

# Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

Volume IX.

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## A Hall of Science.

And so they have taken the old Church down, you say,—  
The Church where we loved so well to kneel and pray:

But the sacristy stands, and the choir; and thence the song  
Of a sacred, reverent science will echo long.

'Twas a happy thought: Where the music of worship had rung,  
E'en there that nature melodious should ever be sung;

Whence the vested priest, with seemly, stately tread,  
Collected, calm, had approached the Mysteries Dread,

E'en thence, in modest guise, with thoughtful brow,  
That the sage should move, God's lesser works to know.

So taught, so wrought the great-souled Cardinal:  
The Bride of Christ so hath, so ever shall.

Heaven aid the glorious task, in one to bin  
Science and Faith, the bond of soul and mind.

'Twas sure unholy work, for pride or gain,  
When men first dared to part God's truth in twain.

But, saith the poet weird, there's nought, I ween,  
Shall quite undo the marks of what hath been:

Religion once and learning, hand in hand,  
Sweet sisters, taught and blessed each Christian land;

And still they pine when parted, still they love  
To clasp the hand, and former friendship prove;

Wisdom and virtue shall be where they dwell,  
And blest the land that guards the sisters well.

W. F.

## Fra Angelico.

By the mystic school of painters we understand all those who were followers or imitators of Giotto, in opposition to the naturalists, who received such great encouragement from the Medici. Of all the painters of the mystic school, Fra Giovanni, better known as Angelico, without doubt stands first. His merits as a painter have been acknowledged by such critics as Vasari, whose minds were cast in an entirely different mould. Vasari says: "Fra Giovanni was a man of holy and simple habits; he lived a pure and sanctified life, and was ever the friend of the poor on earth, as I believe also that his soul is now in heaven. He was always painting, and never wished to produce anything save for the saints. He was wont to say that true riches consist in being content with little. He might easily have attained to high dignities, but he did not esteem them, saying that the only dignity he desired was to escape hell and to win paradise. He was gentle and sober,

and used to say that artists needed quiet and should be free from interruptions, and that he whose works relate to Christ should be ever communing with Christ. Never was he known to exhibit anger, and when he had occasion to admonish any, he did it with a gentle smile. When others sought works from his pencil he was wont to tell them with extraordinary amiability that so long as the prior was satisfied he would not refuse them. In short, both in actions and words he was most modest and humble, and in his paintings simple and devout; the saints he painted have more the air of saints than those of any other artist. He never retouched or heightened the effect of any of his works, but left them just as they came from his pencil, believing that such was the will of God. Some say that he never took up his brush without first having recourse to prayer. Whenever he painted a Crucifixion the tears streamed down his cheeks, and it is easy in the very countenances and attitude of his figures to see the purity of his heart and his devotion to the Christian faith." Such is the description of Fra Angelico given by the great art critic and biographer.

Fra Angelico was born in 1397, at Vicchio, a village which crowns the summit of the Apennines, in the province of Mugello, and but a few miles from Vespignano, the native place of Giotto. Of his early years we know nothing save that he was called Guido or Guidolino, that his father's name was Pietro, and that he had a brother whose name we find associated with his holiness and his masterpieces. Vasari says: "Although he might have lived in the world with the greatest ease, and, besides what he possessed, have earned all he desired by the art he knew so well even in his boyhood, yet being naturally steady and good, he resolved to become a religious of the Order of Friar Preachers, for his own satisfaction and quiet, and principally to save his soul."

Entering the Order of Friar Preachers, he received, as is customary, a new name. The painter was called Fra Giovanni, a most suitable name, for, as Lacordaire says: "St. John, the Apostle, Evangelist and Prophet, was, of all the friends of Christ, the one who penetrated farthest into the mysteries of beauty and Divine love, the eternal objects of the true artist's contemplation." Though such was the name given him by his superiors, yet his devoted admirers have caused posterity to know him as *Fra Angelico*, the "Angelic Brother," and as *il Beato*, the "Blessed Angelico."

He had entered the convent at Fiesole, but was sent shortly afterwards to Foligno and Cortona, where he pursued his artistic studies, making frequent excursions to Assisi and other towns which possessed many of the great works of the masters. While in Foligno and Cortona, he executed many works; he did not remain there a great length of time however, but returned to the Convent of

Fiesole, where he spent many years of his life, praying and painting. There glory came to him through the convent walls, for his fame as an artist spread throughout the country, and people came from all quarters to receive pictures from his hands. He refused no one, but gave to all who obtained the consent of the prior. The greatest of his works are the "Life of our Lord" in thirty-five pictures. These were painted for the Chapel of the Nunciata at Florence, which Cosmo di Medici had built with such magnificence. They are now in the Academy of Fine Arts. Others of his more celebrated works are: "The Law of Love" and "The Last Judgment. Many of the churches, chapels, convents and museums of Florence are enriched with masterpieces from his hand, for a mere enumeration of which we have not space.

