. The ideas of the good and beautiful which are the causes of what is good and beautiful in the world exist by themselves, and whatever is good and beautiful can only be so through its participation in absolute goodness and beauty; thus, a man, for instance, cannot be said to be greater or smaller than another one because he is a head higher or lower, but because of his participation in absolute greatness or smallness.

And though a man may be said to participate in absolute greatness and smallness at the same time, this is only so by accident; absolute greatness remains always greatness and can never become smallness; and in general, a contrary can never become its contrary; it remains what it is by its essence, and at the approach of its contrary it either retires or perishes. Moreover the same idea always retains the same name, and this name does not only apply to the idea itself, but also to other things, different from the idea, but which have the form of it as long as they exist. Odd, for instance, has always the same name, and the number three though different from odd itself, always implies this idea and never can admit the contrary of it. It must remain three and odd, or else it must perish. And besides, anything that implies a contrary can never admit the opposite contrary. Fire, for instance, which carries along with it the idea of heat, can never admit cold; and the number three, which implies the idea of odd, can never admit that of even, etc. What however makes our body warm is fire, and not heat; what makes the number three to be odd, is the fact of unity and not oddness, and what makes our body live, is the soul and she always brings life wherever she is found, and will never deprive a necessary that she carries along. The soul then, is not only immortal, but also indestructible; and when death approaches man what is perishable in him, the body, will die; the soul how, ever, which is immortal and imperishable, can never admit nor become death, and at the approach of death she retires, to enjoy eternal happiness in the company of the gods, if she has passed her life in the study of philosophy and has departed entirely pure. If, on the other hand, unfortunately she is found to have yielded to the passions and desires of the body, and to have occupied herself only with what is material, she will be shunned by all good souls and thus will wander, a prey to fearful anxiety, until necessity finally brings her to that part of the earth which she desires.

It is thus that Socrates, guided by reason, did not fear death, and was full of hope for the life to come. N.S.

—Marshal Soult, once showing the picture he stole in Spain, stopped before one and remarked: "I value that picture very much; it saved the lives of two estimable persons." An ald-de-camp whispered in the listener's ear: "He threatened to have them both shot immediately unless they gave it up."
Robert Southwell.

It is a pleasant thing to find a poet animated with the fire of divine love as well as with the fire of poetry. With both of these Southwell was filled to an eminent degree, and he has left us proofs of it. That he possessed the fire of poetry is evident from those beautiful lyrics which are read with such delight by all lovers of the old Elizabethan poets. That his heart burned with divine love is proved by his glorious death.

Robert Southwell was born at Horsham, St. Faith's, in the County of Norfolk, about the year 1563. He was the third son of Richard Southwell, the ancestor of the present Viscount Southwell. It is related that when he was yet an infant, a gipsy or vagrant stole him from the cradle, substituting for him her own child. The theft, however, was soon discovered, and the vagrant was arrested a short distance from his father's house. In after years, when speaking of this circumstance, Southwell said: "What if I had remained with the vagrant? How abject! how base! what condemnation of the knowledge or reverence of God! In what degradation! in what great perils of crimes, in what indubitable risk of a miserable death and eternal punishment I should have been! It is pleasing to know that when, in his manhood, he entered upon his missionary career, one of his first acts was to convert to the Church the woman who had detected the theft.

When fifteen years old, Southwell was sent to Paris to be educated. His religious training was superintended by Father Thomas Darbyshire, who was one of the first persons of English parentage that joined the Society of Jesus. It was no doubt from this holy priest that he derived that ardent desire to enter the distinguished Company founded by St. Ignatius. Bishop Challoner, in his "Memoirs of Missionary Priests," says that "Southwell was for some time an alumnus of the English College at Douay"; but Turnbull in his memoir, prefixed to an edition of our poet's works, says that "he could not, however, have long studied there, as he went to Rome, and was received into the Society on the Vigil of St. Luke (October 17), 1575, ere he had completed his seventeenth year."

Paring lost his great zeal and the influence of the climate of Italy, to which he was unaccustomed, might affect his health, he was sent to Tournay, in Belgium, to make his novitiate. When this was completed he was sent to Rome, where he entered upon his course of philosophy and theology. He acquitted himself there in such a brilliant manner that when his course of studies was finished he was made Prefect of the English College in that city.

In the year 1584 Southwell was ordained priest. On the 20th of February of the following year he addressed a letter to the General of the Company, in which he expressed a desire to devote his life to the cure of souls in England. In this letter he seems, says Turnbull, rather to have anticipated his future martyrdom than merely to have referred to it as a simple possibility. On the 8th of May, 1586, our poet, in company with Father Henry Garnet (who afterwards obtained the crown of martyrdom), left Rome by St. Peter's Complaint," "Mary Magdalen's Tears," "Maronia," and others. His career as a missionary was brought to a close in the year 1592. In that year he was most basely betrayed into the hands of his enemies. The circumstances of his betrayal are thus related by Turnbull: "There was resident at Uxenden, near Harrow on the Hill, in Middlesex, a Catholic family of the name of Bel- lany, whom Southwell was in the habit of visiting and providing with religious instruction when he exchanged his ordinary close confinement for a purer atmosphere. One of the daughters, Ann, had in her early youth exhibited marks of the most vivid and unmistakable piety; but having been committed to the Gatehouse of Westminster, her faith gradually departed, and along with it her virtue. For, having formed an intrigue with the keeper of the prison, she subsequently married him, and by this step forfeited all claim which she had by law or favor upon her father. In order, therefore, to obtain some fortune, she resolved to take advantage of the Act of 37 Elizabeth, which made the harboring of a priest treason, with confiscation of the offender's goods. Accordingly she sent a messenger to Southwell, urging him to meet her on a certain day at her father's home, whither he, either in ignorance of what had happened, or under the impression that she sought his spiritual assistance, went at the appointed time. In the mean time, she apprised her husband of this, as also of the place of concealment in her father's house, and of the mode of access, and he conveyed the information to Topeliff, an implacable persecutor and denouncer of the Catholics, who, with a band of his satellites, surrounded the premises, broke open the house, arrested his reverency, and carried him off in open day, exposed to the gaze of the populace. He was taken, in the first instance, to Topeliff's house, where, during a few weeks, he was put to the torture ten times with such dreadful severity that Southwell, complaining of it to his judges, declared in the name of God that death would have been more preferable."

"The manner in which he was tortured may be seen in full in Tanner's "Societas Jesu Martyr." But all the tortures that could be inflicted on man could not make him yield;
he maintained a strict silence, and his very persecutors af-
affirmed that he "resembled a post rather than a man." In-
deed as to his fortitude we have the testimony of no less a
person than Cecil himself, who says: "Let antiquity boast
of its Roman heroes and the patience of captives in tor-
ments; our own age is not inferior to it, nor do the minds
of the English cease to the Romans. There is at present
confined one Southwell, a Jesuit, who, thirteen times most
cruelly tortured, cannot be induced to confess anything,
not even the color of the horse whereon on a certain day he
rode, lest from such indication his adversaries might
conjecture in what house, or in company of what Catholic
he that day was."

