The Irish Discovery of America.

In No. 25, Vol. XII, of the Scholastic, an article of mine on American Antiquities appeared. It was an examination, as far as could be made from the ordinary source of information, of the diverse claims to discoveries in America previous to Columbus. While not denying the possibility of the truthfulness of these claims, I dismissed them all as not proven on the evidence adduced.

In an article in No. 23, of the present volume, "R. C. J." takes me to task for the slight regard offered to the Irish claims, and attempts to prove them founded in truth. The claim of the Irish discoveries, I considered as not proven until something better than second-hand evidence was given, and I refused credit to them until better authority was adduced. There is no land in all Northern or Central Europe, that has as long a catena of historians and annalists as Ireland, and in these must we look to find the truthfulness or falsity of the claim. It is simply impossible that such a noted event as the discovery of new and distant lands in the Western Ocean, and the settlement therein of Irish colonists should have escaped their notice. So credit, in my opinion, can be given only to the original "Annals of Tigemach," "Ulster," the "Four Masters," etc. These works are hard to procure, but the universal silence of the greatest modern Irish antiquarians and other writers, who have had recourse to these, justify me in the assertion, that naught is to be found in them favoring the theories of Irish discovery and settlement of America.

"It is certain, and without dispute," writes "R. C. J.," "that this country was discovered and known by some manner of means, long before Columbus's time; and it is also certain, that the Irish can, and may, lay no little claim to having been at least among the first discoverers of this our land." The authorities he brings forward to sustain his point furnish us with two classes of facts. The first class go to show direct discovery and settlement of the Irish; the second, co-discovery with the Norse.

The authorities quoted in support of this theory are North Ludlow Beamish, who is introduced with a flourish of trumpets, and Prof. Rafn. The examinations of the statements of these authors, as given by "R. C. J.," as to the first class of facts is as follows: About 735, the Faroe Islands, and Iceland, in the 9th century—65 years before the Norse settlement—were discovered and settled by Irish emigrants. These facts are readily granted, as they coincide with truth of history, as far as I know, and can touch in nothing on our subject-matter of dispute—the discovery of America. We are now treated to a tale of a land "south of Vineland and west of Iceland," presumed to be the Carolinas, Georgia and Florida, known as Great Ireland or White Man's Land: and this story is told on the joint authority of Beamish and Rafn.

Before treating of this tale, I shall consider the authorities given. After a fruitless search through our standard cyclopædas, I have found in Allibone's inexhaustible store-house of authors, Vol. 1st, p. 146, the following notice of that excellent authority, Beamish: "N. L. Beamish—Hist. of the King's German Legion, 1803-16, Lon., 2 vols., 8vo. Discovery of America by the Northmen in the Tenth Century, 1841. 8vo." Not one word of comment in praise or dispraise is added, such comments that he lavishes on authors now unknown and insignificant. N. L. Beamish, F. R. S., was undoubtedly one of those many men afflicted with the scoothes scribendi; and his authority is worth about as much as that of the gatherer of old legends and tales, John D. Baldwin, A. O. S. His authorities and sources of information, as can easily be seen, are second-hand; and, as far as "R. C. J." shows, the theories he sets forth are supplied with facts of his own brain. Prof. Rafn is a name of note among antiquarians, but was, through his enthusiasm, often carried off by lying stories. An example of how he was duped was given in my account of the discovery of the Grave of Susa, the Fair-haired, near the Falls of the Potomac. He was easily carried away by his enthusiastic search after hidden history.

As to the facts of the tale: Great Ireland is said to have only been incidentally alluded to by the northern sailors. It was known but by name until its locality was fixed, 1011, when the narrations of Thorfin Karlesefne placed it south of Vineland. Then comes Prof. Rafn's account of this expedition of Karlesefne, which was in company with Snore to Vineland. He captured some Esquimaux, who told him how "on the main land beyond there lived a
race white in color, who wore white garments, and carried flags aloft." This was then inferred to be Great Ireland. Prof. Rafn also states the existence in America of races different in manners, dress, and language from the Indians; and so also does Lionel Wafer, who further calls attention to the similarity of the Irish and Isthmus languages. Great Ireland was also mentioned by About Abellah Mahomed Edrisi; and Ares Forde states that Arne Marson arrived in Great Ireland, A. D. 968, and there was baptized.

Those as I gather them are the facts stated. As to the name "Great Ireland," it would doubtless have settled the question immediately if the original of it had been given, but I will treat this modern form, for Ireland is a name of later days. The land of the Gael was in those ages commonly known as Scotia Major, or simply Scotia; and Scotland as Scotia Minor, or Albany. May we not here look for the Great Ireland of Edrisi and Ares Forde? The supposition is probable in the view of further facts, as that in 976, when its locality was unknown, Forde speaks of Marson arriving in the land. The story of Karlsefne is worthy of little credit—it stands on the same footing as the other lying Indian tales invented to beguile the adventurous, of the Golden Kingdom, the Fountain of Perpetual Youth, and the countless other El Dorados of the past. The flags and dress, as the differences in manners and customs of Rafn's Indians are seen even to-day, and were forcibly seen in comparing Peru, Mexico, and other Indian lands. So all the descriptions given can easily be applied to the civilized nations of the South, to whom also can fit the very vague phrase, "On the mainland beyond." The difference in language and color are also nothing unusual. There are to-day white Indians, and were from the discovery, on the Isthmus and in Central America. Color is a most deceiving factor in nationality and race. Wafer's similarity of Irish and Isthmus Indian is from conjecture, for Wafer is no philologist; and there is no study more liable to hasty generalizations than that of language. His method of word comparison would prove the identity of Latin and Choctaw. No resemblance of a radical nature has ever been found between any European and Indian language, and such conclusions are from conjecture. Finally, if this civilized and polished colony, as it must have been, did settle on our shores, where are their traces? Have they left none, when the nations of the Tolmenn have given us their immense forts and temple sites, and the Norse their ancient remains in Greenland and Rhode Island? The two last civilized races were driven out by the present tribes, and both of them left memorials. Where are the Irish?

The second class of facts as to the discovery in connection with the Norse are readily acknowledged, and fully proven. For the Irish of Dublin then were under the Norse, and even the Gael sailed under their banner—so that as to the discovery and settlement of Greenland and Vineland (whenever that may be) the Irish may have, nay, it is probable, did sail with them.

