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Devoted to the Interests of the Students.

"LABOR OMNIA VINCIT."

Vol. II.

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No. 4.

On the Pronunciation of Latin and Greek.

No. 2.

I alluded in my last to the necessity and possibility of forming a uniform national system of pronouncing the classic languages, and I now propose to show that if not absolutely necessary, it is at least extremely advisable; and if not easy of attainment, it is unquestionably within the bounds of possibility.

And first, I have only to call to your mind the inconvenience that students, passing from one college to another, experience when a difference of pronunciation prevails. Ablatives may become datives,—adjectives in the feminine plural become masculine,—and words may differ in their meaning altogether by the change in the pronunciation of a vowel. In Colleges where the recitations and interrogations are made in Latin, as in the Classes of Theology and Philosophy here, this evil sometimes amounts to unintelligibility.

But in the public offices of the Catholic Church is this inconvenience most felt. Take a choir composed, as is usual, in part of Germans, of French, of Americans with Italian predilections, and others. Notice the unseemly spluttering at every soft C, the mingled yawning and wheezing at a J, the German hard G strangling every soft one at its birth, the attenuated French U wriggling among the round oo's, and the broad *aw* spreading itself in the midst of the gentle *ah*'s. We have friends who have come down from their High German horse sufficiently to allow us a soft G, but who yet want us to make our imperfect acts of charity in the form of *awmaubawm*, *awmaubawcs*, *awmaubawot*. We not unfrequently hear a priest saying Mass in one dialect and the server answering in another. When they come

to "*Kyrie Eleison*" they cannot escape the notice even of those who do not understand the classic languages.

And the confusion is on the increase. Not only do foreign missionary clergy, continually reinforcing the Church militant in this country, keep up the mixture of European pronunciation, but within the last quarter of a century numbers of new systems have been started in America itself, each with its own little peculiarities and plausibilities, and each with its own pertinacious patron. There is Professor Haldemand, for instance, who wants us to pronounce all our V's like the English W, and writes a V instead of a U after Q accordingly. He also expects us to recognize *amicitia* in *aw-my-kitty-aw*. Oh friendship! what atrocious deeds are done in thy name!

Now, to begin the work of unity, every pedant must consent to give up his hobby. We said it was within the bounds of possibility that a uniform system of pronunciation might be established, but when we come to reflect on the attachment of a Professor to his pet system, we doubt the truth of what we have said. Talk of the attachment of a mother to her child!—it is nothing to that of some of our learned friends to the sound of a diphthong—particularly if it is such a sound as nobody else ever heard or even thought of before. They cling to it with more than the proverbial tenacity of a drowning man to a straw; they would suffer—bleed—die amid tortures for it, like the fanatical worshippers of Juggernaut, and dying, utter it with their latest breath.

No, we cannot expect the Professors of Philology to give up their darling theories; but perhaps we can get along without them. There are a large class of men amongst us, who use Latin daily as a means of communicating their thoughts, who are familiar with the language, and who like it better than any other for the purposes to

which it is put. Still they have no philological hobbies or oddities to support, and they are, as far as may be, impartial judges concerning it. We allude to the Professors of Moral and Mental Philosophy in our seminaries and colleges. They understand the value of uniformity more than any other class of men, and although many of them are representatives of different nationalities, they are not so attached to their own national pronunciation as not to be willing to yield a point where it seems advisable. Even if they find it impossible to break themselves of the peculiarities of their old pronunciation, they may still inculcate unity in others. Experience shows that it is not impossible to preach successfully what you cannot practise, although it may expose the preacher to unpleasant remarks.

As large a number as possible of classical scholars should take part in these deliberations. They should strictly be able to affirm, however, as an indispensable proof of impartiality and freedom from philological hobbies, that:

1. They have always pronounced Latin and Greek as they were taught at school, or they have afterwards modified their pronunciation only to suit those among whom they happened to be living; but they have never made any change from mere choice, or private opinion.

