

# Notre Dame Scholastic.

Devoted to the interests of the Students.

"LABOR OMNIA VINCIT."

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## Notre Dame.\*

(CONTINUED FROM PAGE 66.)

Brother Vincent, who had accompanied Father Sorin from France, and whom we all know as the venerable Director of the Brothers' Novitiate, where he is so highly revered, could not remain at St. Peter's while Father Sorin was at Notre Dame; by his advice, and having obtained permission, he transplanted the whole establishment of St. Peter's to Notre Dame, in the month of February, 1843. He and Brother Lawrence have been throughout the efficient aids of Father Sorin. Father Sorin's joy at their arrival was no less than the Brothers', and theirs may be judged from what he wrote shortly after their arrival: "Our separation had lasted four months—it seemed to them four years." *Leur separation n'avait duré que quatre mois, elle leur avait paru quatre années.*

Before the arrival of Brother Vincent and his colony from St. Peter's, Father Sorin had made bargains for the brick, lumber, etc., to begin building the College as soon as the spring would open; but a more pressing need had to be attended to;—a church had to be built. An appeal was made to the few Catholics around; they could or would do little—most of them were poor, many were not very fervent. However, a subscription was made: it was paid in labor. On a certain time they got together; cut down logs enough to build a church forty-six feet long and twenty wide; when the logs were hauled to the spot where the church was to be built, near the old log house—near where the barn now stands, the people assembled, and soon rolled the building up, and then departed, leaving Father Sorin to finish it. This he did, with the assistance of the Brothers, and, as may readily be supposed, without going to much expense for ornamental architecture. This building was used as a church until 1848; it caught fire accidentally in 1856, and in spite of the efforts made by students, professors, Brothers and priests, who wished to preserve it as a monument of the past, it burned to the ground, and nearly made a general conflagration of the church and College.

The winter of 1842-43 was very severe; for full five months the ground was covered with snow; the spring was late; some of the contractors who had bargained to furnish materials for building failed to fulfil their engagement; the architect did not arrive at the appointed time, and so many things conspired against the erection of the College—and the want of funds was not the least obstacle in the way—that it was determined not to begin the College until the following year. A valuable addition was made in the month of July to the members of the community by the arrival of the second colony from France, consisting of Father Cointet, M. l'Abbe Marivault, and M. l'Abbe Gouesse, one lay brother, and three *religieuses*, Sister Mary of Bethlehem, Sis-

ter Mary of Calvary, and Sister Mary of Nazareth. As the design of building the College that year was abandoned, a smaller house was decided upon, and the brick building close by the lake known as The Farm House was erected. The Community of Notre Dame, which now began to be numerous, had finished their annual spiritual retreat, when late in August the architect arrived from Vincennes with workmen to begin the College. On the 28th of August the corner-stone was laid; the building was pushed forward, and by the month of December it was under roof—but the plastering had to be postponed until the following spring. In the month of June, the few pupils who had been accommodated in the brick house near the lake, were removed to the College building, and in the month of August took place the first Commencement Exercises of Notre Dame.

Before the College walls were up to the third story, measures had been taken to secure a Charter for the College and for the Manual Labor School, which latter establishment was, and has ever been, one of the favorite enterprises of Father Sorin. Stern duty compelled us, as veracious chroniclers, to mention some manifestations of bigotry and ignorance displayed against the Order of Holy Cross on the first arrival of Father Sorin; the same duty now becomes a pleasure, as it requires us to record and act of spontaneous kindness on the part of a member of the Methodist denomination, Mr. Dufrees. This gentleman was then the representative of St. Joseph County in the State Legislature; he generously suggested to Father Sorin the idea of applying for a Charter, and through the aid of Mr. Dufrees one was obtained for the College, with the title of University, and another for the Manual Labor School.

As we are on this agreeable subject, we would like to mention the names of all who from this time forward came out bravely as friends to Father Sorin and the grand undertaking he had in hand. But to mention all would be impossible. We cannot, however, pass over the name of Mr. Samuel Byerley, who received Father Sorin with great hospitality on his first arrival in New York in 1841, when he landed on the 13th of September, the eve of the Feast of the Exaltation of the Holy Cross.\* Both Mr. and Mrs. Byerley manifested to Father Sorin and his community that affable and unpretending hospitality for which they have always been distinguished.

The first building erected was the central part of the old College edifice: as near as we can remember, it was four stories high, eighty feet long, and forty or fifty wide.

One of the reminiscences that Father Sorin recalls with the most pleasurable emotions, and of which we have often heard him speak, is the retreat he made in 1843 on the mound between the two lakelets of Notre Dame.† While making this

\* Father Sorin always considered it as a particular favor from God that the first Mass he said in America was on a feast in honor of the exaltation of that Holy Cross, the symbol of his faith, the title of his religious order, and to exalt which he left country and home.

† The upper one is called St. Joseph's Lake, and the lower St. Mary's.

retreat he did not think it a waste of time to occupy a part of each day in clearing off the ground on which to build a Chapel. This was in the month of November; next spring all were busy building the College; and the Chapel was not finished until November, 1844. The Novitiate of the Brothers was erected at the same time. The Chapel and Novitiate stood until the year 1858, when it was torn down and replaced by the present building, which for the past month or so has been occupied by the Professed Brothers. The little Chapel was blessed on the 8th of December, 1844, under the title of the Most Holy and Immaculate Heart of Mary; and on the same day the Archconfraternity, the oldest society of the students of Notre Dame, was established in this Chapel. Well do we remember how, some years later, the students used to crowd in this quaint octagonal Chapel on Saturday mornings. May the memory of such mornings recall to a sense of their duty to God and themselves any Catholic, now well on in years, who may have forgotten the practice of his religious duties!

It was in that modest, retired chapel that the whole community of Notre Dame assembled in times of joy to thank God, and in times of sadness and grief to beg His aid. In 1847, on the 19th of March, it was enriched with the precious body of St. Severa, virgin and martyr, given to the Chapel by Bishop Hailandiere, on his return from Rome in 1845. There, also, the Community honored the most sacred Passion and Death of Our Lord, by making the Way of the Cross, which was erected in that Chapel the 14th of March, 1845, the first erected at Notre Dame. In it the devotion of the Forty Hours was first made by the community and students. In it the Archbishop—then Bishop—of Cincinnati, the Bishops of Milwaukee and Detroit, said Mass with evident delight.

Mrs. Byerley furnished it with a beautiful carpet, and Bro. Francis Xavier taxed his taste and skill to the uttermost to adorn the sanctuary. It moves even such cold hearts as ours is to listen to good Brother Vincent and other of the more ancient Brothers recount the glories of that dear little Chapel. It is now of the past—but not forgotten. The Chapel of the Portiuncula, with its many privileges, has supplanted it on the "Island." Loretto, with all its charming grace of architecture and wealth of perfect taste in its decorations, surpasses it; but, like the Israelites on beholding the new Temple and sighing for the old, all those who ever had the privilege of praying in that dear secluded sanctuary, remember it with affectionate regret. Some years later, we remember well, it was a delight to the students, some of whom were not overstocked with piety, to visit that Chapel, and to assemble around the statue that was afterwards erected in front of the Novitiate. In the month of May all would congregate there, and though the attention of some of the wilder "boys" may have been at times distracted by the frogs croaking in the neighboring lakes, the birds chirping in the trees alongside, and the little chipmonks, and cats that would sometimes,

\* From "The Silver Jubilee," compiled and published by Joseph A. Lyons, A. M.

intrude *sans ceremonie* upon the solemn scene,—much to the joy of the aforesaid “boys,” who were always on the lookout for something to laugh at,—yet we doubt not that even those scapegraces profited by the excellent short discourses that were then given by Fathers Sorin, Granger and Cointet, and occasionally by Priests visiting the institution; that real piety and solid virtues for after-life were acquired by a discipline of which visits to this Chapel formed a part, is shown by the many good citizens of these United States who were then careless lads in the group around the statue. If those youngsters profited by the *Devotions* in spite of their proclivity to take advantage and enjoy any by-play or *contre temp* that are unavoidable in outdoor exercises, the more serious must have reaped a still more abundant harvest of grace.

