

The Scholastic Year.

PUBLISHED WEEKLY AT NOTRE DAME. DEVOTED TO THE INTERESTS OF THE STUDENTS.

Editors of the Present Number:

JOHN ROGERS,

JOSEPH D. MURPHY,

H. C. ALLEN.

Vol. I. Notre Dame University, Jan. 11, 1868. No. 19.

PROSPECTS OF THE COMING YEAR.

As a certain egotistical system of philosophy divides all things cognizable into the "me" and the "not me," so THE SCHOLASTIC YEAR may be allowed to divide the habitable world into two parts: Notre Dame University, and the rest of creation. We acknowledge that hitherto we have devoted our attention principally, if not exclusively, to the first of these parts, but that has arisen from several causes. In the first place, our steady seclusion from the rest of the world inhibits us from hearing much of what is going on therein. Secondly, advertence to external affairs invariably draws on political discussions, which are prohibited by the college rules, as almost inevitably leading to serious, (sometimes fatal,) results. Thirdly, by withdrawing ourselves for awhile from the consideration of external affairs, we shall be enabled, on our return to the world, to take an outside, and therefore more enlarged, view of politics. Fourthly and lastly, it is impossible for ordinary mortals to do more than one thing well at a time, and being very desirous to succeed in our studies, we advisedly exclude all matters not connected with them.

A hasty glimpse at the world during the Christmas holidays, however, has set us thinking a little how we shall find it, next summer, when we emerge from these classic shades to take the parts allotted to us in the busy arena of life, and we cannot forbear making a few notes of what we may expect.

The principal excitement in these United States will undoubtedly be the Presidential election, and from the number of candidates already spo-

ken of, we have reason to expect it will be a warm time. We shall be at home in time to see the Fourth of July, which will be more lively than any since 1860. Political displays on that day will abound. Each party and branch of a party will have its device. Little boys will sell large quantities of medals, and let off large quantities of crackers. There will be several fights and numbers of people will get tight. As the time of the election approaches the "people's choice" will become manifest, and the people will begin to grumble at their choice as soon as they have got him. The defeated party will swear up and down that the election wasn't fair, and the successful party will assume a malignantly apologetic attitude. After a little jolting of this kind, the vehicle of state will get into its accustomed groove, and run on as usual.

In Europe, the progress of the troubles in Italy will be a matter of interest to all. Our non-Catholic friends will argue:

1st. That the Pope's right to govern depends entirely on the will of the people of the little territory, of which he has been and is the temporal prince.

2dly. That the wishes of these people are adverse to his continuance in power.

3dly. (And principally) that it would be a good thing to put an end to the Papal power *anyhow*.

To which good Catholics will answer:

1st. That if the honest, industrious classes of the disputed territory could make their voices heard, it would not be found adverse to the Papal rule.

2dly. That those who make this clamor against the Pope have been deluded by the chimerical

ideas of liberty and human progress disseminated by the European Radical party, and that their hearts have been turned away from their Father, as the hearts of the people were turned away from David by the treachery of Absalom.

3dly. That even if the people of that small territory were inclined to dislike the Papal government, *their* fancies are of less importance than the interest of the Christian world.

4thly. That the right of a chief magistrate to govern, is founded on something more solid than the caprices of popular feeling; and that the Pope's right is one of the best established in the world.

There is a third basis of argument, if we can call that argument which is founded on prejudice and self-interest rather than on reason; it is that of the bad Catholics, who maintain:

1st. That the temporal power of the Pope has no connection whatever with the spiritual.

2dly. That it would be a good thing if the Pope could be released from the burden of the temporal power.

