Salutatio
AD R. T. E. WALSH, C. S. C.
NOTRÆ DOMINÆ UNIVERSITATIS
PRÆSIDEM
IN DIE FESTO PATRONI ILLIUS
S. THOMÆ APOSTOLI
AB ALUMNIS
ANNO MDCCCXXXIV GRADUS
ACCEPTURIS
OBLATA.

NOS LICEAT THOMA
O præclara dies,
Semper adaugebis
Lingua tacere potest,
In caelo atque homini
Cum fidei constant
Est standum, Thoma,
Tempore donavit
Terrifica mundum,
Horrescendo Homines
Omnipotens Oritur,
Mors verbo Moritur: Lazarus
Accipit: ex ipsa
Discipulis reSonat
Interea Didimus
Gratia me domuit:"

DIGNUM
O hymno
nostra praia gaudia
blanda jam luce micat
vitam dat Christus et orbem
mira saluta tanta,
deus fidei incredulus
aeterno tempore
terrificando
omnipotens Mors verbo
accipit ex ipsa
discipulis resonant
interea grauit
gratia me donavit

CONSCRIBERE
sacra
saecula
omnibus
Jesus

CARMEN
O, mentis
L, luce
S, salus
C, Christum
E, et
E, orbem
M, meus
A, aeternum
H, hominem
A, aeternum
T, tempore
D, dominum
E, et
M, meus
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdotis
F, faciem
N, nam
S, salus
E, et
T, tempore
O, omni
H, hominem
A, aeternum
G, gratiae
U, usus
I, igne
T, tempore
S, sacerdo
The Holy Father as a Poet.

[Through the kindness of the Rev. editor of The Aze Morin, we are permitted to reprint from advanced sheets the following article, from the pen of PROR. A. J. Stace, on some recent poems of His Holiness, Pope Leo XIII. The learned Professor gives an original metrical translation of one poem by the Holy Father, while extracts from the remaining are presented, which serve to show the characteristic features of the distinguished poet's style. We have no doubt that our readers will appreciate the literary treat afforded them.—Ed. Schol.]

The cares of the ruler of a great people—of one to whom the welfare and happiness of multitudes of his fellow-beings have been entrusted—are usually so engrossing as to exclude all other occupations. Instances there have been where the hereditary incumbent of a throne has found some art, some science, or even some mechanical employment more congenial to his tastes than that of reigning; but he has indulged his inclinations to his own detriment and that of his people. Had Louis XVI not been so industrious a locksmith, and had he applied himself more diligently to a study of the wants of his subjects, the horrors of the French Revolution might have been averted, and what was of evil in a necessary reform might have been eliminated.

Hence we are accustomed to dispute the possibility of a great potentate being also a great artist, a great sculptor, a great chemist, or a great astronomer. To achieve greatness in such diverse walks of life seems beyond the power of a created mind.

But in the vast circle of human occupations, there is one which seems peculiarly privileged,—to which the epithet "divine" has been not seldom attached,—which ennobles the lowest rank of society, and attaches no disgrace to the highest: it is the calling of the Poet. From the time when Royal David strung his harp to the praises of the Almighty, we have found poets frequently seated upon the throne; and voice of authority has been modulated by the sweet influence of the Muse.

It is not surprising, then, that the Chair of St. Peter,—the throne of thrones,—has been frequently filled by poets, many of whom have been canonized as saints. It was the delight of St. Damasus to adorn the tombs of the martyrs in the catacombs with the poetical epitaphs still found upon them.

He also wrote poems in praise of virginity. The contributions of St. Gregory the Great to the hymnic portions of the liturgy are still better known. Pope Innocent III. is the author of that sublime invocation, the Veni Sancte Spiritus, and also, it is said, of that hymn which has aroused such tender sentiments in the faithful heart, and inspired the genius of the musician with such grand harmonies, the Stabat Mater. Popes Urban VIII. and Alexander VII. were also distinguished for their poetical compositions; and these are but a few of the Sovereign Pontiffs whose brows have been adorned with the laurus poetica.

Our present Holy Father is walking in the footsteps of distinguished predecessors. A late publication has reached us containing three hymns in honor of SS. Herculanus and Constantius, both martyrs and bishops of Perugia, a see of which, as is well known, Pope Leo himself was the Ordinary in former days. The hymns are in Latin, accompanied by an Italian translation by Prof. Francesco Manini. The dedication is to the Cardinal Bishop of Verona, and secondarily to the Italian pilgrims who visited Rome in the months of September and October of last year. A distich addressed: Leoni XIII. Pontifex Maximus, Sapientissimo, Poetae Hymnographi Præstantium, does not appear worthy of the place it occupies after the dictation. The versifier, whoever he was, might have managed the hexameter without eliding half of the name of the person addressed; and the comparison of a poet to a swan is not only worn threadbare, but has the additional disqualification of not being true to nature, as experience and research have amply proved that the swan is not melodious under any circumstances.

Thus precluded, follow the hymns, the Italian translation, which is metrical and rhymed, being placed opposite the Latin original—the composition of the Pope himself. The first is in honor of St. Herculanus, Bishop of Perugia, and martyr,—a saint unknown to Alban Butler, as was also St. Constantius. From the brief notices of the Roman Martyrology under date of March the 1st we learn that St. Herculanus "was beheaded by order of Totila, king of the Goths. His body, on the fortieth day after his decapitation, was, as Pope St. Gregory relates, found as sound and as firmly joined to the head as if it had never been touched by the sword." The hymn itself contains many other interesting particulars; and as the period to which it relates has received very inadequate light from history, I have attempted a metrical version, sticking as closely to the original as the exigencies of metre and rhyme would allow. The metre of my translation is the same as that of the original, familiar to Catholic ears in Creator alme siderum, Lucis Creator offlme, and fully one-half of the liturgical hymns.

HYMN TO ST. HERCULANUS, BISHOP AND MARTYR.

I.

Hail Herculanus, prompt to aid,
Protector of thy native State,
Assist thy sons who now have made
A hymn thy Feast to celebrate.

II.

Fierce Totila with Gothic horde
Besieged Perugia's walls and towers:
Their frozen shores, with one accord
They left, to seize this land of ours.

III.

Disaster reigned supreme, and grief;
No aid the straitened city found.
No friendly hand affords relief;
With cries the citadels resound.

IV.

But Herculanus, undismayed,
True pastor, thou dost watchful stand;
Thou cheerest hearts though sore afraid,
And dread dost banish from the land.

v.
"Fight, sons, for your ancestral faith,
And God's high altars! He will lead!
No hostile force our home shall scathe!"
Thus spakest thou in direst need.

vi.
They rally at thine ardent speech;
Courage renewed pervades the town;
"For God and country fight!" cries each,
"Or, dying, earn a martyr's crown!"

vii.
For seven years, at least, 'tis said,
The barbarous horde were kept at bay;
Thy children nobly fought and bled
Like heroes of an earlier day.

viii.
For thou wast leader. Thou didst fall
With faith no guile could undermine;
On God with thy last breath didst call:
.A. truly glorious death was thine.

ix.
For when the city fell, by fraud,
Not force,—her sacred walls betrayed;
Thou wast, with courage all must laud,
For thy dear flock a victim made.

x.
By raging Totila's command
Thou, innocent, art stricken down,
And from the cruel headman's hand
Thou dost receive the martyr's crown.

xi.
Etruscan city fair, rejoice!
The glory of this land of flowers;
In exultation lift thy voice;
Lift up on high thy hundred towers!

xii.
Three White Roses.
DEDICATED TO MY FRIEND, MADAME L.—DE E.—

Thy roses, love, the three pure, creamy flowers,
That, (in thy tender thought), thou broughtest me,—
Are symbols to my soul, these wintry hours,
Of thy three precious sons.