But let us take events in their chronological order, and not allow our partiality to the little Chapel on the Island to draw us away from the straight line of historical rectitude.

Having erected the College building, or as much of the plan as was deemed necessary at the time, and organized the religious community of priests and brothers with the members then residing at Notre Dame, Father Sorin, with that prudence and foresight that have been his distinguishing qualities, set about laying the true foundation, not only of his establishment of Notre Dame, but of his Order of Holy Cross in America. The Society of Holy Cross, of which he was one of the very first members, had been established some years before in France. Its object was to give missions and retreats, to teach in colleges and schools, and to instruct young lads in trades. Its members were of two classes—priests and lay-brothers.

As soon, therefore, as Father Sorin had built the College, to fulfill the terms of the contract he had made with the Ordinary of the diocese, he began to provide for a Novitiate, in which men were to be formed to the religious life, imbued with the same zeal he had for the glory of God and the welfare of their neighbors.

The Novitiate and Chapel were built, as we have already mentioned, on the little mound between the two leaklets, which was once upon a time a real island\*. Though the community then, as now, had not a big balance to their credit in their bank account, yet the putting up of the material building was the easiest part of making a Novitiate; and this most important part of Notre Dame had to go through all the vicissitudes of fortune, to which all religious communities in a new country are subjected. The friends of Notre Dame know, and we here mention for the benefit of the general reader, that in the Catholic Church, Religious Orders have always been held in high esteem, and have been encouraged in all ages, from the very beginning. The good they have done for religion, for education, for the arts,—in a word, for the civilization of nations,—need not be commented upon here. Consult Montalambert and history, *passim*. The members of religious orders, after making a *Novitiate* or trial of one or more years, consecrate themselves to the service of God by three vows—of poverty, chastity and obedience; making thus a triple renunciation of worldly goods, of worldly pleasures, and of their own will,—and are enabled to multiply a hundred-fold their means of doing good to their neighbors, by the union of their individual efforts directed by one will.

It is unnecessary to take up our space in pointing out the advantages accruing to Educational Institutions carried on by religious orders: one

great advantage, among others, is so patent that we need only touch it with our finger. It is that the success of the Institution does not depend on any one man, who may die any day, but upon the Order, which does not die—and consequently a change of men does not necessitate a change in the policy, or the spirit, of the Institution; since whatever may be the difference of character, talent, and other personal qualities of the outgoing and incoming men, their general training, as well as their moving spirit and special object, is the same.

For the “Notre Dame Scholastic”

### A Fish Story Involving Bill Rollicks' Conversion.

Bill Rollicks was one of those youngsters who have very little freight by way of religion to throw overboard in case of a storm, but he was blessed, as is often the case with such characters, with a remarkably religious companion called John Faston. The ways of Bill were a source of grief to John who never allowed an opportunity to pass without insisting upon the necessity of Bill's mending his wild habits.

“I tell you what it is, John,” said Bill, at length, “I can't stand this thing any longer. You are all the time preaching to me about religion; I 'aint very particular on these points I know, but if you'll tell me where to get it, I don't mind taking a pretty good dose just to please you.”

Delighted beyond measure at this change for the better in his friend, John informed Bill that there was a great revival-camp meeting close by, and that he, Bill, could get the very thing he needed, there.

“All right!” said Bill, “but what must I do when I come into action?”

“It's the easiest thing in the world,” said John, “for if you'll answer three questions affirmatively, to Brother Stickler, you'll be admitted a member of the church right off.

“If that's all a fellow has to do,” said Bill, “I think I can safely promise you at least thirty three affirmative answers, and six more by way of interest. Let us go at once!”

Off they went, and when they came to the camp, John lost no time in finding out Brother Stickler, whom he immediately informed as to the object of their visit.

“Now, John,” said Bill, as he was about to enter upon the ordeal, “now John,” you just stand right at my back, and if that 'ere fellow asks me any questions that you think I ought not to believe, give me a punch in the ribs, and if he keeps on to the square thing, why, just you say, ‘all right’ in a whisper, and you bet I'll go it on the affirmative.

By this time Brother Stickler had organized himself, into what he conceived to be his most pious, and his most irresistibly interrogative attitude. He began: “Brother Rollicks, my soul is filled with joy to know that you have battled with the thrones and principalities of darkness, and that you have carried off the towers of iniquity in the same way that Brother Sampson battled with the pagan Philistines and carried off the pillars, yea and the gates of the city of Gaza!”

“Off the track *there*, old boy,” said Bill, looking back over his shoulder to John, who replied with a hearty punch in the ribs, and who, in surprise and mortification at the conduct of his friend, had forgotten all about the original understanding concerning the significance of the punch. Bill held to the original meaning of the punch in the ribs, however, and taking for granted that John did the same thing, he repeated with renewed emphasis “Off the track *there*, I say, old boy.”

Another punch from John, and Bill, *feeling* more certain now than ever that Brother Stickler was 'nt

doing the square thing, went on: “That chap Sampson, about whom you blow so, may have carried off all the Philipines, gates and pillars in old creation, but you can't come it over me about these here towers of yours. No, *sir-ee!*”

“My dear Brother Rollicks,” said Brother Stickler, “I perceive that you have yet much wrestling to do with satan before you get out of his grasp.”

“I tell you what it is, *mister*, you can't scare me with that kind of talk, I've gone through some pretty tough mills in the wrestling line before now, and if you and that other fellow of whom you are bragging so, will just step out into clear ground for five minutes, and if I don't lick both of you, then I'll pay for the drinks for this whole crowd.”

I can't guess what might have been the length and result of this singular dialogue, if John had not put a stop to it by whispering “It's all right, Bill; are you crazy?”

“All right, *mister*,” repeated Bill; “you just go on from where you stopped about the pillars and them other chaps. I don't want no fightin' to-day. . . . How's that, John?”—looking back over his shoulder.

“All right,” was the response, although the respondent, but for the consequences, felt much more inclined to give him two or three good punches in the ribs, instead of saying “all right.”

Encouraged by what he regarded as a very satisfactory degree of progress on the way to conversion, Bill made another request, in his peculiar way to Brother Stickler, to proceed with his three questions requiring an affirmative answer, adding that he was prepared to answer any number in the same way, either “wholesale or retail,” as the case may be. . . . How's that, John?”—looking over his shoulder again.

“All right,” was the impatient reply.

“Now then, go it!” said Bill, gratified beyond measure at the repeated approbations of his friend.

“The first question that I propose, is this,” said Brother Stickler: “Daniel was cast into the lions' den, and came out without a scratch. Brother Rollicks, do *you* believe that?”

Bill looking back as usual,—“How's that, John? Do you believe it?”

“All right!”

“Certainly, *mister*, certainly I believe it. I guess it's all right. I don't see why he couldn't get out if he was any way active, without a scratch. Yes, I believe it.”

“Glory! Brother Rollicks—glory! One step gained on the way to salvation!”

“Now, Brother Rollicks, the second question I propose is this: Jonas was three days and three nights in the whale's belly, and at last was safely landed ashore. Do *you* believe that?”

“Hold on a minute, *mister*, that's a kind of a stunner, John what do you say to that? Do *you* think he got out safe?”

“All right.”

“Well, *mister*, I guess What's his-name did get out, for he must have been rather a sort of uncomfortable meal for that 'ere fish to keep. Yes, *mister*, it's all right I believe he got out safe.”

“Glory! Brother Rollicks, glory! Two steps on the way to salvation!”

“You needn't holler so loud yet. I aint quite so far gone as *you* think *mister*. I rather think—”

“All right, Bill, all right.”

“Yes, *mister*, yes, it's all right. He did get out safe. Just try, if you can, and don't let the next question be quite so much of a stickler.”

“Now, then, Brother Rollicks, the third and the last question I propose is this: The three children were cast into the fiery furnace and came out without a blister. Do *you* believe that?”