There are two classes of persons who maintain these pernicious principles. The first, and least guilty, are those who, having been converted to Catholicity by the intellectual and moral beauty of the teachings of the Church, take no interest whatever in the splendor of her ceremonies, and finding the latter somewhat of a subject of scandal to their Protestant friends, are willing to remove the stumbling-block. Having been educated to consider all exterior displays as "superstitious mummeries," and to regard religion as entirely a mental act, they forget that if the Creator had meant us to worship Him as angels, He would have made us angels, but since He chose to give us bodies, He evidently meant us to worship Him as men. Being generally persons of wealth and education, their own appetite for splendor has been satiated, but the poor, whose homes only furnish the necessaries of life, and whose days are spent in hard labor, can see nothing of splendor except what they behold in the House of God, and this, sanctified by religion, elevates their hearts to the glory of the world to come. Now religion was made for all mankind alike, and if there is any difference, it is certainly in favor of the poor rather than of the rich. Intellect is nothing more than a natural gift, and cannot sanctify the soul. Refinement is always less than a virtue, and when, (as it often does), it degenerates into fastidiousness, it becomes actually a vice, and a most absurd vice, too, considering that all man-

kind are subject to the infirmities of the body. Let none, therefore, presuming on their acknowledged intellect or refinement, think to dictate to the Church how much of the temporal is necessary at any time for the convenience of the spiritual. If she did not require her temporalities, she would not retain them. In times of scarcity, she has even gone so far as to break in pieces the sacred vessels of the altar for the relief of her suffering children. Let her alone be the judge in this case, and as long as she declares that her temporalities are useful to her, let that be sufficient for every sincere Catholic as a reason for maintaining her right to them. The first remarkable instance of Divine wrath against Christians on record is the striking dead of Ananias and Saphira for an offence against the temporal administration of St. Peter.

There is a second class of nominal Catholics who are secretly adverse to the temporal power of the Pope. They are those in whom worldliness has quenched every generous spark—whose cowardice whispers to them the fear that they may be called upon to take some active part in the defense of the Holy See. To these we can say nothing, because nothing can reach their hearts.

Whether 1868 will set the present troubles at rest we cannot tell, but let every faithful, generous heart remember, that ere the close of the present year, an opportunity may be afforded of giving a proof of disinterested and manly courage; and a test may be found by which the wheat will be distinguished from the chaff. A. J. S.

To our Fellow-Students.

With the opening of the New Year, THE SCHOLASTIC YEAR has budded, as it were, into new life. As is already known, it is now under the editorial management of a corps of the Senior Students, but we desire to make an appeal for assistance to our fellow-students—Seniors, Juniors and Minims.

With the hearty co-operation of every young gentleman in the yards, we will be able, to make our paper a real College one; devoted, in the strictest acceptation of the term, to the interests of the students. In order to place the paper in the hands of all, we have reduced our subscription price, from the First of January, to ONE DOLLAR AND A HALF. By this means all can become subscribers, and at the end of the year, have a volume dating from Jan. the 1st.

We know it will be a source of infinite delight for parents to receive, at the end of the year, a

paper wherein their children are so often "honorably mentioned," and indeed, it will be shown to all with pleasure.

Every student should subscribe for THE SCHOLASTIC YEAR. With the assistance of our fellow-students, we will be able, in a very short time, to increase our paper four, or probably eight pages. This will give us more room to publish compositions, from the Rhetoric, Composition and Grammar Classes, Essays from the Literary Societies, and more local news. All should help, and make THE SCHOLASTIC YEAR, a large, interesting and instructive College paper.

Some may not see the exact advantage of a College paper just now, but in after years, it will be a source of great pleasure to us, to read over the *doings*, during our stay at College. It is needless to say more on the subject, as we are fully confident that all will join with us in making THE SCHOLASTIC YEAR, a paper really worthy of its name; and that our subscription list at the end of the week, will show that every student takes at least one copy.

The subscription list is now opened at the Students' Office.

THE first session of the scholastic year—1867-8—is fast coming to a close, and every day brings us in less distant proximity to the time of the Examination. Examination! there is magic in that word. Even the tardy and indolent student is roused up by its spell. To some it is a pleasing thought. It foretells the taking in of an abundant harvest after the toilsome labor of the seasons. It is a moment of rest rather than one of pains and hardships. Many perhaps will discredit the statement, and question our meaning, but still we maintain what we have said, and we see no reason why any one should fret and be despondent at the thought of showing his progress and improvement during the session.