2. That they have never, to the best of their remembrance, discussed or defended with heat, the pronunciation of any letter, syllable or word, except on the basis of *quantity*, and altogether on reasons drawn from the known rules of prosody.

As for the method of conducting the deliberations, a committee might be formed, which all having voices in the matter might address by letter. Each vowel, diphthong and disputed consonant should form the subject of a distinct discussion, and when the system is complete, it should be introduced into text-books, and teachers should be engaged to render it popular. All teachers not accepting it should be discouraged; and it should be the only one allowed in choirs. To ensure this action taking the desired effect, the council of deliberation should be composed of all the classical scholars of eminence that we possess among us, provided they have the necessary qualifications to ensure impartiality. They would, of course, take into consideration that they were instituting a system to be used principally by young men whose mother-tongue is the English language, to which their organs of speech are conformed; and who therefore cannot pro-

nounce any sound not heard in English, without an effort. This consideration does not require that the vowels should be sounded as in English, but simply that no sound not found *somewhere* in the English language should be assigned to them. For instance if the sounds; *Ah, Ay, Ee, O, Oe*, were adopted for the Latin vowels, they could all be readily pronounced, because they are all in the language: but if the French sound of *u* were assigned to the last vowel, it would be a source of difficulty to all Americans learning Latin, and moreover, would soon fall into the English sound of *u*, unless a change should take place in the English language itself.

In fact, Latin and Greek,—the language of the Church and the language of the Gospel,—must be considered not as *dead*, but as *living* languages. How they ever came to be called *dead*, is more than any Christian *ought* to know. The epithet sounds like a development of the 18th century infidelity. The Christian knows that they *live*—not indeed amid the jostling, ever-changing Babel of modern tongues, but within the sheltering walls of the “garden closed in.” There they flourish, undying and incorruptible, to last as long as the Church and the Gospel last—that is till time itself is done. Yes, though the world should continue 6000 years more—long after English shall have been so defiled by slang and newspaper grammar as to be unrecognizable as the language of Pope and Dryden,—long after French, dropping consonant after consonant, and refining every vowel to a point, shall have volatilized and passed from the earth like the baseless fabric of a vision,—long after German shall have choked herself with her own gutturals—long after all other tongues shall have fallen into oblivion, Latin and Greek shall sound forth the praises of the Living God and implore His mercies. And when that day that no man knoweth shall come, when the godless tribes of the earth shall mourn, and men shall wither away through fear, amid the confusion of the roaring of the waves, shall the faithful few of the Church Militant breathe their last sigh of contrition in the *Agios O Theos!* and hymn their last act of adoration and praise in the *Te Deum Laudamus*.

S.

It is a dreadful fine thing to whip a young one jist enuff, and not enny more. I take it that the spot is located jist where their pride ends and their mad begins.—*Josh Billings*.

Planchette.

When my attention was first called to this instrument by an article which appeared in one of our periodicals about one year ago, I at once came to the conclusion that it was a mere *sensation*, got up to give occupation to those who had nothing else to do, and, perhaps, to keep them out of mischief; but as I happened not to be one of that class, I immediately bowed Miss *Planchette* out of my mind and thought no more about her for some time, for although I believe that the influence of mind over matter is much greater than our present state of knowledge would lead us to suppose, yet I could not at that time see any possible connection of cause and effect to explain the wonderful results attributed to this queer little instrument. So I treated the subject as most persons, who wish to be serious, would have done, and looked upon *Planchette* as "the last joke."