At this point Bill showed unmistakable signs of incredulity, but John came to his aid with “All right, Bill; it's all *right* I tell you. Say *yes*.”

Bill's faith was gone, however, and looking

\* It has always been known familiarly as *The Island*; and in the Annals of Notre Dame is named St. Mary's, in honor of the Blessed Virgin.

straight at Brother Stickler, he said; "I tell you what, mister, there aint no three boys that ever lived could get safe out of them 'ere furnaces you talk about. Why, I belong to an iron-foundry, and when they're in full blast they'd melt three tons of brass, to say nothin' of three boys! No, sir-ee!—you can't make me swallow that. I don't believe a word of it, and what's more, I don't believe your darn'd fish story either. If you'd a stopped there you had me."

For the "Notre Dame Scholastic."

### Public Men.

#### THE FOLLY AND EVIL OF SLANDERING THEM DURING THEIR LIVES, AND DEIFYING THEM AFTER DEATH.

ESSAY BY ALFRED W. ARRINGTON.

The custom of slandering public men during life, and almost deifying them when dead, both in ancient and modern times, has ever been a vice common among all nations, and has been productive of many evils in political affairs. It has ruined men of spotless characters, frustrated great designs, and undermined governments. The public is ever prone to slander those in power, to attribute their public acts to anything but to pure motives, and even to assail their private reputation during their lives, while after they are dead, when the public needs the aid of their intellects, then they are lauded to the skies, far above their real worth. Such is the inconsistency and injustice of mankind. We have but to look into the history of the world and we shall find numerous examples sufficiently proving the sheer folly and pernicious effects of this vice. We will read therein of great state plans frustrated, battles lost, patriots exiled from their country, and numberless other calamities deranging the regulation and injuring the prosperity of states. Such are the results of a vice which is not only pernicious in its effects, but which is even senseless, since slander can in no possible way benefit anybody except perhaps a few artful political tricksters. The blighting influence upon state affairs is not a mere assertion but fact established by numerous well-authenticated events in history, of which a few noted instances will suffice to establish the truth of what I maintain: In ancient history probably one of the most noted instances is that of Aristides the Athenian. Aristides, a man of the finest ability, of the strictest integrity and possessed of the most disinterested patriotism, having long faithfully and eminently served his country, at length, by the vile calumnies of some artful demagogues, was exiled from Athens, his native country, which he, a true patriot, afterwards repaid by most important services in the hour of her need against the Persians. Another illustration is the death of Socrates, who, aspersed by slander was condemned to drink the poison of the hemlock. When dead his virtues were glorified in aim. Empty praises could not restore the dead patriot to his ungrateful country. Such is the effect of slander. The great and pureminded men of a country are destroyed by its baneful influence, while the virtues are magnified in aim when dead. In modern history we need but look at the Revolutionary War to find an illustrious example in the person of George Washington, the Founder of this country. We all know how greatly he was hampered in the prosecution of the War of Independence by slanders upon his character and motives. He was even accused of an unlawful ambition towards his country. And yet this man was one of the noblest and most generous of men, one who never for an instant harbored in his mind an ambitious

thought against his country, but on the contrary ever distinguished himself by a most generous devotion to her interests under the strongest temptations. This example serves to show how great interests are endangered by the noxious influence of this vice. Should we expect other than evil results from such vice? We could not. It is not reasonable to suppose that all the complicated and varied affairs of government can be performed satisfactorily when the public men who execute them are assailed by calumnies which breed distrust against them in the public mind, thus of course impeding them in the performance of their duty. Do you think that public men in good circumstances care for executed governmental affairs as effectively as when the voice of calumny is silent? No; it would be foolish and absurd to suppose so, and will avail after they are dead to magnify and laud indiscriminately both their good and bad acts. The deification of both their virtues and their failings is not only no atonement to the dead, but it is nearly as pernicious and dangerous as vilifying the living, since such a practice directing its admiration towards the good as well as the bad, tends to weaken the natural distinction between right and wrong, consequently injuring the moral tone of society in general. Having shown the evil effects of this vice, we shall now see what remedies there may be for the removal of this public evil. As slander in each nation appears under different aspects arising from the characteristic traits of its people, and peculiar defects of its form of government, the remedies of each nation are modified and somewhat different. And as to discuss the remedies of each nation would take us beyond the limits of this, we will see what remedies there may be for this vice in our country, the United States. Probably in no country at the present time is the practice of this vice more prevalent and its evil effects more apparent than in the United States. The reputation of no public man, no matter how pure and disinterested he may be, is safe from the blackening stain of slander. The partisan newspapers of the day teem with slander, not only against the political reputation, but even against the private character of our public men. You will hear few political speakers who do not descend to blackening the reputations of those opposed to them in politics—few who do not deem it a perfectly honorable mode of political warfare. Considering this state of affairs, the question naturally arises, to what should this state of affairs in our country be attributed? A hard question to decide, but the excessive practice of the vice in the United States may be ascribed in great measure to certain defects in our Republican form of government. In a republic, where there is not a strong central power to repress abuses, where the utmost liberty, in which partially educated men aspire to the highest dignities and often attain them, the avenues to fraud and corruption are inevitably opened, and have means employed by politicians for the attainment of their desires. While I am aware that this vice has existed over five thousand years, and will probably continue in existence a still longer space of time,—in fact as long as man shall be a frail, imperfect being; yet its practice may be checked in great measure and the evils entailed by it upon governments avoided. As this vice emanates in our country, there the evil must be checked. The majority of our politicians are uneducated men. They are generally men who have been admitted into the professions, from which they have more easily entered into the arena of politics. Although grossly uneducated, they have obtained admittance into the professions, because in America education is not required to be a professional man.

You have but to wish for admittance and it suffices. Now to remedy this we should make a good liberal education a requisite for admittance, and then we might have fewer pettifogging politicians, who use base means, as slander, to attain their desires. To reform the press would be to reform the people, as the sentiments of the press are but the echoes of those of the nation. Regenerate, then, the people, and the press, echoing the sentiments of the people, will also be regenerated. Although the avenues to corruption, which exist, but not necessarily in the United States, must be closed, thus cutting off the sources of vice, yet the grand panacea for slander as well as for all other vices, is the refining and ennobling influence of the religion of Christ, which for two thousand years has exerted so marvellous an influence in the civilization of mankind. Let education and religion perform the mighty work of civilizing man together, hand-in-hand. Let the heart of the American youth be cultivated as well as his head, and a new era of things will take place in America—corruption will be replaced by integrity, truly educated men will guide the government through every danger, the professions will be closed to the uneducated,—and then the day will be in America in which there will be no occasion for inveighing against the Folly of Slandering Public Men during Life, and Deifying them when they are Dead.

#### Law Department of the University of Notre Dame, Indiana.

The second term of this department opens on the first Monday in February, A. D. 1870. That the student may have the full benefit of the course, it is desirable that all those intending to enter upon the study of Law should make application at as early a date as possible. It is important that this fact should be attended to, inasmuch as we cannot depart from the adopted course of legal studies, and through which the student shall in all cases be required to pass before being entitled to a Diploma from this University.

The course of studies embraces, chiefly—Ethics; Constitutional and International Law; Common Law, in all its divisions; the Law of Contracts; Equity; Criminal Law; Commercial Law; the Law of Evidence, Pleading and Practice.

The usual, and it may be added the unprofitable, system of *lecturing* is discarded, and in its stead is adopted the use of such text-books as are universally admitted to be standard authorities on the principles of Law. In addition to this, and for the purpose of imparting a practical as well as a theoretical knowledge of his profession to the student, the members of the Class shall be required from time to time to argue cases, draw up pleadings, and conduct law suits according to the rules and formalities of regular courts of justice. The entire course for those just commencing is intended to be completed in two years, or in four terms; which last correspond with the terms of the other departments of the University.