Afterwards he was transferred to the gatehouse which
was under the charge of the husband of the person who
had delivered him up to the enemies of his faith. There
he was kept in close confinement for two months and was
then taken to the Tower, where he was thrown into a most
filthy dungeon—so filthy that when he was taken out at
the end of a month he was covered with vermin. This
causèd his father to petition Elizabeth that "if his son had
committed anything for which by the laws he had deserved
it, he might suffer death; if not, as he was a gentleman, he
hoped her majesty would be pleased to order that he
should be treated as such, and not be confined in that filthy
hole." After this petition was sent to the Queen, the mis-
sionary was treated in a better manner, was given better
quarters and books, and clothing was allowed to be given
him by his father. The only books for which he asked
were the Bible and the works of St. Bernard. With all
who were occasionally admitted to see him during his con-
finement in the Tower, he conversed only on religious
matters.

For three years our poet-priest was confined in the Tower.
Towards the end of this time he wrote to the Lord Treas-
urer, Cecil, begging that he might be brought to trial. It
is said that Cecil, in answer, said that "if he were in so
much haste to be hinged he should have his desire." On
the 19th of February, 1595, he was removed from the
Tower to Newgate, where he was placed in an underground
dungeon called Lando from its darkness, where he remained
for three days, after which he was taken for trial to West-
minster. On the 21st he was placed at the bar, before the
Chief Justice, to answer to the charge of treason. Father
Southwell pleaded not guilty, but stated distinctly that he
was a Catholic priest, and that he had returned to his own
country simply to administer the Sacraments to his fellow-
Catholics and to perform the usual duties of a Catholic
priest. The Chief Justice and Sir Edward Coke, having
addressed the jury in their usual manner, a verdict of
guilty was returned. A report of this trial may be found
in the "Memoirs," etc., of Bishop Challoner, and in the
history of Father More.

When, on the morning of the 22d, the jailor announced
to him that he was to die that very morning, the poet-
priest embraced him warmly, saying: "You could not bring
me more joyful tidings. I regret that I have nothing left
of greater value, but accept this night-cap as an evidence of
my gratitude." Nothing could ever induce the jailor to
part with this night-cap, which he esteemed as a most preci-
cious relic.

He was placed on a hurdle, and drawn to Tyburn. Ar-
rowing there he wiped from his face with a neckerchief the
mud which the jolting had cast upon it. Recognizing a
member of the Company, he threw the neckerchief to him,
It was afterwards sent to the celebrated Aquaviva, Gen-
eral of the Order. Then making the Sign of the Cross, he
addressed the multitude, commencing with the words of
the Apostle: "Whether we live, we live unto the Lord:
or whether we die, we die unto the Lord. Therefore,
whether we live, or whether we die, we are the Lord's."
The crowd testified their admiration of the man of God, by
their silence and decorum during the delivery of his short
speech, which he concluded in these words: "For I die
because I am a Catholic priest, elected into the Society of
Jesus in my youth; nor has any other thing, during the
last three years in which I have been imprisoned, been
charged against me. This death, therefore, although it
may seem base and ignominious, can to no rightly-think-
ing person appear doubtful; but that it is beyond measure
an eternal weight of glory to be wrought in us, who look
not to the things which are visible, but to those which are
unseen."

His speech was calmly delivered, and moved the audi-
cence to pity, notwithstanding some interruptions from cer-
tain persons in the crowd. These Southwell rebuked with
mildness and firmness. The horses then started, and the
car moved from under his feet. In a short while after, the
poet exchanged the harp for the palm.

Thus died Robert Southwell, a Catholic priest of the
Society of Jesus, leaving to us an example of a noble poet
and of a holy man.

In the times of the author, the poems of Southwell were
read and appreciated. They passed through many editions
which is the one proof of their popularity. Dr. Hall, the
Anglican bishop of Norwich, undertook to ridicule the
sacred poetry of his time, and wrote, two years after our
poets martyrdom:

"Parnassus is transformed to Sion-Hill
And jerry-palms her steep ascents doon flill.
Now good St. Peter weeps pure Helicon,
And both the Marys make a music-moan." But Marston came to the rescue of our saintly poet, and
struck back with the following:

"Come dance, ye stumbling satyrs, by his side.
If he list once the Sion muse derive.
Ye Granta's white nymphs come, and with you bring
Some syllabub, whilst he doth sweetly sing
'Gainst Peter's tears, and Mary's moving moan,
And like a fierce enraged bear, doth foam
At sacred sonnets."

The longest of Southwell's works, "St. Peter's Com-
plaint," is a solemn poem in which St. Peter bewails his
denial of Christ—in which the remorse and shame, the
sorrow and repentance of Peter are depicted in a
graphic and really poetical manner, and has justly been a favorite
with all lovers of religious poetry. It has all that fresh-
ness, nature and healthfulness which belong to the writers
of the reign of Elizabeth, and is, at the same time, free from
that indelicacy of expression which mars the beauty of most
of the writers of his age. Southwell's mind being wholly of
a religious caste, and he being moreover a priest, his poems
are all connected with religious subjects, but more particu-
larly does he seem to revel in those verses in which sorrow
for sin is expressed.

—An exchange asks: What are our young men doing?
We can't answer for the rest of the country, but around
here they are engaged mainly in trying to lead a nine-dol-
lar existence on a seven-dollar salary.—Norwich Bulletin.
The Literary Endowments of the Popes.

In no succession of rulers do we behold such morality, virtue and learning as in the list of Popes who have succeeded to the Chair of St. Peter. Of the morality of the Popes we have the evidence of all history, and the confession of notable Protestant writers. Of their literary endowments permit us to say a few words.

In speaking on this subject we will pass over the great efforts of St. Illidarius, Stephen V, Nicholas V, and others, in establishing libraries at Rome. We will pass over the efforts of the learned Pope Damasus, Leo X, and others, in assembling at Rome the learned of all nations. We will pass over the efforts of all the Popes in making Rome not only the mistress of souls but also the mistress of all science and learning and art. We will speak a few words only of the literary labors of the Popes themselves. Leo the Great, when Attila and his barbarous Huns and Vandals, marched on Rome for plunder and for vengeance, overflowed them by his eloquence. The one contented himself with pillage only; the other drew off altogether his troops. St. Gregory the Great, though the calamities which overspread Italy were enormous, yet devoted his leisure hours to the composition of a moral treatise on Job. This work has, and rightfully, been esteemed as one of the most valuable treatises of the Holy Fathers. He also wrote a work on the Pastoral Office, which was held in such repute on account of the intimate knowledge of human nature which it displays that it was translated into Greek. It is to be found still in the hands of our clergymen. He encouraged his Bishops in the cultivation of the liberal arts, but would not allow them to neglect in doing the duties of their high stations. It may be said that he directed the efforts of his subjects more to the promotion of sacred literature than to prose. The same may be said of those who preceded him and those who came after him. But this does not derogate from the great honor due them. Man's first duty is to promote the cause of religion and morality, then let the lighter affairs of the world be encouraged.