Some two or three weeks ago, however, a person, in whose veracity I can place full confidence, assured me that he had both witnessed and produced the results attributed to *Planchette* and that without any physical influence over the instrument except the mere contact of his fingers. My curiosity, of which I have a good share, was now thoroughly aroused, and I conceived a strong desire to see *Planchette* operate. But first I wished to satisfy my mind, as to the agency from which these results proceeded. I could not, as I have said, discover at once any connection of cause and effect in the natural order, to explain these phenomena, so I turned to the supernatural order for an explanation. But at once I saw that to suppose that God or the blessed spirits would exert their power to gratify a vain curiosity in man, especially as this gratification involved falsehood in many cases, would be highly irreverent, and therefore not to be admitted. The only alternative, then, was to suppose that the agents in the case were *evil* spirits. But this hypothesis, if supported so as to render it at all probable to my mind, would have deprived me of the gratification which I expected from seeing *Planchette* work; for I would not deal with anything whose operations I should have any reason to believe were governed by evil agencies. So I laid that hypothesis aside for the time, and turning once more to the natural order, sought more eagerly for an explanation there; the result of which was the following theory. Basing my reasons

upon the astonishment and even dread at first elicited by some new discoveries and inventions which afterwards became so familiar to men as to be looked upon as perfectly natural, and being a firm believer in the still latent powers of the mind, I argued thus: If men, separated by a distance of many hundred miles, can communicate with one another in a few seconds of time by a material medium, the telegraph, why may they not be able to communicate also by means of an immaterial medium, the mind itself? I saw no reason to suppose that there might not be some yet undeveloped power of the mind, which could serve as such a medium. Starting from this as at least probable, I proposed the following as a plausible explanation of *Planchette's* workings, taking for this purpose the following instance as one of the most difficult to be explained: I supposed that I had been corresponding with a friend who resides at a great distance, and I wished to know from *Planchette* whether or not I would receive a letter from him on a certain day, to which *Planchette* answered, we will suppose in the affirmative. Now from the hypothesis above given, I explained the answer thus: My friend has either written that letter already, or has determined to write it soon enough to reach me on the appointed day. In writing that letter or in determining his mind to do so he naturally thought of me and the time that his letter would probably reach me. In this way he established a certain mysterious and subtle communication between his own mind and mine, although neither of us were reflexly conscious of such a communication's existence. When now I ask my question, as above, I place my mind, which is already in communication with that of my distant friend's, also in communication with the mind of the one operating the instrument, and he places his mind, by the physical contact of his fingers, in communication with *Planchette*, refraining in the mean time from all affirmation and negation, but willing simply that the instrument should write the proper answer, which it does. According to my theory, the mind of my distant friend would be the real agent in this operation. It being in an affirmative condition imperceptibly influences the mind of the operator through my mind, and he by force of his will directing the magnetism of his body to the instrument, involuntarily communicates, with it, the motions which correspond to the influence exercised upon his mind by that of my friend, and thus the affirmative

answer is written. Other instances I believe I could explain also by the same principle of the subtle communication of minds, applying the principle, of course, according to the nature of the case.

Some will, no doubt laugh at this theory as rather imaginative than probable; well, I will not blame them if they do; for I feel now somewhat inclined to do the same myself; but at the time it quieted if it did not satisfy mind, and caused me to look upon it as nothing more than an innocent experiment to try what *Planchette* could do. Accordingly I requested a friend to procure the instrument, without letting it be generally known; for if it were known I felt satisfied it would have been denied an entrance, as all things of whose character there is any doubt are excluded from Notre Dame. Yet, as I knew my motives were entirely innocent, I felt to some extent justified in eluding the vigilance usually exercised in such cases. Any way, *Planchette* was procured, and the gentleman who purchased it, saw it operate, and even worked it himself before buying it. He assures me that it wrote in a plain style answers to the questions asked. He brought it to the College and at once to my room, where three persons, myself included, endeavored to make it work, but it would not even move. When the others had gone I tried it alone, and after two or three minutes, felt the board moving slowly from under my hand rubbing sensibly on the tips of my fingers in its motion. A queer sensation crept over me at that moment and my nervous system became considerably excited. I did not like the feeling, and so I withdrew my hands and the board became stationary. After dinner I returned, having placed myself under the special protection of the Blessed Virgin and my good Angel, and tried again. This time I could discover no motion except a slight tremor in the instrument, just sufficient to cause the pencil to make a ticking noise on the paper. Several persons came in and tried it in all ways;—one alone, then two and even three together, but without success. I then sent for the person who had first assured me that he had been always successful. He tried it and failed. It was then taken to another room and several attempts made to operate, but it was obstinate. It was then taken to the parlor where there was, at the time, a young lady on a visit to the Institution, and who professed to have worked *Planchette* hundreds of times and never to have failed in making her answer ques-