The last position of "R. C. J." is taken on the tale of St. Brendan. For those curious to examine the question of this tale's reality, I would refer to the fabulous narrations of the voyages as given from the original by Irving; Columbus, Vol. 3, Note 25. That Isle is like the Atlantis of Plato, the Isle of the Seven Cities of the Spaniards, and the Happy Isles of the Greeks, all attempts to grasp at the dim stories of distant lands handed down from old times when such lands were known, and also to localize a happy country, far away, of eternal rest, pleasure, and peace. The sole authority, Denis Florence McCarthy, given for its authenticity took it doubtless as a beautiful legend to be embellished by his gifted pen.

The question of Norse discoveries is a vexed one, but all allow that it proved to Europe of no value. Columbus was in truth the first to open in his day the dreaded paths of the Atlantic, and the glory is to him. As to his knowledge gained in Ireland, he wrote three years before, 1474, to Volo Locanelli of his projected western route to India. Even if he knew of the Norse discoveries his voyage was not "towards Vineland, Estolland, and Droges, but in search of Cipangh, Cathay, and the lands at the extremity of India." The fact of the rotundity of the earth was not known by him, nor was it known as a fact till after his death. His discovery alone showed genius and proved of practical benefit to posterity.

Such is the stand that must be taken as regards the Irish claims. They cannot be considered as proven, until they have been substantiated by the annalists and historians of that age and time. For, on the evidence of such authors as Beamish and Rafn, building up improbable and absurd theories, they must be rejected, as they redound in nothing to the glory and honor of Ireland, a nation of civilization even in pagan times, but only throw discredit on her tales past and forgotten, but undoubted age of learning and advancement. J. G. E.

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**Heat.**

It is difficult to define the term heat; yet, on account of our familiarity with it both in regard to its effects on our bodies, and on inanimate objects around us, we may with propriety make some inquiries respecting it.

As in light, there are two theories on the subject, and these have been held with almost equal force of arguments by different philosophers. According to one of these theories, heat arises from a subtle imponderable substance, called caloric, which surrounds the ultimate atoms of all substances, and is capable of passing from one body to another. This theory was for a long time almost universally received, and is generally termed the material theory. It may be well to notice that according to it no new heat could be called into existence, the amount in the universe being constant and regular, so that the only way of heating any substance would be by transferring this caloric from the substance in which it resided.

The other is called the dynamical theory; and according to it, heat is not a material substance, but only the motion of the ultimate particles of which bodies are composed. Hence, as I said before, heat has something in common with light and sound; for, it may be asserted that just as sound is produced by the vibrations of the air, so heat results from a rapid vibration of the particles of any body, or, according to some, "the vibrations of an imponderable fluid by which those particles are surrounded." According to, and in support of this view, we find that motion is frequently converted into heat, and vice versa.

When a ball is allowed to fall from a height, it acquires in falling a considerable velocity. Let it now strike upon some hard substance, and it will immediately be brought to rest; its motion will not, however, be annihilated, as may be easily seen, if it is allowed to fall several times,
and then its temperature carefully ascertained. Then it shall be found that the motion of the ball has been changed into a motion of its ultimate particles, which is made manifest by the increased temperature. Moreover, careful investigation shows that this increase is directly proportional to the height from which the ball has fallen.

We may now say that the chief physical source of the heat we enjoy is the sun, which although situated at such an immense distance from us, nevertheless warms the earth by its rays, and causes it to support and produce animal and vegetable life. But yet, however, there is nothing as certain known in regard to the origin of the solar rays, although some clever hypotheses have been started and defended with much force and power of argument. So great, in fact, is the amount of solar heat received by the earth, that it has been calculated that it would be quite sufficient to melt in “a year a layer of ice surrounding the globe to the thickness of over thirty-eight yards.” In addition to the solar heat, we have what may be termed internal or terrestrial heat.

In summer, if we dig down into the earth, we find the heat diminishing until we reach to the depth of about sixty feet. At this depth the heat remains constant and uniform all the year round, the summer’s heat and the winter’s frost being unable to penetrate. Again, if we sink still deeper, the temperature is found to increase at the rate of one degree for every sixty or seventy feet, no matter how deep we may go down. Hence, we may come to the reasonable conclusion that at the depth of a few miles, the temperature must be very high; indeed, scientists state that at the depth of nine or ten miles the heat is so intense that scarcely anything could resist it. However, as the melting point of any substance becomes higher as the pressure on it is increased, it is probable that the thickness of the crust of the earth is far greater than is commonly assigned to it.

It is curious to notice how the air, resting on the earth’s surface, becomes warmed by contact with it, so that as we ascend above the earth’s surface the temperature gradually diminishes at the rate of about one degree to every three hundred feet of elevation.

These are the physical sources whence we obtain heat, and by which our temperature is maintained. There are, however, other sources of heat, which are of great importance to man, and may be termed mechanical or chemical sources. The first of these is friction, which may be illustrated in a simple and easy manner, by the rubbing of the blade of a pocket-knife or table knife on a piece of wood, which soon becomes so hot that it can scarcely be touched with the hand, and is capable of inflaming a piece of phosphorus brought in contact with it. We all know, too, that the Indians not infrequently have recourse to the rubbing of two pieces of wood together in order to strike a light. It may not be out of place to say that Count Rumford made some remarkable experiments on the point now under consideration. Being engaged in superintending the boring of cannon at Munich, he was struck with the great amount of heat evolved during the process. Hence, in order to determine the source of this heat, “he constructed a metal cylinder, weighing about a hundred weight, which was caused to rotate against a blunt steel borer. After the lapse of an hour the temperature of the cylinder was found to have increased from sixty degrees to one hundred and thirty, while the particles of metal worn off weighed only 887 grains.” From this it became evident that the heat which had raised the temperature of the heavy cylinder seventy degrees could not “have been evolved by a change of capacity of heat in this small quantity of metal.”

Many other experiments have been made to ascertain the source of heat caused by friction.

There are other sources whence heat emanates, and are generally known by the names of percussion and compression; the former has already been illustrated in the case of letting fall a leaden ball; but another of equal force may be made by striking a piece of soft iron several times on an anvil; and if an ordinary nail be struck several times with a hammer, its temperature may be sufficiently raised to ignite a lucifer match.

Another important source of heat is chemical action. We find that nearly all chemical combinations are attended with the production of a greater or less degree of heat. By taking sulphuric acid and pouring it into a vessel filled with water, the heat thus evolved will at once be seen; and when the act of combination goes on very rapidly, light, as well as heat, is often produced, and the change is then known by the term combustion. There are many theories in regard to combustion—whether there is such a thing as spontaneous combustion has of late years been attempted to be proven; yet, like many other strange phenomena of nature, the cases in which spontaneous combustion are said to occur lack the necessary proofs for rendering them established facts.

Vital action is another source of heat that demands attention; the temperature of the human body being above that of the surrounding air. This may, however, be regarded as the result of combustion, for the carbon of the food taken into the system unites with the oxygen of the air, and by this slow combination heat is produced which maintains the temperature of the body.