The form of examination, or *modus operandi*, will probably be different from that adopted in former years, and the examination no doubt be more thorough and show more plainly the learning of the students. The knowledge obtained by this thorough examination will enable us to form the classes for the new session to better advantage, and to the satisfaction of both students and teachers. We see sometimes students leaving the college, and making for home before the Examination with a view to recruiting their health (and spirits, no doubt,) for the second session. It must be confessed that it looks

very much like running away in order to avoid the fight, and that no better proof of their lack of courage can be given.

The lists of excellence showing the standing of the students in their classes will be prepared during the time of the examination, and will be read publicly, and afterwards recorded in the Book of Excellence of the University.

The honorable mentions of the Third Series, comprehending the Mathematical branches and Book-keeping will appear in the following number of THE SCHOLASTIC YEAR.

Isaac in a State of Trepidation.

Ike Partington has had an attack of the Examination ague already. He has been over at the Infirmary ever since he returned from his Christmas visit. He attributes his complaint to over-eating and cold weather, but its true cause is disclosed in the following letter:

NOTRE DAME, Jan. 8th, 1868.

Mrs. P., &c.,

DEAR MOTHER:—I should like to return home again for a few days that is to say till about the beginning of Feb. We boys are all going to be examined at the clothes of this month, and I don't feel quite—to it. Not but what I've done purty well in my classes, but then I'm such a nervous disposition. They say you'll have to go up before a Board and answer all the questions it puts, which is like spirit-rapping. I've no objection to some kinds of spirits, but I always want to know what they're made of. Dear mother, if you don't let me come home, I'll run away; so no more at present. From your affectionate son,

ISAAC.

ON Wednesday, the 8th inst., the first regular meeting of "THE SCHOLASTIC YEAR Editorial Corps" was held, at which the following gentlemen were elected as officers:

Director—Rev. N. H. Gillespie, S. S. C.

President—W. T. Johnson.

Vice-President—James McBride.

Recording Secretary—J. C. Keveney.

Corresponding Secretary—W. Spalding.

Treasurer—Roger A. Brown.

The Reading Room was started, and it is hoped that ere long, a large and select library will be at the disposal of the members.

J. D. MURPHY, Sec. Pro. Tem.

THE unkindest cut of all—the butcher's bill.

TRAVEL AND ITS ASSOCIATIONS.

Amongst the many pleasures which checker man's life upon earth, foremost are those experienced while seeking new amusements in foreign climes; or reviewing, after a long absence, the scenes of childhood. They delight both the eye and ear, while, at the same time, they furnish ample food for the imagination. Can pen fitly portray the delightful emotions awakened by a trip across the ocean, and then, over the continent? Untold beauties of sea and sky would unfold themselves to a traveler crossing the ocean for the first time. Many and varied are the scenes which claim his attention.

First, and loveliest of all, the "Green Isle of Erin," so noted in history for the virtue and eminence of her children, and for the unremitting persecution, so long undergone, and unsuccessfully but bravely resisted. After surveying the many beauties of this down-trodden land, her meadows and her mountains, he passes over to England, the great commercial power of the world. He first goes to her metropolis, and, in fact, we may almost say, the commercial metropolis of the whole world. Threading his way through the crowded streets of London, the traveler finds many things to interest and amuse him. He beholds the snobbishly exclusive propensities of John Bull, fully illustrated, both in the street conveyances, and in the hotels, where each native of the isle, silently crunches his steak, and sips his coffee. Soon he strolls in the country, finding in every direction the ruins of monasteries, the work of *Reformation* in England. Having viewed sufficiently the beauties of English rural scenery, examined some of the many lauded estates, and called to mind the numerous deeds performed during the bloody civil wars that cursed the country, the traveler may turn with pleasant expectations to "La Belle France."

