Child Poets.

A COUPLE OF WONDERFUL INFANTS DISCOVERED IN THE BERKSHIRE HILLS.

[From the Springfield (Mass.) Republican.]

Two child-poets have been found in the Berkshire hills and their discoverer introduces them to the world of children in the St. Nicholas for December. They are Elaine and Dora Goodale, respectively 13 and 10 years of age, and their home is a farm in the mountains, prettily called "Sky Farm." Here they have grown up amid nature, and have rhymed ever since they talked, almost. Their verse has a lovely melody, but no more thought than such children ought to have, though they sometimes imitate the thinking of the elders. Many old readers of The Republican will remember the poems of "Collette," which were so frequent in its columns years ago, and recall also the lamented death of their author, Collette Loomis—for the name was real—in West Springfield. Her first rhymes were published when she was about 12 years old. If either of the little Goodale girls reach the sweet facility of her later verse, they will do more than such precocious writers are wont to. We quote two samples, the first from Dora; the second, with its curious sympathy with grown folks, from Elaine:

ON A HUMMING BIRD'S EMPTY NEST.

When June was bright with roses fair,
And leafy trees about her stood;
When summer sunshine filled the air
And flickered through the quiet wood;
There, in its shade and silent rest,
A tiny pair had built their nest.
And when July, with scorching heat,
Had dried the meadow grass to hay,
And piled in stacks about the field—
Or fragrant in the barn it lay.
Within the nest so softly made
Two tiny, snowy eggs were laid.
But when October's ripened fruit
Had bent the very tree-tops down,
And dainty flowers faded, drooped,
And stately forests lost their crown,
Their brood was hatched and reared and flown—
The mossy nest was left alone.
And now the hills are cold and white,
'Tis sever'd from its native bough;
We gaze upon it with delight;
Where are its cunning builders now?
Far in the sunny south they roam,
And leave to us their northern home.

ASHES OF ROSES.

Soft on the sunset sky
Bright day-light closes,
Leaving, when light doth die,
Pale hues that mingling lie—
Ashes of roses.

When love's warm sun is set,
Love's brightness closes;
Eyes with hot tears are wet,
In hearts there linger yet
Ashes of roses.

Who Was She?

Yes: it must have been a lady. So I remarked to the withered old Bibliothecarius who had handed me the manuscript, a fragmentary palimpsest of uncertain date—probably medieval. He perfectly agreed with me. "This is all that remains of her writings as far as we know," he said. "The style is somewhat similar to that of the Princess Anna Comnena, and, in fact, if the latter had only written Latin hexameter instead of Greek prose, they would be hardly distinguishable." But our poetess does not seem friendly to the Greeks. Few Western writers of that period were so. She is always dropping disparaging remarks about them. Thus in her first poem we find:

Nomina Graecorum certa sine lege vagantur,
stigmatizing them as lawless even in their very names.

Who Was She?
This is truly grand as well as touching. But still more beautiful is the verse in which she exhibits how the most lingering woes are alleviated by intervals of joy and triumph:

Prothribiturque oean! sed lo variatur et oae.

The long drawn sighs of grief will oft give way
To the glad sentiments of a happier day.

She deplores the inconsistencies of custom in Latinum, her own country:

O Latium! in variis breviet vel protrabit usus,

which is so dearly necessary to translate. A young friend of hers named Prima appears to have suffered much from untoward accidents that her growth was seriously checked thereby, for she says:

Casibus obliquis vir crescit Prima.

But she does not explain what these accidents were, through diligence, perhaps, in her own powers of expression. She seems no less conscious of some deficiency here, for she remarks, further on:

Vuln us prodeor,

where at may be freely rendered “check.” Observe the emphatic position of vulnus. “Check will be brought forward.”

We are sorry to observe a laxity of principle manifesting itself in an obscure hint, which gives us to understand that everything is permitted to poets:

Et conjunctivum possunt variare poetae.

What at means it is impossible for us now to say. Perhaps like Knox Omnes it was the password to some secret society of the period. Let us hope it was nothing very bad although the context is suspicious. Outside of this, it is impossible to find anything in the fragments which remain to us that could call a blush to the cheek of the most fastidious. Fragmentary as the poems are, it is impossible to elicit any meaning at all from some passages, such as

Phryisque, larix, et oxys, pix, nixque, salixque, filixque,

which, however, is a remarkable instance of terminations of alliteration. It remains for those interested in the curiosities of literature to hunt up the name and other circumstances of the life of this poetess which are not revealed to us by her writings. If I have stimulated earnest research I shall have been more than rewarded.

JUSTUS LIGHTS Knott.

Classics.

Classics, a word derived from the Latin classicus, which signifies of the first rank or order, was the appellation given at the revival of letters to those authors who were studied and commented on in universities. When the European intellect had resumed its activity, immediately after the reign of imagination and sentiment in the early part of the middle ages, the beautiful and symmetrical relics of ancient literature were then its exclusive models. The learned neglected the wild legends, lays and songs born of the genius of feudalism, which were the sole delight of contemporaries and successors of Pope Adrian I and Charlemagne, and which dimly foreshadowed all that is highest and most peculiar in modern thought, and devoted themselves to the study of the more finished productions of Greek inspiration and Latin imitation. By degrees the epithet “classic” was applied not only to the literature, but also to the art, civilization, and all the modes of thought and life of the Greeks and Romans. Meantime, modern civilization, with its society, literature, and art, was developing itself on the solid basis of Christian conceptions and sentiments.