tions. But here she was not much more successful than the others. She succeeded indeed in making *Planchette* move across the paper but could in no way induce her to write a word or make any other intelligible mark. By this time the President heard of our tricks and came to the parlor. He said that it was useless to attempt making *Planchette* or any other such instrument work in the College, as it had been placed in a special manner under the protection of the Blessed Virgin, who would not permit anything evil to be successful within her dominion, meaning by this to give it as his view of the case that the agency in these operations of *Planchette* is evil, and that it could not exercise its influence in a place consecrated to her who is the enemy of evil, and who has received from God such wonderful power over the spirits of darkness.

After serious reflection upon the results of my first, and I believe my last, experiment with *Planchette*, I must certainly incline to that opinion also. In the first place we know that God is not the agent, since the answers given are in many cases opposed to His divine perfections. Secondly, my late experience goes far to prove that these phenomena are not the results of magnetism nor of the natural influence of mind on matter; for the same instrument which answered questions in town refused to do so at the College; the same person who made it work and give those answers in town, could not even make it move at the College; several adepts who had frequently operated them before, failed to do so here. From which facts we are forced to conclude that it is something in the place itself which prevented the manifestations usually witnessed in the workings of this instrument. And as there is nothing that I am aware of at Notre Dame to prevent the free action of natural causes, the agency by which *Planchette* operates must be supernatural, and as we have seen that it cannot be referred to God or to the good spirits, it must of necessity be referred to the evil spirits.

Such is the conclusion to which I have now come with regard to this popular toy; for this is the only view I can reasonably take of it after what I have myself witnessed. I need not, then, say that I have discarded *Planchette* entirely, or at least till a satisfactory explanation of her power, from natural causes, can be given, and I would seriously advise all to have nothing whatever to do with her; for her power is certainly strange, while its source is at best very questionable, and it is evidently unwise to trifle with

things which are most probably under the influence of the Evil One. FANCIULLO.

Vocal Music.

Few branches of the fine arts confer so many advantages upon the student as vocal music, and among the most important is the assistance it gives him in elocution. Elocution consists chiefly in the variety, smoothness and volume of tones required to express the sentiments, and these are the direct objects to be attained in the cultivation of the voice for vocal music. No song is pleasing unless characterized by that smoothness of tone which is the most difficult attainment of the singer. Variety is of course the first essential, and, when united with volume, which practice insures, we have the great essentials of the public speaker. One important difference, however, between the use of the voice in elocution and vocal music, is that in vocal music the vowel sounds play a more important part than the consonant sounds, whereas in elocution more practice must be given to the consonant sounds in order to insure distinctness. Now as no one can be considered a very accomplished singer unless every word be distinctly understood, it follows that vocal music in its practice must aim at the cultivation of the consonant sounds, and thereby renders a valuable assistance to the speaking voice.

The same aid which vocal music gives to elocution it gives to reading and to conversation, two vocal accomplishments of much benefit to a young man entering public life. One of the results of vocal exercises, and one which influences governments in introducing them in public schools, is the health of the pupils. Nowhere do we find less consumption and less spitting of blood than among those nations where vocal music forms an essential branch of education. Eminent physicians have recommended its practice to patients strongly disposed to consumption. There are many diseases, to which the constitution is disposed on account of climate and inability or want of opportunity to exercise the body, which the exercise of the lungs may effectually prevent. Nothing is more reasonable than to suppose that vocal exercises tend to the improvement of health when its effects are considered; the lungs are strengthened

and are better able to fulfill their very important functions; the chest is made to expand—exercising the vital organs, increasing their activity and power. With all these advantages attached to vocal music there are few who should not look upon this study very favorably, even without mentioning the pleasure derived by the performer in the execution of a piece of good composition.