Leo II was well versed in ancient literature. Benedict II was famous for his knowledge of the Scriptures. He was also an accomplished musician. John V was a learned Bishop, and John VII was noted for his eloquence. Gregory II had a thorough knowledge of the sacred writings and was famous for his graces of elocution. Gregory III has been praised for his acquaintance with the Greek and Latin languages. St. Zachary translated the dialogues of St. Gregory the Great into Greek. Hadrian I replied with much erudition to the Caroline books. Leo III, Sergius II, St. Nicholas I and Stephen VI, rose far superior to the ages in which they lived by the profundity of their erudition and their singular eloquence. St. Gregory VII and other Popes did their utmost to open schools in all parts of Christendom for the diffusion of knowledge and the promotion of religion.

Pope Gelasius was noted for the purity of his Latin. Honorius II, Lucius II and Alexander III were conspicuous for their knowledge of the Scriptures. This is evident from their writings. Alexander at one time, before his elevation, filled the chair of Holy Scriptures in the University of Bologna. Urban VIII and Alexander VII were writers of poetry. Sylvester II was eminent as a mathematician. Gregory XIII it was who corrected the Calendar. Benedict XIV was the author of many works, the best known of which is his "Treatise on Heroic Virtue."

We have but spoken aloudly of the abilities of these Popes; had we the space we might have said much more. But what we have said goes to show that some Popes have been well versed in literature. Did we wish to write a list of unlearned Popes, we would have to follow the example of the celebrated traveller writing a chapter on the snakers of Ireland. There never was an ignorant Pope of Rome.

We have not said much of the encouragement given to letters and the arts by the Sovereign Pontiffs. In doing so it would have been necessary to commence with those Pontiffs who lived before Constantine, and follow the list to the present day. Every one of the successors of St. Peter has shown his great love for literature and the arts by opening schools, and by rewarding men of genius. When we have gone over the lives of the Popes, the history of the Church, or indeed the history of the world, we are forced to say, as we said in the beginning of this little article, that "in no succession of rulers do we behold such morality, virtue and learning as in the list of Popes who have succeeded to the Chair of St. Peter."

The Pope's Choir.

Whilst all is changing and being altered in the Eternal City, writes an Italian paper devoted to the study of music, that venerable institution the Papal Choir appears to be solid and steady, and still capable of facing more than one political storm. Two arrangements have been made regarding this institution in the last few years: the first is the suppression of Castrati, the second a brief of the Pope, which secures materially and morally the existence of the chapel. The duties of the choir consist of singing in all religious ceremonies whatever, which the Pope himself attends, and in which he himself assists or would have assisted if not indisposed. The number of Sundays, festivities, and days of ceremony is from seventy to eighty a year. Rehearsals only take place for the three "Misereres" for Holy Week, and in the very rare cases of the introduction of a new motet composed by one of the members of the choir. In order to be admitted to the Pope's Choir candidates must not be more than thirty years of age, and of unexceptionable reputation. In default of ordination, they must show that they are not married, and pledge themselves to remain in celibacy, to submit to the "first tonsure," and to wear always the costume of an abbe, a black vestment, with one row of buttons, a black cravat, and the priest's tricorne. As regards their artistic skill, they must submit themselves to five different examinations, in which the beauty, vigor, and volume of their voice, as well as their musical knowledge, is put to the test. A great familiarity with canto fermo and canto figurato, and some little knowledge of counterpoint, is required. Learned musicians are no longer as in past centuries demanded, the choir not seeking composers but singers. A considerable training in this last capacity is necessary in order to overcome, not the melodic, but the harmonic difficulties of the works in figured style which they have to interpret. If it is remembered that the Chapel possesses a repertory of more than five hundred vocal pieces, of which each is executed only once or twice a year, without any rehearsal, it must be seen that the executants must possess skill which no other choral society in Europe could equal. The duties
of the chapel present still other difficulties: an old custom prescribes that separate parts are not provided, but the singers, ten men, and occasionally more, all sing—the short ones in front, the tall behind—from one immense folio. The notes, it is true, are colossal; but one nevertheless must have good eyes to see them from any great distance. Not long since spectacles were only allowed to members of a certain age, and it was the rule only to admit those who had excellent sight; but now that the want of good voices is felt more and more, it has been found necessary to depart from this strictness. On each side of the music stand there is a singer whose business it is to turn over the pages, which is not so easy as it might appear, the leaves, long and thick, being difficult to manage, and the small number of notes on each exacting a continual movement. When the singer on the right has half turned the leaf, the one at the left finishes putting it in its place.

The chapel keeps four copyists, to copy the new compositions and revive the old ones that have become the worse for wear. This is done on parchment of large folio size, nearly a yard in length, and of a corresponding width. The choir holding, and having reason to hold, the piece of music well copied is half sung, the copying was formerly a special business, or rather a profession, in the full meaning of the term. A few details on this point will not be out of place.

Every note and every letter of the text was cut out in small, thin copper-plate, which were put, one after the other on the parchment, according to the requirements of the chant or text; then, with the aid of a brush they were colored either black, red or green, to distinguish notes and words. This done, the plate is lifted off and the note or letter found traced with a neatness and clearness truly admirable. The folios, from one of which the whole choir sings, as we have said, are arranged as follows:—on each page there are four or five lines of notes. In the canto fermo, which all sing in unison, the notes run on; in compositions for several voices the second voice part is under the first, and so on. Whatever may be the number of voices, they are necessarily shown in the space of the two pages.

The records of the Chapel are deposited in the papal palace at Montecavallo. The musical treasure which is preserved there is, without doubt, in spite of the loss of all works before the period of Palestrina, the most important and richest in the world. Here in an uninterrupted series follow each other the works of all the composers of the Papal Chapel as well as the collections of the first masters of the Neapolitan and Venetian Schools. The records consist of about 400 large folios, registered in a complete catalogue. Not only are the most important and rarest productions of modern church music accumulated in these records, but they contain also a rich and invaluable collection of documents pertaining to musical literature, precious sources for the history of Italian and Roman music such as no other branch of human knowledge possesses. Here are memoirs, which, under rigorous rules, the recorders (puntatori) have drawn up since the frightful fire, and in which are recorded all the remarkable political, and lyric, or other events concerning the Chapel. It is generally admitted that there exist as many folio volumes of these memoirs as there have passed years since 1527. What an immense treasure of information concerning the history of the Chapel and of religious music!—Westminster Gazette.
who are interested in the forms of art included under the title of prints and drawings.