It is hardly necessary to say that in many substantial features the advantages to the law-student are of a superior class. In the first place, the prescribed course is not only much longer, and more fundamental, than that pursued in the majority of law schools, but also in the matter of education, and in general qualifications, a higher standard of perfection is required in candidates for graduation. Again, being entirely separated from the distractions incident to cities and to large communities, the student is free to devote his time and energies to the solid attainment of the knowledge of a profession which while it is the most honorable is also, in point of study the most exacting into which a young man can enter.

For particulars, address Rev. W. CORRY, S. S. C.

For the "Notre Dame Scholastic."

**True Courage.**

By Cox.

The maid who binds her warrior's sash  
With smile that well her pain dissembles,  
The while beneath her drooping lash  
One starry tear-drop hangs and trembles;  
Tho' heaven alone records the tear,  
And Fame shall never know her story,  
Her heart has shed a drop as dear  
As e'er bedewed the field of glory!

The wife who girds her husband's sword,  
'Mid little ones who weep or wonder,  
And barely speaks the parting word,  
E'en tho' her heart be rent assunder,  
Doomed nightly in her dreams to hear  
The bolts of death around him rattle,  
Hath shed as sacred blood as e'er  
Was poured upon the field of battle!

The mother who conceals her grief  
While to her breast her son she presses,  
Then breathes a few brave words, and brief,  
Kissing the patriot brow she blesses,  
With no one but her secret God  
To know the pain that weighs upon her,  
Sheds holy blood as e'er the sod  
Received on Freedom's field of honor!

For the "Notre Dame Scholastic."

**A Warning.**

Students, generally, bestow too little thought upon the manner of spending their spare time. We mean by "spare time" the time left after due attention has been given to their studies and to bodily exercise. Few, perhaps consider carefully the consequences that may follow from a misuse of several hours each week. Time is precious and man has none to throw away:

"For ah! with what unwearied pace  
The ceaseless wheel of life runs on!  
Just like the chariot's rapid race,  
How swift the course, how quickly run!"

It is true, the mind need not be ceaselessly employed in some serious study, but its time for relaxation should never be perverted to its own destruction. Now, those who use their intervals of leisure in reading the sentimental literature of the day, are gradually undermining their tastes for sound learning, and are assuredly weakening their intellects. Because, this sentimental literature either gives them incorrect ideas of human nature or depicts in glowing colors, with little or no condemnation the frailties and absurdities of man. In fact, the ways of vice are often so glitteringly gilded, that the minds of the young are powerfully impelled towards them.

The cooks who spend their time and brains in manufacturing those pots of broth entitled "Literary Journals" are about as useful to mankind as so many boa-constrictors. Their broth is all seasoning and contains no healthful nourishment. If they think they are instructing or refining the public mind by their startling effusions, they are sadly mistaken. It may be charitably supposed that a very few are so stupid as to be unconscious that they are dealing fatal blows to the public morals, or at least to what is left of them; but the majority, we presume, are partially if not fully cognizant of the results their bad fiction is calculated to produce. It is just about as likely that God created any human beings to edit or write for such journals as it is that He created others to read them. We are not now speaking of such papers as the *Police Gazette* or *Day's Doing*, for they are the devil's own productions, gotten up for the express purpose of advertising his establishment. We refer to those journals that put forward claims to respectability, although these claims rest on a very slight foundation. It is useless to particularize, as there are so many of them that we have not space to mention even the most prominent ones.

However, from what we have said, it is well understood that we mean those filled with sensational stories, continued through many numbers, and love-sick tales of several columns in length. As a general thing, the stories represent the enactment of some *thrilling* tragedy, in which the author takes special pains to exhibit, with as much exaggeration as possible, the most revolting phases of humanity. One often finds, upon the first page of one of these publications, the following specious statement: "Devoted to Art, Literature, Science, etc., etc." "Devoted to Art." Of course it is. Anyone can see, if he but opens his eyes, that it is devoted to the art of making intellectual imbeciles. "Literature" means moral depravation and morbid imagination; "Science," commonly, either nothing at all or sciolism; it is by far preferable that it should be the first: "Etc.," number one scandal; "Etc.," number two, just sufficient apparently or really useful information to entrap the incautious, and deceive the ignorant.

If the ignorant and depraved only, patronized such papers, then there could be no source of surprise in the matter. But this is not the case. Many young men of good intellects and tolerable education, from a morbid taste for the sensational, mis-spent their leisure hours in perusing them. How many hours, thus squandered, might have been used in acquiring knowledge by reading some journal literary in the true sense of the word; or in scanning the records of by-gone ages!

History is crowded with events as highly sensational, if we dare use such a word in this connection, as any of the wide domain of legitimate or illegitimate fiction.

Do not be led astray by the many stratagems resorted to by the conductors of these would-be literary sheets. They always illustrate the first page, representing there some exciting scene to catch the eye of the lover of sensation. By some chance we received lately one of these "Literary Journals" or "Family Papers." On the first page is a highly dramatic and "soul-thrilling" representation. *Scenery wild and mountainous; time night, of course moonlight; a couple standing near a spring in rather affectionate attitude; fierce-looking female with dagger in hand regards them attentively from behind adjacent rock and bushes; dark-visaged individual with huge mustache sneaks off in distance.* We had not the patience to read the narrative which would have explained this wonderful tableau, but, from a cursory glance, find that just at that period of events where the female with dagger is in a position, if not in a disposition, to "do bloody work," this gem of literature is "continued next week." Of course, and there will be many persons just silly enough to go to the news-store, when next week's comes out, and get it. We admire the ingenuity of the publishers but not the sense of the readers.

But, that picture we have described, was a splendid thing. It shows that the paper in which it is found, is pre-eminently a family journal. Why, a family of thirteen could subsist a week solely by contemplating such a grand affair. Kill a cat that has nine kittens, then paste this picture on the side of the box in which the kittens are kept, and no doubt the kittens would need no other sustenance, they would soon become large cats of an imaginative disposition, just by looking at the picture. If any individual is disposed to be sceptical as to the real merits of these papers as family journals, let him try their effect by actual experiments. Let some father of a family furnish such mental nutriment to those he loves, and he will not have to wait long for the result.

Of all the evils that beset the rising generation, a sickly sentimentalism produced by reading highly wrought fiction in "Family Journals," is the worst. Such reading cultivates and nourishes

a morbid imagination, a desire for the startling, and destroys all taste for anything of a solid character. What progress can one be expected to make in anything of a beneficial nature, if his mind is daily occupied in contemplating the horrid results of some more horrid crime, or the hair-breadth escapes of some erratic but imaginary individual?

It is our opinion that half the crimes committed in this "land of liberty" are caused by these "literary journals" and that species of novels known as "yellow backs."

Recollect, boys, young men, God has given you an intellect for a useful purpose. He never intended that you should destroy it by contemplating the diseased products of evil and overstrained imaginations. Think you that you can cherish a noble affection, or form a good resolution, while your brains are overstocked with shallow nonsense.

If you have a taste for *literature*, cultivate it, but this you cannot do if you patronize its diluted imitations. Ponder this subject well and fully, and then act upon your conclusions. M.

**Exchanges.**

The *Owl* and the *Madisonensis* have been added to our list of exchanges. We are highly pleased with both publications. The *Owl*—which, by the way, speaks to its friends from the inside page of the back cover—is edited and printed by the students of the great Jesuit College of *Sancta Clara*, California. It is a very neat little quarto magazine of thirty-six pages. Its articles in prose and poetry are well written, instructive, and entertaining. We welcome it to our list, and wish it a prosperous career.