Students especially should devote some time to music, since after completing a year's study nothing would please parents more than to hear them sing with ease and grace a good song or any secular piece that they may have learned during their absence.

The objections raised against the study of music, if there are any, are almost unworthy the name. First, it is said "I have no ear." Now could men speak if they were not taught? could they read or write if they were not taught? Could they draw or paint if they were not taught? But they may say that none of those appertain to the direct cultivation of any of the five senses. Very well, but do they not know that each of the senses can be cultivated as well as the judgment or memory? How do the blind read books? Why are printers remarkable for sharp-sightedness? Have you ever heard of the example mentioned by Addison of the cultivation of taste? Finally, how can a practiced ear discover, in the ringing of a bell, many beautiful chords? The most rude and uncultivated ear can, by diligence and perseverance, be made to appreciate the most delicate compositions of the master artists. This is beyond doubt. Some may say "I have no voice" and at the same time they are making use of it, perhaps in a creditable manner. Undoubtedly their voices are not cultivated; but they can speak, and in speaking they may even use compass of voice sufficient to perform well a good piece of vocal music. If only one tone can be given forth, the vocal chords can by practice be rendered subject to the will so as to extend the compass of the voice in a remarkably short time. No one has naturally a cultivated voice. The voice is made by practice.

Another objection frequently raised is that one should labor to acquire the useful first, and the ornamental afterwards; but should you wait you will find that afterwards the difficulty will be increased fourfold. It is easy to bend the twig but difficult to bend the tree: the vocal chords are pliable when young but

they are not so when their owner is advanced in years.

Here we may safely assert that vocal music, in preference to any other of the fine arts, has been selected by the common consent of mankind to hold the most prominent place in the public service of Him who created the instrument upon which it is executed, for His particular glory and honor. Painting, poetry and sculpture may be made use of in His service, but it is reserved for music and eloquence alone to take the prominent parts. Such is the high mission of vocal music, and if we bear in mind its influence on peoples, scarcely can we refrain from placing it too high in our estimation. Every one knows that in this country the sociability engendered by the cultivation of music in general is the strongest bond that holds together nationalities; proofs of this we see in everyday life; unanimity in feeling produces concert of action, and in union there is strength.

Still another claim has music upon our earnest attention, viz: that it is the source of abundant happiness and assists in the cause of virtue. Picture to your minds the father, mother, sisters and brothers surrounding the piano in a cheerfully lighted parlor, where they all unite in the merry song, and tell me if it is not the charm of music that renders that home happy and unites all in affection which will be as lasting as life. Now imagine a home without music and it scarcely deserves the name. The father and mother engaged quietly in thinking or reading; the daughters endeavoring to find something with which to amuse themselves; the sons, where are they? No one knows where; certainly in the pursuit of pleasure, for the young mind must have it in some form or other,—it is in nature. How happy and judicious are those fathers who have succeeded in directing this appetite for pleasure towards the enjoyments which music affords.

P. T. D.

Book Notice.

EXCELSIOR; or, Essays on Politeness, Education and the Means of Attaining Success in Life. PART I.—for Young Gentlemen, by T. E. HOWARD, A. M., Professor of the English Language and Literature in the University of Notre Dame, and Author of "A practical Grammar of the English Language," etc. PART II.—for Young Ladies, by A Lady (R. V. R.). Baltimore: Kelly & Piet.

We received our copy of this well written work too late to give an analysis of it this week. Our readers may form an idea of the scope of the

book from the table of contents which is given below. When we add that it is written in the felicitous style of Professor Howard and interspersed with the smooth flowing verse of R. A. R., we have done enough, we think, to make all our readers eager to procure a copy of the book.

PART I.—Life, Home, College; Good Manners, Cleanliness, Neatness, Manliness, Table Etiquette, Practical Hints; Conversation, Letters; Vocation, Punctuality.

