

The Scholastic Year.

EDITED BY THE STUDENTS.

"Labor omnia vincit."

VOL. I.

NOTRE DAME UNIVERSITY, MAY 2, 1868.

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Editors of the Present Number :

T. W. EWING, J. MCBRIDE, J. EDWARDS.

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All business letters should be addressed to

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Notre Dame, Ind.

REV. A. LEMONNIER, S. S. C., Director.

PROGRESS.

Amid the rapid changes that are constantly taking place in education, changes of an important character, our attention must necessarily be called to the progress, in number and importance, of the institutions of learning of the present age.

Scarcely two centuries ago this vast extent of country was a drear wilderness known only to savage beasts and men, except along the shores of Massachusetts and the neighboring territory. There, where civilization was resting one foot upon American soil, one little college was founded. In the eighteenth century, as civilization pushed westward, we see schools and colleges arising rapidly, yet much retarded by the poverty of the country. Of the colleges founded in the eighteenth century, Yale holds the first place. The nineteenth century is the period of remarkable educational progress in America, which somewhat resembles the increase of rate of the radius vector of the spiral of Archimedes. At present there are about one hundred and forty colleges in this country, dating in organization from 1638 to 1861. Among these, and high upon the scale of importance, stands our *Alma Mater*. Knowing full well that a short sketch

of the progress of Notre Dame will interest our readers we append the following :

Notre Dame College was founded in the year 1842, and chartered with University rights by the State Legislature in 1844.

In her early days the number of students ranged between twenty and forty, and until the year 1851 she had conferred no degrees. Since then the number of students has so rapidly increased that several times the College buildings were enlarged to afford accommodation, and in 1865 the present large and beautiful building was erected at a cost of about one hundred and thirty thousand dollars. The number of students now at the University is nearly five hundred, an annual rate of increase since 1846 of about twenty-four students. Almost every State in the Union is represented here. We append the following list of the number from each State now represented :

Illinois, 118 ; Indiana, 98 ; Michigan, 45 ; Ohio, 42 ; Missouri 40 ; Iowa, 29 ; Kentucky, 26 ; Wisconsin, 24 ; New York, 13 ; Pennsylvania, 12 ; Tennessee, 10 ; Colorado, 8 ; Kansas, 3 ; Arkansas, 2 ; Minnesota, 2 ; Louisiana, 2 ; New Jersey, 2 ; Massachusetts, 1 ; Maryland, 1 ; Virginia, 1 ; Montana Territory, 1.

Yet the rapid progress made at Notre Dame is not confined to the increase in number of her students or enlarging of buildings and beautifying of grounds. The courses of study are greatly improved. The Classical or Collegiate course has always been remarkable for its thorough comprehension of the Classical, Mathematical and Physical branches.

Besides the Collegiate Course, a Scientific Course in which the Physical and Natural sciences, together with the modern Languages, English Literature and Mathematics are taught, was lately established. The enlightenment of the nineteenth century has called this course into existence in all the principal colleges both in

this and foreign countries, not, however, casting a shade on the time-honored and embellishing Collegiate Course. During the present year a new course—the Civil Engineering—has been adopted. The Commercial Course has already proclaimed its excellence, more forcibly than words here can do. A graduate of the Notre Dame Commercial Course never has the least trouble in getting a position, so thorough is the course known to be.

Since the year 1851 the number of the alumni of this University has swelled to about 116. We know of but few other Colleges that have progressed so rapidly, and we are fain to believe that the progress of our *Alma Mater* has just begun. The success of the few past years promises the coming to be exceedingly fruitful of progress.

Notre Dame is not behind her sister institutions in the fine arts and in facilities for healthful exercises and amusements. Music is taught by first-class teachers. She has a cornet band that is equaled by none in this State. A large bell,—the largest now in the United States,—and a chime that excels anything of the kind in the West. Musical associations, that give tenfold animation to the public exhibitions, so well conducted by our Dramatic and Literary Societies. In fact every thing in the musical line that can please is found at Notre Dame.

The College grounds are large and pleasant, and afford every facility to the student for the best of exercise.