The first shall be
Full-blown, thy CHARLES, thy first-born and thy pride:
Then, dewy-lipp'd and fraught with gentle joys,
Dear LEONARDO, wearing at his side,
The rose-bud, BERNARD, sweetest of thy boys.

Blest mother-heart! accept the prayer of love,—
From Life's fresh morn until its evening closes,
Oh! may thy sons in youth and manhood prove
As pure, as sweet, as fragrant as thy roses!

ELEANOR C. DONNELLY.
The Spirituality of the Soul.*

In treating the present question it is not our intention to consider the nature and essence of spirit; for if no scientist can tell what matter is, still less is a philosopher able to determine in what a spiritual substance consists. We start from the fact that man is composed of soul and body, and we shall endeavor to show, briefly and clearly, first, that there is an essential difference between these two constituent parts of human nature; second, that there exists in man a principle which is not material or composed of elements, but one, simple, and spiritual, endowed with intellect and freedom of will, and therefore a responsible agent.

Before entering upon our thesis, we must bear in mind that our proposition has been contradicted by a bold and so-called scientific school known by the name of Materialists. Materialism, in general, is a system which denies any essential distinction between soul and body, whether the soul be identified with the whole body or one of its principal parts, or something resulting from a corporal organization. The partisans of this system may be classed either as positivists or evolutionists. Phrenology, too, as taught and explained, is pure materialism, inasmuch as it maintains that the human soul is only a higher function of the brain. They are all akin to another more general system, namely, Sensism, which admits in man merely sensible facts, and infers therefrom that all mental operations are but transformed sensations. It is evident that the practical consequence of materialism in all its phases must be the destruction of all morality, the negation of a future state of existence, and hence the degradation of man to the condition of the lower animals.

Having thus briefly premised, we shall proceed to our question, which we shall consider from two points of view. First, we shall show that the human soul is simple, that is to say, inexhaustive and indivisible, and therefore immaterial. Secondly, this same human soul really subsists in itself, and, to some extent, independently of all material organization.

We may remark that the method to follow in demonstrating the immateriality and spirituality of the soul ought to be twofold. In the first place, it must be experimental, inasmuch as it involves the consideration of some facts either external or internal. Secondly, through reasoning we are enabled to rise from real facts to their law, and from their law itself to conclude an actual existence of a living principle, that is, the substantial form of the human body.

**The Human Soul is Simple.**

Among a great many proofs that might be given on this point we select four of the most prominent.

The first is that taken from common sense. It is a fact that the child when saying, "I remember," clearly means thereby something else than his body, as, for instance, when he says: "I remember." Ask him with what part of his body he remembers. He will certainly smile at the question. But this irresistible voice of nature that speaks by the mouth of the little child speaks more eloquently through the lips of all mankind. All men, indeed, even the most savage and uncivilized, have, at all times and in all places, admitted a distinction between the soul and body. We all know well that, no matter how the body be mutilated, there remains in us something which cannot be reached, still less wounded, by any material instrument; so that the greatest violence offered to our members proves quite powerless over the soul. Another fact is that among all peoples, at all times and in all places, we find the substantial distinction between body and soul generally admitted in the words and expressions of their language. In short, our first argument may be thus summed up: The common consent of mankind is a motive of certainty; but this consent exists in regard to the essential distinction between soul and body; therefore the soul is not material.

II. The testimony of consciousness. * We know by experience that there exists within us one and the same principle to which must be referred all the operations of our different faculties. In regard to sensibility, suppose I put one hand into hot water and the other into cold, I shall experience two distinct sensations, but, at the same time, I am conscious that the subject of this is not any other person distinct from myself. Such being the case, it is impossible to account for this simultaneous perception of two distinct sensations, without admitting the real existence of one only principle, which must of necessity be simple. This conclusion becomes still more evident if applied to several ideas, judgments or reasonings, which any one may form at the same moment. For, in order to distinguish these ideas, to make such judgments, and to connect different propositions, we must compare them, and a comparison cannot be accurately made unless we suppose an intelligence capable of controlling all these phenomena, appreciating their characters, and pronouncing sentence, all of which involves unity, and consequently simplicity. In regard to the human will, we know with certainty that we are free to choose between the different motives which present themselves to our mind. On the other hand, we invincibly feel that we have self-dominion, that is to say, a moral power indivisible and inviolable, however contrary to it our resolutions may be. Now, this moral power of ours cannot be the result of several collective forces, but must be one only force, as conscience testifies. We have, therefore, a right to conclude that if there is an incontestable unity in all the operations performed by the three great faculties of the soul, the soul itself, being one, cannot be material.

III. Argument taken from a comparison between bodily properties and mental qualities. According to the testimony of the senses, what are the essential properties of bodies? It is certain from natural and physical sciences that material beings are: 1st, compound and divisible; 2d, changeable
and continually renewed; 3d, deprived of activity. Now the qualities which constitute human personality are unity, liberty, and identity. There is certainly a formal contradiction between the former and the latter; we see no means by which we can reconcile unity with composition, liberty with inertness, and identity with changefulness. We have, therefore, to conclude one of two things: First, if the soul is corporeal, it can be neither simple, free, nor identical; which statement is opposed to both experience and reason. Second, if the soul, being corporeal, is, at the same time, identical, free, and simple, it would follow therefrom that a material body can be endowed with activity, immutability, free will, and responsibility; and this statement seems to be absurd. Bayle himself, though a notorious infidel, made this remarkable avowal: "This is a demonstration," he says, "as forcible and evident as any proposition in Geometry, and if some men do not feel its invincible evidence, it is because they cannot or will not rise above the notions of a gross imagination."

IV. Proof based on the control exercised by the human will over the body. That I do possess a real power of moving my own body is as plain as the light of the sun. Every-day experience shows us that, while all other material beings often escape the direct action of our will, our own body is subject to it. Thus, for instance, we can either walk or stand still, move our limbs in one direction or another. And while all other bodies, if left to themselves, continue in motion when once obtained, we feel within ourselves the power to stop. Seeing, then, such a wonderful contrast, who could be daring enough to pretend that it is the same body that commands itself? Is it possible that this motion can be produced by material organs? That some nerves and muscles, and, above all, the centre of the whole nervous system, the brain, are necessary conditions for moving, as well as feeling, thinking, and resolving, we grant. But still, as all these movements depend on the brain, inasmuch as they are physical and external, they depend much more on our will which commands the brain itself, by holding, as it were, the reins which guide all the movements of the human body. It is no wonder then that Bossuet should say that the soul rules the body which it animates; or that Plato should explain that in man there is an immortal soul that makes use of the body as the workman his tools.

II.

THE HUMAN SOUL IS A SPIRIT.

Starting from the principles laid down by St. Thomas, we think that we have clearly shown against Materialists that the human soul, not being composed of parts, must necessarily be simple, and consequently forms an indivisible reality. But apart from the fact that it is the actual form which constitutes the vital unity of the human body, is it true that it possesses some nobler attribute? In other words, is the human soul not only inorganic, immaterial, and simple, but also spiritual? This is the question which now remains to be answered.