The distinction between the spirit and form of the modern, and the Greek and Roman literatures, produced the long and vivacious contest concerning the comparative merits of the ancient and modern, which has assumed various phases in France, England, Germany and Italy from the fifteenth century to the present time. During the last half century the belligerent parties have been distinguished as the Classicists and Romanticists. The Greeks, who are the type of classicity, have never been surpassed as an artistic people; and, conscious and proud of their own superioritv in architecture, sculpture, painting, music, tragedy, oratory, and every department of literature, they called every other nation with which they came in contact barbarians. A noble and active race, in a genial climate, and a land of varied beauty, their whole civilization was the joyous expression of harmonious faculties. They projected the conception of a beautiful sculptural beauty into their religion, and all the forces of nature and of earthly life were delineated into clear and fair forms, in the full health of being, and a profound sympathy with the various objects of the world; finding in all preternatural things, in the nymphs, muses, fates, manes, and furies, and all the minor Olympian gods, only the happy counterparts and associates of man, esteeming gods and men as persons that might struggle with each other, and only the power of a remote, all-encircling fate, which rarely violates the freedom of the world, to be Irresistible. Their conceptions in every department of thought were unrivalled in the grace of proportion. They admitted nothing deformed within the circle of their imagination; the gigantic and ill-formed fictions of the Oriental nations were chastened into grand and beautiful forms. They even made the gorgeous and furious admirable, according to the soundest aesthetics of hateful. In poetry and art they attained to internal harmony, though their public life was always distracted, and their philosophy was often but the utmost refinement of sensualism. Yet their conception of philosophy was characteristic; they esteemed it a species of intellectual melody, the internal harmony of thought and mind, the music of the soul.

The Greek authors who revealed this national mental symmetry in literature, were not so much the pupils of study and contemplation as of natural and energetic life. The gymnastic contests formed the groundwork of polite education, and from the exhibition of the human body in its finest and fullest development, a consequence of these exercises, the imitative arts, especially sculpture, took their strongest impulse and best lessons. When the study of rhetoric began to be taught, it was considered a sort of gymnastic exercise of the mind, and a public festival at which eloquence was displayed was instituted. Their popular games became so many theatres for poetry, and many odes and dramas were composed with reference to them. Shortly after it became a custom for biographers, historians, and poets to recite their best productions at them. Thus Greek literature was a blossom from the active and physical life of the nation. It had the round, definite outlines which belong to the plastic arts, and a symmetry easy to be apprehended pervaded the whole production. Everything was positive, clear, and finished, as they were in all the hopes and desires of the Greeks. Jupiter shaking Olympus and the whole world by his nod, and then shed-
While chivalry was the ruling element of society, and the popular mind was occupied with fantastical and traditional songs, fairy lays, and knightly narratives; and while a new style of architecture, not less than new social institutions, showed forth a new posture and tendency of the human spirit, the voice of scholars invoked the imitation of the ancients, not only in literature, but also in history, politics, and morals. Of the many imitations of the ancients by moderns, the most studied and most successful was that made by the French tragedians in the age of Louis XIV. What only acted as an influence on Tasso and Shakespeare was made a law to Racine, Corneille, and Voltaire, and the three unities and the severance of tragedy from comedy was declared inseparable from dramatic excellence. A neoclassicism arose in France, which, in spite of many conflicts, predominated in French literature until the success of the romantic school in the present century. Yet, as imitation usurped the place of inherent truthfulness and originality, art suffered under a sort of anachronism; and the attempt to rewrite the Greek drama resulted in a melange of modern sentiments and manners with classical simplicity and regularity, to the detriment both of the former and latter. After the restoration of Louis XVIII the republican authors were usually classicists, and the royalists romanticists. In 1832 the Abbé Gannic endeavored to prove that the corruption of modern society was due to early study of profane classical authors, and recommended the Fathers of the Church to be substituted in universities. In Italy Dante had been reproached for writing what was called the vulgar tongue, and Petrarch had rested his fame not on his Italian but on his Latin poems. In England, at a later period, Lord Bacon composed his philosophical works in Latin, for he thought it destined to become the universal language. In 1692 Sir William Temple published an essay on ancient and modern literature in which the dispute concerning the classics, then at its height in France, was transferred for a time to England. He commended the comparative merits of the ancients, and was replied to by William Wotten in favor of the moderns. In support of Temple and the ancients, Swift wrote his allegory entitled the "Battle of the Books." But the most direct attack on the authority of the classics was made by the romantic school of Germany.

The lessons most strongly conveyed by classical study is to seek simplicity and a harmonious completeness of thought and arrangement, and this lesson is not less valuable, though the moulds of ancient literature may be inadequate to the wider field and finer materials of Christian thought. The influence of the classics at the period of the Renaissance is well explained in Italy's "Literary History of Europe." Among the most prominent authors who have written in favor of them, are Racine, Bolsoe, Temple and Henry Heim. Among those who have preferred the moderns are Paolo, Beni, La Motte, Wotten, and the Schlegels. The present literary tendencies of Germany and France, and less of England and America, as judged by their popular novels and poems, are anti-classical.

The term classical is also applied by usage to those authors of all nations who have been permanently admired and esteemed as authorities, and also to the period in which they lived. Thus the Greek classical period extends to 320 B. C., and the most distinguished authors which it includes are Homer, Hesiod, Simonides, Sappho, Pindar, Anacreon, Æschylus, Sophocles, Euripides, Aristophanes, Herodotus,
Vocation.

