RECEIVED, rejoiceth and wilderness in the loves of the churches, and the all rulers.

In thy Cardinal vicit have been r Burke by the firm of Month.

J. P. was born September, 1870, of Thomas at he entered the of his patron in completely his the known in the known in the

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vitate which he
in the years ago. For moment, and the as eloquent lips
Blessed Virgin Christians." J.

BELIEVE IN INSANITY.
The increase of insanity in this country is, to put it mildly, startling. Even in our own city of New York, how many poor creatures every week are sent to our already over-crowded asylums? Take a number of these cases, investigate them thoroughly, and we will find that gross immorality has done more to fill our madhouses than perhaps anything else. Then intermence, the curse of all countries, lends a material assistance in furnishing victims for a maniac's life. In pursing the daily papers we find suicides and murders for which the counsels' verdict is "crazed by drink." And how many of these alcoholic madmen never recover the use of reason? There are those whose minds have been overburdened simply because they had not that faith which religion gives to bear the reverses of fortune and loss, social standing, which, after all, are only earthly considerations. A firm trust in a just Providence is always a sure preventer of mental disease. It teaches men to restrain their passions, and does not tend to throw off their balance minds habitually trained to accept all the occurrences of life as the rightful discipline of an all-wise and loving Father. One of the objections often urged against what is known as emotional religion is its tendency to cause various phases of insanity; but a true religion, in a higher and better sense, teaching, as it does, confidence in God and the power and possibility of enduring that which otherwise would have driven them mad.

T. O. T.

HOW THE COLORS WERE LOST.
We copy the following, which will not be without interest for our readers, from the New York Herald of the 2d of July:

The 15th New York Volunteers was raised as a part of the Corcoran Irish Legion. It was mustered in on November 19, 1862, and mustered from the service on July 15, 1865. At Suffolk, Blackwater, Spotsylvania, Telo
tomoy, Cold Harbor, Petersburg, Strawberry Plains, Deep Bottom, Reams Station and Boylston Road it did good service. Its first colonel was John E. McMahon. He was one of three brothers—three young lawyers—who had graduated from St. John's College, Fordham, and were just beginning practice. John E. was the oldest, and left his post of private secretary to Gover
nour Seymour to enter the service. He died from disease contracted at the front, on March 3, 1863. A younger brother, James P. McMahon, had been a captain in the Sixty-ninth New York Volunteers, serving
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lose all the colors of my command in the same manner." An appeal was taken to General Grant and the War Department. The order was revoked and the colors of the 15th were replaced.

THE WONDERS OF THE NEW LEARNING. (Continued.)

Occasionaly we happen on a word which neither in sound or letters bears any apparent relationship to its paronym in kindred languages. To trace a real unity in apparent diversity, to show that the unerring principle that explains the progress of phonetic growth and decay, also accounts for any divergence, however wide, from the parent stem, becomes one of the most fascinating tasks of the philologist. Take, for instance, a pure Saxon word like such. At first sight, no one would ever dream of connecting it with the Latin tales. We have only, however, to trace its growth through all the stages of development, as it lays aside here and there an organ that has become useless, and acquired others better suited to its environment, to see how simple and natural are all the changes. Trace to its ultimate elements, such is really the Gothic tha-thik, Sanscrit tas-thik, and Latin tas-tell, with the prenominal stem s, Sanscrit s, our such suffixed. The modifications undergone by the word seem natural enough when seen in the light of the changes which the English language was forced to endure between the 12th and 15th centuries. It developed a tendency to soften the smooth pateal both at the beginning and end of words, as we see in church, which represents an original Kirk. This would explain how thik might become thsck, just as quell became which. But what was the reason for the variation of the initial consonant? This, too, marks an important period in the history of the English. About the 14th and 15th century a tendency was manifested to pronounce th at the end of words as s. But the tendency was not confined to the end of words only. There is strong evidence that an attack on the integrity of th had been made all along the line. This attempt was, however, arrested before it could affect any part of the word but the termination. Such is perhaps the only example of its operation. Thus the genesis of the word would appear to be Gothic tha-thik, thalik, thulk, thik, or such.