According to the Angel of the Schools, a spirit is defined to be "A simple substance, both intellectual and rational, which is independent of any material subject as regards its being and essential operations—that is to say, intelligence and will." As most modern philosophers, following in the footsteps of Descartes, have either denied or obscured this definition by pretending that the human soul is spiritual because simple, we ought to vindicate this prominent dogma of philosophy by maintaining that the human soul is a spirit, or that it exists by itself apart from all material conditions to which it is at present subject. We might here reproduce the most forcible reasoning made by Sanseverino, which runs as follows: "All operations proper to the human soul—viz., those which are characteristic of intelligence and will—are performed without any corporeal organ. Now, operations are necessarily of the same nature as the being itself—operatio sequitur esse; therefore the human soul, being in itself independent of matter or corporal organs, must of necessity be spiritual." But to bring into clearer light this paramount question it would be well to dwell at greater length upon it, in presenting our hearers with a strict demonstration that cannot be objected to without objec ting to sound reason itself, because the whole of our argumentation is based upon the most evident facts of consciousness. In the first place, the human soul performs operations which absolutely surpass all the strength and energy of matter. It indeed understands, reasons, and resolves, and evid­ently these reflective phenomena cannot be referred by any means to a corporeal subject. Bes­ides it is able to go beyond the limits of time and space, which capability is quite irreconcilable with matter, because the action of the latter is contained within the boundaries of a determined part of extension and duration, as experience testifies.

Secondly, we know that every power or faculty of the soul, since it is adapted to its own object, must be in proportion to it. 'Now, it is well known from experience that man understands, or at least has an idea of, objects that are essentially immate­rial, since he speaks of them as being different from material bodies, and calls them spirits. For we cannot realize that we could be able to speak of anything that does not exist, as if it were really existing. It follows, therefore, that there must be a real substance which, being the cause of immaterial effects, is necessarily of the same nature, and consequently a spirit.

Thirdly, experience tells us that that which is corporeal is of itself particular, multiple, and change­able. Still, there is another undeniable fact that such objects cannot be the cause of our understand­ing their essences in an universal and communi­cable manner by means of abstract and general ideas. It is plain, then, that if we do possess universal ideas—as indeed we do—this can be but the result of the intellectual power of our mind. Con­sequently our soul must naturally be superior to all the conditions of material substance; and since it can conceive what is not material, it is really a spiritual substance.
Now, there is a fourth and last argument, which, though it may not perhaps be so forcible in itself, seems to be more convincing. We have in our hearts and minds a deeply-rooted desire—a longing for something nobler than matter, such as truth and virtue. Now, everyone—or at least those who have not corrupted the dignity of human nature—feels irresititably attached to something that is far above animal appetites and sensual enjoyments. Is it possible to suppose that a substance which performs actions superior to all the energy of matter, and understands objects spiritual—such as the angels and God—and which is actuated by a more powerful impulse towards high than low sentiments, can be a pure compound of material, molecules? No, indeed! and that kind of yearning which Father Lacordaire styles "le mal de l'infini" cannot be accounted for without our believing in the real existence of a spiritual substance called the human soul.

To sum up the whole argumentation, the following prospyllogism may be proposed: A substance whose properties are essentially opposed to matter cannot be material; now the properties of the human soul are essentially opposed to matter, therefore the human soul cannot be material. But an immaterial substance that is in itself independent of any material condition is a spirit. Now, the human soul is in itself independent of any material condition; therefore the human soul is a spirit.

In conclusion, we venture to say that the thesis just defended might be compared to a gigantic pyramid, the base of which is human nature, or the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body. The intellect and the will rise like two beautiful pillars, the substantial union between soul and body.

A Sonnet—1884.

Break brightly! O thou happy New Year's light.
Enriching all the world with hope renewed!
Ring out glad bells, no longer sad, subdued.
Thro' all the clear and frosty air of night—
Hope proclaiming, pain relieving and the blight
Arising from the myriad crime and woe
Man, (of all creation, man's most deadly foe)—
Ever lost in dark cimmerian night,
Numbed by the memory of a wasted past,
Groping in utter hopelessness—has brought,
(like one afflicted with some dread disease,
In every breath has presence of the last)
Sin-born, into life. For music like thine has wrought
Heart-healing, and given the world's weariness, succor!

T. E. S., '84.

Books and Periodicals.

Joseph Haydn.—The Story of His Life.
Translated from the German of Franz von Seeburg, by
the Rev. J. M. Toohey, C. S. C. From The "Ave Maria!"
J. A. Lyons, Publisher: Notre Dame, Indiana, 1884.
350 pp. Price, $1.50.

The struggle of genius against poverty and hardship is always interesting. In this case the genius is transcendent and the hardships nigh insurmountable. Among the worst of them was to find that the externally fair maiden to whom he had generously given his heart and hand was one of those selfish, ill-conditioned, foul-mouthed creatures whose sole mission seems to be to render life unendurable, and inoculate the doctrine of total depravity. Fancy a musician of high-strung nerves and over-wrought sensibilities coming home exhausted from his toil to find a domestic harpy of this description by his hearth. And yet to this wretch Joseph was a faithful, kind and affectionate husband: better far than Socrates ever was to Xanthippe; for this latter much-abused lady had too much reason to complain that Socrates was a bad provider, while Mrs. Haydn appropriated, without hindrance, to her own luxurious enjoyments, the hard-earned, though finally munificent emoluments of her husband. We must congratulate our Rev. Vice-President on having exhibited in his translation that rare tact which conveys the full force of the original without betraying a foreign idiom. Like the rest of Prof. Lyons' publications, the present is in that neat but not gaudy form which commends itself for its utility without shocking the requirements of taste. It is appropriately dedicated to that generous patron of music, our Very Rev. Superior-General. Our readers will find it most eligible as a holiday gift, a valuable addition to any public or private library, and an ornament to the drawing-room table.

The North American Review for January presents a table of contents possessing in the highest degree the character of contemporary human interest. First, the opposite sides of the question of "Ecclesiastical Control in Utah" are set forth by two representative men, President John Taylor, the official head of the Mormon Church, and the Hon. Eli H. Murray, Governor of the Territory of Utah. Senator John I. Mitchell writes of the United States to extinguish the national debt, and contending that it is our imperative duty to-day to settle definitely the question whether we shall have dollars of unequal commercial value in circulation.

—Vick's Floral Guide.—Here it is again, brighter and better than ever; the cover alone, with its delicate tinted background and its dish of gracefully-arranged flowers, would entitle it to a permanent place in every home. The book contains three beautiful colored plates, is full of illustrations, printed on the best of paper, and is filled with just such information as is required by the
A portrait and biographical notice of the Hindoo girl, "Toro Dutt," calls attention once more to the remarkable command of English possessed by this young poet, who died when she was only twenty-one. The other articles are: "In Wordsworth's Country"; "Edinboro Old Town"; "Log of an Ocean Studio"; "Husbandry in Colony Times"; "The Bread Winners"; etc., etc.

College Gossip

—The Jesuit Fathers intend to erect a college in Denver.

—On the 9th ult., seventeen priests left the American College, Louvain, for the United States.

—St. Mary's Institute near Dayton, Ohio, was partially destroyed by fire, last week, loss about $20,000.

—Most of the teachers and professors in St. Joseph's College, Cincinnati, were educated at Notre Dame University.

—St. Louis College, N. Y., holds its Commencement exercises in December instead of in June, as at other educational institutions.

—Professor in German—Mr. W., how would you decline &uter, alter, rother Weihn?" Mr. W.—"I shouldn't decline it."—Orient.

—A beautiful statue of St. Aloysius has been presented by the students of St. Xavier's College to the Church of St. Francis Xavier, N. Y. The statue stands on the students' altar, and is rightly an object of their pride.

—The American College at Rome has forty-four pupils sent out from twenty-three different dioceses of the U. S. Mgr. Hostlot is the rector, and his pupils have greatly distinguished themselves of late at the Catholic examinations. Of the thirty-six theological students who competed for medals this year, twenty-six were successful.