Here, a great deal of amusement presents itself. The natural vivacity of the people greatly adds to the enlightenment of a traveler. He visits, of course, the far-famed Tuilleries; for who would go to Paris without having to say, on his return, that he had visited the domicile of so many French monarchs, and greatest of all the first Napoleon? It would be very interesting, also, to behold the field of Waterloo, where was fought a battle, upon which depended the fate of crowns and kingdoms: a battle in which France faced the European world, and, though defeated by such a stupendous combination, right well did she sustain her reputation. What a pleasure to the traveler to recall, by the aid of memory, the scenes which were once enacted upon this spot! By the aid of a vivid imagination, he may suppose the armed hosts again preparing for battle and then rushing as formely to the mortal combat. He may picture to his mind the countenance of Wellington, as he saw the "Old Guards," an organization never known to fail in battle, come charging up the slope. He may imagine, that he beholds the mute despair of Napoleon, when he saw that splendid corps fall back in disorder with decimated ranks.

It is from the contemplation of such places as these, that the traveler, well versed in historic lore, receives much of his enjoyment. He may delight the eye by beautiful natural scenery, such as he will see upon his trip from France to Italy, but it is only by drawing upon his knowledge of history, and making the scenes of the past re-appear before him, that he can truly appreciate or enjoy the pleasures of traveling. But, suppose our traveler proceeds to Italy, although there are places of some interest on his journey thither; yet he is entirely taken up with the idea of soon walking in the streets of the "Eternal City."

How grand must be his thoughts, as he approaches Rome, once the capital of an empire embracing the known world, and yet, the seat of the highest authority among Christian nations. Of course his first excursion after his arrival, is to the Vatican. If he be Catholic, how solemn his thoughts, while viewing the edifice in which so many successors of St. Peter have lived and died. Having sufficiently feasted his eyes upon this magnificent pile of buildings, and called up all the sacred memories connected with it, he next examines the countless ruins of ancient struc-

tures, in and around the city, for instance the Colliseum, the Baths of Caracalla, and the Circus Maximus. In the first of these, he beholds the spot, whereon so many Christian martyrs died in combat with wild beasts, to please the Roman taste, and glut the pagan longing for human blood. Though now it may be surrounded by Christian churches, though altars to the Most High may be erected in the very arena, yet, the horrible record of blood can never be effaced from the memory of man. Perhaps, tired of recalling such bloody reminiscences, he wanders listlessly around, musing whether 'tis really so, that he now treads the same ground hallowed by the footsteps of St. Peter; through the same streets where once walked Cicero, Cæsar, Horace, Virgil, and a host of others, noted in classic times. Mayhap he passes along the same walk that Cæsar did on his way to the forum, on the morning of his assassination. He may accidentally stroll through the Suburra whose miseries Juvenal so fitly describes. If he choose, on his way to Greece, he may pass out the same road over which Juvenal's friend, thoroughly disgusted with a "Grecian City," followed his small cart-load of domestic goods. By taking the old Roman route, by way of Brundisium, he will behold many interesting ruins, and regale himself with fine and picturesque natural scenery. He can visit the battle-field of Cannæ, upon which so many brave Roman knights lost their lives, and from whose fingers the dusky conqueror gathered a golden spoil.

If he safely escapes Horace's *infames scopulos accroceraunia*, he can behold the Acropolis of Athens, after a voyage of moderate length. He lands, as did the vessels in ancient times, in the harbor of Piræus; and, as he proceeds to that city, around which cluster so many fond memories, he sees that puny remains of the former walls that protected this road to the outlet of her maritime trade. It was from this same Piræus, that the fleets which made her, for a time, mistress of the sea, rode forth, confident of their ability to sustain the honor of Attica and Athens. Numerous and precious are the objects of interest presented to the gaze at Athens, and especially upon its Acropolis. Here is found the temple of Theseus, one of the most perfect remaining specimens of ancient Grecian architecture. And at the name of Theseus, how many curious legends of mythic periods, present themselves. If the traveler choose, he can now ascend the very rostrum that once held Demosthenes, Arescines, and Plato; he can stand upon the little eminence where once sat the court of the Aresopagus, so renowned for its just decisions. In the side of the hill, he may see the cave which is supposed to have been the prison of Socrates, and in which took place his celebrated dialogue with Crito. With the memories of all these things crowding upon his mind, by the aid of a classical education, the traveler's attention would always be occupied, his interest would not, could not fail, and in Greece alone, he might wander for years unsatiated. But in an ordinary trip, he cannot spare time for an extensive tour, and hence must pass to the next country which offers the best field for enjoyment.