PART II.—Self-Sacrifice, Affection at Home, Cheerfulness at Home, Patience at Home, Housework, Plain Sewing, The Besetting Sin of Women, Mental Training, Mental Training (Continued), Physical Training, Miscellaneous, Miscellaneous (Continued).

VERSES.—Part I. and Part II.

COLLEGE BULLETIN.

Arrival of Students at Notre Dame.

SEPTEMBER 19th.

James B. Roberts,	Three Rivers, Mich.
M. S. Ryan,	Grand Rapids, Mich.
Edmund J. Ryan,	" "
Thomas H. Harper,	Philadelphia, Pa.
Joseph Hull,	Detroit, Mich.
Henry P. Beakey,	St. Louis, Mo.

SEPTEMBER 22d.

Jerome Stevens,	Joliet, Ill.
James H. Lane,	Lawrence, Kansas.
Charles G. Hamblin,	Chicago Ill.

SEPTEMBER 23d.

James Hannaher,	Lyons, Iowa.
Joseph Harrison,	Hardin, Ill.
T. E. Dechant,	Franklin, Ohio.

SEPTEMBER 24th.

Joseph G. Watson,	Bay City, Mich.
Nicholas H. Watson,	" "
Edward Fitzharris,	New York, N. Y.

Tables of Honor.

SENIORS,—SEPTEMBER 11th.

D. A. Clark, J. Cunnea, J. Monroe, J. Edwards, W. Hoynes, T. O'Mahony, P. McKeon, D. Tighe, J. Lecompte and F. Crapser.

SEPTEMBER 18th.

H. Eisenmann, A. B. White, A. Reilly, C. J. Hertich, H. B. Keeler, J. Moeder, W. Rhodes, J. McGlynn, J. P. Sewell and D. Schneider.

Tables of Honor (Continued).**TABLE OF HONOR, JUNIORS, SEPTEMBER 7th.**

J. Alber, J. Dooley, J. Coppinger, E. Lafferty,
V. Hackmann, J. Rumely, J. Ryan, R. Broughton,
D. J. Wile, R. McCarthy and Laurence Wilson,

SEPTEMBER 18th.

J. Broderick, J. McGuire, E. Bahm, F. Ingersoll,
H. Morgan, M. Foote, T. Arrington, C. Marantette,
A. Cabel, J. Nash and C. J. O'Neill.

Honorable Mention.

Moral Philosophy: T. W. Ewing and Wm. P. McClain.

Logic: H. B. Keeler.

First Rhetoric: Peter McKeon, T. O'Mahony,
J. H. Lecompte, Wm. Rhodes, A. B. White and
H. L. Eisenman.

Second Rhetoric: R. L. Akin, James Curran,
John Garrity, James Monroe, John Zahm, Frank
Crapser, H. P. Morancy and Jacob Eisenman.

First Grammar Sr.: J. Montgomery, Joseph
Mader, C. M. Wanger, Wm. Hopper, F. Nicholas,
J. F. Ryan, Carlton Sage, J. Wilson, E. Hagan,
P. Fitzpatrick and J. Vocke.

Second Grammar Sr.: Joseph Garharstine,
L. Dupler, W. K. Roy, H. H. Schnelker, R. B. Cod-
dington and J. C. Wagner.

Third Grammar Sr.: C. Bennett, B. Vocke,
O. Mosely, L. Dunnavan, M. Carney, G. Webb
and James Grier; Juniors—Cliff. Worsham, C. J.
O'Neill and J. Campbell.

First Grammar Jr.: J. Dooley, V. Hackmann,
P. Cochrane, Roscoe Broughton, Wm. B. Clarke
and Wm. B. Small.

Second Grammar Jr.: Austin Cabel, Charles
Duffy, F. Spencer, N. Mitchell, Henry O'Neill,
Samuel Dum, George Pearce and James Ward.

First Geography Sr.: G. Price, C. Ilgenfritz
and R. W. Hunt.

First Geography Jr.: J. Thompson, J. Goodhue,
B. Roberts, Geo. McCartney, Charles Walter and
DeWitt Bland.