—In the different colleges of Notre Dame University there are 478 students. In the Manual Labor School, there are 66 pupils; in St. Joseph's Normal School for the training of teachers, there are 52; at St. Mary's Academy for young ladies, there are 190 pupils, and in the St. Mary's School of Art and Design for the instruction of teachers, there are 76, making a grand total of 562 who are receiving an education at Notre Dame.

—Evangelinus Apostolides Sophocles, the venerable University Professor of Greek in Harvard College, died Dec. 17th. Prof. Sophocles was born in 1807 in Greece, and for several years resided in the Convent of Mount Sinai. He emigrated to the United States and entered Amherst College in 1829, but did not take a degree. After leaving college, he applied himself to teaching, and in 1845 was appointed Greek tutor at Harvard. In 1849 he visited Greece, and on his return the next year began his Greek dictionary of the Roman and Byzantine periods. This great work is a monument to the extraordinary diligence of Prof. Sophocles, who has also published several minor text-books of ancient and modern Greek.
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 SEVENTEENTH 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:

choicé Poetry, Essays, and the current Art, Musical, Literary and Scientific 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 successes 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.

Students should take it; parents should take it; and, above all, OLD STUDENTS SHOULD TAKE IT.

Terms, $1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC, Notre Dame, Indiana.

Our Staff:

T. EWING STEELE, '84. W. H. BAILEY, '84.
JNO. A. McINTYRE, '84. ELMER A. OTIS, '84.
JAMES A. SOLON, '84. C. A. TINLEY, '84.
C. F. PORTER, '85.

—We know by experience that at the outset of any work we can and do command a spirit and energy which are apt to flag in its progress. The beginning of any undertaking, whilst its novelty exists, is always a time of vigor, freshness and activity. It is for this reason that the thoughtful student when entering upon a new year of life, reflects upon the duties of the time before him and forms resolutions which, if faithfully kept, will make the year as happy and as profitable as mortal here upon earth could desire. Experience, the great teacher, may perhaps prove that such resolutions made before have been but too remissly observed. Nonetheless, while reason rises superior to sense, no such reflection can cause discouragement. The grand faculty of our rational nature, our intelligence—participatio luminis divini,—especially when illuminated with the light of Faith, shows our path—if we have wandered therefrom, we have but to follow its guiding rays.

At the beginning of a new year, we are irresistibly impelled to look back upon the year just gone by and see what has been done therein. As regards our Alma Mater, the one grand event of '83 that stands pre-eminent and overshadows all others is the placing of the statue of our Lady on the Dome, which occurred on the 13th of October. The erection of the Dome itself was certainly a great and important undertaking, but like everything else that serves as a means to an end, the grandeur of the end dims all the brilliancy of the means, however great they may be. In this case it must be remembered, that the Dome, colossal as it may be and as it really is, was designed only as a pedestal, but made as fittingly as possible, for the grand statue of her to whom all at Notre Dame, and the cause for which they are here, are consecrated.

It may perhaps seem strange to some that we should make any attempt at enthusiasm about the erection of a simple statue. But let us consider for a moment: What an enthusiasm is there not spreading throughout the United States, or, at least what mighty efforts are not being made to create this enthusiasm, in regard to the placing of the statue of "Liberty enlightening the world"—in New York Harbor. We grant there is a reason for it, and a good one. It is because that, though pagan in form, the prevailing idea among the masses of our countrymen is that they realize the benefit of a free government, and are willing to do anything that may give fitting expression to their sentiments. Should it then seem strange, that we here at Notre Dame, imbued with more Christian sentiments, and recognizing unmistakable evidences of the intervention and protection of the Mother of the world's Redeemer—should be just as enthusiastic about any outward expression of homage and gratitude towards her?

Among other great events of the past year we must mention the laying of the corner-stone of Science Hall. The ceremonies attendant upon this great event were fully described in the Scholastic of Commencement Day. We are now happy to say that the work upon the building has advanced as rapidly as circumstances of weather would permit. Already, the first story is completed, and the existing evidences of the general plan show a structure that will be perfectly adapted for the purpose of its erection.

As regards the main building, but little need be noted, as a general perfection already existed. However, the Class of '84 are very proud (in a proper sense) on account of their elevation to the third story, not so much because of the height from a material point of view—they have already disclaimed any pride on that account—but because with them there has been inaugurated a new move on the part of the College authorities which cannot but be productive of good results. The "general fitness of things" would suggest the propriety of private rooms for the graduates, so that, even if we had the time and space at our disposal—which we have not—we would not need to argue the question.

Besides all this, the Library has been stored with a goody supply of volumes; and now the grand room—or, rather, floor,—with its alcoves, and reading-rooms and other improvements incidental to a well-fitted library, makes it some-
thing that can be shown with pride to the visitor, while it retains its usefulness to the student. The study-halls have been rejuvenated, notably the Seniors'. Paradisical as it may seem, the Juniors will have to wait until next spring; though they need an extension very badly now; but a short time, and all will be well. The Gymnasium has been refitted, the general reading-rooms have been remodelled, and adorned;—and many other improvements in minor details which need not here be recounted, have been made during the year '83 just closed.

It may go without the saying that all these improvements were presaged by the course of events last year, owing to the wise administration to which the College is subject; and in consequence of which Notre Dame has witnessed this salutary year the presence of a greater number of students than ever before known in her history. The number of entries has never been equalled, and the actual attendance numbers as much as the entries of any preceding year. That Notre Dame is passing through an era of prosperity, no one can doubt, and, none more than we her children rejoice thereat. In itself, it is an evidence that the public appreciate the advantages afforded by our Alma Mater and its able direction, and seek to profit thereby.

The year '84, then, opens for Notre Dame with bright and flattering prospects, with every indication of a happy and prosperous year. That these expectations may be fully realized is our fondest wish. And so may it be for all 

A HAPPY NEW YEAR!

—The following letter from the venerable Superior-General was received by the Minims shortly before the holidays began. Though especially addressed to these very young people of our college world, yet the letter contains much that will prove of interest to many an older student and friend of Notre Dame. We do not think, therefore, that we depart from the province of our little paper in laying it before our readers:

A WORD OF ADVICE TO OUR YOUNG PRINCES.

My Dear Young Princes:—On this day week, one half of our students will leave for home by a special train, and yourselves with them, to spend Christmas vacation with your beloved parents. We will miss you; but they will enjoy what we miss, especially when they see with their own eyes the improvements you have made these four months in your studies and manners. Let me remind you before you start of one important thing you might otherwise forget, viz., the great expectations of your dear friends at home. So much has been said and written and published through the land concerning our young Princes and their new Palace, that it will require no small attention on your part to meet fully the fond hopes of those who love you best. Remember the motto: "Nobility obliges."

Each one of you must appear, everywhere, the growing embodiment of refined and exquisite manners—politeness itself; a real little Prince in the family; otherwise, they would all feel sadly disappointed. What would they think of you? What would they think of me? But, I trust, our common and best anticipations will all be filled and more than justified. When you return, a few lines from your respected parents, showing that they were pleased with you, or perhaps even proud of you, through the holidays spent with them at home, would increase, if possible, my own esteem and love for you. I scarcely need to add here that to prove your real love to your dear father and mother, you must obey their every wish, in everything, and try your very best to make them happy and content day after day. Bear in mind, that in this, as in anything else, your elder companions will use their best efforts to equal and even outdo the Princes.