It is easy to surmise that he would sail for Palestine. And now it is, that sacred memories come thick and fast upon his mind; he is now going to see all the places of which he has so often read in Sacred Writ. In Jerusalem he traverses the same ground over which our Blessed Lord had so often walked. He visits all the places made doubly sacred by His dolorous passion, and thus visiting, and meditating, he may spend many profitable hours. After he has torn himself away from these hallowed spots, there are many other localities made mention of in Holy Writ, where he may find food for the memory and imagination. Many travelers pursue their researches still farther, even penetrating the Oriental wilds and solitudes, until they come to China; but, for a man of moderate means, this will be quite sufficient. Let him now return home, making, perhaps, a slight digression in favor of Spain, where he might view, with some interest, the ruins and relics of Moorish barbarism.

But after he has returned to this Continent, let him not forget to revisit the great boast of America, the Falls of Niagara. While standing upon the banks of the foaming cataract, he may recall

all the wonders of the Old World, which he has seen during his flying trip, and, I dare say, he can remember none so sublime, as the one before him. With how rich a collection of the beauties of nature and art, must the mind of that man be stored, who has visited the above-mentioned localities. Whatever profession he may undertake, whatever occupation he may choose, the recollection of these will always be a source of delight to him. How much pride will he take in describing to others, less experienced, the far-off scenes across the sea. Besides having viewed the customs and institutions of other nations, his mind is more enlarged, and is less liable to imbibe prejudice. I could not more fitly close this, than with the following lines.

Though sluggards deem it but a foolish chase,
And marvel men should quit their easy chair,
The toilsome way, and long, long league to trace;
Oh! there is sweetness in the mountain air,
And life, that bleated ease can never hope to share."

NEMA.

FRIENDSHIP.

Friendship is a word not always understood by those who use it. Some would have it consist in constant professions of interest and esteem; others would pervert it to mean an indiscriminate praise and approval of all a so-called friend may say or do, whether it be proper or improper; others still would place it in weak and unreasoning submission, in all things, to the wishes of another, be they right or wrong. But all these and similar views of friendship are erroneous, and many a friendship that might be honorable and highly useful to all concerned, is prevented or destroyed, because one of the parties has a wrong conception of the meaning of the word, and, consequently, of the thing signified by the word. It is, therefore, of great importance that all should understand the true nature and province of friendship, as the great bulk of our happiness in this world depends upon this wonderful *panacea* of human ills.

I do not speak here of those intimacies, sometimes misnamed friendship, which may exist between unworthy and even wicked persons, and which continue only so long as it is convenient for both parties that they should. I wish to treat only of that noble and virtuous attachment, which arises from a knowledge and appreciation of real worth and amiable qualities of mind and heart, and which does not require the incentive of self interest to sustain it, for this alone deserves the exalted title of friendship; this alone is lasting and capable of affording real enjoyment.

True friendship, then, is founded upon an innate love of the good and virtuous, and can exist only between persons of a noble and upright heart. It does not suppose, however, that those, between whom it does exist, are perfect in every respect, for if it did, friendship would be utterly

impossible. All it supposes is that those good qualities, which excite the admiration of a lover of virtue and goodness, predominate to such a degree as to counterbalance what is imperfect in their possessor. These, of course, may approach more or less near to perfection, in individual cases, and the nearer they do approach, the more firm and elevating will be the attachment which they beget.

Friendship, thus properly understood, is the highest species of natural enjoyment of which man is capable, and besides it is one of those wise ordinations of a beneficent providence by which we are enabled to develop the nobler qualities and instincts of our nature, and guard against the influence of less worthy inclinations. It possesses all that is good and desirable in every species of attachment or intimacy, while it excludes all that is reprehensible in them.