Base-ball is played here on a large scale and with considerable science. Other games flourish. The two beautiful lakes afford ample opportunity for boating, fishing, etc. The boating societies know well the pleasure the lakes afford them. Not many institutions have such excellent facilities for amusement.

For a young man who has in view the attaining of a good education, Notre Dame is the place. Situated at quite a distance from the nearest town, there is little to distract the student, and the stern though mild discipline of the place serves more to rivet one's attention to his tasks.

There is not a student of Notre Dame who, after leaving, can say that he has not spent a happy time here, and been well compensated for the time and capital expended.

Each, in after years, may look to his *Alma Mater* with pride, rejoicing in her progress

and feeling highly honored if ever he can do her service.

"Oh *Alma Mater* fondly dear,
The Student drops a sweet, sad tear
As though his soul his pleasures fly
While yet he feels his parting 's sigh."

Our Village.

Our Village is situated on one of the bluffs of the majestic Mississippi. From its immense height it looks down upon that mighty river, like a lone sentinel upon his watch. The bluff is 700 feet high, studded by numerous trees, and covered with a rich carpet of the most delicate green, inlaid with stones of various hues and shapes. Down its side leaps a rivulet, laughing and smiling until it is lost in the grand river beneath. Near its summit we see bare rocks which from a distance we might mistake for fortifications. The highest of these rocks is called the Maiden's Leap, for tradition tells us that a beautiful Indian girl was forced by her father, the chief, to marry a warrior against her wishes, and for revenge she leaped from the rock into the waters beneath. On the north Our Village is bounded by a magnificent grove of trees consisting of poplars, maples and cedars on the east by the Mississippi, on the south by beautiful and verdant meadows, and on the west by hills and fertile valleys. Our Village consists of a church, a school-house, a store, a few shops and some three-score houses uniformly built. The church is a neat Gothic structure built of stone; it is forty feet high, seventy by thirty-five in length and breadth, the spire ascends 100 feet in the air, and is surmounted by a gilt ball and cross. The interior of this rural church is no less pleasing than its exterior. It is neatly whitewashed, the walls are decorated with pictures of the Passion of our Saviour, and the floor is partly covered with strips of matting, which gives the place an air of coolness. The altar, raised a few steps above the floor, is tastefully decorated with festoons and garlands of flowers, the delicious odor of magnolias and flowers are wafted through the open windows, the holiness and quietude which reigns within this simple structure inspires the beholder with sentiments of the goodness of God. The grounds surrounding the church are adorned with numerous trees. The school-house is to the right of the church and is two stories in height.

To the village-store we will now direct our attention. It is filled with all sorts of articles, mixed together promiscuously. Here, in the corner, you see a bonnet and a keg of fish; in the large window, you see placed side by side pipes and confectionary; a little lower are flowers and gaiters, and the rest is filled with meats, vegetables, dry-goods and millinery articles. The dwelling houses are all one story and a half high, containing a sitting room, which also serves as a dining-room, a couple of bedrooms and a kitchen; they are whitewashed and arranged around the church in squares.

We will now describe the important men of our village. The pastor fills the first on our list, on account of his being not only the pastor but also the justice of the peace. He is a mild-looking, kind old man, about fifty years of age, middle sized and rather rotund. His silvery hair flows back upon his shoulders, and his whole appearance impresses the beholder with respect and confidence. He always dresses in the costume of a Roman priest, that is, in a black cassock, Roman collar and square cap. He is well acquainted with Latin, Greek and the various sciences. In fine he is a benevolent father, a kind pastor and a just magistrate.

The next on our list is the village schoolmaster. We could not form a more striking contrast than that which exists between the pastor and the pedagogue; the direct opposite of the former, tall, lean and clumsy. His nose is surmounted by a huge pair of goggles, bound with brass; his head is covered by a wig which is by far too small, the tip of his nose is clothed with crimson, and his monstrous mouth is defended by a double row of mammoth sized teeth. His aspect strikes terror into the village urchins. We will take a peep at him through the open door of the school-room; he is dosing in his arm-chair, the boys and girls are busily engaged in whispering and playing, the desk before him is scattered with numerous books and papers, a half-opened drawer discovers the remains of switches, ink-bottles, rags, and, if you look sharp, you will see a suspicious looking bottle, protruding its ugly neck from one of the corners. Let us not be so impertinent as to ask the reason why this bottle is here or the cause of the pedagogue's red nose. We will leave him as he is, roaming in the fields of Morpheus, and wish him success in the instruction of youth.