Were I a poet, I would draw some inspiration from the beautiful snow, just made by the winds from all sides over the Dome, and playing all sorts of antics around its crowning monument—Our Blessed Mother's golden statue, never yet visited but by the rays of light, the dew and the cooling rain from the sky. How delightfully this first snow reminds me of our first departure from France! It was upon the Feast of Our Lady of the Snows, the 5th of August, 1841. Had the day been chosen by us, we might have congratulated ourselves upon our wisdom, starting, as we were, for Northern America. But at that epoch, when almost each diocese followed its own liturgy, the feast of Santa Maria dell' Nove' was scarcely known in France. It was only when I opened my new Roman Breviary to say Vespers in the church that I found out the Feast the Church was celebrating. My surprise was so great that I expressed it to my admiration. I never believed in chance, but on this occasion I understood at once and realized that the Blessed Virgin herself, for whom we were actually and joyfully sacrificing all—little as it was—had accepted the homage of our honest hearts, and had herself chosen this beautiful Feast for the day of our adoption among her own missionaries, and wished to assure us from the start that she would be our Star on the sea, our Guide and Protectress through the snows of the Northwest of the New World. To me it was a revelation. I accepted it with full confidence, and now, after an experience of 42 years, I confess, with an unspeakable sense of gratitude, that our fondest hopes have been, from year to year, realized beyond expression.

When we reached here, towards the end of November, the snow covered everything; and such a snow as we had never seen in sunny France. For full five months this rich and spotless mantle of the Virgin Mother was lifted up only two days. Indeed, it was the domain of the Virgin of Snows. Like the ground, the trees of the forest, the ice on the lakes, all were white with snow; no movement was possible except through deep snow. When at night we retired into our little log cabin, the snow followed us, even to our quaint, cold sleeping-quarters; but the invisible Hand that guideth the snow like wool covered our trusting hearts, and we never spent a happier season. Many times through that memorable winter, we lost our way in the forest, in daylight and as night, but we always reappeared, rejoicing and happy.

Such a winter has never been seen here since, and yet we remember none we enjoyed as much, in mind, in soul, and body. It inured us for future trials—unavoidable through life. Remember this, it may serve you. Hence my joy at the first fall of snow, reminding me so forcibly of the most pleasant hills in my missionary life. May all praise be given to the glorious Queen of the Snows, who to me 42 years ago, as it were, by the hand, on her own Feast of the Snows, giving me to understand that she would shield me from all storms and dangers! Has she not fulfilled her promise? Indeed, when I cease to praise and thank our glorious Mother, the Queen of Heaven, who has done so much for me, I cannot call myself an idiot or a brute. Were it not for her, I would not have to-day a "palace" with 100 "princes" showing her respect and love. I give you this little sketch of Notre Dame—my joy at the first fall of snow, reminding me so forcibly of the most pleasant hills in my missionary life. May all praise be given to the glorious Queen of the Snows, who to me 42 years ago, as it were, by the hand, on her own Feast of the Snows, giving me to understand that she would shield me from all storms and dangers! Has she not fulfilled her promise? Indeed, when I cease to praise and thank our glorious Mother, the Queen of Heaven, who has done so much for me, I cannot call myself an idiot or a brute. Were it not for her, I would not have to-day a "palace" with 100 "princes" showing her respect and love. I give you this little sketch of Notre Dame—
Answers to Correspondents.

WIGSY WOLLOX:—The lines to which you allude are as follows:

She laid aside each jewel—
Each gem so rich and rare:
Ah! Fate! couldst thou be cruel
To one so young—so fair?
She kissed her little brother,
As she bade farewell to him,
Then softly whispered, "Mother,
May I go in to swim?"

As to whether the author is George Washington Childs or Mrs. Harriet Beecher Stowe, we cannot enlighten you.

THUTHAN JANE:—No; "coaxially" has nothing whatever to do with coaxing, and should not be pronounced with a slight wink of the left eye. You cannot ring in that little game on the Professor, and it is reprehensible to think of such a thing—very.

PINAFORE:—Yes; the joke is quite classic. Calistorgius Prevarrcatus has it in the following form:


Most of the opera is plagiarized from the French of the Abbé Tirebouchon, with little attempt at concealment, as in

Je cherche la seclusion que fournit la cabine,
De même que mes tantes, et mes sœurs et mes cousins.

GOPHERIM:—Ask him to parse "Off with his head! So much for Buckingham!"

DAMBLE GUMMY:—No; it is not allowed to drop an h in order to get off a joke about "ice cool" and "high school." You ought to be ashamed of yourself.

WERTHA KUSS:—What your Quaker friend probably said was "Third-day." He meant to apologize Tuesday, not Thursday, for the elopement.

N. ORMUZ PHEET:—No; it isn't called an "edition de looks" simply because it looks nice. It's French, "edition de luxe."

YOUNG TEACHER:—A good way to exercise your pupils on the varying sounds of soft and hard g in declension is to make them decline such words as "loga."

ALMA GOOZLEHAM:—A summer shower does not necessarily produce insanity in the hen. Do not be misled by the expression "mad as a wet hen." It should be "madid as a wet hen," of course.

OIDA WAKE:—Yes; marriages in Italy are merely hypothetical. A married lady generally alludes to her husband as her "s'pose so."

VON WISSELSBLAU:—The eccentricity of a smile is found by taking the distance between the corners of the mouth at the moment of greatest expansion as the numerator of a fraction and the distance between the ears as the denominator. In the ordinary, or elliptical, smile this is an extremely proper fraction. In the parabolic smile the eccentricity becomes equal to unity, and in the diabolic smile it is greater, the head being sometimes smiled completely off by the corners of the mouth meeting in the occiput. This is seldom attempted except by machine politicians.

SOMEBODY ELSE:—You have been married lately, and have a large number of love-letters, from various parties, on hand; and now you would like to know how to utilize them in your housekeeping. Have a light frame made of several panels, hinged together, and cover it with chintz or nun's veiling. Then paste on your love-letters, arranging them, if perfumed, with reference to the scents. It will make a neat and attractive screen for your drawing-room, and will invariably excite the attention of your guests.

SELDHAM SMART:—Yes; bronchitis is derived from "bronco." When a man gets a bronco, he gets a little horse; and when he gets the bronchitis he gets a little hoarse, too.

Exchanges.

—The illustrations in The Adolphian for September and October are excellent. They are, moreover, the work of students in the Art Department of the Academy. The holiday number is gotten up in handsome style. The editors, too, are to be congratulated on the manifest improvement in the paper from a literary point of view.

—The Chronicle, of the University of Michigan, showed praiseworthy enterprise by publishing extras containing full accounts of the games of the University Rugby team during its Eastern trip. The news was wired to the paper. The present Chronicle board have been making strenuous efforts to raise the status of their paper, and they have succeeded in many respects. In matter and in appearance the Chronicle will bear a favorable comparison with the best of the Eastern college papers.

—The Polytechnic has donned a handsome new cover. The November number shows marked improvement over the previous issues. We wonder what the alleged author would have to say about "A Posthumous Fragment of Lord Byron's" if he were permitted to give his opinion? We presume the network on Poly's cover is intended for the unwary exchange chaps of other papers who go prowling around in quest of a free lunch. The Index man had better be careful; that mysterious black speck in the corner of Poly's cover looks like a masked battery.

—The Sun, the weekly penny paper recently started by C. L. Murray & Sons at South Bend, is the newest and strongest prohibition paper that we have seen. Mr. Chas. L. Murray, the editor, is a veteran journalist, an able writer, and evidently a prohibitionist of the deepest color. He gives sound reasons for the opinions that he advances and the principles underlying them. He is no fanatic, and therefore every conscientious bréwer and liquor vender must agree with his conclusions.
It is not liquor or its legitimate use that he opposes, but the soul and body destroying abuse of this dangerous beverage.