—Wilson Macdonald, the sculptor, has succeeded in accomplishing what has not heretofore been attempted in the field of sculpture, for he has carved a statue of Alexander Hamilton in marble, under the supervision of the sculptor T. Stewart entirely from memory, having no measurements or material to work from, and has produced a striking portrait of the face, which proves the artist to be possessed of the keenest perception. The only exception we can take to the work, is the size of the brain, which we do not believe he possessed in so eminent a degree, but as the bust is not yet completed, we shall defer passing judgment upon the whole conception.—American Art Journal.

—Gen. Pleasanton’s discoveries of the astounding influence of rays of sunlight on the human race and the rest of the universe are to receive permanent record in book form. A Philadelphia firm announces for early publication, “The Influence of the blue ray of sunlight and of the blue color of the sky in developing animal and vegetable life, in arresting disease, and restoring health in acute and chronic disorders to human and domestic animals, as illustrated by the experiments of Gen. A. J. Pleasanton and others, between the years 1851-76.”

—The death of Josef Bohm, the celebrated violinist, occurred in Vienna on the 23rd of March, at the age of 81 years. He was born in Pest in 1796, and is known as having been the instructor of Joachim, Ludwig Strauss, Miska Hauser, the two Hellensbergers, and Ernst. For 40 years he remained professor at the Conservatorium, from 1819 to 1849. He was the principal performer in a quartet of stringed instruments, which he originated. He made his first appearance in Vienna in 1816, and created a great sensation, recorded in the journals of that day, by playing without notes, after the example of Paganini. This was the first time that such a feat had been witnessed in Vienna at a period far from the mnemonic tours de force of artists.

—The Italian newspapers announce the death of the lamented Signor Francesco Maria Pave, the author of the libretti of Verdi’s operas. He was born in the Isle of Murano (situated in the neighborhood of Venice, and celebrated for its glass manufactories), of a noble old family. He was a thorough Venetian, lively and stern at the same time, and to the end of his life he entertained the warmest regard and friendship for Verdi. He had been living eight years in Milan, an invalid. Signor Luigi Luizzi, the well-known composer of music for the drawing-room, died recently at Siradella, (Piedmont). “Mephisto” and “Pepi lla,” had great success; he left another, “Fra Dolcino,” which is yet unpublished, and some fragments of a third, “Celeste.”

—Another Centennial offering, and by far the most important which has come to our notice, is the cantata “The Landing of the Pilgrims,” set to Mrs. Hemans’ poem by Thomas’ field-marshal at Cincinnati a year ago, and now one of our German-American composers. Otto Singer, Mr. Miska Hauser, the two Hellensberger, and Ernst. For 40 years he remained professor at the Conservatorium, from 1819 to 1849. He was the principal performer in a quartet of stringed instruments, which he originated. He made his first appearance in Vienna in 1816, and created a great sensation, recorded in the journals of that day, by playing without notes, after the example of Paganini. This was the first time that such a feat had been witnessed in Vienna at a period far from the mnemonic tours de force of artists.

—The May number of The Musical World, published by S. Brainard’s sons, Cleveland, O., is up to the usual standard. Of the Miscellany, the article on “Melody and Harmony,” the third of a series on “Musie,” is very instructive. The subscription price for the World is $1.50 per annum. The “Musical World Letters,” which appear in this journal, are alone worth this sum.

—The Catholic Record for May is fully up to its usual standard of excellence. This number opens with a well-written and interesting paper on “The Origin of the Religious Military Orders,” by Mary M. Meline, in which not only the origin, but the object, rules of government, and recent interest of such men as Bishop Dubois and Most Rev. of the “Knights Hospitallers or Knights of St. John,” the “Templars, or Knights of the Temple,” and the “Teutonic Order, or the Knights of St. Mary at Jerusalem,” are given, with general and particular anecdotes. We refer the reader to the excellent description of their early religious spirit in the Record, in which a strange but harmonious compound of Christian and chivalric feeling was the motive power, giving a grand and magnificent personal satisfaction at the same time forming a strong military barrier against oppression and tyranny on the one hand, and a corrective of feudal despotism and injustices on the other, cannot fail to be struck by the manner in which continued prosperity, luxury, and sensuality, encrusted these once formidable and-noble-minded Orders. The other articles in this number of the Record are: II, “Cruux Fidelis,” poetry; III, “Before the Dawn,” a very readable sketch of the story kind, from the pen of Mrs. M. M. Warde; IV, “The Republic of San Marino,” from the London Monthly, edited by Mr. M. M. Doria; V, “The Blue Mountains—Mt. St. Mary’s,” by Mrs. J. R. Hoskins, containing interesting reminiscences of this, one of the earliest of our Seminaries in the United States, with recollections of many personal and historical facts, and an account of the decay and fall of some of these Orders, and some remarkable anecdotes of their early religious spirit in the Record, in which a strange but harmonious compound of Christian and chivalric feeling was the motive power, giving a grand and magnificent personal satisfaction at the same time forming a strong military barrier against oppression and tyranny on the one hand, and a corrective of feudal despotism and injustices on the other, cannot fail to be struck by the manner in which continued prosperity, luxury, and sensuality, encrusted these once formidable and noble-minded Orders. The other articles in this number of the Record are: II, “Cruux Fidelis,” poetry; III, “Before the Dawn,” a very readable sketch of the story kind, from the pen of Mrs. M. M. Warde; IV, “Mrs. Badgery,” a droll story of a bachelor whose single-blessedness was insufferable, and who was nearly adjudged to death by a grass widow. The Editorial Notes and notices of new publications wind up the number, as usual. The Record is published by Hardy & Mahoney, 595 Chestnut St., Philadelphia, at $2.50 per annum.

—A fastidious English lady, in her travels, stopping temporarily at the log cabin of a literary trapper in Oregon, asked the frontiersman what he thought of those authors. "Oh!" said he, "them fellers is some pumpkins. They kin sling ink, they kin, now I tell you!"