The fame of Angelico spread abroad; and Cosmo di Medici, who dearly loved him, desired to have the painter near him. The artist was sent by his superiors to the Convent of San Marco, at Florence. There he painted for a number of years, so that Florence is particularly rich in the works of Angelico. His last years were spent in Rome. He quitted Florence for that city in the year 1445, and was called by Pope Eugenius IV to decorate the Vatican. Vasari tells us that this Pope wished to create the artist Archbishop of Florence. "And as Fra Giovanni appeared to the Pope to be, as he really was, a person of most holy life, gentle and modest, he judged him, on the Archbishopric of Florence becoming vacant, worthy of that dignity. But the friar, when he heard it, besought his Holiness to provide some other person, as he did not feel himself capable of governing the people; and said that there was in his religious order a friar, a lover of the poor, very learned, able to govern, and one who feared God, on whom it would be much better to confer the dignity than on himself. The Pope hearing this, and remembering that what was said was true, freely granted him the favor, and thus was Fra Antonio, of the Order of Preachers, made Archbishop of Florence."

Fra Angelico died on the 18th of February, 1455, in the fifty-eighth year of his age. He was buried in the Church of Santa Maria sopra Minerva, where his tomb is marked by the representation of a sleeping religious. The inscription on his tomb, written by Pope Nicholas V, ranked his virtue above his talent, for it is said that God rewarded less the works of genius than the charity of the heart. The people called him *il Beato*, "the Blessed," and posterity has kept this beautiful name for him.

### The Rosicrucians.

In the fourteenth century there arose in Germany a sect or cabal of hermetical Philosophers or of Theosophists who assumed the name of Rosicrucians or Brothers of the Rosy Cross. To become a member of this association it was necessary to bind oneself by an inviolable oath to a solemn secret which was never to be divulged. Moreover all entering the Order were forced to oblige themselves to the strict observance of certain rules.

The Rosicrucians made pretense to the knowledge of all sciences, but chiefly to medicine; of all of which they proclaimed themselves the restorers. They pretended to be in possession of the most important secrets; and among others they claimed was that of the philosopher's stone. These secrets they affirmed they received by tradition from

the ancient Egyptians, Chaldeans, the Magi, and Gymnosophists.

The Chief of the Order was a certain German gentleman, named Christian Rosencruz, who having been educated in a monastery had learned a number of the languages. Towards the close of the fourteenth century he went to the Holy Land and visited the Holy Sepulchre. He fell sick at Damascus, and, consulting the native Arab physicians and Eastern philosophers, he was supposed to have been initiated into the mysteries of their arts. Returning to Germany, he founded a Society, to the members of which he made known the wonderful secrets he had brought back with him from the East. To all he administered an oath of secrecy never to reveal to any outside the Order any of the things he had communicated to them. He died in the year 1484.

From the date of its founding until the beginning of the seventeenth century but little was heard of the Order, but in that century two books were published which made its existence known. One of these books was entitled "*Fama Fraternitatis laudabilis Ordinis Rosæcrucis*"—the Report of the laudable Fraternity of Rosicrucians; the other, "*Confessio Fraternitatis*,"—The Confession of the Fraternity. The world was informed in these books that by divine revelation the fraternity was enabled to explain the most important secrets of nature and grace; that the members were appointed to correct the errors of the learned world, more particularly those connected with philosophy and medicine; that they were in possession of the philosopher's stone, and knew the art of transmuting metals and of prolonging human life; in fine, they claimed that by means of the secrets which the fraternity possessed the golden age would once more return. No sooner had these books been published than the whole tribe of Paracelsists, Theosophists, Alchemists and chemists flocked to the standard of the Rosicrucians, and every strange and new mystery was referred to the fraternity.

Many and various opinions were expressed of the society; for though its laws and statutes had been made known, yet no one could tell where the society was to be found, nor could it be told who really belonged to it. Some sagacious observers imagined that an important meaning was concealed under the story of the Rosicrucian Order, though just what this meaning was they were wholly unable to say. Some conjectured that a chemical meaning was hidden behind the allegorical tale; others that it foretold some great ecclesiastical revolution. However, in the year 1620 Michael Brele had the courage to declare that he positively knew the whole story to have been gotten up by some ingenious persons who for their own amusement chose to impose on the credulity of the public. When this declaration was made, suspicion was raised against the whole story; and, no person contradicting it, the wonderful fraternity daily excited less remark, and the rumors which had been spread concerning it in the course of time ceased. The whole story was probably a contrivance to cast ridicule on the pretenders to secret wisdom and wonderful power, particularly the alchemists, who boasted of having possession of the philosopher's stone. "It has been conjectured," says Brucker, "and the satirical turn of his writings, and several particular passages in his works, favor the conjecture, that this farce was invented and performed, in part at least, by John Valentine, a divine of Wurtemberg."

Frequently the fraternity was signed by the letters F. R. C., which have been interpreted to stand for *fratres*

*roris cocti*; it being pretended that the matter of the philosopher's stone is dew concocted, exalted, etc.

Notwithstanding the pretended antiquity of the Rosicrucians; it is nevertheless probable that the Alchemists, Paracelsists or fire-philosophers, who had spread themselves almost throughout the whole of Europe about the close of the sixteenth century, assumed the obscure and ambiguous title of Rosicrucian brethren, which then commanded some degree of respect.