We are much pleased to have the *Madisonensis* among our exchanges. It has five editors, and among our College contemporaries it is one of the sprightliest and most entertaining. It is a credit to the Madison University. Is our contemporary bold enough to brave the charms and spells of Plymouth Rock's witches by talking in such an irreverent strain about "Our Pilgrim Fathers?" *Tantane animis celestibus ira?*

The *Union* and *Register*, in connection with a "clergyman of the city," have been attacked with a severe fit of sanctimoniousness. We sincerely hope that they will soon feel better. The *Register* seems to think that the Rev. clergyman's "condemnation" of charity-fairs is something new, startling, and significant; but we can assure the enterprising gentlemen that mock-morality, long faces, and pharisaism in all its degrees and proportions, is quite stale, flat and altogether uninteresting. The *Union* (of heads and hearts) thinks it too bad that the poverty-threatened merchants are asked to make a present to their customers. The *Union* would not, of course, receive a present from a poor merchant, and puff just a little in return. Oh! no, that would be quite un-*Union*-like. The hapless youths, too, who go to see the ladies, listen to fine music, look at pretty things, and give a trifle towards the cause of morality, religion, and the poor, are still more to be pitied. It would be better, no doubt, "O *Union*, strong and great," for those unhappy young gentlemen to buy lager with their spare stamps, or exercise their unsophisticated intellects in the great cause of billiards, the opera and the theatre. It is so wicked to have a little pleasure and do a little good at the same time. Yes, yes, better throw your money to the dogs at once. Dry up the fountains of your heart and then your poor mother will fare the better when the hard times come. Great is mote-seeking sanctimony. E. T.

# NOTRE DAME SCHOLASTIC.

PUBLISHED SEMI-MONTHLY

## AT NOTRE DAME UNIVERSITY.

CASTOR, POLLUX, and ADDITOR.....Editors.

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The NOTRE DAME SCHOLASTIC can be obtained at the Students' office.

### The Late Professor Girac.

[The following notice, which should have appeared in the last number of the SCHOLASTIC of last week, was accidentally omitted.]

Death has visited the Faculty of Notre Dame for the first time. On Christmas eve the venerable musician, the Rossini of Notre Dame, as he has been called, closed his ears forever to the harmonies of earth, only to open them again, we trust, on Christmas morning to the diviner harmonies of Heaven. What a day of delight, the first of his new and never ending life, was Christmas for him who had so often, on every festival and Sunday of the year, given heavenly joy to so many Christian hearts. But for us, for Notre Dame, for all his friends, his sudden departure shed a solemn gloom over all the joys of the Christmas festivities.

Prof. Girac had been slightly indisposed for a few days, but he was not permanently confined to his bed, and no one apprehended any danger. Even on the evening before he died, when last seen, he seemed as well as usual; but on entering his room the next morning he was found senseless, and it is believed that he was taken with a congestive chill during the latter part of the night. Restoratives were at once applied, and he soon revived; but it was evident to all that his hour was come. Every attention that skill and friendship could devise was paid to the patient sufferer; but he gradually sank, until about eleven o'clock, when, having received the consolations of his holy faith, he peacefully passed away.

On Christmas afternoon his remains, accompanied by his pupils and his fellow-Professors, were solemnly borne to the cemetery and deposited in a vault to await the disposal of his relatives. It is to be hoped, however, that the body will be suffered to rest where it is. For it is eminently fitting that the gentle musician should take his last long repose within the precincts of his beloved Notre Dame, and within the sound of her chimes to which he has listened so long and so fondly.

The writer of these lines is not competent to speak of Dr. Girac as a musician. But there are those who can, and we trust will, speak of him in this regard. He is known to a wide circle of admirers as a choir-master, as a musical critic and as a composer. In these three departments his labors were indefatigable; and it is the general belief that the enthusiastic old man weakened his body in the too eager pursuit of his darling art.

Farewell, dear master! May the melodies of Heaven and the joys of God's presence fill your gentle soul with everlasting delights.

### RESOLUTIONS OF THE FACULTY OF NOTRE DAME ON THE DEATH OF PROFESSOR MAX E. GIRAC, LL. D.

On the return to the University of those Professors who had been absent during the holidays, the following resolutions were passed at a meeting called for that purpose, the vice-president, Rev. A. Lemonnier, S. S. C., presiding:

WHEREAS, It has pleased Almighty God to take

from us our well-beloved and venerated friend, Professor MAX E. GIRAC, therefore

*Resolved*, That, while bowing to the will of Him who doeth all things well, we would express our sincere sorrow that we must henceforth be deprived of the daily companionship of one whom we have so long known as an exemplary Christian, a courteous friend, and a man of true genius, enthusiastically devoted to the beautiful art, which was to him the vestibule of heaven, where he lived as with the angels of God.

*Resolved*, That in the life and death of Doctor GIRAC we behold the model of a man after the heart of God, who, notwithstanding the many trials to which he was subject—among them the breaking up of his family relations by death, and his own enforced exile from his native land—yet lived on to a good old age, happy in the exercise of the talents which God had given him, and, at length, in the fullness of time, crowned his well-spent three score years and ten with the chief of earthly blessings, a Christian's death.

*Resolved*, That we shall cherish the memory of our departed fellow-professor as that of one whom we would imitate in his unselfish devotion to the education of the young in Religion, Art and Science; and that, when our own course is run, we would deem it the highest approval of our lives to know that we should be thought worthy of comparison with the gentle musician who has so happily passed before us, to enjoy, as we hope, the friendship of Christ and his blessed.

A. LEMONNIER, S. S. C.,  
T. E. HOWARD,  
J. A. LYONS,  
L. G. TONG,  
M. A. J. BAASEN,  
M. T. CORBY,

Committee.

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The Board of English Branches is done away with, as a written Examination of these branches is deemed sufficient.

#### THE MINIM DEPARTMENT

will be examined by a special Board, composed of  
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Mr. E. Lilly, S. S. C.,

Bro. Celestine, S. S. C.,

Bro. Emmanuel, S. S. C.

The Modern Languages will be examined by the Classical Board.

#### DRAWING AND PAINTING:

The specimens of Art produced by the members of these Classes will be examined by a special committee.

### The Last Public Debate.

On the evening of the 11th inst. we enjoyed the pleasure of being present at the reading of several essays, and at a debate, by the members of the St. Aloysius' Philodemic and St. Edward's Societies. The Rev. President and the Faculty were also present. As the programme and the essays appear elsewhere in our paper, we only deem it necessary to make a few brief remarks about the proceedings. We are satisfied that all who witnessed the exercises left as we left, at the end, highly pleased with the evening's entertainment.

The music was furnished by the excellent Orchestra of the University, and consisted of overtures and other selections of a lighter character. We noticed that some of the violin solos were given with much feeling, while the crescendos of the overtures were, in nearly every instance, well worked up. Of the students in the Orchestra it seems to us that Messrs. Rumely and Shelton deserve special mention for the creditable way in which they acquitted themselves.

Not having time to enter into a detailed criticism of the various essays read on the occasion, we shall simply say that all of them possessed a great degree of merit, although we beg leave to say that each of the essayists might have added more or less to the good qualities of his production by a stricter attention to some very obvious rules of composition, and by throwing a little more life into his delivery. As this was the first appearance of several of the young gentlemen as essayists, or public speakers, we must say that they deserve to be complimented for the amount of talent which every one of them displayed, as well as for their decided success in pleasing and in entertaining their auditory. Why don't they give us more of these exhibitions?

As to the debate on the "Expulsion of the Moors from Spain," we respectfully submit it might have been made more interesting in several essential particulars. In the first place we want to know if the two Societies mentioned are made up of two debating members? If there be more, where were they on that occasion? In the next place a little more preparation on both sides would not have detracted, we think, from the laurels of the disputants. The affirmative side of the question was well and thoughtfully, but we should say too tamely discussed. The ability of the affirmative speaker is well known, so we need not stop here to praise it. What became of the chairman? The quaint and original peculiarities of the gentleman on the negative kept his hearers in constant laughter; he certainly handled the arguments of his opponent without gloves, and was admitted by every one present to be the victor. But while this is true, it seems to us that none of those who heard him would have been disappointed, in the least, if he had been somewhat more partial to the ordinary rules of debate. Personalities, and personal pronouns in the third person, ought to be left out on such occasions. By the way, if it be a fair question, may we ask

who has a right to claim the credit of teaching elocution to our friend of the negative? Or is his heel-and-toe system an invention of his own? "Spartacus to the Roman Envoys" was well rendered, and so was "The Polish Boy," except that, perhaps, there was a little too much polish for any boy. The "Scene in a mad-house" was mad enough. It may be want of taste in us, but even so we don't see much to be gained from trying to go mad. We have known people to succeed in that without any effort at all. The exercises terminated with a few brief remarks from Rev. Father Corby, President, in which he complimented the students on their success in the parts they had undertaken, and expressed his wish that he would have the pleasure of being present soon again at a similar exhibition. Thanking the members of the St. Aloysius' Philodemic and St. Edward's Societies for their kind invitation, as well as for the great pleasure derived from their entertainment, we have only to add our wish to that of the Rev. President, that they will soon favor us with the occasion for another such pleasant evening.