—A writer in a contemporary says of M. Alexandre Dumas: "He is tall, stalwart, very pale and his first aspect is proud, cold, stern, and a little defiant. But he quickly thaws, and shows himself the most fascinating of conversators. He is gay, cordial, vivacious and simple, full of anecdote, wit and laughter. He seems to drink the blue ray of sunlight and of the blue color of the sky in developing animal and vegetable life, in arresting disease, and restoring health in acute and chronic disorders to human and domestic animals, as illustrated by the experiments of Gen. A. J. Pleasanton and others, between the years 1851-76."
Immediately on its formation, it was declared to have had a pre-existence of several thousand years more or less unregnante, in the University of Notre Dame, Bro. Benoit prevailed at every market for commodities, it came to pass, the name of Philomathean, which explains how the history of the Egyptians and Hindoos goes back so far beyond the creation. It is useful to have societies of this kind in colleges, to form a living confutation of the blasphemous presumption of such men as Voltaire. But as we said before, the necessity of an exterior sleeping apartment in which you find it as played by the Philopatrians will be found amply to bear out our assertion. Though history is a great fountain of "general information," yet there are a thousand little things which go to make up general knowledge, which must be sought from almost as many different sources. Books, good society, conversation with superior men, close observation, are some of the means placed at our disposal for acquiring this knowledge which is to complete the scholar and make the finished man.

A ready man is almost always an agreeable companion in society. Young men leave college full of Greek, Latin and mathematics, but know little or nothing of the animal and vegetable nature which surrounds them—but little of the history of the age or the day. They have a rich store of knowledge within them, but its value is lessened by their lack of information on subjects which, if known, would enable them to make a thousand times better use of their college lore.

The active politician is especially the one who reaps a golden harvest from his general information, if he has it, and who suffers in the same proportion if he has it not. The lawyer, the public speaker, and the minister of God, are the ones who appreciate to its fullest extent the power they receive from their store of general knowledge. It furnishes them with matter; they never feel at a loss for a theme; their language is harmonious, because it expresses the thoughts of an intellect refined by the immortal pages of classic writers; it is full of worth, because it comes from a mind well stored with general knowledge. Hence they are listened to with pleasure. The language that flows from the lips of men thus refined and prepared is chaste, elegant and pithy; not, like the great mass of the speeches of the day, composed of "slang" and "cant phrases," and the like, which are characteristic of an undeveloped and undefined mind.

This want of culture and of general information is noticeable in the editorials of the times, the majority of which are not worth reading. Their motto seems to be parvum in multo, rather than the old and time-honored saying of "much in a little." You dip in, and get nothing but foam. What a contrast do these not form to the editorials penned by men of real worth! Much of the literature of the present time is of this foamy kind—not worth reading. What we find in a whole volume may be put into a nutshell. All this, we hold, arises from a want of proper information on the part of the writers.

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Travelling is another great source from which general course does not make the "ready man." Something more is required, and that something is "general information." True it is, the zealous student finds little or no time to devote to the acquisition of knowledge outside his course. nor can he gather such knowledge from any one source. Though history is a great fountain of "general information," yet there are a thousand little things which go to make up general knowledge, which must be sought from almost as many different sources. Books, good society, conversation with superior men, close observation, are some of the means placed at our disposal for acquiring this knowledge which is to complete the scholar and make the finished man.

A ready man is almost always an agreeable companion in society. Young men leave college full of Greek, Latin and mathematics, but know little or nothing of the animal and vegetable nature which surrounds them—but little of the history of the age or the day. They have a rich store of knowledge within them, but its value is lessened by their lack of information on subjects which, if known, would enable them to make a thousand times better use of their college lore.

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Travelling is another great source from which general
information flows. The great men of antiquity as well as of modern times have commended travelling as a means of filling the mind with a knowledge of the ways and customs of different peoples. By reading books we learn what experience has taught, or inquiry and experiment have demonstrated; we know the people as they were. By travelling we know the people as they are. Books give us the experience of other men. Travelling gives us our own experience.

General information, while it may seem to be of no service to some, is nevertheless very useful to them. No one can ever find it a burden; when acquired, it forms part of ourselves, and we use it even without a thought. It comes to our aid without an effort, and, like all knowledge, is a source of pleasure to the possessor. Thus it furnishes not only strength and readiness to the mind, but also pleasure, and that too of an innocent order. It should be the earnest endeavor, then, of every young man to fill his mind with this general information which is to be of so much service to him in after-life, according to the old Roman saying—"Let the boy learn what he will need when a man."

Personal.

—E. B. Jameson, of '71, is doing well at Peru, Ind.
—Ambrose Reid, of '73, is reading law in Erie, Pa.
—Aaron Lindsay, of '81, is thriving in Kokomo, Ind.
—J. Mackintosh, of '83, is practicing law in Oakshoo, Ill.
—Walter Greshaw, of '71, is in business at Springfield, Ill.
—Frank McGinnis, of '67, is doing very well in St. Louis, Mo.
—Edgar Watts, of '71, is living at his old home Canyon City, Oregon.
—Thomas A. Dailey, of '74, paid us a short visit on Saturday last.
—Julius Gosen, of '75, spent several days at the College this past week.
—M. J. Moriarty, of '71, passed through on his way East last Monday.
—H. H. Duffy, of '69, is in the drug business, Portland Avenue, Chicago, Ill.
—Mr. O. Rudow, of Kalamazoo, spent a few minutes at the College on Thursday.
—John W. Copplinger, of '69, has a rapidly increasing law practice in Alton, Ill.
—Mrs. Mayer, of Cleveland, O., was visiting her son at the College on Tuesday last.
—Mr. G. L. Elliott, A'pt of the M. C. R.R., South Bend, favored us with a visit on Thursday.
—Andrew Jult, of '68, is in the flour and lime business at Conner's Creek, near Detroit, Mich.
—M. T. Corby, of '95, was elected one of the Directors of the Chicago Catholic Union Library Association.
—Paul Broder, one of our old professors, is now a prominent lawyer in Beloit, Wis., where he has lately purchased a magnificent residence. What does he want a residence for?
—It is hoped that every one of the old students will report himself to the Editor of the Scholastic when arriving during Commencement week and give him all the news concerning the "old boys" possible.
—Henry A. Barlow, of '68, will be married on the 18th at Dayton O., to Miss Carrie Ohmer, sister of Edw. G. Ohmer of '73. On the same day the bride's parents will celebrate their silver wedding. We wish all the parties every happiness.
—John D. McCormick, of '74, who was elected poet of the Associated Alumni at the last meeting, writes to us from his home at Lancaster, Ohio, that he will be here on Commencement Day. We have not yet heard from the orator, John M. Gearin, of '70.
—On the 25th of April last, John P. Rogers, of '67, was married to Miss Grace Boyle, of Allegheny City. Mr. Rogers is a son of Commodore Rogers and is one of the most talented and rising young members of the Pittsburgh bar. The happy couple left for the East at noon for an extended bridal tour. We extend our heartfelt congratulations to the happy pair and wish them a centenary of unalloyed happiness in this mundane sphere.
—As we go to press we learn by a Western associated press dispatch that Rev. Adrian Louis Rosecrans, of '65, died of apoplexy in New York, May 10th. Father Rosecrans was a young and promising member of the Congregation of St. Paul the Apostle. He was a son of Maj.-Gen. W. F. Rosecrans and a nephew of the learned and accomplished Bishop of Columbus. May he rest in peace.