These, with the exception of electricity, are the various sources whence heat emanates—a force or power so closely connected with life, and on which it in a great measure depends. In it, as in every other creation of God, we find food for reflection—a reflection that tends to the acknowledging of God infinitely powerful, holy, just, and wise.

Intemperance.

Intemperance is a subject that has engaged the ablest orators and writers of all civilized nations; and though their charitable and philanthropic labors have not entirely succeeded in eradicating that abominable vice, and arresting the downward course of those addicted thereto, yet, it must be acknowledged, that their humane efforts have saved many and many from a drunkard’s grave. Man, being endowed with reason, and created to the image and likeness of God, should strive while here below to love and serve his Lord and Master, so that when he quits this world he may have the assurance of an eternity of joy and happiness; and never should he prove recreant and incorrigible, otherwise his lot will be the company of the evil one in endless woe. It is something conceded by all wise men that it is far easier for a rural population to save their souls, than it is for the hapless denizens of crowded towns and cities, because in the latter there are more temptations and occasions of sin.

Give fools their pleasures, knaves their gambling dens,
But let me roam amid the fragrant gloca,
Where tuneful warblers chant their Maker’s praise
In dulcet strains throughout the livelong day,
Reminding man his cold dull heart to raise
To God, in hymns of filial love and praise.

There is perhaps no vice so injurious in its effects as the vice of intemperance. The drunkard is the most foolish of all men, the most helpless of all men and animals; for whatever sense or reason God has been pleased to bestow upon him he ruthlessly casts at his feet, as an unworthy companion, and then gives himself up to the satisfying of his sensual appetites. He places himself lower than any animal, insomuch as whatever instinct or other gift an All-wise Providence has deigned to bestowed upon animals, they cherish, respect, and preserve; and never has it been asserted that they willingly part with it even for a single moment. Not so, however, with man: hence we may say that a man who voluntarily gets drunk brings himself lower than the brute.

But, apart from all this, drunkenness is a great sin against God. It is one of the seven deadly sins; and it is called deadly because it kills the soul in a spiritual manner, and renders it a most ugly object in the sight of God. Let all, then, beware of giving way to the sin of intemperance. The surest way is always the best way; and hence the best way to keep from offending God, in this respect, is to avoid the occasions of intemperance by neither tasting nor touching alcoholic liquors.

A. Prep.

Origin of A Popular Saying.

BY E. J. M.

Once upon a time,
A motherly old hen
Hatched eleven eggs,
And brought out only ten;
And feeling pleased and proud
Of each pretty little chick,
She took them out to walk,
And to teach them how to pick.

Meanwhile the stately-rooster
Returned to the nest
To have it tidied neatly
When they came back to rest.
You may fancy his surprise,
The commotion and the fuss,
When there popped from out the egg
A yellow little cuss.

His comb grew purple-red
And his feathers stood on end,
To see his youngest born—
Come to life without a friend.
So he wisely thought he’d ask
Before he made a rout:
“My pretty little chick,
Does your mother know you’re out?”

—A Welsh sailor, boasting of the antiquity of his family, averred that one of his ancestors had held a conversation with Noah at the time of the deluge; “And what was the purport of the conversation?” asked some one. “I can’t say exactly,” said David, “but I know he slapped the old fellow on the shoulder and said, ‘Hazy weather, Master Noah.’”

Genesis of the Catholic Church.

From the pages of America’s best magazine, the Catholic World, we clip the following truthful words:

For the sake of argument, we consider the Catholic Idea at present merely as a hypothesis. Our opponents assert that it has only a semblance of truth without any foundation in objective reality. If this be so, it is a unique phenomenon without its like in the world. There are no other ideals, except this one, which can keep up a lofty and attractive semblance in the face of the reality. There is nothing lofty or attractive to a mind enlightened by true philosophy or the Christian revelation, in any other rational speculation or religious belief. Polytheism, Mohammedanism, Buddhism, and the other forms of paganism, have no semblance of truth, and present no ideal attraction to any man who is rational and enlightened even by natural knowledge, even though he be prejudiced by his education in their favor. Judaism, apart from its natural theology and ethics, presents no lofty and attractive ideal, if the genuine and true doctrine of the Messias is subtracted. The notion of a Messias to come, who will reestablish the old Jewish policy and law, and reign as a national sovereign at Jerusalem, has nothing in it which is fit to win belief or admiration from intelligent and educated persons. It can only subsist by the force of blind, unreasoning prejudice, and a narrow, belittling education, even among those who belong to the Jewish race.

Neither is there any system of philosophy which is exclusive of all supernatural religion, having even a semblance of truth, sublimity, and beauty, when confronted with the creed of Christendom and the philosophy which is in harmony with divine revelation. This species of idealism, born of doubt, has sunk into the senile despair of pessimism, agnosticism, and nihilism. The effort of Positivism to adduce from the potentiality of matter, by experimental science, a form which shall supplant the lofty and attractive ideal of theology and Christology, is a pis aller. It has no charm to seduce worshippers of the true God and believers in Christ, who understand the object of their belief, hope for the fulfilment of the divine promises, and strive with an upright will for the attainment of the sovereign good.

How is it then, that an altered semblance of the genuine idea of Christianity, an image changed in lines and proportions from the divine original by the refracting medium of human intellect and imagination, can appear to be more majestic and beautiful than the true and exact representation of the same? It is impossible that when the two are confronted the purely ideal should appear lofty and attractive by comparison with the real, unless there is some impediment in the intellect or the heart of the contemplator which perverts his judgment. If there are two copies of an acknowledged masterpiece, by different artists, one of which is exact, the other decidedly unfaithful, the one who prefers the second shows a great defect of artistic judgment. It would be very strange indeed if another person who had the correct and cultivated taste to appreciate the true copy should account for the other’s preference of the unfaithful copy by its beauty and attractiveness. If the original still exists, uninjured and unaltered, so that the two copies can be compared with it, the faithful copy is vindicated at first sight. The admirer of the unfaithful copy can only defend the correctness of his judgment by denying the genuineness of the ancient
painting, which purports to be the original, or maintain­
ing that it has been altered by a later hand, and by insist­
ing that his favorite copy represents the authentic master­piece which has been counterfeited or defaced. If he is able to win a number of persons over to his opinion, it will certainly be a very strange way of refuting its correctness, to begin by acknowledging the competence of those who have pronounced judgment in its favor, and account­
ing for their error by the superior beauty of the false copy.

Those who are looking on while the dispute is waged will assuredly find themselves more puzzled and unsettled as to the respective merits of the two pictures, and the real character of the supposed original, than they would have been if they had been left to look at the several copies, and make up their minds for themselves.

