

PUBLIO VIRGILIO MARONE

LE BUCOLICHE

INTRODUZIONE, TESTO E COMMENTO
AD USO DELLE SCUOLEPER CURA DI
ANTONIO CAVASIN

Virgiliana poesi laquei, ut patet
 scripturae monumentis, praestant
 rursus aliquid aptum, in
 scriptis indicibus, non fa-
 cile obliuione possit abesse.
 M. A. C. 2a Ed. 2a. 1. 1.

TORINO
SOCIETÀ EDITRICE INTERNAZIONALE

Corteo Regina Margherita, 136

Firenze, Via Cavallotti, 30 - Milano, Piazza Duse, 18 - Genova, Via Petrucci, 30-32
 Padova, Via di Duse, 14-16 - Roma, Via dei Marsi, 30-32
 Catania, Via Vittorio Rizzo, 145-147

che fossero bastanti! Poi il plebiscito, Custoza, la cessione di Venezia e in ultimo la presa di Roma, con quel re Emanuele che usciva in viva luce da l'ombra de le leggende, da la polvere de le battaglie lombarde; ed ora appariva su l'alto del settimonzio, terribile, folgorante di gloria e d'ermellino a segnare con nuove parole le pagine di una storia sorprendente.

Don Leonzio trovava incresciosa sino la luce del sole; ma G. Giacomo, non vinto da alcuna passione di parte, però fra la sorpresa e la meraviglia del succedersi di così nuovi e per lui inaspettati eventi, si accontentava di dire che se ciò avveniva era perchè Dio lo voleva; e, se era un bene, non sarebbe tardato molto ad apparire.

La luna batteva ancora su la via Flaminia e gli antichi legionari passanti con le aquile d'oro nel sogno del poema di Livio, parevano riconoscere i piumati veliti che irrompevano giù dai piani lombardi; ne salutavano le bandiere — le bandiere che le mani de le donne italiche ricamarono. La canzone del Petrarca che comincia — Italia mia, — e che G. Giacomo aveva letto come

principally marine, found on the South Coast of Devonshire. 15

county produces, and, as far as I have the means of ascertaining, has not been described; at least nothing sufficiently corresponding in character appears in Gmelin.

ONISCUS.

ONISCUS CÆRULEATUS*.

TAB. IV. Fig. 2.

Body subcylindric, of a resplendent blue, and destitute of joints: the head is conic and pointed: the thorax, which appears to consist of two ventricose joints, is of a pale colour like that of the head: antennæ four, setaceous, the interior pair longest, with three visible joints each: eyes two, large, black and reticulated: legs ten, two pairs of which are affixed to the thorax, and the others to the abdomen: the tail is flat, with five strongly defined articulations, and furnished with five caudal fins, the middle one largest and conic, the lateral ones ovate, and furnished with long bristles; this part is nearly the colour of the head and thorax, pale brown. The under part of the body is equally convex and of the same colour as above, appearing under the microscope to be destitute of any division: this crustaceous covering is subpellucid, and in some lights is a little shaded by the intestines.

It swims with the head foremost, although its tail appears to be the chief instrument of progressive motion; for this purpose the tail, like that of a fish, is always extended, and the effect is produced by a vibratory action.

* Dr. Shaw is of opinion that this insect might be permitted to constitute a distinct genus. At all events it appears sufficiently remote from that of *Oniscus*, and seems more nearly allied to some of the smaller divisions of the genus *Cancer*, though not properly belonging to any of them.

Length

Elizabeth T. F. Courtauld
 Grace Lovat Fraser

E. Tyrell Beck.
 Samuel. Courtland.

Anna Maria M. Storer

C. Storer

David Pickley

Frank Hunter

Net McEachan

Armando Cried

Nancy Braton

Car. Beck

From -

Washburn News

April 14, 1921

MISSION CHURCH BEING BUILT ON SITE OF FIRST WHITE MAN'S CHURCH, 1635

The location of the new mission or church being constructed by Father Charron is to be on the exact spot as near as it is possible to determine its location, where the first Mission to the Indians was built by Friar Allouez in 1635. The place being known as Boyds creek, near Dr. Harris' place between Barksdale and Nash. Here is the best information that Father Charron has been able to find on the matter:

Rev. Father Joseph Stephen Laboule, St. Francis Seminary, Milwaukee, Wis.

"Assuming, therefore, what seems to be established as a fact, that the Ottawa village was located at or near a point on Fish creek mentioned above, we can more readily fix the site of the mission. According to Father Allouez the ordinary residence and mission chapel were about three-fourths of a league distant from the Ottawa village. According to the same authority, the Huron village was still nearer to the mission, which was placed between the two villages. Upon personal examination of the ground, the writer (Father Laboule) can say with absolute certainty that neither the mission nor the Huron village can have been so far north as Vandeventer's Creek, which is at Washburn, seven miles from Fish creek, as that creek is not at the head of the bay nor near enough to the the head of the bay to answer to the description in the relations (Jesuits relations).