Local Items.

—The apple trees are all in bloom.
—Boating is much enjoyed by the boys.
—The music during Commencement-week ought to be good.
—Preparations for Commencement-week are now in order.
—The regular monthly Conference was held on Wednesday last.
—Mr. Bonney will soon be out to photograph all who may desire it.
—The second of the triple competitions will take place this next week.
—The annual reunion of the Alumni will take place on the 20th of June.
—The crews are beginning to practice for the race in Commencement-week.
—The Annual Catalogue will not be issued this year until about the middle of July.
—Jacoobo recommends the erection on the Star of the East grounds of a grand stand for visitors.
—Baseball is very uncertain. At least so thought those who witnessed the game on Wednesday last.
—The Boat-Club banquet had to be postponed until next Wednesday. It is to take place at Mr. Cleearhans.
—All Entertainments for Commencement-week should be so arranged that it will not be found necessary to strike anything from the programme.
—Anna Dickenson is not a success as an actress in her play of "Anne Bolony." Instead of playing the Bolony in her play she played the Dickens' in it.
—It is forbidden to trespass on the grounds of the Professor House. Those young gentlemen who were treading on flower-beds there last Monday should beware.
—Two artists have been engaged, and are now assisting Sig. Gregori in the decorations of the new Church. We hope to have the scaffolding taken down by the 20th of June.
—At the unanimous request of the students, many of whom are desirous of attending the Centennial Exposition, the President of the University has decided to have the Commencement exercises this year held on the 20th and 21st of June.
—The lakes seem to allure the lovers of fishing as much as ever. Last Wednesday the fishing brigade, starting from the neighborhood of the Music Hall, presented a fair appearance. In the course of a couple of hours quite a large string of fish was taken.
—Some members of the classes of '85, '69, '72, '73, and '74 have spoken about having reunions at the Dwight House.
that more lime will in future years be given to them, and a handsome addition to the Cabinet of Mineralogy. Among the new specimens there are several large geodes some lined with chalcedony and others with pellucid crystals of quartz. If, however, all would make it a point to take part in the reunion this year, when action will be taken on the question of the Star of the East, Associated Alumni may have it in his power to attend the meetings of the Missionary Society to withdraw its petitions will be sufficient.

The excellence of most of the first of the series of triple competitions has given great satisfaction to the professors. They are evidence of the work done by the students under the direction of the session. The student is reflected in his work; nothing tells more quickly and truly his worth, worth and standing; to discover which a slight glance at the competitions will be sufficient.

The 83d regular meeting of the Columbian Literary and Debating Club was held May 6th. The following delivered declamations: Messrs. T. C. Logan, "The Raven"; E. W. Cooper, "O’Kavanaugh"; W. Breen, "Three Days in the Life of Columbus"; A. J. Hertzog, "The Village Schoolmaster"; and J. H. Cooney, "Fontenoy." Mr. Cooney read a criticism reviewing the proceedings of the previous meeting.

We have received a complete score of a game of baseball played between the Internationals and the second nine of the Star of the East. We do not publish it because, 1st, the reporter did not sign his name; 2dly, because the score was purposely made incorrect. A few more reports made out like this, and we will refuse to take any notice of games played here.

A number of persons from Notre Dame went to South Bend, on Monday night last, to see Edwin Booth's rendition of "Hamlet." On the afternoon of that day Mr. and Mrs. Booth visited Notre Dame, and were highly pleased with what they saw. Want of time prevented their remaining long; so that they were unable to view the different localities in the large tract known as Notre Dame. It is now some fourteen years since Mrs. Booth was here, and her visit was a special pleasure to her.

The regular meeting of the St. Cecilia Philomathian Association was held May 8th. Those worthy of mention for declamations were: A. K. Schmidt, E. Arnold, Robert Robertson, F. Keller, R. Maas, J. Sugs, and T. Quinn.

Spring-fever has not yet set in among our young musicians, and as Examination-day draws nearer the exciting thought of having to play in public, some of them for the first time, keeps their fingers active. We hope the pianists will eclipse the composers of the last season; however, all must remember that only when they have mastered their pieces thoroughly will they be able to play with any degree of confidence and give pleasure to their hearers. A number of the young violinists are ambitious to rival the Orchestra, and have selected overtures for the Examination. Among those are W. Byrnes with Der Freischütz, Weber; J. Dryfoos, Genovefa, Rossini; E. Hoff- man, Poet and Peasant, Suppé; E. S. White, Die schöne Galatea, Suppé. Others have chosen Fantasias: Jos. P. McHugh, one from Translatia; A. Burger; De Berio's 11th air; and Debussy; J. Kainman, Ich bin am Fenster, and der gro- pine Horn"; R. Maas, "How can I trust thee?" F. Keller, Von meinem Berglein muss ich schieden.

Among all the altars around Notre Dame, and they are many, perhaps there is not one to rival that which was seen for the first time last Sunday at St. Joseph's Novitiate. For a long time the little chapel there, otherwise beautiful, was badly in need of a suitable altar, but the want is now supplied. The style of the altar is purely Gothic, and consists of three pointed arches. In the centre arch there is a beautiful oil-painting of our Blessed Redeemer, surrounded by a number of finely carved figures. In the one on the Epistle side is a beautifully carved representation of all the sacred vessels used at Mass; while that on the Gos- pel side is graced with the representation of a "Heart," from which blood flows down upon a cross, upon which is the mystery of our Divine Lord, and of His Holy Church. All of these arches are beautifully painted. What most attracts the at- tention of the spectator is the tabernacle, which is artifi- cially ornamented with a variety of carved figures, present- ing a charming piece of workmanship. The altar is a real masterpiece and will be a credit to the Novitiate Chapel, which it now graces. Most of the work was done by the Novices themselves.

The annual report of the President of the Lake Shore and Michigan Southern Railroad Company, dated May 3, is before us, signed by the President, which is a illustra- tion of the most important roads leading out of Chicago. It is over one thousand miles long, including its branches. It

The Curator of the Museum has lately received a handsome addition to the Cabinet of Mineralogy. Among other specimens there are several large geodes some lined with quartz; others with pellucid crystals of quartz. There are also several clusters of quartz, crystal, pellicid and smoky, many single crystals, some of which are doubly terminated, a number of large and beautiful specimens of amethyst, ammonite wood, tawny, lurium ore, calcite, agate, amethyst, ferruginous quartz, etc. A number of specimens have also been received for the Cabinet of Zoology from Otto von Tesmar, taxidermist, Chicago III. The latter are so beautiful that we have nothing so far in the matter, unless perhaps those of '75.