Just so, in the real case in hand. The theory for ex­plaining conversions to the Catholic Church by its ideal­izing itself to our contemplation as the criterion of compar­ison of subjective ideas, hypotheses, and theoretical­perfect knowledge of its excellence, and those certain evi­dences of its authenticity, which are requisite to convince us that the Catholic Church is only a poor and unfaithful copy of the genuine and original Christianity.

It is plain that this is the just exigency of the argument concerning the Catholic theory of the true Church, and the real essence of the religion which the Apostles taught, and commanded to be received by all men, in the name and by the authority of the Lord Jesus Christ. A mere com­parison of subjective ideas, hypotheses, and theoretical­comparative existing in the minds and imaginations of different sorts of Protestants, or of Catholics, will not suf­fice. There must be a real and objective criterion by which all these conceptions can be measured, and a rule given for a certain judgment excluding all fear of error and every motive of reasonable doubt.

Art, Music and Literature.

—Rubinstein has gone to St. Petersburg.

—Bulgaria has to have an illustrated newspaper called
Bolgarskaya Illyustratoya.

—C. C. Coleman, of New York and Rome, has sold two­pictures in Boston for $1,500 each.

—G. P. Putnam's Sons are about to publish Isabella
Bird's "Unbeaten Tracks in Japan."

—The March Blackwood contained a paper entitled "An
American Statesman on Irish Atrocities."

—Robert Barrett Browning is at Antwerp painting a
large historical picture for the next Academy.

—Mrs. Burnett wrote her most famous book, "That
Lass o'Lowrie," on her lap, after the manner of school girls.

—A very remarkable book is Rev. J. J. Berg's "Last
Journey and Memorials of the Redeemer; or, Via Crucis
as it is in Jerusalem."

—A Cincinnati criticism on "The Pirates of Penzance"
—"The thin pirate with a terrific moustache had his right
calf on wrong side out."

—The song, "She Wandered down the Mountain Side," by
Frederic Clay, was originally composed for and sung
in his opera, "The Boy Roman."

—A Russian lady is engaged in a translation into Rus­
slan of the poems and stories of Edgar Allan Poe. The
work will comprise three volumes.

—Adelina Patti's vocalization at private parties has be­come quite profitable. Recently in Paris, Baroness Hirsch
sang her $3,000 for one song at her soirée.

—Verdi's "Forza del Destino," was written about
eighteen years ago. It is the latest of the composer's operas except, "Don Carlos" and "Aida."

—W. H. Davenport Adams has compiled a volume on
"Woman's Work and Worth," intended for the benefit of
young girls and gentlemen in aid of self-culture.

—Congress has authorized the compilation of a naval
history of the War, as a companion work to that on the
military operations, now in course of preparation.

—"Adventures in Patagonia," by the Rev. Titus Coan,
missionary, will be published by Dodd, Mead & Co., who
also announce E. P. Roe's "Success in Small Fruits."

—Neuville's famous picture, "The Taking of Le Bour­
get," is now being exhibited at Berlin. The Empress Wil­liam went to see it, and spoke very highly of the work.

—Mr. George Alfred Townsend has in press a book of
stories of life along the Maryland shores, to be called "Tales
of the Chesapeake;" some of which are new and some old.

—Longfellow's "Evangeline" has been translated into
Portuguese by a lawyer and man of letters living at Lisbon.
It is preceded by a short dissertation on American litera­
ture.

—A Japanese student of English, being required to write
a treatise upon the domestic animal, handed in the follow­ing:
"The cat is a small cattle. When he sees a rat he
luminates his eyes."

—His Majesty, Don Luiz I of Portugal, has completed
his version of "The Merchant of Venice," and the work has
just been published in large and handsome form from the
National Press, at Lisbon.

—Señor John de Mendonca, Professor of Natural
Sciences, has begun an interesting course of lectures before
the members of the Lyceum of Lisbon, Portugal, on the
continental and ultramontane flora.

—Mr. F. Watters, one of England's Consuls in
China, has lately published at Shanghai a work entitled "A
Guide to the Tablets in a Temple of Confucius," which
forms a complete key to the official hagiology of China.

—The Atheneum describes five small paintings which
Sir Frederick Leighton will contribute to the next Royal
Academy,—"The Sisters," the "Nymph of the Spring,"
"Stephanotis," "The White Sultana," and "Pamathia,
all studies of womanly beauty.

—The fifth volume of Mr. Theodore Martin's "Life of
the Prince-Consort," was promised for March. This volume
completes the work, relating to the Prince's life during
1860, and to the time of his death in 1861. It will be sup­plied with three portraits and a copious index.

—An original autograph letter of King Charles I, hith­erto unpublished and unknown to historians, appears in
the March number of the Antiquary. The letter was
written at Caversham to his younger son, James, Duke of
York, and is dated but a few months before the King's
death.

—Elwin Arnold, the author of "The Light of Asia," has
returned from Egypt. The King of Siam, Supreme
Chief of the Buddhists in Asia, has sent Mr. Arnold the
first-class of his exalted Order of the White Elephant, in
token of his Majesty's high appreciation of his "Light of
Asia."

—The Pope has created Mr. John George McCarthy,
M. P., a Knight of the Order of St. Gregory the Great,
in recognition of his services for twenty-five years as Presi­dent of the Cork Young Men's Society, and of his Parlia­
mentary exertions in the cause of intermediate and university education.

"Carmen" has been given about five hundred times, since Miss Minnie Hauk first appeared in it in Brussels, in 1877. Miss Hauk has appeared in it one hundred and thirty times. Lest we should be accused of being thirty times too Belasco, twenty; Marie Roze, Mrs. Zelda Seguin and Ambre have also sung it.

A Scotch publisher has just brought out a little volume of "Heine's English Fragments," written in 1839, but quite as true to-day. Beethoven did not like London with its smoke and fog. "You may send a philosopher to London," he exclaimed, "but for Heaven's sake, do not send a poet!" The translation is by Sarah Norris.

The Trustees of the Boston Museum of Fine Arts, in their fourth annual report, announce that nearly 100,000 persons visited the institution in 1879, and that "on one Sunday during the exhibition of Mr. Hunt's pictures there were not less than 4,400 in attendance." The receipts from admissions were $4,977.50, and from sales of catalogues $2,507.15.