This is a subject which comes home to the mind and at
rection of every one of us. There is not one whom it does
not vitally concern. Since, then, it is a matter which so
closely touches us, we should not slightly treat it,—or as
many are wont to do, entirely disregard it; for on the pru­
dence which we use in determining our vocation may de­
pend our temporal, and not unfrequently our eternal wel­
being. Who does not see the many impediments which
may check the temporal prosperity and imperil the et­
ernal salvation of youth who, instead of applying them­
selves faithfully and prudently to ascertain the station in life
to which they have been called, drift about carelessly and alm­
lessly on the dangerous ocean of life, without any haven
towards which to tend? It is evident that sooner or later
they must become the sport of the rude waves, which will
ultimately open their bosom to bury these aimless victims
in the depths of indigence and obscurity.

Nor are the evils which result from neglecting to ascer­
tain our vocation of a merely temporal character. This
negligence may sometimes entail eternal consequences.
For the dangers before us are innumerable. On all sides
we are beset with difficulties. The false lights which flash
athwart our way dazzle us, and lure us into the shoals and
quicksets of wickedness and error; and thus is rendered
doubly difficult and dangerous our passage to the haven of
eternal bliss. Hence the necessity of selecting, early and
prudently, the position in life to which we have been
called. All have a vocation to some station. "Each one,"
says the Apostle St. Paul, "has his gift from God; one in­
deed this, and another that." Every man born of woman
has the way in which he should walk marked out for him
by the finger of the Most High. Since, then, the state of
life for which he is destined has been determined in the
eternal decrees of God, even from eternity, he should labor
faithfully to ascertain what it is, and, having ascertained
it, he should not inconsiderably and rashly depart from it
to seek another. God wills that each one should remain
in that state to which He, in His wisdom and goodness, has
called him. This is the inspired Apostle tells us, when he
says: "Est aliquid quo tendis, et in quod dirigis arcum?
An passim sequeris corves testaque lutoque,
Securas quo pes ferat, atque ex tempore vivis?"

It is not my purpose in the present essay to treat of all
vocations in particular. Worldly vocations are, as a rule,
better attended to by young people, and with the foregoing
general premises I will now turn to the more neglected of
the two, namely vocation to the ascetic state. This is
one of tremendous importance, not only as it concerns the
individual called to it, but those over whom he may be
destined to be placed. His ministry may be the means of
unlimited good or of untold evil. He may be placed for
the eternal ruin or the eternal salvation of immortal souls.
"Positus in ruinam, aut in resurrectiunem.

Vocation to the ascetic state has been defined as "a
disposition of God's Providence by which, according to
His own good will, He selects and sets apart certain young
men for the work of His ministry, and dispenses to them
the qualitites and graces necessary for that sacred function.
If then this description be correct (and I think it is, for its
foundation is the Sacred Scriptures), it is incumbent on
those who aspire to ascend the mountain of the Lord, even
to its summit, to see, first, that they have been called by
God, and, secondly, that they have, at least in part, the
qualities and graces necessary for an aspirant to so exalted
a state. If they have not these, how can they perform
worthily the sacred functions of the holy ministry? Should
they, without being called by God as Aaron was, thrust
themselves into the sanctuary of the Lord, and grasp with sacri-
legious hands the sacred chalice, lamentable must be their
fate. If like Core, Dathan and Abiron, the swift and terrible
vendange of God does not instantly fall upon them, and
hurl them headlong into the bowels of hell, His retributive
justice awaits them. The necessity of a divine call to this
state might be clearly shown from many passages of Scrip-
ture; but a few will suffice. "And the Holy Spirit said to
the prophets and doctors . . . . Set apart for me
Saul and Barnabas for the work for which I have chosen
them." Again we read in St. Mark that our Saviour says
to His disciples: "You have not chosen Me, but I have
chosen you," etc. St. Paul says: "No one takes to him-
self this honor, but he who is called by God as Aaron was."
Now it is evident from these texts that there must be a
divine vocation, and if there must be a divine vocation it
follows that those who aspire to it should see well that
they have been called to the ministry. Hence the necessity
of a divine vocation requires the necessity of prudence and
prayer, in order that we may be able to ascertain the
divine will. The neglect of this may, in a measure, ac-
count for the abuses which now and again creep into the
sanctuary, and the many heresies and troubles which have
rent from time to time the bosom of the Church.

If we consider for a moment the fearful responsibility
of the priesthood we shall readily perceive what dreadful con-
sequences must follow the usurpation of this sacred func-
tion. What manifold evils may be generated by him who
takes upon himself the honor, without being called by God!
what must be the temerity of him who enters the hall of
the Lord without the nuptial garment! When the Master
of the feast shall come, He will cast him out into exterior
darkness; and there shall be weeping and gnashing of teeth.
Then many will say: "Lord, I have prophesied in Thy Name"; but He will say to them, "I know you not."
The responsibility of the priesthood, if duly weighed, is
sufficient to overwhelm the strongest mind. The confessi-
onal! the pulpit! the altar! How sweetly dreadful!
In the confessional, the priest, as the representative of
Christ, sits in judgment on sin; to loose, or to bind in eter-
nal bonds. At the death-bed he pours the redeeming un-
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for his services, but requested the captain to bring him two barrels of earth from Borneo. At length the earth was brought, and the doctor having burned the surface of a piece of ground very thoroughly, sprinkled the Borneo earth upon it. The result was that one hundred different sorts of new and curious plants sprung up. These novelties in floriculture, including geraniums, have since been diffused throughout the gardens of England. In these days when the introduction of new plants is so sedulously pursued, it is surprising that the method of Dr. Fothergill has not been more extensively tried, at communication with tropical regions of germination charged soil is infinitely more frequent now than then.

**Art, Music and Literature.**

-The biography of Abd-el-Kader is being written by his son.

-A Philadelphia house is about to issue Van Loan's new translation of Molliere.