The first nine of the International B. B. Club consists of A. Betcher, c.; J. Connolly, p.; R. White, s. s.; C. Robertson, 1 b.; J. Suga, 2 b.; J. Qatar, 3 b.; E. Atfield, 1 t.; J. Donn, c.s.; C. Mack, r.s.; and Murdock, r. s. The club will compete for the local championship.

The singing of the Minims at the May devotions in the Church of Notre Dame was held May 10th. The following four choirs performed: 1st, the Spirit of the East; 2d, the Spirit of the West; 3d, the Spirit of the North; 4th, the Spirit of the South.

The excellence of most of the first of the series of triple competitions has given great satisfaction to the professors. They are evidence of the work done by the students during the session. The student is reflected in his work; nothing tells more quickly and truly his worth, worth and standing; to discover which a slight glance at the competitions will be sufficient.
is in a thorough condition of repair, and equipped fully in every way for even more business than it has to do. The capital stock is $50,000,000, and the bonded debt $28,350,000. The gross earnings of the year were $14,484,199, the net earnings $600 per cent. The year was better than this. The decrease was mainly in freight, and partly due to a decrease in the volume of business, chiefly due to reduction in the rates charged. Going back to ante-
war times, and the exhibit for reduction is still better. The average rate per ton per mile in 1860 was 2.929, gold; the average in 1870 was 1.011, currency, or a reduction of 55 per cent., or more than one-half. Taxes, on the other hand, have risen 400 per cent., in the meanwhile. The enormous increase in the amount of business transacted enabled the management to make the reduction noted. Take the roads of the country generally, and they find it for their interest to encourage the development of business by adopting a falling scale of charges. The law of self-interest has done vastly more in that line than legislation has done or can be expected to do.

The following works were recently placed on the shelves of the Lemonnier Circulating Library: Bayard Taylor's Prose Works, 10 vols.; At Home and Abroad; Hannah Thurston, A Story of American Life; Beckman's India, China and Japan in 1853; The Lands of the Sara-
path of Empire; A Journey to Central Africa; A Visit to India, China and Japan in 1858; The Lands of the Sara-

—The programme of the Exhibition to be given on Tuesday evening, May 16th, at seven o'clock, is as follows:

PART FIRST.

Overture, "Italiana in Algeria," Rosati...University Band Duet...M. Mears, Riopelle and Robinson Address...M. Halley Prologue...W. Irvine Valse, "Rock River," D. S. McCosh University Band

PART SECOND.

The TALISMAN.

A Drama in One Act.

Prince Florimond...M. Halley Baron St. Vallery (tutor to Florimond)...W. Irvine Beaumont...J. T. Kean Clarifort...M. Halley Courtier...W. Taubly Montesoir...C. Roos André (an Under-Gardener)...D. Nelson The Spirit of the Woods...G. Faxon Declamation, "Sheridan's Ride"...M. Halley

PART THIRD.

Music, A Day in Vienna...University Orchestra

THE PRINCE OF PORTAGE PRAIRIE.

OR THE BURNING OF BERTRAND.

A Grand Spectacular Drama, Written expressly for an Entirely Different Occasion by a Member of the Faculty.

The Prince (Down on his luck)...W. Irvine Alexander (one of the B'hoys)...M. Halley Duke of Goshen (on the Treasury Tierces)...C. Hagan Marquis of South Bend (who never drinks)...F. Hoffman The Barber of Misawaka (on the Force)...N. Vanaman Burgess and Edwardsburg...A. C. Walsh Necromancer of Niles (Old Mice)...F. A. Goldsberry

Hermit of the Valley (an Old Fogy)...D. Nelson Water Spirit (not Spirits of Nitre)...C. Peltier The Original Arkansas Traveller...W. Irvine Noon's Book Seller of Edwardsburg...D. Nelson

Danboe Pompey (a musical cuss)...W. Davis Dr. Pangloss (an ancient Pedagogue)...T. Turnbull A Butler (to the Prince), much reduced...H. Henkel

1st Servant " " " " " S. Goldsberry 2d " " " " " C. Roos 3d " " " " " C. Roos 4th " " " " " C. Roos "G. Faxon Bugler (who blows his own horn)...J. Mose Spies...C. Pleins and J. L. Nelson Captain (who is up to snooks)...Cincinnati Jr Man (the last of the Bertranders)...W. Taubly Captain (materialized)...J. English Corporal of Zusaves...Gustine Commodore of Steam Propeller...J. Perea A Herald...J. Reynolds Zusaves, Indians, Daucers, Drummers ad libitum.

Epilogue...

"Lythe Gray's Quickstep," J. A. Mays...University Band

Closing Remarks...

Roll of Honor.

SENIOR DEPARTMENT.

THE NOTRE DAME SCHOLASTIC.


JUNIOR DEPARTMENT.

NOTE.—By mistake of the Secretary of the Faculty the name of Master C. Faxon was omitted from the Junior Roll of Honor last week.

MINN DEPARTMENT.

CLASS HONORS.

FOR THE WEEK ENDING THURSDAY, MAY 11, 1876.

SENIOR DEPARTMENT.

Class Honors.

Saint Mary's Academy.

—On the 3rd inst, the faculty and pupils had the pleas­ure of listening to Rev. Father Walsh, C. S. C., deliver his able and highly interesting lecture on "The Temporal Power of the Popes." The unflagging attention of his hearers gave evidence of their high appreciation of the subject and the able manner in which it was treated.... The Juniors and Minims are in lively competition as to the neatness and beauty of the flower-gardens entrusted to their respective charge. Visitors to the Academy are charmed by the active zeal of these young florists in using their respective charge. Visitors to the Academy are charmed by the active zeal of these young florists in using their respective charge.

Tablet of Honor.

Senior Department.

Class Honors.

Senior Department.

Junior Department.


HONORABLY MENTIONED IN THE JUNIOR DEPARTMENT.

2nd Sr.—Misses M. Hogan, L. Walsh, L. Hutchinson, A. Koch, M. Derby, N. Mann, M. Redfield, A. Ewing, H. Hoffman, E. Wight.

1st Fr.—Misses A. Kirchen, A. Morgan, L. Merritt, D. Gordon, J. Mitchell, A. McGrath, M. McGrath, C. Hughes.

HONORABLY MENTIONED IN VOCAL MUSIC.

1st Class.—Misses E. White, M. O'Connor, L. Chilton, A. Koch, H. E. Thompson.

2nd Class.—Misses M. Gaynor and Arnold.


THOMAS B. CLIFFORD.

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COMMISSIONER FOR ALL STATES.