#### Arrival of Students.

Aaron Rosenblatt, Chicago, Illincis.  
W. J. Hasselman, Indianapolis, Ind.

#### Here and There.

**METEOROLOGICAL.**—To obviate the necessity that some might be under of referring to their dictionaries, we would say that this caption has the same signification as our former one, but we employ it because it is a more scientific term.

The principal distinguishing characteristics of the weather lately have been ice, snow, rain, hail, sleet, mud, slush, etc., etc. All these we have enjoyed to their fullest extent. For a few days last week it was well to remember the good and somewhat musical advice, "See sharp (C. sharp) or you will be flat," (B. flat) for it was a notorious fact that the water on the stone steps and on the paths froze with the slippery side up. At present the sky is clear and Sol is shining out brightly, still the atmosphere is very cold.

**RECREATIONS.**—Skating Wednesday last is reported to have been excellent, owing no doubt to the agency of the late rains and very cold nights. The snow having disappeared and the few recent bright, pleasant days, afforded an opportunity for engaging to a certain extent in the other outdoor sports such as hand-ball, foot-ball, base-ball, etc.

Yes, the first game of base-ball this year was played on Wednesday last. This is what we call forcing the season, but the passion for base-ball is too strong to be restrained for any length of time.

**THE ORCHESTRA**, whose existence was for a while threatened by the death of its leader, Professor Girac, is once more in full operation under the efficient direction of Prof. C. A. B. Von Weller. The Orchestra is at present composed as follows:

Prof. C. A. B. Von Weller, Leader—2d Violin.  
Bro. Basil—Viola.  
Bro. Leopold—1st Violin.  
Mr. J. Rumely—1st Violin.  
Prof. Bohan—Cornet.  
Mr. N. Shelton—Cornet.  
Prof. W. Ivers—Contra Bass.  
Mr. W. Clarke—Flute.  
New members are expected to join at an early day.

**RETURNED.**—Rev. Father Brown, S. S. C. for the past six months assistant pastor of St. Patrick's church, South Bend, has been compelled to resign on account of declining health and has returned to Notre Dame.

**PUBLIC READING.**—The "Genius of Christianity," by Chateaubriand, is being read in the Seniors' refectory. We are pleased to notice that it commands much attention, which it so greatly deserves, being one of the most admirable and time enduring monuments of Christian literature.

**ORDAINED.**—We learn from the *Catholic Telegraph* that Mr. Anthony Messman was ordained priest on the 9th inst. in Cincinnati. Rev. Mr. Messman is a graduate of Notre Dame, being a member of the class of '67. We hope he will favor us with a visit before entering upon the discharge of the duties that shall be assigned him.

**ON TO THE BERMUDAS.**—Mr. Thos. Ewing of the class of '69, we understand has started on an extended tour to the Bermudas, in search of information, instruction, and health. Mr. T. Ewing was for a time Professor of Geography at the University.

**THE EXAMINATION.**—The examination will begin on the 23d inst., and will be carried on according to the plan adopted last year. However, in order to lose as little time as possible, and shorten the period of the examination, the classes of grammar, arithmetic, spelling, geography, and Christian Doctrine, will not be required to pass an oral examination, the written examination being deemed sufficient for these classes. All other classes shall undergo both examinations.

Mr. T. BRADY, architect, well known in St. Louis, was at Notre Dame last week with plans for the new church. From what we have seen of them we may infer that the structure will be one of the finest in the West. We hope that all the friends of Notre Dame who intend to contribute towards the erection of the church will do it as soon as possible. The success of the enterprise depends nearly entirely on the liberality of the public.

#### St. Cecilia Philomathean Association.

The 16th, 17th and 18th meetings were held respectively on the 20th of December, and the 11th and 17th of January. Compositions and declamations were the principal exercises. Masters C. Berdell and M. Mahony deserve special mention for declamation. During the session of the 18th meeting, Bro. Francis de Sales introduced to the members Mr. Edward M. Brown, formerly a brilliant student of Notre Dame, and now prosecuting Attorney for the city of Cleveland. At the conclusion of the exercises of the meeting, Mr. Brown being earnestly called for, rose, and when the applause which greeted him had subsided, spoke for over half an hour in his usual pleasing style on "Education," its object and end, and concluded by giving some very interesting reminiscences of dear old college life, which excited not a little the risibilities of the audience.

The members return their sincere thanks to Mr. Brown, and hope to have the pleasure of hearing him soon again.

WM. B. CLARKE, Cor. Sec.

The members of the St. Cecilia Philomathean Society return their heartfelt thanks to Rev. Father Lemonnier, for a valuable present to their library; and to Bro. Francis de Sales, for a beautiful portrait of the late Archbishop Kenrick, of Baltimore.

For the "Notre Dame Scholastic."

#### Farrago Historica.

BY ANON.

According to the Japanese, the earth was produced from an egg. The aforesaid egg was floating upon water, a bull—what a meddlesome fellow he was—smashed the shell, and the earth was hatched out. Where the egg came from, on whose farm the bull was raised, and just how he reached the egg, are questions of great moment for future historians to decide.

Sesostris was a man of large estates situated in Egypt. He lived about the year 1600 A. C. He had a habit of making tours into the neighboring countries. Some of his idiosyncrasies are worthy of note. Often when in a foreign country he would set up a few stones, and have inscribed thereon "Sesostris, owl of owls and buzzard of buzzards, has been here and astonished the benighted natives of these regions," or words *cata-mount* to these. He finally became disgusted with sublunary affairs, and voluntarily stepped out of the world.

Cheops was the inventor and sole patentee of mutton chops. He also occupied the time and attention of some of his friends in constructing a pyramidal jug on the banks of the Nile. It is supposed he intended to preserve his mutton in this jug. The Acridophagi were Ethiopians expressly prepared to dispose of locusts at short notice. They did their work in a quiet unostentatious manner, hence history gives a rather meagre account of them. Clio will miss some of her pet locusts one of these days if she is not more careful. Apries was a swarthy Egyptian who flourished about the year 600 A. C. He had a funny fashion of carving the noses and ears of his messengers to suit his taste, if they brought him any unpleasant tidings. You see he wished to take the world easy, and not be troubled with any of the disasters incident to human existence. He was unfortunately strangled at Saïs, about the end of his life, by some ill-disposed persons, who took him at a disadvantage.

Some of the customs of the ancient Egyptians were queer. Amongst others the following one is prominent. When an individual "shuffled off this mortal coil," they held a sort of a caucus over his remains, and if it was found that his conduct during life had not been good, he was refused funeral honors. If that custom were introduced into the United States, all the crape-dealers would immediately fail in business, and the makers of marble monuments would be glad to sell their tools at half-price and go to digging ginseng for a living. Canopus was one of the gods of these people. He was some what bluish; further, he is said to have spit out an egg from which the world was hatched. This egg, no doubt, fell into water not far from Japan.

Semiramis was an Assyrian queen, who unfortunately lived about four thousand years ago. She ought to have waited until now, for she was a violent advocate of gynocracy. How nice it would be if Mrs. E. Cady Stanton, Miss Anna Dickinson and the gentle queen Semiramis, *posito quod* she was now living, corresponded regularly in regard to the subject that now agitates the minds of the daughters of Eve. Semiramis perished after a reign of some years. This was a terrible blow to woman-suffrage.