-Albert Bierstadt is completing a Rocky Mountain scene which is to fill an order given by the Earl of Dunraven.

-Donald G. Mitchell has just made a book for children called "About Old Story-Tellers," of how and when they lived and what stories they told.

-A volume of biographical essays on "Modern Frenchmen" is soon to be published by Philip Gilbert Hamerton, and reprinted in this country by Roberts Brothers.

-Geo. A. Baker Jr.'s volumes of society verses and satire, "Point Lace and Diamonds," and "The Bad Habits of Good Society," will shortly be reissued in new editions, with some additions.

-Mr. H. Sweet has in preparation two works on philology—one entitled "Comparative Studies in the Living Teutonic Language," the other treating of the "Practical Study of Language."

-On the 4th of November, the thirtieth anniversary of the siege of Wardour Castle, of the foundation of the Quakers, and of the birth of the Palais Royal, which are old, uncomfortable, unsavory places, constructed after the dingy, inelegant fashion of a half century ago, the success of the Renaissance has been extraordinary. When it was founded, comedy and drama failed to attract the public, and the house was on the verge of total failure; when Offenbach's "Joie Parrumeuse" was brought out with the same Mme. Theo. The fashionable patrons new the theatre after that, and everything produced there drew all Paris. "La Tzigane" has many elements of success. The costumes are superb, perfectly dazzling. The music, as I have said, is far superior to the ordinary run of operettas.

-Mr. Whitridge has been sketching during the past summer near Newport and in the vicinity of Baltimore. Mr. F. H. De Haas has just finished a moonlight scene on the Long Island coast, and is now at work on a picture of the ruins above Niagara Falls. William H. Beard has several characteristic pictures of the beach near Coney Island. The New York Tribune says of them: "One is 'A Rehearsal by the Wayside,' representing a travelling showman who has stopped to rest with his trained menagerie of bear, monkey, and dog on the country road, and is putting the smaller members of the group through the performances of their coming exhibitions in town. Another picture is 'The Hunter's Tomb.' It was suggested by an incident in an Eastern cemetery, not long ago. The tomb of a gentleman whose leisure time in life had been spent almost exclusively in shooting small game, was found one day covered with partridges, which seemed to be holding an exciting council over the matter. In the picture which is growing under Mr. Beard's brush a flock of partridges and a number of wild rabbits are displayed swarming about the tomb of the man who had made things uncomfortable for them in previous days, and reading his epitaph. Another painting, just completed, is a serious picture of a pretty child playing with rabbits in the yard."

-A friend sends us the following description of a unique specimen of medieval art, the pulpit in the Cathedral of St. Gudule, in Brussels, the work of Henry Verbruggen of Antwerp, in 1699. The pulpit is a work to which the term unique may be applied with fidelity. The admiration draws on you by sculpture, and the dividends culminates in the presence of this singular creation of genius. No description can adequately place it before you, or render it justice. In its exquisite architecture and sculpture, a poem is spread out before you, and everything produced there drew all Paris. 'La Tzigane' has many elements of success. The costumes are superb, perfectly dazzling. The music, as I have said, is far superior to the ordinary run of operettas.
the terrestrial globe. Angels chase them from paradise, and death pursues them; but the human figure of Adam, in particular, is admirable. Carved in marble it would have been something for Canova to have been proud of. The preacher stands in the concavity of the globe, which is overshadowed by the branches of the tree, with his head near the foot of the globe, and covered with herds and animals characteristically grouped. By the side of Adam is an eagle; by the side of Eve a peacock and a squirrel. To the top of the tree is attached a censer, and in the tree is the head of the serpent, whose hideous body, in huge folds, twines around the tree. The pulpit was made for the Infant Saviour, who, with a cross in His Hand crushes the head of the serpent, whose hideous body, in huge folds, twines around the tree. The pulpit was made for the Infant Saviour, who, with a cross in His Hand crushes the head of the serpent, whose hideous body, in huge folds, twines around the tree. The pulpit was made for the Infant Saviour, who, with a cross in His Hand crushes the head of the serpent, whose hideous body, in huge folds, twines around the tree.

WeeJdy Visitor.

This little book has its merits. The author, as a worthy and valued friend of ours observed, while discussing the matter with me, the author has left out a great deal of the nonsense that we find in other English grammars. True; but then he has introduced some very original nonsense of his own. We have seen English Grammars where the nouns and pronouns were allowed four cases each, and others where they were denied the privilege of having any, but here is a grammar which, we think commendable moderation, to Murray's three cases, actually indulges in four declensions of English nouns. The first three contain the nouns which do not form the plural in s or es, and there is on an average, in each of these three declensions. But then he makes some reparation for his reckless prodigality in declensions by having only four parts of speech, which is quite economical, considering the way in which he has evidently been brought up. These Englishmen certainly do take very peculiar views of the language which has the misfortune to bear their name. Listen to some of his "expectations."

"Q is always followed by U; their sound is the same as that of cue or kee."

Now what is the sound of cue or kee? Cue is a combination only occurs in Welsh words, and in them it is not pronounced like kwiq but does not occur at all, in any language that we know of, and if it did it would be impossible to say how it would be pronounced. The fact is, gu is pronounced like yu, and nothing else. Again: "Z in some words is z, as zepp, an Italian word brought into English through French."

Now, supposing the latter clause of this sentence to be true, how would it account for the English pronunciation? The French and Italians don't pronounce it like z. And we don't know how zh would be pronounced in any language. It is something which we have never been called upon to pronounce; nor is there any imminently alarming prospect of so unpleasant a requirement in the future.