-Father Martini, born in Bologna in 1706, supposed that Adam was instructed in music by his Creator, and that from our first father a knowledge of the art came to his descendants. We find that instrumental (which follows) was universal in ancient times. In Genesis iv, 21, the inspired writer speaks of a "foster" as in Dubu. "The father of all such as handle the harp and the organ." The dispersion of Noah's family after the deluge is calculated to have taken place B.C. 2151; and after that event the Egyptians, who were the descendants of Ham, appear to have enjoyed the blessings and knowledge of arts and sciences before any other nation. The movements of this remarkable people go back to a very remote period of "hoar antiquity," and the records of the Greek writers show that amongst their arts and sciences music stood pre-eminent. Herodotus states that music was used in all their religious ceremonies.

Exchanges.

-The contents of The Harp for April are varied and interesting. As an Irish-American periodical, it is well sustained.

-The last number of The Brunonian has, among other interesting articles, one on "those august beings known as professors," and another on "Students' Books" at Brown University.

-In The Princetonian of March the 12th, we find a contribution entitled "A Sermon to Exchange Editors," which is more readable and considerate than those of the fraternity who have charge of the "exchange" department of our college papers—of some of them at least. We understand that the former editors of the Scholaristic, through a feeling of self-respect, refrained from opening an exchange department, on account of the ungentlemanly manner in which such departments are conducted by many of the college papers—making of them simply a ground for a literary "free fight," altogether unbecoming the character of gentle mus. With no truth has it been said that "the child is father to the man," therefore we are glad to see a better spirit gradually obtaining the ascendency, and that the pugnacious squabbles of the olden time are rapidly disappearing from college papers. That the exchange department is read with interest there can be little doubt, and the fact that our best papers give it more and more space, clearly shows that its excellence is appreciated by the editors, as well as by the readers.

-Our friend the exchange editor of the Amherst Student has, we see, come out in another article on the subject lately under discussion between us, notwithstanding the fact that he said in a previous article he was firing a "parting shot," and would leave us in peace to "pore over the waves of subtle logic lashed against them," the facts in that latter particular he made no exceptions; and as we quoted Bancroft, Dr. Baird, Parkman and Hallam on leaving points, we would like to know what exception he takes to them. So likewise in regard to the other authorities quoted or referred to by us. Had we a little time we might have added many more to the list of non-Catholic writers in our favor; but, as it was, we wrote hurriedly, and took those we happened to remember just then. The way in which the gentleman alludes to some of our authors is rather amusing, and evinces no little presumption on his part. His reference to Vassari, for instance reminded us of a serious blunder once made by that polished, but shallow, writer. He quotes a very learned man as the author, showing clearly that he was unacquainted with either. This was in his discussion with the Rev. Father Gué-dee, who wrote under the nom de guerre of a certain Jew in defence of the Jewish faith. "A certain Titian spoke of him, standing up in the pulpit, as a good Christian, but this he failed to do; and notwithstanding the事实 that he, like so many others, had been misled in regard to the Catholic Church, and was altogether ignorant of its doctrine, practices, and history, he showed the better understanding of the Church at rest, and thus helped Magna Carta.

Magna Carta...
The reason we did not quote the Syllabus was, as the Student falsely or its position in asserting that the Church, did not believe in the suspension and the promising foe of liberty and intellectual advancement. We shall be anxious to see what the Student will say in answer to the elaborate and scholarly argument of the Scholastic, the admirable editor of the Notre Dame Scholastic, to find any ground for the charge made against him in the June number, the results of fine scholarship and careful editing. The foregoing, as will be seen, does not agree with the Student's estimate of our last article, namely, that it was a mere "conglomeration." The exchange editor of the Monmouth College Courier sums upbrick, as follows: "The controversy between the Amherst Student and the Notre Dame Scholastic has proved very interesting to the different exchange editors of the country. When the Student arrived, we thought it held the prestige of victory; but immediately on the arrival of the Scholastic, our opinions underwent a complete change. In noticing this controversy, The Princetonian has paid a deserved compliment to the Notre Dame Scholastic, although considering its replies to the Amherst Student as a "conglomeration" of the sort may be found in college halls. The war between the two papers in question arose owing to a difference of opinion regarding the doctrine and relative influence of Protestantism, as also by the fact that the Student is in concord with our own opinion. However, we know of no exchange which affords us more pleasure and profit than the Notre Dame Scholastic. The University, of Ann Arbor, agrees with the Princetonian in this complimentary notice, and we can only say that it is a new paper which should be able to hold its own. We think that the Amherst Student is deserving of a similar compliment; for, although the exchange editor may not exhibit that depth of thought which is acquired by long experience in dispute and debate. But aside from all this, we know of no exchange which affords us more pleasure and profit than the Notre Dame Scholastic.

The Student will say in answer to the elaborate and scholarly argument of the Scholastic, the admirable editor of the Notre Dame Scholastic, for we find the very conspicuous action of Cardinal Langton, and the bishops, and the barons, and that fact that it came from the hands of Catholics is all that we claimed for it. It is an undisputed fact that the Great Charter and the laws of Edward the Confessor have been always considered as England's greatest treasure. At a great council held in Bristol in November after the accession of Henry III, and followed by several papal legates, and by all the bishops, abbots and noblemen of the realm, the Great Charter was, after some unimportant corrections, formally confirmed; it was confirmed anew in 1217; and on the 11th of February, 1225, received its third confirmation—all with the approval of the Pope, be it remembered. King Henry was still a minor; having ascended the throne in the tenth year of his age, and without a single relative near him to counsel him, or upon whom he could rely, the 2nd of October, 1214, the document was put into the hands of Cardinal Langton, the Bishop of Winchester, who rose in arms against the king. So that the former opposition to England's independence was not to her advantage. If he will read Oliver Logan's letters from Spain to the Cincinnati Enquirer, or Cardinal Wiseman's paper in the Dublin Review on Spain and the Spaniards, he will find the very conspicuous action of Cardinal Langton and the Bishops in the framing of Magna Charta altogether suppressed in the pages of this paper. To arrive at a true estimate of things it is necessary, after hearing Hume or Freuds, to examine well what the learned and candid Dr. Lingard, England's best and most reliable historian, says. In conclusion, we would say that the Amherst editor's allusion to the land of the Cid, and his habitants, shows his knowledge of that beautiful country and its people in a very poor light. If he had read Oliver Logan's letters from Spain to the Cincinnati Enquirer, or Cardinal Wiseman's paper in the Dublin Review on Spain and the Spaniards, he would have seen a very different picture of Spain and the Spaniards, and be able to form a more correct opinion. They have a genius for writing to our own in culture and refinement. We would like to say something further on the Catholic influences that took a prominent part in shaping the measure of the religious changes of the last century, and we think that Catholic Canada refused to co-operate with us in the Revolutionary War, but we have already gone beyond our allotted limit of space. If our friend will read De Courcy's History of the Church in the revolution, he will find Canada's action very well explained.
The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the THIRTIETH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC contains:
- choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.
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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.