206 BROADWAY (Cor. Fulton), NEW YORK.

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KANSAS CITY, PIXI. Denver Express via Jack-
son, Ill., and Louisana, Mo., 7 10 pm 12 00 pm
Springfield and St. Louis Ex. via Main Line: 7 50 pm 9 30 am
Springfield, St. Louis and Texas Fast Ex. via
Main Line................. 7 30 am 9 40 pm
Peoria Day Express........ 7 50 pm 9 30 am
Chicago and Paducah Railroad Express.... 7 50 pm 9 30 am
Streator, Wenona, Lacoon and Washington Express., 10 30 pm
Joliet Accommodation..... 9 30 am 4 50 pm


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Through trains are run to Lovesbrook and Atchison, connecting with trains for all points in Kansas and Southern Missouri. This is acknowledged by the travelling public to be the

Great Overland Route to California.

Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

Leave. Arrive.
Omaha, Leavenworth and Atchison Express.. 10 00 a.m. 4 00 p.m.
Pike's peak and Kansas Express........... 10 00 a.m. 4 35 p.m.
Night Express................. 10 00 p.m. 6 35 a.m.
A. M. SMITH, H. RIDDLE,

Pittsburgh, Fort Wayne & Chicago,
AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.

NOVEMBER, 1875.

LEAVES TRAIN DEPOT, Cor. Canal and Madison Sits. (West Side)

On arrival of trains from Northwest and Southwest.

3 Trains with Through Cars

NEW YORK.

<table>
<thead>
<tr>
<th>No. 3</th>
<th>No. 6</th>
<th>No. 4</th>
</tr>
</thead>
</table>

Lv. CHICAGO................. 9 00 a.m. 5 15 p.m. 10 00 p.m.
Ar. FT. WAYNE........ 10 00 p.m. 11 35 " 5 20 p.m.
* Rochester......... 1 18 a.m. 11 19 " 5 37 "
* Pittsburgh........ 3 25 a.m. 11 20 " 7 00 "
Lv. Pittsburgh................. 8 10 " 1 10 " 8 10 "
Ar. Cresson................. 4 45 " 11 15 " 1 35 "
* Harrisburg........ 5 20 a.m. 11 15 " 1 30 "
* Baltimore................. 6 25 " 3 15 a.m. 7 45 "
* Washington........... 9 10 " 6 20 " 9 07 "
* Philadelphia........ 4 15 " 5 10 " 8 03 "
* New York................. 7 35 " 6 50 " 11 15 "
* New Haven................. 9 35 " 4 25 " 8 25 "
* Hartford................. 10 25 " 3 50 " 11 45 "
* Springfield................. 1 35 " 1 00 p.m. 7 05 "
* Providence................. 4 35 " 3 45 " 7 40 "
* Boston................. 5 50 " 4 50 " 8 05 "

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CAPTAIN MILLS, Proprietors.

PATRICK SHICEY,

PROPRIETOR OF THE

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While 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 SADDLES, 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, I beg leave to announce that henceforth I will promptly answer all letters 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.

F. SHICKEY.

L. S. & M. S. RAILWAY.

On and after Sunday, April 16, 1876, trains will leave South Bend as follows:

GOING EAST.

2 30 a.m., Night Express, over Main Line, arrives at Toledo 9 00; Cleveland 9 40; Buffalo 9 03.
10 30 a.m., Mail, over Main Line, arrives at Toledo 9 33; Cleveland 10 10.
12 27 p.m., Special New York Express, over Air Line; arrives at Toledo 6 20; Cleveland 10 10; Buffalo 9 00 a.m.
9 11 a.m., Atlantic Express, over Air Line. Arrives at Toledo, 2 40; Cleveland, 7 10; Buffalo, 12 40.
11 00 a.m., Mail, over Main Line. Arrives at Toledo 8 30; Cleveland 7 10 a.m., Buffalo 12 45 p.m.
7 00 p.m., Local Freight.

GOING WEST.

3 41 a.m., Express. Arrives at Laporte 8 35 p.m. Chicago 6 a.m.
5 14 a.m., Pacific Express. Arrives at Laporte 6; Chicago 8 a.m.
3 44 a.m., Special Chicago Express. Arrives at Laporte 5; Chicago, 5 10 a.m.; Buffalo 8 01 a.m., Accommodation. Arrives at Laporte 9 15 a.m.; Chicago 11 30 a.m.
3 38 a.m., Fast Mail. Arrives at Laporte 4 28 a.m.; Chicago 5 45 a.m.; Buffalo 8 55 a.m., Local Freight.

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

MICHIGAN CENTRAL RAILWAY.

Time Table—November 21, 1875.

<table>
<thead>
<tr>
<th><em>Mail</em></th>
<th><em>Day</em></th>
<th><em>K. &amp; Atlantic</em></th>
<th><em>Night</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Express</td>
<td>Express</td>
<td>Express</td>
<td>Express</td>
</tr>
<tr>
<td>Lv. Chicago.... 9 00 a.m. 9 00 a.m. 4 00 p.m. 5 15 p.m 9 03 a.m.</td>
<td>&quot;</td>
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<tr>
<td>Niles..... 9 03 12 09 a.m. 8 30 11 15 a.m.</td>
<td>&quot;</td>
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<tr>
<td>Jackson.... 3 08 p.m. 3 05 &quot; Express 14 30 a.m. 4 45 &quot;</td>
<td>&quot;</td>
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<tr>
<td>Ar. Detroit.... 5 45 « 16 45 « 10 15 &quot; 3 30 8 00 a.m.</td>
<td>&quot;</td>
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<tr>
<td>Ar. Detroit.... 5 45 « 16 45 « 10 15 &quot; 3 30 8 00 a.m.</td>
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<td>&quot;</td>
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</tr>
<tr>
<td>Mich. City.... 9 30 &quot; 3 45 &quot; Express 10 30 4 30 &quot;</td>
<td>&quot;</td>
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<td>&quot;</td>
</tr>
<tr>
<td>Ar. Chicago.... 7 30 &quot; 3 45 &quot; Express 10 30 4 30 &quot;</td>
<td>&quot;</td>
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</tr>
</tbody>
</table>

NILES AND SOUTH BEND DIVISION.

GOING NORTH:

Lv. South Bend-9 15 a.m. 7 26 p.m. 9 06 a.m. 7 07 p.m.
" Notre Dame-9 15 a.m. 7 26 p.m. 9 06 a.m. 7 07 p.m.
Ar. Niles.... 9 03 " 9 50 " 5 40 "

GOING SOUTH:

Lv. Niles... 5 30 " 4 30 " 5 00 a.m. 5 05 p.m.
" Notre Dame-5 30 " 4 30 " 5 00 a.m. 5 05 p.m.
Ar. South Bend-7 15 " 5 00 a.m. 1 15 " 5 15 "
*Sunday excepted.*

G. L. ELDRIDGE, Agent, South Bend.


B. CELESTINE, Ticket Agt., Notre Dame.
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A. E. FOOKE, M. D.,
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