The "Examination Papers" at the end are exhaustive in more than one sense. The pupil, among other things, is required to "explain how much a substantive can be indicated," which, as a foreigner, he will have no doubt of being able to do; as he will find substantives not completely double and twisted out of recognition in the human hands of that distinguished grammarians. But in a country where we don't pronounce zepp and kwiq, and left to his own devices, we don't think there is anything in it to be taught. Begin on the plan of the old grammar-schools—teach boys Latin grammar to start with;—teach them also how to spell English, and that is all they can ever learn.
The attention of the Alumni of the University of Notre Dame Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the eleventh year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

THE NOTRE DAME SCHOLASTIC contains:
Choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.
Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.
Personal Gossip concerning the whereabouts and the success of former students.
All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.
A weekly digest of the news at St. Mary's Academy, Notre Dame, Ind.
Students should take it; parents should take it; and, above all,
OLD STUDENTS SHOULD TAKE IT.

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Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana

Immorality in Literature.

We lately received an article on Byron from a student for whom we have the greatest respect because he is one who gives all his time to study and is noted for his general good conduct. The article is well written, and shows that the young gentleman possesses fine literary taste; but we decline publishing it because we do not care to use our columns for the glorification of a poet who, notwithstanding the many good points in his works, must nevertheless be regarded as the head and leader of the satanic school of poetry, and whose writings are bad company for any young man. It is true we published last year an article on Byron and his works, well written, as is the present one, but we regret it nevertheless, and wish now to make amends for our casual oversight at that time. We are aware that such works as Byron's are read by many, and especially by young people and students, for their literary merit, but it should be borne in mind that more harm than benefit results from such reading. Any learning that cannot be acquired from other than impure and poisoned sources had much better be left alone, for the virus contained in these works is imperceptibly imbued by the student and will work him an injury that may last his life long, that may prove deadly is no argument in their favor; their tendency is decidedly injurious, and they should therefore be kept from the hands of youth of both sexes.

Nevertheless, such books can be seen every day in the houses even of cultivated families—in their libraries, on their book-tables, free to every member of the household, from the youngest to the oldest.

We fear that parents and others charged with the direction of the young will have a great deal to answer for in this respect, for much of the immorality of the day is no doubt owing to a want of scrutiny in the matter of reading. And not only in the matter of books, but newspapers also, especially in this country. We have spoken of this before, but as the evil is deep-rooted and widespread it may not be amiss to revert to it.

It is an acknowledged fact that like generally begets like; hence the necessity, for young people particularly, to avoid the companionship of such as are in any way addicted to lewdness or vice; hence also the necessity of choosing virtuous companions, that their advice and example may serve as a light to guide inexperienced footsteps over the beginning of the thorny road of life. Young people cannot be too particular in their choice of companions, for a slight mistake in this important, though lightly considered affair, may be productive of much woe and misery in life, and of eternal ruin hereafter. When we speak of companions, we do not wish to be understood as speaking only of such persons as one meets with in society or in daily intercourse, but also of those who have gone before but who yet remain in their works. The remark once made by a statesman that if he "had the making of a nation's ballads he cared not who made its laws" was not without significance; and those who are particular in excluding from their companionship or coteries all but those whose unblemished character gives them a ready passport and recommendation thereto, but yet who admit reading matter of any and every kind, without let or curb, show a great want of judgment and common sense. For the writers of books, papers, etc., are personified in their works; and though the characteristics that were so palpably objectionable in the persons and manners of the authors themselves may not at once show in their productions, yet the cloven-foot is there, hid away beneath the tissue of fanciful drapery that meets the eye at first sight. So that one must have advanced somewhat, and become what the French term blasé, ere he is fully aware of danger, and not before curiosity has perhaps gained hold of his mind and warped his judgment. Curiosity! what will it not do to satiate itself! what dangers will it not encounter to satisfy its morbid cravings! And as one false step naturally leads to another, familiarity gradually changes horror into toleration, and toleration soon becomes a liking.

So, to ensure safety, the only way is to be beforehand with danger, stop it at the very threshold, and carefully guard every avenue of ingress. When the devil cannot obtain a ready entrance himself into a stronghold, he often makes use of the expedient of throwing one of his imps through the window to open the door for him, and these imps he finds at command in the productions of the authors themselves may not at once show in their works. The coterie of the preceding generation he cared not who made its laws. So that one must have advanced somewhat, and become what the French term blasé, ere he is fully aware of danger, and not before curiosity has perhaps gained hold of his mind and warped his judgment. Curiosity! what will it not do to satiate itself! what dangers will it not encounter to satisfy its morbid cravings! And as one false step naturally leads to another, familiarity gradually changes horror into toleration, and toleration soon becomes a liking.

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THE NOTRE DAME SCHOLASTIC.

Notre Dame, December 8, 1877.

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herless productions that seem every day from the press in the shape of Godless newspapers, novels, and romances; the authors, themselves devoid of religion, of morality, of every sense of right or duty, so engraft their spirit upon the minds of their readers as to make them in time as corrupt as themselves. Thus the spirit of evil is spread and perpetuated.

How many fathers and mothers there are who would not for the world have their children copy the traits or lead the life of the author of one or other of the books which they allow their children to read? And yet is it not reasonable to suppose that the effect will follow the cause? —that if children are allowed to read books from the pen of a sot or a libertine they will themselves become sots or libertines? —that if they read infidel books they will become tainted with infidelity? Innumerable instances might be cited to prove that it is generally so, if common sense did not assure us of the fact at the very first glance.