We will now look at the villagers as they are gathered around their pastor on the square in

front of the church. It is between the hours of six and seven; the sun is slowly setting in the west, the heavens are dyed with the most delicate tints of the rainbow, the sun sends forth long golden glories, the clouds nearest to the declining monarch are like vast masses of molten gold. Farther back they are tinted with crimson fringed with silver, still farther deep purple ornamented by lake, whilst the azure blue of the firmament forms a beautiful background. The pastor is sitting under an aged oak, near him and to his right is the schoolmaster, around are scattered the villagers either conversing or listening to their pastor. Near the church is a group of little children playing with a lamb, which they have decorated with flowers. Some of the elder girls are twining fresh garlands for the altar.

During this time the sun has gone to his slumber, the firmament has assumed a simple dress of blue, spangled with stars; the moon is rising majestically shedding her silvery beams upon the Mississippi, whilst a steamboat rushing past with thousands of sparks flying from her pipes, gives a transient touch of the sublime to this calm and beautiful scene.

The villagers now enter the church to recite their evening prayer. As they return home, we reluctantly bid them adieu, hoping they may always be as simple and as virtuous as they now are.

KU-KLUX-KLAN.

This new-coined compound word, which is at the present time on every one's lips, may appear, to many persons, to be a mere cabalistic expression conveying no other meaning than that which the initiated in the recently organized political and secret Society, known by that name, attach to it. We, however, venture, for the benefit of such persons in general, and of *tyros* in particular, to suggest the following etymologies:

1st. KU-KLUX-KLAN may be derived from the English word CLANCULAR, the meaning of which is *secret, concealed, clandestine*—little used, says Webster. The word CLANCULAR itself comes from the Latin CLANCULARIUS, having the same meaning as in English (*clam*, hidden, secret; and *culeus*, a covering, a sheath.) If that is the true etymology of KU-KLUX-KLAN (which we greatly doubt), then the word clancular has been somewhat distorted, its syllables inverted, so as to produce the peculiarly abrupt and harsh sounds, *ku-klo-kla*. . . .

2d. KUKLOS is a Greek word which signifies a ring, a circle; and KU-KLUX is the same word, with its syllables separated and the guttural letter *k*, (or rather the double letter *ks*) replacing the sibilant *s*, (*sigma*). KLAN may also come from the Greek *klanion*, which means a BRACELET, and bracelet comes from BRACE, *that which holds anything tight*. In that case, KU-KLUX-KLAN would convey the meaning of a circle (of persons) held strongly together. But CLAN may be from the Latin CLIENS, which is defined—according to Caesar's acceptation of the term (vide Comm. de Bello Gall., chap. i, vi, xxi)—a follower, a partisan: “an adherent to the Gallic leader, Orgetorix.” In that sense, KU-KLUX-KLAN would mean an alliance of people—CLIENTELA—who adhere to a certain chief or cause, and form a ring or circle. Furthermore, KLAN may be derived from the Irish CLANN, through the English CLAN, a tribe, or collection of families or individuals united under a chieftain, or bound by a compact.

Whatever be the origin or etymology of KU-KLUX-KLAN, we beg leave to express the wish that all the kuklosses may forever disappear from this Land of the Free, from our glorious and grand fabric of self-government, where those nefarious and dark (because secret) Societies can only create distrust, divisions, animosities, mischief; and not union, good fellowship and brotherly love.

In a republic of enlightened men, the supreme panacea to all political evils is the ballot-box—so long, at least, as it is kept sacred and inviolable. Then let all grievances which may effect the public weal, find their expression and remedy there and ONLY there! “TYRO.”

