

LA PRETESA
"BANCAROTTA DELLA SCIENZA"

UNA RISPOSTA

DEL

Prof. ENRICO MORSELLI



PALERMO
REMO SANDRON — EDITORE
Corso Vittorio Emanuele, 324
1895

F902W29

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 Boyd's 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 Vander Venter'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 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 Whittlesey'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 Radisson. 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 Vander Venter'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 35,000 brick have been already hauled from the Dupont plant to Mission Spring resort. The Büss brothers, Mr. Smith, Mr. Ludki, Mr. Lief Olby, Steve Auger, Ben Page, Alphonsus 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 Mackinac, 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

F902W29

CH

DEFECTIVE ORIGINAL

Prima egloga della bucolica di Virgilio p
.B. pulci dilatino in uulgare traducra.

Ytiro de pastori fra noi piu saggio
Tu cō bumil zāpogna agreste musa
Giacédo cāti sotto un uerde faggio
Noi lasciamo con ispeme altutto illuta
Della patria esin dolci ecampi grati
Noi lapatria fuggiamo anoi exclusa
Tu tyro nellombra & molli prati
Con omo insegni amanlli formosa
Risonare alle silue emonti elati
O Melibeo idio anoi tal posa
Ha dato cbame sempre idio sia quello
Er spesso lara sua fara pietosa
Danostri ouili un teneretto agnello
Quel permisse emie buoi come tu uedi
Pascerfi intorno al nitido ruscello
E t me rimosso da pensien & redi
Scrivier quel chio uolessi apieno in uersi
Con rusticano stile accenti & pedi
Non tho inuidia nemie casi aduersi
Ma piu mimarauiglio meco tanta
In tutti campi turbation uedeisi

Elizabeth T. F. Courtland
Grace Lovat Fraser

E. Tyrell Beck
Samuel Courtland

Anne Augusta M. Storrs
C. Storrs
David Litchley

Frank Norton

Nat Dickeyham

Armando Cried

Nancy Brator

C. B. D.

P R E F A Z I O N E

La presente è la quarta edizione del programma di esami redatto dal Maestro e Shihan Hiroshi Tada, Direttore didattico dell'Associazione di Cultura Tradizionale Giapponese.

Le prime edizioni dei programmi di esame del 1964 e del 1966 segnarono nel tempo sia le tappe della sempre maggiore diffusione dell'Aikido in Italia, sia il progresso tecnico degli aikidoka.

L'edizione del 1968, che è stata in vigore fino ad oggi, presentò un programma di esami organicamente ristrutturato e tecnicamente completo, la cui validità ha avuto i più ampi e lusinghieri consensi a livello internazionale. Tanto che il predetto programma è stato adottato da numerose Aikikai d'Europa e costituisce, attraverso la linea di pensiero e di studio del Maestro Tada, un legame ideale fra gli aikidoka di altre nazioni.

Dopo oltre dieci anni di insegnamento dell'Aikido, numerosi allievi hanno posto un fermo passo sulla « via » conseguendo la cintura nera e, come yudansha, hanno continuato ad affinare e perfezionare le tecniche dell'Aikido.

L'Aikido, peraltro, non si esaurisce nell'apprendimento di tecniche di difesa o in un duro ed assiduo allenamento fisico; l'aikidoka deve anche affinare e perfezionare la mente assimilando il portato filosofico dell'Aikido ed i suoi principi, così da realizzare quella completa unione corpo-spirito che è alla base di una autentica realizzazione della personalità umana.

Per questo il Maestro Tada ha ritenuto necessaria una nuova edizione del programma di esame che contiene le modifiche necessarie a sviluppare una più completa ed armonica conoscenza dell'Aikido.

Tali modifiche riguardano principalmente gli esami degli yudansha, perché, proprio quando si è raggiunta una buona conoscenza tecnica dell'Aikido, è necessario completarla con lo studio dell'Aikido nel suo aspetto spirituale senza del quale non è possibile alcun vero progresso sulla « via ».

Che il Maestro Tada abbia ritenuto gli yudansha italiani ed europei maturi per tale nuovo corso di studi non può che essere motivo di giusta soddisfazione, ma deve essere anche sprone ed incitamento per lo studio futuro.

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.

Questa storia che si cresce e si diventa grandi.

Questa stupida storia che si nasce, si cresce e si diventa grandi. A volte mi chiedo cosa circoli nella testa delle persone.

Se è una cosa che capiscono, chennesò, oppure all'improvviso si svegliano una mattina ed è cambiato il mondo. Si guardano le mani. Queste non sono le mie mani. Erano più piccole di così, più lisce, le dita erano diverse. Questa faccenda della vita che trascorre. Si nasce, si cresce, si muore. I peli diventano bianchi, le rughe, i capelli che cadono. Ma che orrore.

Per noi che non siamo mai nati non è così, le nostre mani sono sempre lisce e i capelli non cadono mai.

Poi c'è un'altra cosa. Sì, non è bello da dire, ma riguarda l'odore.

I miei fratelli quando erano piccoli profumavano di biscotto. Se entri adesso nelle loro stanze c'è puzza di calzini, sudore, e altre cose che non ci voglio neanche pensare. Sono io ad aprire le finestre e a far cambiare aria. Loro neppure ci pensano.

mi abbandono senza più domandare;
e so che non son solo. Tutte le inquietudini e le agitazioni e le risse e i rumori d'intorno nel loro sussurro confuso hanno la voce della mia speranza. Quando tutto sarà mancato, quando sarà il tempo dell'ironia e dell'umiliazione, allora ci umilieremo: oggi è il tempo dell'angoscia e della speranza.

E questa è tutta la certezza che mi bisognava.

Non mi occorrono altre assicurazioni sopra un avvenire che non mi riguarda. Il presente mi basta; non voglio né vedere né vivere al di là di questa ora di passione.

Comunque debba finire, essa è la

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

L'Italia nel mondo.

Benito Mussolini provvide ad assistere anche gli Italiani che vivono all'estero, che sono parecchi milioni, e che i Governi precedenti avevano sempre lasciato nel peggiore abbandono.

Dovunque nel mondo si trovano Italiani, egli si occupa del loro benessere, e li aiuta a mandare ogni anno i propri figli in Italia, perchè dalla visione delle sue bellezze e della sua forza traggano fermo proposito di conservarsi buoni italiani.

L'opera di Benito Mussolini fa rispettare e stimare l'Italia da tutte le nazioni del mondo, e molte di esse vollero stringere con noi trattati di commercio e di amicizia.

L'Italia, cento anni fa divisa e schiava, è oggi una delle maggiori potenze del mondo, al quale presenta un mirabile spettacolo di disciplina, di lavoro e di fede. Gli eroi ed i martiri del Risorgimento, della grande guerra, della Rivoluzione Fascista hanno fatto la Patria libera, unita, prospera e forte. Spetta ora a voi crescere sani di mente e di corpo per continuare l'opera, in modo che l'Italia sia, ancora una volta, splendido faro di civiltà; pronti, come i vostri padri ed i vostri avi, se la Patria chiamasse, a balzare alle armi, ed a cadere serenamente, se la sua salvezza e la sua grandezza esigesse da voi il sacrificio supremo.