It is evident that gynocracy like light, the Celestials and luxuries, comes from the East, because Mr. Sardanapalus, who was another occupant of the Assyrian throne, also advocated it. He was a very practical man, and for this reason, he dressed himself as a woman, and spent his time among them, occasionally having a grand "spreec." As

he wished everything to be finished up in style, he ordered his tomb to be decorated with an epitaph, which has been paraphrased in French as follows:

"Je n'ai fait manger, boire et m'amuser bien,  
Et j'ai toujours compté tout le reste pour rien,"

which being translated into *metrical* English means,

I have eaten and drunken and amused myself well  
And have always let everything else go to —.

wherever it could. Aristotle injured the cause of gynocracy incalculably, and struck woman-suffrage a powerful blow, when he said this epitaph was better suited to a hog than to a man. If Aristotle was a pagan, his views were wonderfully correct on some subjects.

For the "Notre Dame Scholastic."

### The Latin Language.

ESSAY BY JOHN A. ZAHM.

The Latin language takes its name from Latium, a country in central Italy. This country, situated between the territories of the Greeks and barbarians, over-run in turn by both, was finally peopled by different tribes, and developed a language partaking of their different idioms. It is compounded of the Greek, Oscan, Umbrian and Etruscan languages, but is based principally on the first, for the roots common to the Latin and Greek languages are very numerous, and upon careful examination the two languages are found to be very closely connected. Even the alphabetical characters employed in the infancy of the Latin language closely resembled those of the Greek. The Romans, not being a commercial people, could extend their language only by their conquests. Even then its progress in some countries was singularly impeded, for the Greek was then more extensively spoken than the Latin, and being a superior means of communication, was adopted in preference to the latter. In some places it was used only as an official or literary language. It attained its perfection during the reign of Augustus, when the most eminent of the Latin writers flourished. After this the language gradually became corrupted by admitting a large number of foreign words, especially from the Greek and barbarians, with whom the Romans were in constant contact. The destruction of the Latin as a national language was chiefly occasioned by the removal of the capital to Constantinople, and subsequently by the tribes of the North overrunning the Roman empire. The ruin of the language, like that of the empire, would undoubtedly have been completed had it not been preserved by Christianity, which adopted it as the language of the Church. Since, then three circumstances have tended to preserve it: the supremacy of the Pope, the monastic institutions, and the use of a Latin liturgy. In Europe, long after it had lost its local, or natural character, it remained the ecclesiastical, political and official language. Lord Bacon wrote all his principal works in Latin, believing that it was destined to become the language of all learned men.

The Latin is most remarkable for its conciseness which renders its translation into modern languages extremely difficult. The number of its political terms renders it very advantageous to the orator and to the historian, but it seems to be best adapted for oratory. It is not so well suited for philosophical writing, for Cicero says that he was obliged, when writing his philosophical works, to coin new words, as there were none in the language whereby he could express his

meaning in that regard. Although the Latin is less copious than the Greek, English or German; less pliable than the French; less delicate than the Italian; less stately than the Spanish, it is more nervous and compact than either of these languages. The musical and gesticulating pronunciation of the Latin was carried to a very high degree. The quantity of its syllables was more fixed than that of any other language except the Greek; and next to the Greek it is the most perfect language that ever existed; far surpassing all the modern tongues in many respects. It is the foundation of several of the modern languages, especially the Italian, Spanish and French, in all of which the vowels have nearly the same pronunciation. They are, moreover, so closely connected with the Latin that when a person is once acquainted with it he can learn them in a short time, and with comparative ease. Although the literature of the Latins was modeled after that of the Greeks, it is, nevertheless, after the Greek the first in the order of perfection. In prose, Cicero, Tacitus, Livy and Caesar excel; while in poetry, Virgil, Horace, Juvenal and Ovid are the most renowned. The literature of the Romans, when compared with that of other nations, is far superior, for modern writers almost invariably take the works of Latin, or Greek authors as their models.

Latin is said to be a dead language. It is not dead. Can that be a dead language which is the living spoken language of the universal Church, and which is everywhere regarded as an essential part of a complete education, and is, consequently, taught in all the universities? It deserves to live as well for the greatness of the people who originally spoke it, as for the noble part which it has contributed to the development of the human mind. It is only by an acquaintance with it that the principal nations of Europe can examine their historical and scientific archives; their characters and their elder dialectic writings. Even in the natural sciences a knowledge of Latin is essential; and to one wishing to attain to any eminence in them, it is indispensable. In fine, a person can never become a writer of any reputation, or thoroughly understand his own language, without a knowledge of the Latin.

### Literary Entertainment,

Given by the St. Aloysius Philodemic and the St. Edward's Societies, Tuesday evening, Jan. 11th, 1870.

#### PROGRAMME:

Overture..... Orchestra  
Essay—"The Folly and Evil of Slandering Public Men During their Lives, and Deifying them after Death,"..... A. W. Arrington  
Essay—"The Classics,"..... W. Waldo  
Declamation—"The Polish Boy,"..... L. B. Logan  
Essay—"Man and the Drama of Creation,"..... D. A. Clark  
Declamation—"Spartacus to the Roman Envoy,"..... W. P. Morancy

#### DEBATE:

Resolved, "That Spain, in Expelling the Moors, Retarded Civilization."  
Affirmative..... J. E. Shannahan  
Negative..... J. K. Finley  
Music..... Orchestra  
Essay—"Decline and Downfall of the Roman People,"..... J. C. Eisenman  
Declamation—"Scene in a Mad-house," T. Dillon  
Essay—"The Latin Language,"..... J. A. Zahm  
Closing Remarks..... By the Rev. President  
Overture..... Orchestra

### St. Aloysius Philodemic Association.

Messrs. Editors:—The twelfth regular meeting of this Association was held on Tuesday evening, January the 18th. After the regular business of the society had been transacted, Mr. Thomas Johnson read a very fine essay, entitled "Atheism and Materialism." He gave a brief history of these two creeds, and enumerated some of the most prominent men who have belonged to each. His manner of treating the subject, showed that he had a thorough knowledge of everything pertaining to it, which made it not only instructive but also entertaining. As some of the members, who were engaged for the debate of the evening had gone home, it was postponed until the next regular meeting. The TWO-PENNY GAZETTE, a paper containing from twelve to sixteen pages weekly, was then read, which greatly interested all present. A committee was appointed to express their regret for the departure of Messrs. Cunnea, Heery, Ilgenfritz and Wrape, lately members of the Association. J. Z., Cor. Sec.

The Philodemic Association exceedingly regrets the loss of the above named able and efficient members, whom stern duty has compelled to leave the University, we earnestly desire them every success in life, and pray that fortune may favor them in all their undertakings. Although far away, we know that they are with the Association in spirit, and that everything connected with its welfare is of interest to them,—that, wherever they may be, their minds will recall with pleasure many happy days which they have spent in connection with it. May they, if duty permits, return to enliven the feasts of their fellow-associates in the Philodemic Association.

THOMAS JOHNSON,  
JAMES FINLEY,  
JOHN ZAHM, } Committee.

### Exhibition Extraordinary.

By THE THESPIAN SOCIETY OF NOTRE DAME, ON  
TUESDAY EVENING, FEB. 1ST, 1870.