MESSRS. EDITORS: I beg leave to tender my most heartfelt thanks to the author of the poem entitled “Stoppage in Transitu.” I have no doubts concerning his good intention whatever; that is, I do not doubt that he, in writing it, had a laudable object in view, viz: to enlighten his readers as to the nature of a “stoppage in transitu.” However, I would give him a timely warning (as friend should always give to friend), that a few more such poems may eventually become the occasion of a “stoppage in stacitu.”

P. S.—“We suppress names, from a delicate regard to personal feelings.”

THE AMATEUR.

BRIGHT minds and bright faces are not always coexistent.

LOCAL.

The Holy Angels.

MESSRS. EDITORS:—Any one who has witnessed the exact good order and graceful elegance with which the young servants of the altar at Notre Dame perform their exalted and beautiful office, must have asked himself, how is it possible for so many young boys of different ages and dispositions, to act with such concert and easy dignity on occasions which naturally beget some degree of temerity and tend to make persons, young or old, appear a little awkward? But surprise will disappear when it is known that all these sanctuary boys belong to a society called the Sodality of the Holy Angels, whose object is to train its young members in the ceremonies peculiar to their department in the public services of the Church, in such a manner that they not only know *what* they have to do, but also *how* to do it. This youthful Association is at present, and has been for nearly two years, under the direction of J. R. Dinnen, S. S. C., who also officiates as Master of Ceremonies on all solemn occasions. For those who have had an opportunity of witnessing the perfect order which reigns in the sanctuary on all occasions, it is unnecessary to say that he possesses peculiar talent and ability for such an office. But as the object of this little notice is not to canvass the merits of individuals, but to exhibit the *tout ensemble* in its effects upon the beholder, I will proceed at once to describe the general appearance and movements of the altar-boys on a grand festival, taking last Sunday as a suitable example.

We will suppose that they are all dressed in their neat red cassocks and spotless white surplices, over which each wears a purple cape adorned with golden stars. They take their places in double file in the Sacristy, and at a signal given by the Master of Ceremonies, all start at a slow and measured pace to the Sanctuary, where they arrange themselves in a line in front of the altar, the smaller ones occupying the center. As the priest arrives before the altar, a signal is given and all genuflect, when the boys retire to the seats prepared for them at the railing, the head server, whose duty it is to direct the general movements while the Master of Ceremonies is engaged with the Celebrant and his ministers, occupying a central position. They remain there, sitting or standing as the Ceremonial requires,

till the Preface, when, at a signal given by the head server, all come forward and arrange themselves in order and advance in procession to the Sacristy to receive tapers which they are to hold during the solemn portion of the Sacrifice. At the conclusion of the Preface they return with lighted tapers and form in line before the altar, where they kneel till after the consummation of the Sacred Species. How really beautiful they appear during that time! Fully impressed with the sacred character of the rites performed, and their own dignified office as guard of honor around their God, veiled beneath the humble species of bread and wine, they preserve an attitude of respect and reverence which makes them appear very much like what they are called: "The Holy Angels." Indeed their appearance and movements throughout the ceremonies are marked with that strict attention and respectful seriousness which, while it manifests their own earnest piety, adds greatly to the impressiveness of the ceremonies themselves. Now, although it is in reality a great honor to be permitted to serve within the sanctuary, an honor which is conferred only on the best boys in the College, yet they deserve great credit for the manner in which they overcome, for the time, that natural liveliness so congenial to boyhood, and the decorous attention with which they discharge the duties of their beautiful office. We therefore congratulate them on their past edifying deportment, and hope they will continue to deserve that high esteem of all good people, which they now certainly enjoy.

MATHON.

Saint Edward's Literary.

MESSRS. EDITORS:—Although our Reporter has been silent for some time, we have not been idle. On the contrary, our literary labors have been conducted with the same vigor and earnestness as ever, and every member of our Association feels the vast advantage to be derived from membership in the St. Edward's. Having now adjourned till after the month of May, we take the liberty of sending you a brief notice of our last meeting.

The twenty-eighth regular literary session was held on Tuesday evening, April 28th.

Essays were read by Messrs. H. B. Keeler, W. Rhodes, J. C. Kevaney and P. McKeon.