First Orthography Jr.: J. McGuire, John Nash,
G. McCartney, DeWitt Bland, J. Dooley, Robert
Delahay, Patrick Tinan and Wm. B. Clarke.

St. Cecilia Philomathean Society.

The second regular meeting of this society was
held Sunday, September 20th, 1868. The meet-
ing being called to order by the President, the

roll was called and the minutes of the preceding
meeting read. Some names were then proposed
for membership; they were to be informed to
write essays for the next meeting. The presi-
dent then appointed the readers for the follow-
ing week, and also announced to the society that
Prof. Colovin had kindly consented to explain to
the society all about the "Mock Court" which
was soon to be held, and also to read some pieces
for the benefit of the society. Prof. Colovin was
then sent for and made some very fine remarks,
and gave some excellent advice to the members;
he also read some pieces which were loudly ap-
plauded. Readers and speakers for the next
meeting were then appointed.

No more business being on hand the meeting
adjourned. JOHN McHUGH, Cor. Sec'y.

Thespian Society.

This well-known Society was reorganized on
Wednesday the 16th inst., and the following
officers elected:

Director—Prof. M. Corby.

President—H. B. Keeler.

Vice-President—W. B. Smith.

Secretary—A. B. White.

Treasurer—W. F. Rhodes.

J. M. Moriarty, } Stage Managers.
M. S. Ryan, }

The Thespians have, in the past, done much
for the pleasure of the students and, under the
guidance of an able Director, still hope to retain
the high reputation which they have gained.

Juanita Base-ball Club.

The Juanita Base ball Club held a meeting on
Wednesday, the 16th inst., for the purpose of re-
organization. The following officers were elected:

Director—Bro. Benoit.

President—S. B. Hibben.

Vice-President—W. P. Rhodes.

Secretary—A. B. White.

Treasurer—James Wilson.

J. B. Gaunt,

J. Garharstine,

L. Reswick,

} Directors.

Captain of the 1st nine—W. B. Smith.

Under the able Directorship of Bro. Benoit,
this club has flourished in past years and ex-
pects to retain the laurels it had won, the com-
ing year; and not at all undaunted by the threats
made to annihilate it, still claims the champion-
ship of Notre Dame.

JUANITA.

Star of the West Base-ball Club.

The first match game of the season was played between the first nine of the Excelsiors and the second nine of the Star of the West, with the appended result:

Pos.	Excelsior.			o.	r.	Pos.	Star of the West.			o.	r.
c.	J. Nash.	1.	4.	c.	J. Coppinger.	0.	7.				
p.	A. Cella,	5.	3.	p.	W. Clarke,	2.	5.				
s.	A. Cable,	2.	5.	s.	H. Hayes,	3.	4.				
1.	b. F. Nicholas,	3.	4.	1.	b. J. Dooley,	1.	5.				
2.	b. J. Doherty,	4.	3.	2.	b. M. Foote,	3.	4.				
3.	b. J. Thompson,	1.	5.	3.	b. G. Pearce,	2.	5.				
r.	f. J. Klein,	1.	5.	r.	f. Z. Vanderveer,	2.	5.				
l.	f. B. Heffernan,	1.	5.	l.	f. J. Pfeiffer,	4.	5.				
c.	f. J. McGuire,	3.	4.	c.	f. J. Deehan,	3.	3.				
Total,.....				21.	38.	Total,.....				20.	41.

Innings, 1, 2, 3, 4, 4, 6, 7.

Star of the West, 2, 0, 5, 2, 3, 4, 25. Total, 41.

Excelsior, 11, 3, 4, 0, 3, 11, 6. Total, 38.

Wild throws—Star of the West, 5; Excelsior, 3.

Home runs—Star of the West, 0; Excelsior, 3.

Fly catches—Star of the West, 2; Excelsior, 3.

Foul catches—Star of the West, 4; Excelsior, 4.

Fly misses—Star of the West, 4; Excelsior, 3.