But what is the province and the marks of a true friendship? Its province is to promote the real interests and happiness of those between whom it exists. Hence, as all persons have their faults, though their virtues and good qualities may far outweigh these, and as our highest interest consists in conquering our faults and in improving and increasing our good qualities, friendship should be as ready to correct what is faulty as to commend and promote what is worthy, though the former should be done with gentleness and judgment. Moreover, as a great proportion of our material happiness depends upon our temporal prosperity, friendship should be liberal, though not lavish, in cases of real need, never stopping to consider a slight inconvenience, when the interest or happiness of a friend requires a sacrifice. There are, of course, a great many other departments in which friendship should exercise its benign influence, but the subject and limits of this present paper will not permit us to dwell upon them, so let us pass to the marks of a true friendship.

As friendship is founded upon a high appreciation of virtue and goodness, it will not manifest itself by constant professions of esteem and affection, although its very nature supposes, or rather includes, both these sentiments in a higher degree, but it will show this esteem and affection, by respecting their object, by an unostentatious attention to his comfort, and by manifesting a willingness on all occasions to forego personal gratifications to increase the enjoyment of another. He who is constantly telling his friend that he esteems him very highly; that he would do any

thing in his power to serve him, etc., may justly be suspected of selfishness, and will be generally found wanting when most needed, and on the slightest provocation will speak and act in a manner calculated to wound deeply, while another who, though he may ordinarily appear indifferent, yet starts to sudden life and action when his aid or sympathy may be of service, can safely be trusted for sincerity, and the friendship of such an one deserves our most careful cultivation.

XENOS.

MEDLEY.

In the following Medley, small sentences have been clipped from different pieces and united so as to form a whole, the separating dashes show the extent of each original sentence or part.

What remains to Shakespeare? and what is there to show that | he who sows the winds, will reap the storm? History is the revelation of | the fluctuation of the Germans' fate. | Freedom, formerly an abstract political theory, | is your own fault; | the absurdities of your policy, | go back to the old realms of brutal force, | and the wise and patriotic statesman will find in it | the barbarisms of war, | and the fiery demon of party spirit. | But with all this the ideas and vices engendered in camps, | are always dangerous to civil liberty and a free Government. | Retribution waits | the same unchangeable decree, | and as it is with individuals | so it has ever been. | What element is now wanting to | awake to life again the crushed and faded flower? | It has been declared here that | Cæsar was the prince of orators | and who can deny the charge, | did not Shakespeare strongly assert | that spirituous liquor was an abomination to mankind, | and make the world believe that | the best way to train a dog to gentleness, was to be kind to him? | Yes, dear reader, | gentleness is a virtue | and let no man imagine that | the republic Rome | now exists. | Yet the most meritorious men of the republic | overleapt the Green Mountains | until the sounds of their footsteps were | re-echoed from the cliffs of Quebec. | The hills along the Hudson | pledged themselves, with one impulse | to brave the mighty tide | of foreign emigration. | This was indeed a noble thought, | and surely every man of honor | must assert | that the lower "tater patch" isn't worth much. | The rustling of its vines | will become an instructive example for universal toleration, | and at the bottom of every citizen's conscience | it must be acknowledged

that | the Italians are great lovers of song and dance; | for it is said that the majesty of Clay and Webster | as well | as of Shakespeare | have performed their parts; so let the curtain fall.

Mc.

EDITORS OF THE SCHOLASTIC YEAR—*Gentlemen*: My attention has been called to a paragraph in THE SCHOLASTIC YEAR, No. 18, on a poem entitled, "The Melody of Hope." The criticism contained in the paragraph is adverse and is, I presume, the candid opinion of the writer of the paragraph. I must say that I do not agree with the writer, and had I known to what poem the paragraph referred to, I would have requested you to have the paragraph withdrawn. Excellent judges have pronounced the poem not only passable, but positively good, as poetry, and excellent, as being among the first attempts of a young writer. I coincide with them.

I feel personally concerned in this, as I had much to do in overcoming the young writer's reluctance to having the poem sent for publication; and the high esteem in which the writer of the poem is justly held for excellent qualities of head and heart, by a host of friends, among whom I feel proud to believe I am considered to be, makes it incumbent on me to enter my protest against the decision contained in the paragraph.