Mr. Keeler's essay was quite lengthy, and the manner in which he treated it convinced all that he was not only conversant with the subject, but had also exercised great care in the choice of

the language in which to cloth the beautiful ideas he offered. Mr. Rhodes' essay on "The Steamboat," was both beautiful and instructive. Such subjects are among the most beneficial to writer and hearer.

Mr. Kevaney's essay spoke for itself. The style was smooth, and the language and expressions beautiful. Mr. McKeon's essay on the "Endearments of Home," possessed that stirring sentiment which such a subject alone can involve. Home's endearments were naturally and beautifully pictured.

Such a collection of fine productions are seldom to be met with among students, and the exercises read last Tuesday evening have made us proud of the name—St. Edward's Boys. E. B.

PORT SAINT JOSEPH,
April 22, 1885 P. M.

MESSRS. EDITORS:—Permit me to communicate, through the columns of your worthy paper, a brief account of the first trip of the "Lady of the Lake," a swift-sailing craft, which has just returned. She reports terrific storms prevailing on the lakes, which it is thought will occasion much damage; she was several times threatened with shipwreck, but owing to her undaunted Captain and skilful Pilot, she had the happiness to escape so dreaded a disaster. Her crew in general deserve honorable mention for the manner in which they conducted themselves and for their readiness in obeying the Captain's orders. Several among the passengers who, perhaps, were strangers to the dangers of navigation, became so frightened during the storm that it was beyond human power to comfort them; they expressed their disapprobation, very emphatically, at seeing the vessel tossed about upon the *tempestuous* waves, as though it were a rubber plaything for the winds. Many on board had even despaired of ever again beholding their beloved homes or the *distant* shores of Notre Dame. However, no serious damage was done during the raging of the winds, except the breaking of the boom of the mainsail, which, however, was soon replaced by another of a more durable nature. Up to this writing the lake continues exceedingly rough, with very faint signs of a calm, nevertheless the "Lady of the Lake" will undertake another voyage, Sunday afternoon, May 3d. All who desire to join in this excursion are earnestly requested to provide themselves with *life-preservers* as life-boats have not yet been procured.

The "stockholders" are employing every means in their power to render their boat strong and durable, as well as attractive, and anticipate many pleasant trips during the approaching season.

All who wish to become stockholders in this favorite craft will do well to inform the treasurer, or others who have shares in the boat, as soon as possible, otherwise they will be obliged to buy at a premium as the stock is steadily increasing. But, Messrs. Editors, I am trespassing beyond my limits. Allow me, however, to add a few lines. The members of the Association consider themselves under many obligations to Rev. Father Lemonnier for numerous favors granted, and especially for the interest he has manifested in their welfare. They also return their sincere thanks to the veteran sailor, Brother Polycarp, who has given his undivided attention to the repairing and rigging of the boat, and, likewise, to Brother Wilfred for valuable services rendered.

Thanking you for the space I have occupied in your paper, permit me to subscribe myself,

Yours, etc. "XZCHUS."

ADDITIONAL LIST OF STUDENTS N. DAME.

APRIL 27.

John Ney,

Arcola, Ind.

TABLES OF HONOR.

Week ending May 1st.

SENIOR DEPARTMENT.

J. Fitzharris, P. Heibler, J. H. Lecompte, P. McKeon, J. O'Reilly, A. M. Owens, A. Ott, W. Spalding, R. M. Short and J. Vocke.

JUNIOR DEPARTMENT.

R. Broughton, J. Crowley, C. Hutchings, Jas. Lewis, J. McHugh, H. Moody, C. Sage, J. Schmelz, G. Tobin, J. Winterbotham and D. Wile.

HONORABLE MENTION.

Calculus, J. McBride, E. Donhoff, E. S. Pillars, S. B. Hibben, E. E. Hull.

Surveying, (Sr.): H. Eisenman, C. K. Hibben, Stacy B. Hibben, H. B. Keeler, T. O'Mahoney, J. Winterbotham, W. Walker.

Spherical Trigonometry (Sr.): C. K. Hibben, H. Eisenman, H. B. Keeler, J. Winterbotham.

1st Geometry, (Sr.): A. White, W. O'Donnell, W. Rhodes, D. Clark, H. Morancy, E. Bahm.