#### PROGRAMME:

Grand Entrance March..... Notre Dame U. Band  
Overture..... Orchestra  
Oration..... A. W. Arrington  
Declamation (Old Rudiger)..... L. Wilson  
Declamation..... H. P. Morancy  
Declamation..... John Mulhall  
Scientific Address (Comic)..... J. A. Fox  
Music..... Orchestra  
Declamation (Death Penalty)..... J. R. Boyd  
Declamation (The Indian)..... J. C. Eisenman  
Declamation (Comic)..... S. Rowland  
Music..... Notre Dame University Band  
Recitation (Cataline to his Troops)..... E. B. Gambee  
Declamation (Bernardo del Carpio)..... L. B. Logan  
Oration..... R. McCarthy  
Music..... Notre Dame University Band  
Music..... Orchestra

#### To conclude with

### "TIM FINNIGAN."

Tim. Finnigan..... Thomas Dillon  
Capt. Dancer..... J. A. Fox  
Corporal Nimms..... E. B. Gambee  
Skinner..... S. Rowland  
Old Finnigan..... L. B. Logan  
Ned Finnigan..... L. Wilson  
Phelim..... H. P. Morancy  
Driscoll..... John Mulhall  
Paddy Anderson..... R. McCarthy  
Thomas..... J. R. Boyd  
Music..... Notre Dame University Band

### St. Edward's Literary Society.

MESSRS. EDITORS:—This Society held its regular literary meeting on Tuesday evening, 18th inst., at which the following essays were read:

On "Time," by Mr. L. B. Logan; "Sailor's Home, Staten Island," by Mr. C. Fitzharris; "College Days," by Mr. D. A. Clark; "Perseverance," by Mr. R. McCarty. The able manner in which the above named gentlemen treated their respective subjects, and the unabated zeal and interest which appeared to animate all the members of this Association, gave good guarantee that the new year shall be as fruitful in good results as was the old one, which is now numbered among the past. We are pleased to mention that at this meeting we were agreeably surprised by a visit from the celebrated Father O'Reilly, of St. Louis, who was accompanied by Brother F. de Sales. After receiving a most cordial welcome from all the members, the Reverend gentleman, in compliance with a request of our respected and much esteemed President, took the floor and highly entertained us for the space of half an hour with an eloquent and logical discourse on education. The Reverend speaker after having given the true definition of education, showed the best manner of obtaining and making use of an education when obtained. He pointed out the evil influence which the present public school system has upon the rising generation, and showed the fatal consequences which are likely to result from that system of education if not discontinued. He justly attributed the corruption of the present generation to the want of a sound education, which cannot be obtained in the public schools where the education of the soul is condemned rather than encouraged. He said to rescue the future victims of public schools from the grasp of sin, it is necessary that religion should be introduced as the most essential element of a sound education. If this be neglected he predicted the inevitable downfall of the American republican form of government.

The Reverend gentleman after having substantiated his assertions by indisputable arguments, concluded his interesting discourse and retired amidst the prolonged applause of the Society.

The time for adjournment having at length arrived, all retired for the night well pleased with their evening's entertainment, and carrying with them a greater aversion for the public school system than they ever entertained before.

D. TIGHE, Reporter.

REV. P. O'REILLY, of St. Louis, accompanied by his sister, Miss M. O'Reilly, paid a visit to Notre Dame, and preached an eloquent sermon on the Holy Name of Jesus at High Mass in the church of the College, and at Vespers in the chapel of the Academy.

During his stay he honored the St. Edward's Literary Association with a visit, and upon invitation delivered before it a lecture on "Education" which was highly appreciated by all.

REV. FATHER FRERE, S. S. C., has been intrusted with the charge of the parish of St. Vincent de Paul, near Fort Wayne. We regret to be deprived of the company of our kind friend, yet at the same time we rejoice to see him called to a wider field of labor. Rev. J. Combet, S. S. C., will receive Holy Orders, and replace Father Frère in the parish of New Lowell.

REV. DOM. JAUSSON, O. S. B., passed a few days with us, and is now on his way to New Orleans.

OWING to the Christmas holidays the certificates for good conduct and improvement in classes were not delivered at the appointed time, but will be awarded before the end of the session. The bulletins, which will be sent home then, will bear the notes of the Examination.

WHERE IS IT?—Interested parties would be happy to be informed of the whereabouts of that swing which so suddenly disappeared from the recreation hall. Surely no such an instance of spontaneous combustion lies within the range of the possible. According to a tyro in the medical profession, who has studied chemistry in a certain college out West, combustion is the act of *busting*, but we are convinced that the swing in question did not *bust*, hence where is it?

THE *St. Joseph Valley Register* is now printed on South Bend paper, and better paper, or a better printed paper, is not found anywhere in the West, or even in the East, so far as we have seen. South Bend will soon produce everything she want; even at present her busy manufactories and crowded streets remind one rather of a metropolitan mart than of a quiet country town, such as our wide awake city used to be.

## SAINT MARY'S ACADEMY.

[CORRESPONDENCE.]

ST. MARY'S ACADEMY,  
Jan. 17th, 1870.

Christmas and New Year's were celebrated with the appropriate religious observances, and social festivities. The interval between the two feasts was wisely and pleasantly employed in study and class in the forenoons. The afternoons were devoted to innocent recreation.

On New Year's night, congratulatory addresses were presented from the different departments, to our beloved Mother Superior. The one from the Senior young ladies, was accompanied with a bouquet of natural flowers from our hot-house. The Minims, (not to be outdone in good taste, and considering themselves the "Flower of the family") grouped their rosy, chubby faces in a mammoth basket, and affectionately offered themselves to their dear Mother, as a *Basket of Flowers* from the Minim hot house.

Tennyson's Poem on the "Death of the Old Year" was read by Miss Ella Ewing. Miss M. Ford personated the "Dying Year." At the close of the poem little Mary Mulhall, as the youthful happy "New Year," came tripping in; to receive the hearty welcomes of the audience. Several tableau scenes were presented, all of which were received with much applause.

The artistic entertainment being over, the guests were invited to participate in the banquet prepared by the Senior young ladies. The hall adjoining the study-room had been gracefully decorated for the occasion, and when filled with guests and merry school-girls, presented indeed a very attractive scene. Delightful conversation and delicious viands were equally enjoyed. Nuts and jokes were promiscuously cracked. *Bon mots* and *bonbons* were passed around in liberal profusion. In fine, everyone seemed to enjoy the affair in true holiday fashion.

On the first Monday of the New Year classes were resumed with earnestness, and now the all-absorbing topic is Examination.

Some few of our pupils are unavoidably detained at home since their Christmas furlough. We know

how intensely they regret being compelled to miss this glorious opportunity of showing their rapid progress in learning; we are sorry for them, but, hope they will by intense application during the next term, repair in some degree the loss they will sustain by their absence during these weeks of noble emulation and competition among our bright and spirited pupils.

### Table of Honor.

SENIOR DEPARTMENT.—Jan. 9th.

Misses A. Woods, A. Rhinehart, L. Martin, L. Dooley, E. and M. Kirwin, C. Hoerber, M. Tuberty, M. Corcoran, J. Kensella, E. Price.

SENIOR DEPARTMENT.—Jan. 16th.

Misses A. Mathers, E. Lindsay, B. Bryan, M. Kellogg, M. Moriarty, K. Carpenter, A. Jennings, A. Montgomery, K. Moore, L. Entsler, E. Horton, M. Doty.

### Honorably Mentioned.

Graduating Class.—Misses A. Mulhall, A. Ewing, E. Ewing, G. Arrington, A. Cunniff, M. Cook, E. Kirwin, A. Carmody, C. Bertrand. 1st Senior Class.—Misses H. Niel, B. O'Neil, F. Mesmore, K. Carpenter, C. Foote, L. English, M. Kirwin, A. Locke, M. Beam, K. Young. 2d Senior Class.—Misses M. Dillon, E. Henry, M. Tuberty, M. Sherland, J. Hogue, A. Hurst, M. Murphy, M. Belanger, S. O'Brien, B. Gardner. 3d Senior Class.—Misses M. Cochrane, E. Sarber, K. O'Toole, J. Walker, J. Wade, F. Woolman, E. Hunter, K. Robinson, M. Lang.

1st Preparatory Class.—Misses J. and R. Leoni, L. Martin, S. Carver, F. Sharp, C. Sharp, J. Dooley, E. Tibbitts, L. Sutherland.

2d Preparatory Class.—Misses A. Mathers, C. Hoerber, J. Hoerber, R. Fox, J. Wilder, M. Letourneau.

3d Preparatory Class.—Misses M. Landgraff, E. Price, M. Lacy, M. Clark, S. Roach, C. Coles, M. Pierce, E. Jennings.

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