N. H. Guller

To the Editors of the Scholastic Year:

Please insert the following in your next issue:—The St. Edward's, not at all behind time, were also taking a little recreation during the Christmas holidays. The majority of the members have returned, and all seem inclined to work diligently during the coming session.

Last Tuesday evening the following essays were read before the Association:—"The Seasons," by Mr. A. Dornan; "The Love of Native Land," by E. O'Donnell; "America, and the Progress of American Civilization," by T. O'Mahony; all of which were written in a very pleasing style, and manifested great care, and proved the writers to be thoroughly acquainted with their subjects.

J. C. K.

Ike was asked a question in Grammar Class the other day, and the answer was enough to force a loud laugh from the most solemn individual living. We give the question and answer: Prof.—"Into how many parts is the Adjective Pronoun divided?" Ike—"Four: the *Positive*, the *Destructive*, the *Democratic*, and the *Infernal*."

Additional List of Students of Notre Dame.

DECEMBER 17, 1867.

Wm. O'Brien, White Oak Springs, Ill.

DECEMBER 23D.

Warren M. Dickson, Chicago, Illinois.

JANUARY 4, 1868.

Leslie E. Tefft, Elgin, Illinois.

JANUARY 6TH.

Otto Foester, Chicago, Illinois.

JANUARY 7TH.

Dayton S. Herbert, Sturgis, Michigan.

Joseph Dietrich, Cedarburg, Wisconsin.

Charles H. Moore, Charleston, Missouri.

Frank Cole, Detroit, Mich.

Peter Weckler, St. Joseph, Mich.

Samuel Hackney, South Bend, Ind.

Walter Strong, Coldwater, Mich.

David B. Walke, Lafayette, Ind.

Geo. B. Haynes, Indianapolis, Ind.

JANUARY 9TH.

Joseph Garhartstine, Havana, Ohio.

James K. Cochran, South Milford, Ind.

Review of Modern History.

The history of the nineteenth century forms an exact antithesis to that of the eighteenth century, whose reforms, emanating from crowned heads, had called forth a corresponding movement in the whole of this quarter of the globe. The spirit of the French Revolution, which had interrupted those reforms, continued to spread throughout Europe. A series of political revolutions had taken place, and even infected America; sometimes fortunately, sometimes the reverse,—now making a retrograde movement, and now again resumed. They were, however, no longer revolutions decreed by ministers and princes, but produced, by agitation among the people, while the reaction which had formerly emanated from them, now proceeded from the princes. This movement acted in two ways; at home they were the occasion of free, political institutions, and abroad they preserved the independence of the people and races, according to the natural boundaries of nation and language. The great attempts made by Napoleon I, in his universal empire, to suppress freedom at home, and to violate the independence of nations abroad, weigh yet so heavily upon this century, that all the great events of the last twenty-five years seem but as counteracting forces to check the continuance or prevent the recurrence of these experiments. Thus the movements of the age and of the people

act in a twofold manner with reference to both the greatest events of the preceding twenty-seven years, viz.: the French Revolution and its effort to procure emancipation for her liberties at home, and the war of freedom, with their aim at establishing national boundaries and the international independence of the people. G—s.

[TO BE CONTINUED.]

SAINT MARY'S ACADEMY, }
Jan. 2d, 1868. }

The last report from St. Mary's Academy, closed with a description of the Christmas Festivities. We now resume our report by noting the events of the past week:

The day after Christmas was devoted to social enjoyments. A partial suspension of rules gave to all certain privileges, which were fully appreciated.

The Senior young ladies occupied themselves with music, drawing, reading, fancy work, diverting games and conversation.

Here and there might be seen groups of delightful faces, examining the contents of the Christmas boxes sent by kind parents and relatives. "Now is not dear mamma very thoughtful to send me such a useful gift?" "Oh! how beautiful." "These delicacies,—how delicious!" "Now does it not seem homelike to taste some of dear mamma's preserves?" These and similar exclamations of delight, prove how easy it is to make affectionate young people happy.