1st Algebra, (Sr.): H. Eisenman, H. B. Keeler, A. White, J. Winterbotham.

3d Algebra, (Sr.): F. Kaiser, W. Rhodes, H. C. Boardman, J. Claffey, S. Anson, J. Flanigen, Jas. O'Reilly, G. Yeakel, H. Morancy, C. Sage, J. A. Dickinson, J. W. Watts.

4th Algebra, (Sr.): F. Cousins, J. Lecompte, J. Wilson, J. Skelly, T. Watson, W. Small, J. Coppinger, T. Cunnea.

Book-keeping: C. Sage, Wm. Rhodes, H. Bird, J. Claffey, H. Morancy, J. Winterbotham, J. Gibbons, N. Wood, J. Watts, R. Aikin, F. Crapser, J. Murphy, A. O'Reilly, J. Coppinger, D. Wile, W. Stace, L. Reswick, J. Lafferty, D. Fitzgerald, L. Botto, J. Flanigen, R. Heffernan, J. Gavitt, D. Brady, H. Boardman, A. Hoffman, W. Nelson, J. Rogers, W. P. Weaver, J. Mulhall, H. Moody, L. Garcin, P. Rhodes, C. Fuhrer, J. Foley, M. Hite, J. Harrison, James Sutherland, F. Holeman, J. Dietrich, W. Small, G. Conradt, J. Broderick, E. Bahm, Asa Wetherbee, Geo. Bower, T. Downing, W. O'Brien, G. Holeman, J. Vocke, L. Schemider, C. Moore, H. Beakey, C. Marantette, J. Duffey, H. Sangster, J. Raggio.

1st Arithmetic, (Sr.): H. C. Boardman, J. Gibbons, G. Bowers, J. Monroe, J. Claffey, J. Gaunt, J. Flanigen, C. Fuhrer, J. Murphy, J. Watts, H. Morancy.

2d Arithmetic, (Sr.): J. Heffernan, W. Small, T. Downing, M. Ryan, M. Gavitt, J. Harrison.

2d Arithmetic, (Sr.) 2d Division; S. R. Anson, W. O'Brien, R. Aiken, D. Fitzgerald, Wm. Stace, G. Holeman, J. Rogers, D. L. Brady, J. Crowley, P. O'Connell.

3d Arithmetic, (Sr.): J. H. Lecompte, Wm. P. Weaver, J. Duffy, C. V. Hertich, J. Cochrane, E. Teats, W. Smith, G. Haines, J. Staley.

4th Arithmetic, (Sr.): S. Moore, J. Vocke, P. Barrett, J. Dietrich, A. Maierhofer, W. Sterling.

5th Arithmetic, (Sr.): J. Garharstine, J. Klar, C. Georgas.

2d Arithmetic, (Jr.): R. Broughton, D. S. Bell, M. Brannock, C. Dodge, C. Tierney, J. O'Neill, A. Cabel, B. Heffernan, L. Wilson, F. Dwyer, V. Hackman, J. Ryan, R. Staley, J. McGuire, P. Cochrane, W. Clarke.

3d Arithmetic, (Jr.): G. Fletcher, T. Batman, C. Walter, W. Smith, J. Nash.

4th Arithmetic, (Jr.): J. Thompson, J. Lewis, A. Trentman, E. Benoist, J. Klein, J. McGinnis, J. Kendall, G. Butsch, C. O'Neill, J. Murray, G. Kurt, H. Benoist, Conrad Humbert, S. McCurdy, Andrew Cella.

5th Arithmetic, (Jr.): L. Hilsendegen, Edgar Taylor, Ransom Washington Hunt, John Cash, E. Whitworth F. O'Neill, J. Barclay.

Arithmetic 1st Class, (Min.): Daniel Cooney, Louis Hayes, George Lyons, James Murphy.

Arithmetic 2d Class, (Min.): Harvey Bouton, G. Gross, Martin Smith.

Arithmetic 3d Class, (Min.): Willie Byrne, A. Bader, Eddie De Groot, Charles Twombly.

SAINT MARY'S ACADEMY.