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If a subscriber fails to receive the SCHOLASTIC regularly he will confer a favor by sending an ace immediately, each time. Those who may have missed a number, or numbers, and wish to have the complete volume for binding, can have back numbers of the current volume by applying for them. In all such cases, early application should be made at the office of publication, as, unusually, but few copies in excess of the subscription list are printed.

-A Stereopanopticon Exhibition was given in Science Hall, on last Saturday evening, the 3d inst, by Rev. J. A. Zahm, Prof. in the University. The views exhibited were of a most interesting nature, and reflected much credit upon the Rev. Prof. who is known for his ability in connection with science and art. A large audience was present, all of whom well enjoyed the evening's entertainment.

There is, perhaps, nothing in this world that becomes a man so well as good common sense. There are many—persons, too, who occupy high positions in society—that are as free from the commodity above spoken of as they possibly can be; indeed, it is a question whether they possess any of it at all or not.

Common sense, not to say wisdom, or genius, is something that goes to make the man—something that shall ever be regarded as a true sign of a generous soul and a manly heart; for, if we look at a person, brave, generous, good-natured, etc., and at the same time find in this person not sufficient stamina—not that peculiar power of sound judgment, that gives force of character, stamps a man as a man,—we have but a poor specimen of humanity,—one that sometimes makes an appearance, but when weighed in the balance, is invariably found wanting.

It should be the end and aim of all to act sensibly and reasonably, as our very nature demands it; for, if we look into our constitution we find it endowed with a reason intended by an All-wise Providence to be used, and not to be, as some would seem to think, laid aside, or stored away, after the manner of silver or gold.

Activity is the essence of the spiritual part of man, hence there is no one property of the soul that should not be used, or employed. Life, too, mainly consists in action, so that man taken in himself is an active, reasonable, and intelligent being. But as reason and an immortal soul radically distinguish a man from a beast, it is to this free gift of God that we have generally to pay more attention.

Again, our happiness here below consists, in a great measure, on the manner in which we act, both in regard to ourselves and to our fellow man. There is but one way to live, and that is, to live rightly. It makes no difference what other people may think and say of us; there is a conscience within the heart of all that is fit to direct and govern, if but attention is paid to it. It is as if were the compass of the soul, the helm of the whole individual man.

To it we must look if we wish to keep a straight course,—if we wish to keep clear of rocks and shoals on which so many vessels on route for that far-distant land have been shipwrecked and sunk to rise no more.

He who does not act reasonably cannot be said to be a reasonable being, and it is certain that all what to be considered reasonable beings, no matter how they act. "Act well your part," is something that cannot be compiled with by him who never cares about what he does, nor how he does it. Such a one is in the world, and of the world, and yet, he cannot be said to occupy a place in that body which has for its generic term man. He is, in fact, beyond the pale of human society. The path in which he walks is that of the comet, leading to a distance undetermined. The path of rectitude is the path of peace; and the path of reason, and common sense, is the path of a soul fulfilling the end for which it was created, and which it hopes to reach after a long and wearisome journey.

God is the great centre of every good. In Him we find in a pre-eminent degree whatever is charming, holy, wise and good. He loves to bestow wisdom and knowledge upon those who make a right use of them, and His greatest delight is to see man acquit himself of his duties with exactitude and fidelity.

There is no sense in being foolish, and it is sheer foolishness if we strive to swallow up everything around us, and wrap ourselves in the cloak of selfishness, and wonder at our great ability, and the extraordinary things we are able to accomplish. The man that is a little world in his own eyes is but frequently a very small island in the eyes of those who have occasion to see his almost every action, and the silky manner in which he strives to puff himself up with false notions relative to his individual self.

But, notwithstanding all this, we have many who strive hard to be small worlds, or at least large continents,—islands won't do. Others again want to be luminaries, capable of lighting up the whole world, and with beaming rays send forth a power irresistible.

It is certain that each one of us was created to fill an allotted portion of space, and like the stars in the heavens to take our position with ease and grace, and let our actions speak. This is precisely the way in which God wants us to act. He does not think for a moment of having us act somewhat like the frog, that burst himself to pieces in striving to be as big as the ox. But that we may act as intelligent beings, we must put into practice a little common sense; in fact, ever so little of this commodity is better than none at all.

RELIGION gives to virtue the sweetest hopes; to unremitting vice, just alarms; to true repentance, the most powerful consolation.
Although we are apt to consider ourselves the creatures of circumstance, or, as we call it, of fate, nevertheless, our success in life depends, in a great measure, upon our own exertions. Circumstances beyond human control, it is true, have a great bearing on our position in life; but, notwithstanding, if we put a firm shoulder to the wheel-of-fortune, we can, in no small degree, regulate it to our own wishes. However, to do this successfully, we must cultivate steady moral habits, that the elements of success may exist in our own hands and brains, and not depend upon chance or favor. Moreover, we must guard against wild speculations; the most promising schemes frequently prove the least productive. We should, therefore, weigh well every undertaking of importance before entering upon it, and consider carefully our means and abilities before it is too late. We should also, in affairs of importance, seek the advice of those who, by their superior age, wisdom, or wide experience, have gained a deeper knowledge of the world than ourselves. “Experience keeps a dear school.” It is better, therefore, to profit by the experience of others than to purchase our own at the cost of loss and disappointment. And again, in order to succeed in the battle of life, we must make the best possible use of our time and money, especially of the hours and cents; for if we do this, the days and dollars will take care of themselves.

Wasting time is a fault we must strictly guard against, if we wish to succeed in any undertaking. It is the chief obstacle to our success in life; and, unhappily, we have such a facility for doing so that we are frequently wasting it when we imagine we are doing otherwise. Nearly every one has his own way of wasting time. Some waste it by idling, gossiping, sleeping, procrastinating, recreating, or playing with their work. Others waste it in sporting, gambling, drinking, carousing, etc.; so, in one way or another, we all squander more or less of our time. We make little account of lost time, and yet it is a vengeful thing, and stings terribly in the end. It not only diminishes our capacity to choose what is good and to resist what is evil. There is much to be gained by studying our abilities. The youth, then, who aspires to a successful life, should have for his motto “Try again.”

Granting, then, that we must all work, it is a matter of great importance that we work to advantage, and this can be done only by a knowledge of ourselves and the field for which we are best adapted. Every one has a special calling. It gives us a knowledge of what we are best suited for, and by this means we are enabled, in a great measure, to succeed in our undertakings.