When a person of judgment looks over a bookshelf in most of our book-stores and circulating libraries he cannot but feel painsied at the immense amount of poison dealt out to our young people from it; it is, in fact, much the same as a shelf in a drugstore: for one good book that it contains there are perhaps ten full of the most deadly poison to the minds of youth. Well, you say, what can be done to remedy the evil,—it is general, and individual efforts will prove ineffectual to stop it. But, we answer, you must stop.it, and at any cost. If young people must read and will read, then give them sound and healthy reading, of which there is an abundance to be had. As you give them healthy food for their bodies and consider it your duty to keep poisons out of their reach, so do also with regard to their mental food. There should be first and second courses and dessert in your library as well as on your table; and as you would not for a moment think of allowing an insidious poison among the viands on your table, so also should you with even greater care see that none such of a sot or a libertine they will themselves become sots or libertines.—The Philopatrians are as active as usual.

No: there is abundance of wholesome and entertaining poetry, romances with a good moral and religious bias, and matter in the way of history, biography, books of travel, and varied lists of those issued by the many Catholic publishing houses, as well as a number of non-Catholic ones. If bad books are allowed in our family or public libraries there is really no excuse for it, and they should be destroyed at once to prevent the moral pestilence they will eventually create. Replace all such pernicious influences by those that will prove beneficial; apply gentle but effective remedies to the disease already engendered, and trust to time and grace and cheerful endeavor to effect a radical cure.

Personal.

—Alfred Randol, of '01, is in business at Joliet, Ill. —M. Spellman, of '88, is practicing law in Joliet, Ill. —O. V. Gallagher, of '87, is in business at Omaha, Neb.
—Thomas Finagan, of '93, is practicing law in New Orleans, La.
—Henry Wrap (Commercial, of '89,) is residing at Montgomery, Ind.
—J. Phelan (Commercial, of '77, is in business at Dubuque, Iowa.
—James Brice (Commercial, of '76,) is with his father at Carroll, Iowa.
—Edward Osbo (Commercial, of '67, is prospering in Zanesville, Ohio.
—O. E. Mullarky (Commercial, of '71, is in business at Cedar Falls, Iowa.
—John H. Fleming, of '63, is in the county clerk's office, Fort Wayne, Ind.
—John Hensch (Commercial, of '87,) is in business with his father at Carroll, Iowa.
—Lewis Dennis (Commercial, of '67,) is in business with his father in Zanesville, Ohio.
—J. Henry Flynn (Commercial, of '39,) is with Sontag & Co., 160 State St., Chicago, Ill.
—Leo McKernan (Commercial, of '76, is in the real estate business in Indianapolis, Ind.
—James Guthrie (Commercial, of '77,) is deputy Treasurer of Carroll county, Carroll, Iowa.
—John D. McNally, (Commercial, of '77), is studying military tactics at Deveaux College, Niagara Falls, N. Y.
—E. O. McShane (Commercial, of '67,) is in business at Omaha, Neb. Mr. McShane has held several county offices of trust.
—Rev. W. F. O'Mahony arrived at Notre Dame on Tuesday last, and began the students' retreat on Wednesday evening. It is needless to say that the retreat was most successful.

Local Items.

—The retreat ends to-day.
—Winter has now set in in real earnest.
—The Philopatrians are as active as usual.
—The Juniors were out tracking rabbits on Sunday.
—The St. Cecilians are preparing for their Entertainment.
—The new billiard table in the Junior play-hall is the centre of attraction during recreation hours.
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It is said that Bacon was greatly esteemed at the Court of James I of England, but we do not find it recorded what those worthies thought of cabbage.

Prof. Gregori has his two portraits of Gen. Sheridan and Very Rev. President Corby on exhibition in Chicago. Both are in real works of art.

The 14th regular meeting of the St. Cecilia Philomathean Association took place Dec. 4th, at which the rehearsal of the drama to be given on the 18th was held.

The exercises of the retreat were well attended by the Catholic students. They will no doubt put into practice the advice given them by the spiritual preacher.

Very Rev. President Corby gratefully acknowledges the receipt from Col. Marshall A. Henderson, Circleville, Ohio, of a number of beautiful photographs of relics, of the Mound-builders.

The interest taken by the students in their lessons and classes is a good sign. They take up a great part of the conversation at table during recreation days. An earnest student is sure to succeed.

The Rev. Director of Studies has completed the third regular visit of the classes in the Preparatory Department. He reports himself as more satisfied with the proficiency of the students. Serious work is the order of the day everywhere. He felicitates some excellent players at the good old game of chess around the College, but no chess club,—at least none that we know of. A good chess club might prove a source of amusement to many during recreation days. Why not organize one?

A lyra, from Rudolph Wurlitzer & Bro., of No. 115 Main St., Cincinnati, Ohio, and 1st and 2d E flat clarionets, one B flat clarinet and E flat piccolo, have been added to the Band, and as a consequence the music of the Band is greatly improved.

Our friend Blum, the proprietor of the "Students' Office," South Bend, expects that everyone going home to spend the Christmas vacation will give him a call, to hear him explain the necessity of "going West." Of course he will therefore urge upon all who "would become good and W. A. Widdicombe, on "St.

The Archconfraternity of the Immaculate Conception has formed the habit of morning prayer. We hope that parents will consider the matter well before sending for the present.

There is evidently some benighted individual around the country who does not read the Scholastic. We advertised, a week or two ago, a scarf that was fairly sparkles with wit; and for sarcasm,—well, just let the editor once get after you, and you will find what he can do in that way.

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The Archconfraternity of the Immaculate Conception has formed the habit of morning prayer. We hope that parents will consider the matter well before sending for the present.

There is evidently some benighted individual around the country who does not read the Scholastic. We advertised, a week or two ago, a scarf that was fairly sparkles with wit; and for sarcasm,—well, just let the editor once get after you, and you will find what he can do in that way.