—The Columbia Spectator warmly advocates the establishment of a course in Oriental languages at Columbia. "Some time ago," it says, "it seemed as though a fair beginning had been made to establish such a department in real earnest; but after the appointment of one tutor in Sanskrit and one in Old Egyptian (Zend) no other changes have taken place up to the present day." Johns Hopkins has been the first American University to introduce Assyrian, which is taught by a European scholar; no American, probably, could be found capable of teaching it. The Spectator instances the obelisk, the famous Abbott collection of Egyptian papyri, and the grand array of Egyptian books in the Astor Library, in New York, as opportunity and encouragement for Egyptologists, and states that the classes in Egyptian in London are crowded with clergymen, lawyers, and rich men who can devote their time to study. Some time ago, in their appeal to the citizens of New York, the trustees mentioned the fact that Columbia has had no Hebrew taught in it for twenty-five years. The Spectator thinks that theological students especially would welcome a course in Hebrew in order to aid them in their seminary course.

—Judging from the last number of the News, people and things at the K. M. I. are in a desperately bad fix. At least one of the brave "captains" or "colonels" there thirsts for blood, and thinks he cannot be satisfied without it. The United States isn't a big enough country to hold "Tennessee Joe" and himself, because the said "Tennessee Joe" showed that the "Colonel" didn't write grammatical English. That is bad enough, but it isn't the worst of it. The News has lost its head, and the editor seems to have parted with his senses. He is in a terrible agony, and spreads his agonized feelings over his miserable little decapitated sheet in a way that is pitiable to behold. From his incoherent ravings we learn that the editor thinks he was kicked by a night-mare or mince-pie and a Bourbon wash the evening before, and put too much of a strain upon his warlike nerves and stomach. Some of the other fellows are not much better conditioned than the editor. It seems to be Jim-Jams all round. B. W. A. has put on his brimstone shirt and dances around like a wild painted Mohawk warrior of, ye olden times, and the editor seems to have parted with his senses. He is in a terrible agony, and spreads his agonized feelings over his miserable little decapitated sheet in a way that is pitiable to behold. From his incoherent ravings we learn that the editor thinks he was kicked by a night-mare or something of that sort, ridden by one "Tennessee Joe," and that the doughty horseman yelled in his arm of glorious martyrs. "If B. W. A. doesn't sober down or get into a lunatic asylum before the next election day, he and his shot-gun may be sent over the Styx by some athletic darkey. He would then be thought a "martyr," perhaps.

—We regret that our esteemed friend the exchange editor of The Portfolio feels hurt at the stigma cast upon Luther's memory by Miss Donnelly's poem in the Scholastic. She says "the name of Luther is a name dear to every Protestant and any slur cast upon it touches a tender spot in every Protestant heart." We regret to hurt any sensitive person's feelings, least of all those of one from whom we have received nothing but courtesy, but our fair Canadian friend must bear in mind that we as Catholics have had to bear a great deal of obloquy and insult ever since this Luther celebration was talked of, and on the anniversary itself injury was added to insult. A very large portion of the non-Catholic press has seemed with abuse of our Church, of the Pope, of Catholic institutions, and of Catholics generally. If then, we give a glimpse of the skeleton in the closet on the other side we can hardly be blamed. Had these over-zealous preachers and writers praised Luther and let us and our Church alone, they would have done better; but their vituperation of us argues a weak cause for themselves. Luther was not, personally, the hero or the reformer that our fair critic imagines him; he was anything but a saint, anything but fit material for a hero, anything but what a good, pure-minded person would think a good man in any respect, as we can prove, and as she will discover if she reads the history of his life by Audin, or even the twenty-five cent pamphlet recently published by Pustet. She may read as much as she will from Protestant sources in praise of Luther, but after perusing Audin's life she can never again think Luther anything but a fanatic and a bad man. Thoroughly understood, there is nothing in Luther's whole history to excite sympathy, nothing to excite even that feeling of pity, which even the most hardened criminal can sometimes evoke. We are prepared to give abundant testimony in proof of our statement, but the works from which we would derive those proofs are within everybody's reach, and it is their duty to read up both sides of the question before giving judgment. The books above mentioned, with, if you will, "Spalding's History of the Reformation," published by Murphy, of Baltimore, contain evidence enough of Luther's malevolent character to satisfy anybody. True Catholics never allow themselves to be outdone in toleration or courtesy; but when attacked we have a right to defend ourselves. With Horace we can say: "Sed hic stilius hauat petet ultra Quemquam animamet et me veluti custodiet ensis Vagina tectus; quera cur destringere coner Tutus ab infestis latronibus."

For the present we can only ask what can be thought of a man who, notwithstanding the threat in the Holy Book itself that whoever took from or added a single word to it should have his name stricken from the Book of Life, changed and corrupted the text in at least a hundred places?
Personal.

—Bro. Benjamin, C. S. C., left on Monday for Alton, Ill., where he will be engaged in teaching.

—Among the callers on New Year's Day were Rev. D. J. Hagerty, and Rev. P. Johannes, of South Bend.

—Frank Wheatley was called home shortly before the holidays by the death of his brother, Thompson Wheatley. He has the heartfelt sympathy of his Professors and fellow-students in his bereavement.

—Three old students of Notre Dame—of ’38, ’68 and ’69, respectively—were highly complimented in the Chicago Inter Ocean of Saturday, Dec. 29th. As Notre Dame is not as yet a very large city, we forbear mentioning their names.

—Joseph P. O'Neill, of ’83, has been ordered to appear before a board of officers at Leavenworth, Kansas, to pass an examination for appointment to a second lieutenant in the regular army. He has the best wishes of his many friends at Notre Dame for his success.

—Hon. L. G. Tong, ex-Mayor of South Bend, for many years Professor of Commercial Law and the Science of Accounts at the University of Notre Dame, is now the Cashier of the St. Joseph County Savings bank. Prof. Tong is an acceptable citizen and a gentleman of sterling character and capacity.

—Indiana Sentinel.

—Prof. T. E. Howard, A. M., who for 20 years has been Professor of the higher Mathematics, English Literature, and Latin, in the University of Notre Dame, is now engaged in the practice of law at South Bend. He has held the office of County Clerk, the gift of the Democracy, and it is not presuming to announce that he will be the next Mayor of the city. Prof. Howard has few equals as a scholarly, Christian gentleman, and as one to discharge a trust, there is no manlier or more reliable man. South Bend will be honored in him as its chief officer.—Indiana Sentinel.

—it is our painful duty to record the death of T. A. Coquillard, of ’54, which sad event occurred at his residence in South Bend, on the evening of the 27th ult. Mr. Coquillard was one of the first white children born in South Bend, which was the home of his father when the latter was the only white man in the then little village. He was born Feb. 13th, 1836, and at an early age along with his cousin, A. Coquillard—the present great wagon manufacturer—became a student at Notre Dame. They were the first students of the log school, in ’42, and, after the first college buildings were erected, Mr. Coquillard continued his studies, until 1854, when he left and assisted his father in his vast business enterprises. Since that time he engaged in various undertakings with success and lateley was doing a large and lucrative real estate business and published a paper in that interest, called the Globe. He had many friends throughout the country who will sincerely regret his de-

mise. The funeral services took place at Notre Dame, the sermon being preached by Rev. President Walsh. May he rest in peace!

Local Items.

A HAPPY NEW YEAR!