Among the many sources which lead to a failure in our undertakings the following are the most prevalent: Erraneous decisions in important affairs; the following of bad advice, and the practicing of evil habits. Even the most kindly-meant advice may be injurious, and should be carefully weighed and considered before being acted upon. Bad habits, the most dangerous of all stumbling blocks, should be most carefully avoided; for if once contracted, they cannot be easily resisted or overcome, unless every effort is made to eradicate their evil effects. Haste in decision is another sort of failure, and an error most prevalent in youth. Over caution is another error most likely to happen in old age. These are a few of the numberless sources which lead to an unsuccessful life; but the chief cause of failure is our embarking in some business, profession, or occupation for which we are ill adapted.

Not succeeding in our undertakings makes us distrustful of our judgment and abilities, and timid in trusting ourselves again in affairs of importance. Yet we should not be discouraged by failing once or twice, but with energy, quickened by adversity, we ought to try again. Failures teach us to be more cautious in exercising our judgment or following the advice of others. They also point out to us our deficiencies, and warn us against stumbling again into the same path.

After failure in any scheme or enterprise we should bear bravely the disappointment, and start again upon new undertakings, wiser from our first reverses. We, should never sit down idly to bemoan our troubles, but face the difficulties as they come, conquer them as far as possible, and endeavor to ensure future success by avoiding past errors.

The struggle for success may be compared to a battle-field, from which the coward flees at the first shot, the timid stands trembling after the first defeat, but the brave soldier will muster up his courage, even if weakened by adversity, and begin again to fight against the enemies of his career to victory.

The youth, then, who aspires to a successful life, should have for his motto “Try again.”

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Personal.

—J. McDermott, ’74, is in business in San Antonio, Texas, and is doing well.
—Charles E. Freeze, ’74, spent a few days at Notre Dame during the past week.
—E. G. McPharlin, ’75, is practising his profession (physician) in San Antonio, Texas.
—William Gavitt (Commercial), ’74, has charge of the Telephonic Exchange, Evansville, Ind.
—Rev. Father Demers, C.S.C., who for the past year has been in Austin, Texas, returned to Notre Dame on Tuesday last.
—Everett G. Graves, ’76, is Deputy Co. Surveyor of Bexar Co., Texas, and resides in San Antonio where he is well situated.
—Frank J. Ready (Commercial), ’72, is Superintendent of carriers, and distributor of mails, in Nashville post-office, Nashville, Tenn.
—We are pleased to learn that Rev. Thomas Carroll, C. S. C., of the College of Our Lady of the Sacred Heart,
WATERFORD, Wis., is fast recovering from his recent serious
attack of sickness.

—R. J. D. Tighe, a first-year student, so well and favorably remem-
bered at Notre Dame by a large number of friends, and who
for the last seven or eight years has fulfilled the duties of pas-
tor of the Catholic churches at Hyde Park and South Chi-
cago, with entire satisfaction, has, we understand, been ap-
pointed to take charge of a new parish lately erected in the
south-eastern portion of the city. The new parish is
bounded by Thirty-fifth street on the north, and Thirty-
sixth street on the south, and Sixteenth street on the west.

The erection of a suitable church is the first thing that will
likely engage the attention of Father Tighe in his new
charge, and we are sure that he possesses energy enough
and time at his disposal in order to do it. The building is
likely to be of large dimensions.

—Our weather prophet has handed in no reports lately
about the weather, and we are sure that he possesses energy enough
and time at his disposal in order to do it. The building is
likely to be of large dimensions.

—Wonder was last Tuesday evening's snow the last of
the winter of '79-'80?

—Our friend John thinks that a certain theologian did
speak in a very interesting manner during his lecture before the members of the 1st Book-Keeping Class
at Notre Dame, on Friday, March 5th.

—It is time, we should think, that the boats be removed
from the river and the lake. Some of our best marks-men were
out after the flocks of wild ducks that haunted the lakes.

—The gunning around Notre Dame has, during the past
week, been quite brisk. Some of our best marks-men were
out after the flocks of wild ducks that haunted the lakes.

—The favorite sporting dog "Dick" was kept quite busy.
He is, we understand, destined to be a future bird-dog.

—By all appearances, the fruit crop at Notre Dame will
be good this year; and, more than this, our horticulturist
is bound to make the fruit-trees bear, whether they will it or
not.

—The College Library is open on Wednesdays, from 8
a. m. to 12 a. m. All who wish to go to the Library at
any other time may call at the Librarian's room, College
extension.

—A solid and interesting lecture on "Partnership" was
delivered before the members of the 1st Book-Keeping Class
on Saturday, March 30th, by Mr. R. S. Campbell of the
Law Class.

—The best bulletin in the Junior Department for the
month of March was awarded to M. Burns, R. Fleming,
E. Orrick, and P. Nelson. R. Fleming, 1st; M. Burns,
8d; E. Orrick and P. Nelson, ex aequo.

—The College Librarian informs us that he has a
large collection of books to be acknowledged in the per-
formance of his calling.

—The regular rehearsal of the Orchestra took place on
Wednesday last.

—The work in front of the College building, is pro-
gressing rapidly.

—More cedar trees are being planted along the banks of
the St. Joseph's Lake.

—The favorite sporting dog "Dick" was kept quite busy.
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large collection of books to be acknowledged in the per-
formance of his calling.

—One of the newspaper says a bright Boston youth has written: "I understand that 15 is a trick with a bolt in it," and that "the whole moves all over the box?" H'm!

Push, brothers; push with care,
The 14 to the 15 square,
Then you've got it there;
The 10 or 9, or you don't care where,

But the 15 and the 11 they will stick there.

Push, brothers; push with care,
Tell your minds are in a jumble and you tear your hair.

—We clip the following from the Milwaukee Catholic Citizen of April 3d, in reference to Rev. P. J. Colovin, U. S. C., so well and favorably known by many of the professors and students of Notre Dame, and President of the College of Our Lady of the Sacred Heart, Watertown, Wis.:—On Easter Sunday, in the afternoon, a numerous and highly respectable delegation, accompanied by Rev. Father Colovin, waited on Rev. Father Colovin at the College, to give expression to the kindly feelings which they still cherish for him. On the occasion they presented him with a superb gold watch, beautifully engraved by Mr. Szilagy, of Watertown, and also with a handkerchief. The address was delivered by Rev. Father Colovin, who spoke with elegance and feeling. Father Colovin in reply thanked the assembly for their warm sentiments of affection towards him, assured them that it was fully appreciated; that he would never forget the good people of St. Bernard's parish, whose faith, devotedness, and docility had always been his consolation while their pastor. He then exhorted them to continue their good work, and to faithfully correspond with the graces which are never wanting to sincere Catholics. The watch is inscribed: "To the Rev. Patrick J. Colovin, from the congregation of St. Bernard's parish, Watertown, Wis."