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The interest taken by the students in their lessons and classes is a good sign. They take up a great part of the conversation at table during recreation days. An earnest student is sure to succeed.

The Rev. Director of Studies has completed the third regular visit of the classes in the Preparatory Department. He reports himself as more satisfied with the proficiency of the students. Serious work is the order of the day everywhere. He felicitates some excellent players at the good old game of chess around the College, but no chess club,—at least none that we know of. A good chess club might prove a source of amusement to many during recreation days. Why not organize one?

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the evening of the 20th, and desires her brother, Victor Emmanuel, to be present at the ceremony."—Aunt Gertrude

We notice with regret that the readers in the pulpit during the meal do not take a good position, so as to see as much as possible their own case and at the same time give all in the refectory the full benefit of the reading. Some turn sideways, partly away from the great body of students, or from the tables in the upper part of the refec-

tory. On the other hand, some take a stooping posture while reading, thus necessitating extra exertion in order to make themselves heard. The proper way is to hold the book up, with the body thrown back a little, so as to give full freedom to the lungs and respiratory organs. By doing so, and turning to that point in which they wish to be heard more particularly, they will save themselves much extra exertion and fatigue, while the reading will be heard more distinctly. We have noticed with pleasure that our hints in regard to the reading have heretofore been heeded, and attended with good results. The reading is now more satisfactory than before, and part of the students, who were aware how much attention is paid them, would like to make themselves heard. They will do this if they are more particular.

The annual retreat of the Catholic students began on Wednesday evening, Oct. 11th. The exercises were conducted by Rev. W. F. O'Mahony, who gave the instructions in the pleasing and eloquent manner for which he is so well known at Notre Dame. The students, without joining in the exercises of the retreat, did the same through the year and formed themselves in that perfect and exemplary manner which all who know Notre Dame students have a right to expect. The non-Catholic students, though not joining in the exercises of the retreat, did the same through the year and formed themselves properly and in the right spirit, are of great service to all who enter upon them. It is but right that we should offer up to God the works of the year before us, and ask upon them the blessings of the Divine Hand. It is but the following the admonition of Paul to Timothy: "Take heed to thyself." More especi-

ally is this the case with the students, who should at some time during the scholastic year consecrate to God's honor all the studies in which they engage themselves. And moreover they should at times throughout the year renew their consecration, which, like a kind of alchemy, will transform their commonest actions into pure gold. Like merchants, who now and then through the financial year stop to take a look at the state of their affairs and how they stand before the commercial world, so the student should stop to contemplate the Infinite Source of all knowledge. It is alone by these frequent action to all the members of the Faculty.

JUNIOR DEPARTMENT.


MINOR DEPARTMENT.


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

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


THE NOTRE DAME SCHOLASTIC.
--A remarkably beautiful ivy adorns the window west of the bay window in the study-hall.

--On Thursday, the 29th of Nov., Thanksgiving dinner and Thanksgiving recreation were preceded by the Holy Sacrifice of the Mass, which, as everybody knows, is a perpetual Thanksgiving.

--Very Rev. E. Sorin, Superior General of the Congregation of Holy Cross, on Friday, Feast of St. Andrew, celebrated the thirty-fourth anniversary of his first Mass at Notre Dame. He offered the Holy Sacrifice in the Chapel of Loreto. On Sunday evening he alluded to his first journey to Notre Dame.

--A very beautiful English selection, "Disappointment," by the author of "Christian Schools and Scholars," was read on Sunday evening by Miss J. Cooney; Miss M. Ewing also read a part.

--A final Missa in German, entitled "Ave Maria," was read by Miss C. O'Malley. The French reading was facetious, and was well presented by Miss E. Wilson.

--The instruction in D. Miss. M. Kirkner at Loreto on Monday morning was on the Saint of the day—Saint Francis Xavier, the patron of the Diocese of Fort Wayne. As might be expected, the language of the Very Rev. speaker was well calculated to excite devotion to the great "Apostle of the Indies," in the hearts of the youthful listeners. The serious consideration of that momentous question which the great St. Ignatius of Loyola employed to rouse the aspiring and noble rhetorician at the University of Paris, was likewise recommended to the Children of Mary: "What doth it profit a man if he gain the whole world and lose his own soul?"

--On Thursday evening an impromptu soirée was given in the vocal room, at which two post-graduates entertained the young ladies with most delightful music. Miss Foote sang a very difficult "Tarentelle," in her own charming way, and Miss Ellie O'Connor, in her sweet, graceful style, sang "Birdling," by E. Wallace. By request, Miss E. Fisk sang a very difficult "Tarentelle," in her own charming way, and Miss Ellie O'Connor, in her sweet, graceful style, sang "Birdling," by E. Wallace.

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--The entertainment of Wednesday evening was very much enjoyed by the participants. The costumes worn by the Misses N. Keenan, A. Wood, L. French, and Missorin, was among the most interesting of these presented on Wednesday evening. Professor Ivers and lady, and their little daughter, came so late, on account of an accident to their carriage, that permission was given to prolong the dance for an hour. "Ruth and Rebecca" were very appropriately personated at the dance by the Misses Hope Russell and Mary Ewing. Other historical characters were well assumed by the Misses L. O'Neill, M. O'Connor, A. Hiatt, A. Henneberry, M. Birch, B. Thompson, etc. Little Elita Wotten was transformed into a fine little "sailor lassie," her costume being covered with white anchors. Among the historical characters, Miss A. Harris as a fairy queen, Miss M. O'Neill as "Morning," Miss E. Miller as "Night," the constellation "Gemini," represented by the twin-sisters F. and J. Sunderland, were among the prettiest.