It is not possible to designate the exact spot, but taking the general traditions of the Indians for granted, that the earliest villages and mission lay near the western shore of Chequame-

gon Bay, the Huron village can have been very little, if any, farther north than Boyd's creek (running from the Dupont plant), and the mission was, most probably, at or near Whittlesay's creek (through Peterson's farm), or Shore's Landing on Mission Spring Resort.

Mr. Erickson has found ruins near his cottage which are thought to have served as a trading camp for Radsson. Dr. W. P. Harris also found, while digging on his property, cedar posts knotted to fit in other pieces of timber. All that is a proof that Shore's landing, or present Mission Springs resort, and the land on which lay the cottages south of it, was the very spot where the residence and mission chapel were located.

Old Indians relate that at Vandeventer's creek south of Washburn, there were so many timber wolves that it would not have been safe to travel there after dark, nor to build a cottage there.

Over 33,000 brick have been already hauled from the Dupont plant to Mission Spring resort. The Buss brothers, Mr. Smith, Mr. Ludski, Mr. Lief Olby, Steve Auger, Ben Page, Alphon-sus Bert, have helped doing the hauling.

The chapel of Father Allouez was built in 1665. Father Marquette ministered to the Indians there in 1668-1671, when he left for Mackinack, Mich. Madeline Island was deserted at the time of Father Marquette; the Chippewas thought it was haunted, on account of the pestilence which had raged there. They had moved to the Bayfield mainland and to Allouez, Superior. Father Barega built a chapel on Madeline Island in 1835, first at Middlefort and then about six years later at Lapointe, Madeline Island. The southern Chippewas had settled Madeline Island some years after the departure of Father Marquette for St. Ignace, Mich. It is at

tial, and can be dispensed with when inconvenient, to serve refreshments, consisting of fruits, cakes, bread, and other food, such as may be deemed desirable, with tea and coffee. Happily, the custom of placing intoxicating drinks on the table has been abandoned in some of the best circles of society. If wine is offered to callers, it would be well for the ladies to remember that it requires great moral courage to resist the temptation offered, especially when taken from so fair a hand, and under the influence of such fascinating loveliness. Remember that from this hour's weakness your friend may date the conquering of all good resolutions.

Ladies expecting calls on New Year's should be in readiness to receive from 10 A.M. to 9 P.M.

Gentlemen making New Year's calls may at their option take a carriage or walk. It is better to take a carriage. Especially is it required in the most polite society that gentlemen should call in a carriage. Four gentlemen may take a carriage and call upon the lady acquaintances of all. It is allowable for a gentleman unacquainted to call on ladies if accompanied by a gentleman who is acquainted.

If a call is made where one or more of the gentlemen are not acquainted, the friend of the ladies in the party should introduce him to them.

A gentleman should always be provided with a supply of neat cards, with his name upon each, one of which he will present to every lady of the company where he calls. Ladies take pleasure in knowing not only the name, but also in keeping a record of the number, of callers, and for future reference, as they may quicken the remembrance often of a pleasant incident connected with her reception.

A New Year's introduction does not constitute a friendly, or even a social, acquaintance. A gentleman who is a stranger to the family should not feel at liberty to call again without a subsequent invitation.

The two or three days succeeding New Year's are the ladies' days for calling, upon which occasion they pass the compliments of the season, and naturally comment upon the pleasures and incidents connected with the festivities of the holiday.

Sometimes this fashion of observing New Year's Day has been the means of commencing many pleasant life-long friendships; and even closer ties have been formed dating their favorable impressions from the first meeting having taken place under such circumstances.

Young ladies from a distance may with perfect propriety assist their hostess in receiving callers on New Year's Day, although the young lady may be a stranger to all who may call.

JEWELRY FOR GENTLEMEN.

Jewels are an ornament to women, but a blemish to men. They usually bespeak either effeminacy or a love of display, although a little concession in this respect may be made and keep within the bounds of good taste.

The man of good taste will wear as little jewelry as possible. One handsome signet-ring on the little finger of the left hand, a scarf-pin which is neither large nor showy nor too intricate in its design, and a light, rather thin watch-guard with a cross-bar, are all that he ought to wear. But if he will wear more than this, let everything be real and good. False jewelry is an absolute vulgarity; its use arises from an attempt to appear richer or grander than its wearer is.

Let it be simple. Elaborate studs, sleeve-buttons and links are all abominable. Diamonds and brilliants are quite unsuitable to men, whose jewelry should never be conspicuous. A single diamond of great value may be worn on great occasions as a ring, but no more than one ring should ever be worn by a gentleman.

Let it be distinguished rather by its curiosity than its brilliance. An antique or bit of old jewelry possesses more interest than the most splendid production of the goldsmith's shop.

Let it harmonize with the colors of your dress.

Let it have some use. Men should never, like women, wear jewels for mere ornament.

The precious stones are reserved for ladies, and even scarf-pins are more suitable without them. The wearing of orders, clasps, and ribbons, except on official or extraordinary occasions, can not be too severely condemned. If these are really given for merit they will add nothing to our fame; if, as in nine cases out of ten, they are bestowed merely because the recipient has done his duty, they may impose on fools, but will, if anything, provoke only awkward inquiries from sensible men.