ARRIVALS.

April 16th.
Miss Frankie J. Morse, Marshall, Michigan.
April 20th.
Miss Nora Sherburn, Pierceton, Indiana.
April 24th.
Miss Rosa Carroll, Chicago, Illinois.

TABLES OF HONOR.

Senior Department.—Misses Lula Murray, H. Brooks, M. Barnett, Emma Carr, N. Simms, L. Lyons, Josephine Lonergan, A. Radin, E. Lindsday, J. Gittings L. Cummerford, C. Casteeter.

Junior Department.—Misses M. and J. Walker, F. Morse, F. Butters, Amelia Boyles, L. Jones, A. Woods, Mary Sissons, Mary Clark, A. Metzger, Anna Garrity, J. Walton, K. Foreman, A. Clark.

HONORABLE MENTION.

Graduating Class.—Misses C. and L. Plimpton, Mary Tripp, Blanche Walton, J. Schutt, K. Doran, Florence Alsbaugh.

First Senior Class.—Misses L. and L. Tong, A. Ewing, K. Cunnea, Laura Lewis, E. Longsdorf, E. Crouch, C. Wolfe, A. Pool.

Second Senior Class.—Misses Mary Caraher M. Morrill, Rosanna Mukautz, Virginia Brown, F. Gittings, Emma Conan, Christina Thomson, S. Gleeson, N. Taber, T. Stapleton, A. Tarrant, Ophelia Brady, B. Millington, E. Howard, N. Noel.

Third Senior Class.—Misses Amanda Sissons, N. Thomson, Leonena Leoni, Josephine Greishop, K. Carpenter, Louisa Leoni, Clara Foote, L. Bicknell, K. Connor, Belle Gardner, M. Toberty.

First Intermediate Class.—Misses Mary Simms, Mary Rooney, A. Wiley, Mary Hally, Mary Oechtering, Mary Moriarty, H. Crull, Nora Sherburn.

Second Intermediate Class.—Misses A. Boyles and Helen Sprochnle.

First Junior Class.—Misses Mary O'Meara, A. Byrnes, Agnes Longley.

THE "PROCESSION OF THE GREAT LITANY."

On Saturday, April 25th, the Feast of St. Mark, the usual procession of that day, in honor of a custom instituted by St. Gregory the Great in the sixth century, was observed. The object of the procession is to impart due solemnity to the public supplications offered to God, that the scourges and calamities invited by the sins of the people may be averted. The Litany of All-Saints intoned at the foot of the altar in the church, is sung throughout the progress of the procession, which, passing over the field and meadows, invokes a blessing upon the earth. This ceremony is the commencement of the "great prayers of the Church" which are completed on the Rogation days, being at once an impressive acknowledgment of our dependence, and of the sovereignty of God, they are, also, to the heart of faith, a secure pledge of His approbation and favor. He has said "ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

On Sunday evening the following compositions were read: "The Lost Child," by Lizzie Niel of the Second Intermediate Class; "Do unto others as ye would that they should do unto you," by Miss Clara Foote of the Third Senior Class; "A visit to the Graveyard," by Miss Mary Oechtering of the same Class, and "The Useful and Ornamental," by Miss C. Plimpton of the Graduating Class. The Sunday previous, April 20th, four compositions were also read at the distribution of points. "The Wisdom of Few Words," by Nellie Taber, and "An Evening Well Spent," by Fannie North. The three young ladies are all of the Second Senior Class. The Graduating Class contributed "Driftwood," by Miss Kate Doran.

An Evening Well Spent.

It was a beautiful spring evening, about half an hour after supper, when, accompanied by our prefect, we had the honor to call upon our Chaplain, Rev. Father Letourneau.

Our purpose was to witness a miniature representation of a grand occasion in Rome, no less an event than the illumination of St. Peter's, and though the dome of this great church rises four hundred feet into the clouds, yet we received a very correct impression from the dark paper picture, perforated in such a manner as to let the light through at proper intervals. By the aid of an opera-glass, and a bright light behind the engraving, we accomplished our wish. There were

the mighty walls, the magnificent sacristy—the latter alone built at the cost of a million of dollars—with the obelisk, one solid column of Egyptian marble and the three fountains in front; and above all, the grand cupola; the whole in a trembling blaze of light.