In the Junior and Minim Departments all was fun and vivacity;—many games, singing, playing, dancing, and now and then a great flourish of trumpets, (tin) convinced every one that the Juniors and Minims felt that *they* had the best right to be heard, and that it was great to be small during a season sacred to the Holy Infancy.

The chapels were not neglected; it was truly consoling to see groups of girls, from the tallest Seniors to the chubby little Minims, often leaving their amusements to visit the Altars consecrated to Him who became a little Child and dwelt among us.

The representation of the *Crib* brought vividly to mind the reality of that tender mystery so puzzling to the worldly wise, yet so easily comprehended by the simple and innocent.

On the 27th ult. the morning classes were resumed. Class time was devoted to reviewing former lessons, therefore it passed pleasantly and swiftly, giving greater zest to the afternoon recreations, which were spent as described above,

with an occasional variation of a sociable lunch, at which the young ladies shared with each other the delicacies received in their Christmas Boxes.

On New Year's Eve, the Juniors had a grand oyster supper, which they seemed to enjoy immensely.

The Minims were proudly displaying to every one the mammoth Doll presented them on Christmas Night by Rev. Father Provincial. These little Minims seem to imagine that, in spite of their diminutive size, they stand higher in the Rev. Father's estimation than the tallest pupils in the house.

New Year's Day was kept religiously and socially as becomes such a double festival. Good resolutions were formed and good wishes interchanged.

Owing to the absence of Mother Provincial, the entertainment prepared for New Year's Night was postponed until the Epiphany. The young ladies had, however, a preparatory rehearsal, which was honored by the presence of some of the Rev. Clergy, Hon. P. B. Ewing, of Lancaster, Ohio, Mrs. Phelan, Mrs. Blane and daughter. The visitors seemed well pleased with the programme.

No Notes were read, nor Table of Honor called during the past week; but the conduct of the young ladies was closely observed, and we are happy to say that many have done credit to themselves by their ladylike deportment during a season when the rules of discipline were partially suspended.

Hoping to please the "Young Folks at Home," we here insert the "Christmas Address" from the Minims at St. Mary's, to Rev. Father Provincial:

"Happy Christmas," Dear Father,
 "Happy Christmas" again,
 Is heard all around us
 In merriest strain;
 And we come now to join
 Our voices in praise
 Of the merriest of seasons,
 The happiest of days.

This, Rev. Father,
 Is truly *our* Feast,
 For around the Dear Infant,
 Prince, People and Priest,
 Gather to worship
 That Infant Divine,
 Whose star in the East
 Did so splendidly shine.

So we Minims feel happy
 On this joyous day,
 And we feel very grand
 In our own simple way;
 For 'tis great to be little
 When we see every one
 Adoring and praising
 The sweet little Son
 Of Mary, our Mother,
 On whom we all call,
 As the Mother of Jesus
 And Mother of all.

'Tis the Feast of Our Saviour,
 Our Brother and King;
 Then, of course, we small children
 May merrily sing,
 And say "happy Christmas,"
 Rev. Father, to you,
 And thank you for loving,
 As much as you do,
 Us wee little Minims;
 And we promise to pray
 That you may see many
 A bright Christmas Day.

ST. AMBROSE'S SCHOOL, }
 MICHIGAN CITY, INDIANA. }

The following are the names of the pupils deserving of honorable mention in the several classes:

English Class, First Division.—Kate Riely and Alice Doyle.

Second Division.—Francis Olvany and C. McCrony.

Second Class, First Division.—M. Roonen and J. Fitzpatrick.

Second Division.—J. Cooney and M. Glascotte.
German Class.—J. Neimen and M. Kreegen.

NOTICE.—It should be well known by all that no article will be published without the real name of the author, not however necessary for publication. This extreme modesty on the part of many who write really excellent articles has been the cause of the rejection of their effusions. This week we were very sorry to reject a splendid piece of poetry, which would have been published had the author given his name.

"COLLEGE LIFE OF JOHN GILBERT," by C. N., is written in an easy and flowing style, but the tone is not high enough for the readers of THE SCHOLASTIC.