—John Murphy & Co., Publishers and Book-sellers, Baltimore, have sent, with their compliments, to their old and esteemed friend Bro. Francis de Sales, nearly 200 bound volumes of their own publications, with the request that they be presented to the University Library, which their kindness sprang up as a splendid opportunity of testifying the reverence of the 23d of April last. In this generous act, Mr. Murphy has shown himself a true friend of education, and deserves to be remembered at Notre Dame as a most grateful benefactor; for this will be a lasting benefit to the following, which we take from the letter sent to Bro. Francis de Sales in reference to the above donation: "I hope the books will reach you in safety, and that they will contribute a little towards the improvement of your library, which was very small, but, I hope, the great loss your Community and the country sustained in the total destruction of your noble College, and sincerely hope that you will soon recuperate. The following is a list of the books:

"History of the Protestant Reformation"—Archbishop Spalding;
"Life of Archbishop Spalding"—Bishop Spalding;
"The Catholic Pulpit Sermons for all Sundays"—European Civilization: Protestantism and Catholic Controversy—Dr. Moran,
"One Hundred Short Sermons"—Dr. Moran;
"Ecclesiastical History of Ireland"—Miss Cusack;
"Immaculate Conception of the Bles-sed Virgin Mary"—Dr. Moran;
"God's Devout Inheritance"—Concilium, Piazzetta, Baltimore: decretal; Coneluim Plenarii Baltimorensis decreta; Statuta Baltimoreana dioecesis; End of Controversy—Milner;
"Our Lady of Litanies"—Macleod; Faber's Works, nine volumes, Rutis et Press, Montpellier; "Life of Father R. Vigman"—F. de Ponlevey;
"The Liquefaction of the Blood of St. Januarius at Naples"—The Genius of Christianity—Chateaubriand;


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**Roll of Honor.**

[The names of those students who appear in the following list are those whose conduct during the past week has given extra satisfaction to the Faculty. They are placed in alphabetical order.]

**SENIOR DEPARTMENT.**


**JUNIOR DEPARTMENT.**


**MINOR DEPARTMENT.**


**Class Honors.**

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

**PREPARATORY COURSES.**


**List of Excellence.**

[The students mentioned in this list are those who have been in the best of the classes in the course named—according to the competitions which are held monthly—Director of Studies.]

**SEMIO-MONTHLY REPORT OF THE ACADEMIC COURSE.**


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Saint Mary's Academy.

One Mile West of Notre Dame University.

—At the regular Academic reunion the reading was "Vom heiligen Brumten Wilhelmen," Schiller, by Miss Horner; "Minnie's Christmas Sermon," Eleanor C. Donnelly, by Miss Cavenor; and "Graum de Spyges," "Premiere Education," Rev. L. D. Champeau, by Miss Silverthorne.

—At the regular Academic reunion the reading was from Schiller. The studen attention was paid, and all gave a full and clear account of the reading at the previous meetings. Miss Julius deserves particular mention for her exact and pertinent account.

—The illness of Rev. Father Shortis since Easter Monday, has caused disappointment in more than one way. We are glad to be able to record an improvement in his health. On the third inst., Feast of St. Richard, an address of congratulation in honor of the day, was sent to his room by the young ladies.

—At the regular meeting of St. Olotilde's French Literary Society the reading was "Une Condeille" "Forgotten" by Mme. Celine Fallet. The young ladies assumed characters, and sustained conversations accordingly. The novelty of the idea, and the bright Easter season made every one merry, and repartee and mirth did not permit the time to weigh heavily on anyone.

—At the regular meeting of "The Christian Art Society" (March 31st) the reading was "The Restoration and Second Decline of Art in Italy." The Artists of the seventeenth and eighteenth centuries were divided into two great schools, known as the "Eclectics" and the "Naturalists," (in direct opposition to each other). The founders, the locations, and the characteristics of each school were considered.

—Visitors: Rev. A. B. Ochterling, Miss Ochterling, Mahawa, Ind.; Col. Otis, Dakota Territory; Prof. Ackerman and lady, Notre Dame; Mrs. Rettag, Washington, Ind.; Miss Barth, Mrs. Brown, Chicago; Mrs. Connon (Graduate of Class '85), Lagro, Ind.; Mrs. Bater, Cleveland, O.; Mr. Reinhard, Mr. Julius, Mr. Schenewind, Miss Finley, Miss Schenewind, Miss Lucy, Miss Fitzgerald, Miss Bacon, Miss Stobin, Niles, Mich.; Mr. Howe, New York; Mr. Newell, Miss Ouis, Elkhart, Ind.; Mr. Foley, Marshall, Mich.; Mrs. and Mrs. Wurzburg, Grand Rapids, Mich.; Mrs. Hamilton, Muskegon, Mich.; Mr. McCouley, Winona, Marin, Mich.; Mrs. Louis, Springfield, Ind.

—Rev. Father Hudson sang the High Mass and preached, on Low Sunday. The sermon was most beautiful and impressive. The singing also was worthy of that of Easter Sunday, when Mozart's Te Deum was rendered by the Concert and Academy choirs. After Mass, the grand "Alleluia Chorus" by Handel was beautifully sung. Many letters, written in Easter week by the pupils, contained fine descriptions of the singing. Were space permitted, we would gladly see some of them in print. At no time have stronger proofs been given than at present, that the rich advantages afforded by the Vocal Department, are carefully garnered.
St. Mary's Academy,
(One Mile West of Notre Dame).

Under the Direction of the Sisters of Holy Cross.
The course of Studies is thorough in the Classical, Academic, and Preparatory Departments.

NO EXTRA CHARGES for French or German, as those languages enter into the regular course of studies.
Conservatory of Music, under the charge of a competent corps of teachers, comprises a large music-hall, and twenty-seven separate rooms for Harps and Pianos. A thorough course for graduation in Theory and Practice, Aesthetic Composition, large musical Library in French, German, English and Italian—four weekly lessons and daily practice, weekly lectures and recitals.
The Art Department the same principles which form the basis for instruction in the great Art Schools of Europe are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course.

Those who have passed creditably through the Academic and Classical course receive the Graduating Gold Medals of the Departments. Graduating Medals are awarded to the students who have pursued a special course in the Conservatory of Music or in the Art Department.

Gold Medals awarded in the following courses:—German, French, Christian Doctrine, Painting, Drawing and Domestic Economy, in the Senior Department; and for Polite and Amiable Deportment in both the Senior and Junior Departments.

Simplicity of dress enforced by rule. For Catalogue, address
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St. Mary's Academy, Notre Dame P. O., Indiana.

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