The scholar who has open to his eyes the doors of a previously unknown literature and allowed us to plunge our hands into the treasure-house of a splendid civiliza tion, have also gathered with pious care the common traditions that exist among all the peoples of the Aryan stock, however illiterate. They have explored the beds of the currents, which, after bringing our ancestors to Europe and India, have been lost in the ocean of the past. No investigators have produced more curious results than those which prove the essential unity of the different fairy tales and fables, and that even the nursery rhymes of our youth do not carry so much from the tales that were told by our ancestors at their firesides in Central Asia. The Perette of Lafontaine, and the Brahmin with the pot of rice, differ very much in age and sex, but the human nature that makes the whole world kin is pretty much the same in each, and exemplifies that the tendency to count our chickens before they are hatched, is not confined to a single corner of the globe. In the Panchatantra, published in Hindostan some three thousand five hundred years ago, a Brahmin has his bed under a pot of rice which he has nailed to the wall. He thinks all night of the profits he will make out of the rice if a famine should occur. He would first buy a pair of goats, afterwards, with the profits of his milk and cheese, acquire a pair of cows; sheep and horses would follow his luck and industry. Next he will marry a beauty with a large dowry; soon a son will climb his knees. The young heir of all this wealth will one day go dangerously near the horses.

"Then I will call to my wife to take him into the house. She will not hear me, then I will raise my foot and give her a kick—so!" And the Brahmin strikes out his right leg with such energy that down come pot and rice about his foolish old ears. This is undoubtedly the first source of Lafontaine's fables, but how did the stupid old Brahmin change into the millennium "legere et courte voce?"

One of the strangest phenomena is the longevity of these nursery stories, which have survived persisting tongues and crumbling civilizations. The persistent vitality of these proverbs and old-time tales and anecdotes recalls and accounts for the wonderful tenacity of roots and grammatical forms whose astonishing analogy betray the affinity of different races. Thus the sciences of Comparative Mythology and Philology have come to the aid of Ethnology and History. The gossip of nurses and the proverbs of the garrulous become precious scientific materials; just as the fossils which often form the playthings of children can enlighten us on certain episodes in the revolutions of our globe. Müller calls Mythology "a disease of language." It is by getting behind the "diseased" or metaphorical period of language that we reach the primitive significance of words in the Sanscrit, and thus reach the meaning of the Greek myths. These myths are of two kinds. Those which, as their names show, are personifications of the phenomena represented by the names. With regard to the second class, if they are not identical with natural phenomena in Greece, they are in Sanscrit. Uraeus, one of the personifications of the sky which covers all things and embraces the earth, is the Sanscrit Varuna—that which covers. Zeus in its origin is one of the sky also; its Sanscrit equivalent, dyaus, signifies both the sky and the air. Thus the entire divine world of Ancient Greece was an allegory, a metaphorization of things with persons, of common sounds with proper. The Vedas show the myths in the process of formation, just as the Iliad exhibits them formed and consecrated by time.

Max Mller takes some of those myths and proves that the gods are simply solar phenomena. The pursuit of Daphnis by Apollo is merely the attempted carrying away of the dawn by the pursuing sun. In the literal language of the Vedas, Daphnis is Daiana, the dawn (why not our dawn?) The death of Eurydyme, the loves of Cepheus and Procris, the Rape of Proserpine, the pursuit of Cinderella by the Prince, are all found in the Vedas, in their primitive literal meaning, and afterwards were simply allegorical traditions of the same phenomenon under various phases.'

THE "ANTIGONE" AT NOTRE DAME.

We are in receipt of a copy of the "Antigone," as prepared and represented by the class of '83 at the University of Notre Dame, Ind. The class of '82 of that institution claims the distinction of having brought out the first Greek play ever represented in the West, and now the "Hellenists" of '83 have come forward with the first libretto. As surely this speaks very highly for the literary taste and classical culture of our western friends; and their labors are to be so much the more appreciated, as the type-setting and translation have been entirely done by the members of the class. The copy is done up in neat pamphlet form, with the original text and English version on opposite pages. The translation is well versified, with here and there a feeble line, and has a certain captivating musical flow; but the freedom with which certain of Sophocles' best verses are treated, and the fact that in parts the work of the '83 men has, unconsciously we hope, a close resemblance to passages found in existing translations, detract a little from the real perfection of the whole. Notwithstanding slight imperfections, which are but the tiniest specks when we consider the greatness of the undertaking, the class of '83 is to be congratulated on the success of their efforts in producing this drama. They have erected for themselves a monument, the grace and beauty and strength of which will be fit subjects for the eulogiums of future generations of "Hellenists" at Notre Dame.

As our space does not permit any extensive remarks on this most interesting tragedy, we would request some of our literary men—for instance, those who have finished their classical education—to honor our next issue with an essay on Antigone, comparing her character, if it so please the essayist, with that of one of Shakespeare's heroines, for example, Cordelia.