Roll of Honor.

ACADEMIC COURSE.


2D PREP. CLASS—Misses E. Thomas, J. Barnes, T. Whiteside, N. White, M. Mullen, O. Franklin, J. Reising.

JUNIOR DEPARTMENT.

5D SR. CLASS—Misses A. Kirchner, A. Morgan, M. Mulligan, D. Gordon, A. Ewing.

2D PREP. CLASS—Misses A. Geiser, A. McGrath, L. Chilton, E. Milligan.

2D PREP. CLASS—Misses J. Kingsbury, M. Lambin, F. Fitz.

2D PREP. CLASS—Misses M. Z. Rieke, A. McKinnis, L. Fox, L. Wood, L. French, M. McFadden.

1ST JR. CLASS—Miss J. Butts.

LANGUAGES.

HONORABLY MENTIONED IN THE 1ST LATIN CLASS—Misses J. Cooney, A. Pratt.

2D LATIN CLASS—Misses C. Silverthorne, M. Luce, M. Plattenburg, O. Franklin, H. Hoag.


2D DIV.—Misses Z. Rieke, E. Monroe, E. Shaw, M. Casey, M. Danaher, E. Wright, L. Chilton, L. Fox.


HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses B. Wilson and T. Peina.

2D DIV.—Misses A. Geiser and C. Silverthorne.

2D CL.—Misses L. Kirkner, M. Ewing, A. Harris.


2D CLASS—Misses H. Buck, T. Whitseide, A. Henneberry.

2D DIV.—Misses A. Gordon, L. Neu.

4TH CLASS—Misses H. Millis, L. Walsh, A. Kirchner, N. McGrath, A. McGrath.


2D CLASS—Misses M. Burch, A. McKinnis, L. Fox, L. Chilton, S. Hamilton.

2D DIV.—Misses L. Wood, L. Ellis, L. McFarland.

2D DIV.—Misses E. Wood, M. McFadden.

GUITAR—Miss B. Anderson.

HONORABLY MENTIONED IN VOCAL DEPARTMENT.

2D CLASS—Misses L. Kirchner, M. Usellman, A. Kirchner, A. Reising.


GUITAR—Miss B. Thompson, B. Parrott, J. Barnes.

GENERAL CLASS—Misses J. Butts, L. Van Namee.

ART DEPARTMENT.

DRAWING.

HONORABLY MENTIONED IN THE 3D CLASS—Miss M. Spier, N. Davis.

Promoted to the 2D Class—Miss E. Whiteside.

4TH CLASS—Misses M. Plattenburg, S. Rheinboldt.

Promoted to the 4TH Class—Misses A. Kirchner, A. Farrell, E. Thomas.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses L. Neu, C. Ortmaryer, M. Winston, L. Keena, L. and H.
THE NOTRE DAME SCHOLASTIC.


JUNIOR DEPARTMENT.


PAINTING IN WATER-COLORS.

3D CLASS—Misses M. Moran, L. Kirchner, B. Reynolds, P. Gaynor.

OIL PAINTING.

2D CLASS—Misses E. Lange, B. Reynolds, P. Gaynor.

3D CLASS—Misses N. Davis, M. O'Connor.

HONORABLY MENTIONED IN ORNAMENTAL NEEDLEWORK.


DIV. A. McFarrell, T. Picin, J. Burgart, E. Wright, F. Cregier, J. Butler.

DRESS-MAKING.

Misses B. Thompson, L. Kirchner, L. Walsh, L. Tight.

HONORABLY MENTIONED IN PLAIN SEWING.

Misses M. Plattenburg, K. Hayes, M. Burch, A. Harris, E. Shaw.

Tablet of Honor

For Neatness, Order, Amiability, and Correct Department.

SENIOR DEPARTMENT.


JUNIOR DEPARTMENT.


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The buildings are spacious and commodious, suited to the educational requirements of the day, and furnished with all modern improvements. Every portion of the building is heated by steam, and hot and cold baths are attached. The sleeping apartments are fitted by steam, and hot and cold baths are attached to the sleeping apartments.

The grounds are very extensive, beautifully adorned, and situated near the banks of order required to attend the public religious exercises. The members of the Institution.

The proximity of the two institutions to each other is a great convenience to parents having children at both, when they visit their sons and daughters.

For further particulars concerning this Institution, the pupils are referred to the Twenty-Second Annual Catalogue of St. Mary's Academy for the year 1877-8.

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**GOING EAST.**
- 3:35 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9:50; Cleveland 2:20 p.m.; Buffalo 8:05 p.m.
- 5:05 a.m., Mail, over Main Line, arrives at Toledo 5:50 p.m.; Cleveland 10:50 p.m.; Buffalo 6:55 a.m.
- 9:12 p.m., Atlantic Express, over Air Line, arrives at Toledo 4:05 a.m.; Cleveland 7:10 a.m.; Buffalo, 1:05 p.m.

**GOING WEST.**
- 3:43 a.m., Toledo Express, arrives at Laporte 3:33 a.m., Chicago 6 a.m.
- 5:05 a.m., Pacific Express, arrives at Laporte 5:50 a.m.; Chicago 8 a.m.
- 7:46 p.m., Special Chicago Express, arrives at Laporte 5:35; Chicago, 8 p.m.
- 8:03 a.m., Accommodation, arrives at Laporte 9 a.m.; Chicago, 11:30 a.m.
- 8:45 and 9:35 a.m., Way Freight.

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Niles and South Bend Division.

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*Sunday excepted. Daily. Saturday and Sunday excepted.

Minerals, Shells, Birds, Etc.

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