Foul misses—Star of the West, 0; Excelsior, 2.

Passed balls—Star of the West, 6; Excelsior, 12.

Whitewashes—Star of the West, 1; Excelsior, 1.

Umpire—Michael Brannock.

Scorer—Charles Marantette.

Time of game—Three hours and thirty minutes.

As may be seen from the score, the Excelsiors threw up the game at the seventh inning, leaving the Star of the West with one out to spare.

D. WILE, Secretary.

Saint Mary's Academy.

September 22d, 1868.

ARRIVALS.

Sept. 17th—Miss M. Claffey, Bertrand, Mich.
 Sept. 18th—Miss L. Lewis, Philadelphia, Pa., and Miss R. Joslin, Berren, Mich. Sept. 21st—Miss C. Warner, Peoria, Ill. Miss L. McManan, Detroit, Mich. Sept. 22d—Misses M. Chouteau, L. Chouteau and L. Barnett, Alton, Ill.; M. Walton and J. Walton, Ypsilanti, Mich.; J. Willey, Battle Creek, Mich.

TABLE OF HONOR, SENIOR.

Misses E. Crouch, A. Ewing, A. Cunnea, A. Mulhall, N. Tracy, K. Medill, E. Scott, R. Rettig, L. Ingersoll, H. Neil, E. Ruger and S. Beebe.

TABLE OF HONOR, JUNIOR.

Misses M. Roberts, M. Moon, A. Longley, R. Conall, M. Bader, M. Vaughn and Anna Garrity.

HONORABLE MENTION.

Graduating Class: Misses E. Longsdorf, K.

Livingston, Laura and Lizzie Tong, K. Cunnea, Mary Toomey, F. Hosmer and J. Hynds.

First Class Sr.: Misses A. Carmody, A. Radin, N. Taber, O. Brady, E. Kirwan, M. Morrill, J. Dobson and A. Darcy.

Second Class Sr.: Misses M. Edwards, S. Thomson, E. Bland, C. Foote, E. Lindsay, L. English, A. Bryson, Louisa Leoni, Leonina Leoni, A. Carpenter and M. King.

Third Class Sr.: Misses M. Tuberty, A. Boyles, J. Chesebro, N. Simms, H. Higgins, M. Shirland and A. Fulwiler.

First Preparatory: Misses A. Mast, S. O'Brien, A. Lyons, J. Stevens, J. Gittings, M. Foote, M. Rumely, M. Corckran and Sarah Coffee.

Second Preparatory: Misses Helen Sprochnle, K. O'Tool, J. Davis, W. Zell, A. Minnin, L. Jones, B. Myers and A. Clark.

Third Preparatory: Misses J. Renny, L. Blaisy, C. Hoerber, M. McClune, E. Ritter, A. Mathews, A. Byers and Julia Davis.

First Class Jr.: Misses A. Robson, B. Fendsdorf, L. McNamara, J. Wilder and A. Byrne.

Second Class Jr.: Misses N. Striby, K. Foreman, and M. Reynolds.

St. Joseph's Academy, South Bend.

For punctual attendance, perfect lessons and ladylike deportment.

First Class Sr.:—Miss S. Archambeau and Miss A. Logan.

Second Class Sr.:—Miss E. Keyes and Miss A. Longley.

Third Class Sr.:—Miss F. Gallagher and Miss M. Knoblock.

First Intermediate:—Miss H. Logan and Miss A. Boyne.

Second Intermediate:—Miss E. Elbell and Miss M. Tuey.

First Class Jr.:—Miss M. McCarthy and Miss M. Farrington.

Second Class Jr.:—Miss Mary Vinson and Miss Helena Hartson.

Third Class Jr.:—Miss A. Boyne and Miss A. Sederer.

Minims:—Miss S. Wilkeson, Miss C. Marsh.

German Class:—Miss A. Logan and Miss E. Bastian,

Music, First Class:—Miss M. Deming.

Second Class:—Miss A. Labadie, Miss E. Vinson and Miss M. Wilkeson.