—Snow, the—
—Splendid sleighing.
—That turkey-lunch!
—All the Dudes wear bangs.
—Go to L. Celania, for fruits, candies, etc.
—"That fourteen dollar watch" needs no comment.
—We wish our friend John a Happy New Year!
—Read "Joseph Haydn"—See notice in present issue.
—The St. Cecilians are resting on their well-won laurels.
—"Grand Combination Exhibition," next Wednesday night.
—Our new "Classical Graduate" is gaining a wide notoriety.
—Deacon & Son keep a choice assortment of cigars, tobaccos, etc. Call and see them.
—Self-introduction in the shape of current slang is sometimes dangerous.
—The Christmas Cribs of the Infant Jesus were unusually fine this season.
—To-morrow is the Feast of the Epiphany—"The Christmas of the Gentiles."
—"Johnny" is expected back soon, enriched with a lot of experience, and a fresh stock of puns.
—The continuation of "Notes on the Hebrew Language and Literature" will appear in our next.
—There is a general impression that the change of name in the year was out of compliment to the Class of ’84.
—One hundred and sixty-five students remained during the holidays, viz., 60 Seniors, 60 Minims, and 45 Juniors.
—The Philopatrians say they will eclipse everything next April. The Thespians, however, are yet to be heard from.
—The Junior Gymnasium has received a coat of whitewash, which gives it a more cheerful and lightsome appearance.
—The Princes present their grateful acknowledgments to Very Rev. Father General for his princely Christmas gifts.
—Owing to several causes (principally holidays), the article on the French Revolution will not be continued till next week.
—"Breakfast—the College Fesitc"—is the title of an interesting little book by some anonymous "Deacon" from the Western wilds.
—The Junior Prefects are under obligations to
The Editors

THE NOTRE DAME SCHOLASTIC

Messrs. J. Hagerty, J. Ittenbach, A. Pliske, F. Fehr, for favors received during the holidays.

—Henry Metz came all the way from Chicago to make his New Year calls among his friends at Notre Dame. Of course all were delighted with his visit.

—Deacon G,—at the opening of his box, the other evening (perhaps it was morning), delivered an interesting lecture on the benefits arising from the wearing of "specs."

—Father L'Etourneau lately received from Paris a lot of beautiful, artistic religious objects suitable for Christmas gifts. Persons desiring anything in that line should examine these articles.

—Interesting meetings were held by the Thespians and Columbiens before the holidays. Mr. Solon's speech before the Thespians on "Literary Societies" was an able effort. We hope to see it in print.

—Bro. Albert has just finished a crayon of a friend of his which is pronounced good by the best judges of such work. We understand that he is to draw the portrait of the best Junior at the close of the scholastic year.

—The students going West had a special train, composed of three cars, for themselves. That most gentlemanly of conductors, Mr. G. Liberty, had charge of the train. B. Emmanuel and B. Leander accompanied the students as far as Chicago.

—The Curator of the Mineralogical Cabinet returns thanks to Mr. Guillaume Frank, Superintendent of the mines of Rodange, in the Grand Duchy of Luxembourg, for a collection of very precious minerals from Bleiberg and Westphalia.

—Skating was all that could be desired from Christmas until New Years, and the boys were happy. Sleighing was also good, and several sleigh-riding parties were organized who visited the surrounding towns. The most enjoyable, however, was the one taken to the St. Joe Farm.

—Bro. Bonaventure is raising a large and choice collection of geraniums and foliage plants for the coming Spring. He intends to have the large Heart between the Church and Academy of Music and the University as beautiful and blooming as the parterre before the Minims’ Hall.

—New Year’s Day passed off very pleasantly. The usual greetings of the Faculty were extended to Very Rev. Father General and Rev. President Walsh. Prof. Unsworth and Signor Gregori were the representatives on this occasion, and made appropriate remarks—the former in English and the latter in musical Italian.

—We acknowledge the receipt of beautiful New Year’s greetings from the Studebaker Manufacturing Co., the Birdsell Manufacturing Co., of South Bend, and the J. E. Bonebrake Hardware Co., of Abilene, Kansas. They have our thanks for the kind remembrance, and our best wishes for a successful and happy year.

—The Maledition. A Drama. By Joseph A. Lyons, A. M.—A Spanish drama translated and adapted from the French. It is an interesting play, and absorbed our attention in the perusal

—THE MALEDICTION.

—THE NOTRE DAME SCHOLASTIC

—A BEAUTIFUL GIFT.—The Great Rock Island Route has issued a new and most comprehensive Cook Book, of 128 pages, filled with new and reliable receipts from the best caterers of this and other countries. No housewife can afford to be without it; and though worth one dollar, it will be sent to any address, postpaid, upon receipt of ten cents in stamps. As they will go like hot cakes, send at once to E. St. John, G. T. & P. A., Chicago, Illinois.

—The printers and others connected with the printing-office are indebted to the. kind thoughtfulness of Father Sorin, General of the Congregation of the Holy Cross, to the young “Princes” of the Minim department of Notre Dame, reaches us too late for publication in this number, for which it is particularly suitable, as it tells how the “Queen of Snow” enabled him to build a palace for Catholic education in the midst of a trackless forest. Father Sorin disclaims the gift of poetry, which those who know him will be disposed to deny, after reading this picturesque address. He has, however, made poetry in verse and prose, but, best of all, in stone and mortar and Catholic work he has been a true sufragci. —Catholic Review.
South-Bend Times, Dec. 29.

—The Phonography Classes now number about 29 members, with new accessions from week to week. According to recent tests the speed of the students in phonography varies from 125 to 30 words a minute. The method of instruction is personal, not according to the general class principle, thus affording ambitious students ample scope for improvement. Early speed is not insisted upon, but rather discouraged; the teachers claim that when the principles are thoroughly mastered, and correct habits formed, speed is only question of a little time, and issue to come. The advanced students in phonography, and former members of the classes, experience no difficulty whatever in reading one another’s notes.

—Midnight Mass.—On Monday at midnight it was the privilege of The Times reporter to witness by far the grandest religious ceremony it has ever been his lot to behold, and that was the celebration of solemn High Mass in the superb church edifice at Notre Dame. Hundreds of people attended the services from this city, some walking all the distance, notwithstanding the cold weather and bad walking, and the grandeur of the ceremony well repaid any effort made to be enabled to attend. The immense edifice was crowded, and the beautiful interior of the church was even more beautiful from the innumerable candles placed about the altar and the many lamps that were suspended at various places in the edifice. Solemn High Mass began, with Rev. Father Walsh as the Celebrant; Father Spillard, Deacon, and Father Campbell, Subdeacon. The services were most solemn and impressive, the music was particularly fine, and the ceremonies will be long remembered for their solemnity and grandeur. One voice in the choir, that of Geo. Schaefer, one of the boy students at the University, was particularly fine, and for sweetness and power it would be difficult to find a superior among those of his years. The services occupied about one and one-half hour, and the great audience dispersed, with a feeling that they had fittingly celebrated the opening hours of the day of our Saviour’s birth. On Christmas morning, low Masses were celebrated, and at 10 o’clock Rev. Father Walsh delivered a pointed and powerful sermon in the church to a large assembly of students, people of the parish, and others from South Bend and distant points.

South-Bend Times, Dec. 29.

Saint Mary’s Academy.

One Mile West of Notre Dame University.

—The Mass of midnight at St. Mary’s was celebrated by the Rev. Chaplain, and the Catholic pupils received Holy Communion. The Masses at six o’clock and at half past six were offered by Rev. Father Saulnier; the High Mass, at eight o’clock, by Rev. Father Shortis. The Pastorés, the Nolite and the Adeste Fides are eminently calculated to arouse the spirit of love and adoration which reigned around the Crib of Bethlehem at the Birth of our Divine Saviour; and in rich, stirring tones of melody they echoed above the representation of the Mystery, erected at the west side of the main altar in the chapel.

—Among the numerous graceful and exquisite gifts received at St. Mary’s, one from Capt. Lindsey, of Denver, Col., deserves special notice. It is a very handsome Christmas card, containing a beautiful photographic reproduction of the Madonna Di Foligno, or La Vierge Au Donataire of Raphael. A full and excellent description of the picture, also its history, in Capt. Lindsey’s elegant handwriting, accompanied the picture. The original is now in the Vatican, and, to quote, “has received the highest encomiums for its spirit and execution, in its several parts and as a whole. It has been pronounced one of Raphael’s most remarkable examples for the expression of character, and one of the most vigorous in coloring and general execution.”