Rev. Father also displayed a picture of the Senate-House of Rome, prepared in the same manner as that of the Vatican, or Church of St. Peter. This Senate-House was erected on the foundation of that which stood in the time of the Republic. In front is seen the magnificent equestrian statue of Julius Cæsar. Father gave a very interesting description of these buildings, and among other things pointed out to us the "Mertine prison."

He has many other curiosities from Rome and elsewhere, which he exhibited for our instruction. Among the rest was a lamp from the Catacombs. It is not beautiful, or even pretty; on the contrary it is nothing but a rude piece of rock, with a hollow in the center, lined with a thin surface of glass where the oil was placed by the early Christians. Olive oil alone is burned in Rome. This custom was handed down from the first ages of the Church.

The next article he showed was an earthen cup the size and shape of that found in the Holy House of Loretto, when discovered after its translation from Nazareth. It is very natural to suppose that the original was used by the Sacred Child Jesus when He lived with His Blessed Mother and St. Joseph, in the land of Galilee. We would rejoice to behold the original cup out of which the youthful Redeemer drank, and though we sometimes laugh at imitation, yet as God made man to His own image and likeness, why should man scorn to imitate? It is not the skillful make of these articles which renders them of interest. It is the ideas they convey to our minds, and the important historical facts of which they remind us. Most people have heard of the Catacombs, where the first Christians were, obliged to conceal themselves to avoid the cruelties of Nero and the other imperial persecutors, and where they offered their Holy Sacrifice and buried their dead. Yes, many have heard of them; but I wonder how many Americans have seen them? I have not seen them, but have seen a portion of the rock composing them. There is nothing remarkable in its appearance, but as a memento it is invaluable. How long have those subterranean galleries been excavated?—Since the first foundation of the Eternal City. Little knew the proud old Romans, when from under

the soil they gathered the material for their grand buildings, to what a beautiful purpose the spaces they left underground would be applied. Some may not understand when I speak of the "table of St. Bridget." It was used by a great Saint who lived several hundred years ago in Rome, and who wrote many valuable thoughts while sitting at this table, which is preserved in her honor. I had the pleasure of seeing some of the wood from this relic, which has been presented to the Fathers of Holy Cross in Rome. The name of their house in that city is St. Bridget's.

I never knew until the month of March, 1868, that heathens counted prayers on beads. It was then I saw a string of shells which the Japanese use in their pagan devotions. It is in the possession of Rev. Father Letourneau. He passed three years in Rome, and of course visited Pope Pius the Ninth, who presented him with a beautiful silver medal in return for a little copper hammer from the Lake Superior mines, which Rev. Father gave to him. He also brought an *Agnus Dei* from Rome. Some people wear little portions of the *Agnus Dei* enclosed in silk for the purpose of keeping them safe from danger. It is not as one would wear a charm or amulet, for that would be superstition, but as the wax of which the *Agnus Dei* is composed has received the benediction of the Church, they believe that if worn with piety, it will be accepted as a token of allegiance, and entitle them to mercy. Father showed us sand, from the place where St. Peter was martyred; also three nails the size and shape of those used in the Crucifixion of our Lord. They had been brought in contact with one of the real nails with which the Jews transfixed our Saviour, and which were discovered by St. Helena in the 4th century.

He exhibited a very interesting mass of Roman and Italian costumes. There was enough presented for consideration to ponder over for a whole week, and I am sure that to any one who has a relish for history, an evening passed like the one I write of could never be forgotten.

FANNY NORTH.

ERRATA.—On the eighth page, first column and second paragraph of the SCHOLASTIC YEAR No. Thirty-four, the following mistake occurs, conveying an idea exactly contrary to the truth. It should read "Labor was permitted after Low Sunday or Sunday in white; but the spirit of rejoicing, the incessant cry of "Alleluia," did not cease till Trinity Eve, nor does it now, in the hearts of the faithful;" implying what was a fact, that labor was *not* permitted from Easter Sunday to Low Sunday, but after, etc.