—Among the many beautiful “Bethlehems” at St. Mary’s, the most elaborate and unique is that in the Novitiate. The Nativity, painted by Perrugino, the first teacher of the great Raphael, is brought out in relief and enlarged so as to occupy the entire end of the assembly-room. The city of Bethlehem is seen at the right of the picture, with the mountains, beneath which stand a group of the Roman soldiery. A little farther on, we see another group of indifferent Hebrews, who are passing by. In the centre, in His cradle of straw, is the Divine Babe, His Holy Mother kneeling by in adoration on the left hand, and St. Joseph is approaching from the stable where the ox and ass are feeding. On the right of the Holy Child kneel two shepherds, with rustic offerings; while over all, the angels, vowing with the stars in beauty and brightness, sing their glad anthems. The lights are so disposed as to produce an admirable effect; especially in the evening.

—New Year’s is the day by excellence, when the accounts of the past year are balanced, and all “turn over a new leaf.” It is the day of universal cordial greeting. Miss Belle Johnson, on the part of the young ladies, offered the New Year congratulations to the Prefect of Studies just after breakfast, before leaving the Refectory. At half past two, pupils and superiors assembled in the study-hall with a number of invited guests. Miss Keily opened the programme in a beautifully executed

ORTHOGRAPHICAL.

A young lady said to her beau:
"I’m glad the sneeu’s coming down, saeu,
Because now, I kneau,
We’ll a sleigh-riding sneeu.
So hail to the beautiful sneeu!"

The youth shook his head and he sighed,
"I’m sorry," he sadly replied;
"I can’t hire a sleigh.
For I’m dead broke to-deelh.
And the pleasure to us is deniled."

—Somerville Journal.
piece of instrumental music on the piano; Miss Johnson read the New Year’s greeting from the Seniors to Very Rev. Father General, and Miss Bruhn delivered one from all the pupils to Mother Superior. Miss Holt recited a poem by Mrs. Preston, and Clara Richmond gave the “Origin of the Opal.” Miss B. English followed with a vocal piece—Millard’s Acre Maria. She was succeeded by Mary Dillon, who recited, in a very effective manner, a poetical address from the Juniors to Father General, and Mary Lindsey closed the entertainment with a well-rendered recitation.

—The Christmas tree found congenial soil this year in the Minims’ room. Santa Claus, as he presented the greeting of the day, and little Miss Gove played a beautiful instrumental piece, Missa Donnelly’s exquisite study-hall, complimented to Very Rev. Father General, who met the young ladies there at 3 p.m. The entertainment was honored by the presence of the Very Rev. Fathers Granger and Rézé, Rev. Fathers L’Etourneau, Spillard, Shortis, Saulnier, Frère, Gleason, and Duwald.

The programme was brief, but very pleasing. Miss Gove played a beautiful instrumental piece, and the Misses Reilly and Bruhn sang; the former a composition from Rossini, the latter the popular Frere, Gleason, and Duhald.

The entertainment was honored by the presence of the Very Rev. Fathers Granger and Rézé, Rev. Fathers L’Etourneau, Spillard, Shortis, Saulnier, Frère, Gleason, and Duwald.

The programme was brief, but very pleasing. Miss Gove played a beautiful instrumental piece, and the Misses Reilly and Bruhn sang; the former a composition from Rossini, the latter the popular Frere, Gleason, and Duhald.

The entertainment was honored by the presence of the Very Rev. Fathers Granger and Rézé, Rev. Fathers L’Etourneau, Spillard, Shortis, Saulnier, Frère, Gleason, and Duwald.

The entertainment was honored by the presence of the Very Rev. Fathers Granger and Rézé, Rev. Fathers L’Etourneau, Spillard, Shortis, Saulnier, Frère, Gleason, and Duwald.

The entertainment was honored by the presence of the Very Rev. Fathers Granger and Rézé, Rev. Fathers L’Etourneau, Spillard, Shortis, Saulnier, Frère, Gleason, and Duwald.
The University affords every facility for acquiring a thorough knowledge of
CLASSICS,
MATHEMATICS,
SCIENCE,
LAW,
MEDICINE,
MUSIC.

To such as wish to devote themselves to Commercial pursuits, Notre Dame gives a more thorough business training
than can be obtained in any purely Commercial College.

THE COMMERCIAL COURSE
has always received the most careful attention on the part of the officers and Commercial Faculty of the Institution.
In all the courses the best systems of teaching are adopted and the best authors for each branch selected.
New Students will be received at any time, their term beginning with date of entrance.
CATALOGUES, giving full particulars, will be sent free on application to the President.
For further particulars, or Catalogue, address
Rev. T. E. WALSH, C. S. C.,
Notre Dame P. O., Indiana.

L. S. & M. S. Railway.

On and after Sunday, Nov. 18, 1883, trains will leave South Bend, as follows:

GOING EAST:
2.04 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo, 9.22 a.m.; Cleveland, 1.57 p.m.;
Buffalo, 7.36 p.m.;
10.54 a.m., Mail, over Main Line, arrives at Toledo, 5.07 p.m.; Cleveland, 9.44 p.m.; Buffalo, 3.31 a.m.
8.11 p.m., Atlantic Express, over Air Line. Arrives at Toledo, 2.17 a.m.; Cleveland, 6.37 a.m.; Buffalo, 12.46 p.m.
11.53 p.m., Special New York Express, over Air Line, arrives at Toledo, 5.12 p.m.; Cleveland, 9.42 p.m.; Buffalo, 3.31 a.m.
5.54 p.m., Limited Express. Arrives at Toledo, 10.00 p.m.; Cleveland, 1.07 a.m.; Buffalo, 6.41 a.m.

GOING WEST:
2.04 a.m., Toledo Express. Arrives at Laporte, 2.56 a.m.,
Chicago, 5.41 a.m.
4.28 a.m., Pacific Express. Arrives at Laporte, 5.22 a.m.
Chicago, 7.51 a.m.
7.11 a.m., Limited Express. Arrives at Laporte, 7.52 a.m.
Chicago, 10.11 a.m.
1.02 p.m., Special Michigan Express. Arrives at Laporte, 2.02 p.m.; Chesterton, 2.47 p.m.; Chicago, 4.51 p.m.
4.07 p.m., Special Chicago Express. Arrives at Laporte, 4.54 p.m.; Chicago, 7.31 p.m.
F. C. RAFF, Ticket Agt., South Bend.
J. W. CARY, Gen'l. Ticket Agt., Cleveland.
P. P. WRIGHT, Gen'l Sup., Cleveland.
JOHN NEWELL. Gen'l M'ger, Cleveland.

BUCKENDORF,
FLORIST.

RARE and BEDDING PLANTS
ALWAYS ON HAND.

ALSO,
CUT FLOWERS, DESIGNING, and DECORATING.

GREENHOUSE, 217 JEFFERSON ST.,
SOUTH BEND, IND.

PATENTS

MUNN & CO., of the SCIENTIFIC AMERICAN, con-
ninue to act as Solicitors for Patents, Copyrights, Trade Marks, Certificates, for the United States, Canada, England, Germany, etc. Hand Book about
Patents sent free. Twenty years' experience.
Patents obtained through MUNN & CO. noticed in the SCIENTIFIC AMERICAN, the largest, best, and
most widely circulated scientific weekly. Weekly. Splendid earnest and interesting in-
formation. Books sent free. Address MUNN & CO., SCIENTIFIC AMERICAN OFFICE, 115 WILLIAM ST., NEW YORK.