### Abraham Cowley.

"Who now reads Cowley? If he pleases yet,  
His moral pleases, not his pointed wit:  
Forgot his epic, nay, Pindaric art,  
But still I love the language of his heart."

So sang Alexander Pope, not many years after the death of Cowley. Can we then wonder that his poems are not more read in our day? And yet it was of him that Dr. Johnson wrote: "It may be affirmed of him, without any encomiastic fervor, that he brought to his poetic labors a mind replete with learning, and that his pages are embellished with all the ornaments which books could supply; that he was the first who imparted to English numbers the enthusiasm of the great ode, and the gaiety of the less; that he was equally qualified for sprightly sallies and for lofty flights; that he was among those who freed translation from servility, and instead of following his author at a distance, walked by his side; and that if he left versification yet improvable, he left likewise from time to time such specimens of excellence as enabled succeeding poets to improve it."

Cowley was born at London, in 1618. His father, who was a grocer, dying before his birth, he was left to the care of his mother, who procured him to be admitted a king's scholar in Westminster school. The occasion of his first inclination to poetry was when, at ten years of age, he read Spenser's "Fairie Queene." In 1633, while at Westminster, he published a collection of poems under the title of "Poetical Blossoms," in which there were many things that might well become the vigor and force of manly wit. He was removed from Westminster to Trinity College, Cambridge, where he laid the designs of most of the works which he afterwards published. In 1638 he issued his "Love's Riddle," a pastoral comedy, dedicated to Kenelm Digby; and a Latin comedy, called "Naufragium Jocularé, or the Merry Shipwreck," "written," says Dr. Sprat, "without due attention to the ancient models; for it is not loose verse, but mere prose." He was about this time brought into notice by an elegy which he wrote on the death of William Hervey, which, bringing him into an acquaintance with John Hervey, was the means of his coming into the service of Lord St. Albans. In 1643, being then Master of Arts, he was with many others ejected from his college and the university through parliamentary influence; whereupon he retired to Oxford, settled in St. John's College, and the same year, under the name of an Oxford Scholar, published a satire entitled "The Puritan and the Papist."

His affection to the royal cause engaged him in the service of the king; and he attended several of his majesty's journeys and expeditions. In one of these he became acquainted with Lord Faulkland and other celebrated royalists, whom the fortune of war had drawn together. During the heat of the civil war, he was settled in the

family of the Earl of St. Albans and attended the queen-mother when she was forced to retire into France. He was absent from England about ten years, bearing a share in the distresses of the royal family, and laboring in their affairs. To this purpose he performed several dangerous journeys into Jersey, Scotland, Flanders, Holland, and elsewhere; and was the principal means in maintaining a correspondence between the king and his consort, whose letters he ciphered and deciphered with his own hand.

Upon his return to England, he published a new edition of all his poems, consisting of four parts, viz.: 1, Miscellaneous; 2, The Mistress; 3, Pindaric Odes; 4, Davideis. He also wrote his two books of Plants, published first in 1662, to which he afterwards added four books more. All the six books of Plants, together with his Latin poems, were printed after his death at London in 1678. The two first books treat of herbs, in a style, says Dr. Sprat, resembling the elegies of Ovid and Tibullus; the two next of flowers, in all the variety of Catullus and Horace's numbers, for which last author he is said to have had a peculiar love and reverence; the two last books treat of trees, in the way of Virgil's Georgics.

After his return to England he found those for whom he had labored ungrateful. The profligate Charles was too much taken up with his own ease and comfort to give heed to the services of others. The royal master was offended by a real or pretended offence which was discovered in Cowley's comedy of "The Cutter of Coleman Street," and from that time the poet was neglected by the court party. In his fortieth year, disgusted with the treatment he had received, he resolved to pass the remainder of his life in a studious retirement. He obtained an estate from Lord St. Albans, and to it retired. There he spent the last seven or eight years of his life in the solitude for which he had always yearned; but, says a late author, "he found a country life more delightful in anticipation than in reality: his country neighbors were as debauched in their morals as the roysterers of London; his tenants refused to pay him his rents, and his grass was devoured at night by strange cattle quartered upon the London gentleman by the innocent rustics whose guileless simplicity and honest virtues have so often inspired the poetic muse." His solitude, from the beginning, never agreed well with the constitution of his body. He died at Chertsey, July 28, 1667, in his forty-ninth year, and was buried in Westminster Abbey, near Chaucer and Spenser. A monument was erected to him by the Duke of Buckingham in 1675, with a Latin inscription by Dr. Sprat. When Charles II heard of his death, he exclaimed that "Mr. Cowley had not left behind him a better man in England": but it would have been more to the credit of the king had he shown the poet some sympathy when alive. Besides the works already mentioned, he published "A Proposition for the Advancement of Experimental Philosophy" and "A Discourse by way of Vision" concerning the Government of Oliver Cromwell.

The moral character of Cowley appears, though he lived in a corrupt age, to have been excellent. "He is represented by Dr. Sprat," says Dr. Johnson, "as the most amiable of mankind; and this posthumous praise may be safely credited, as it has never been contradicted by envy or faction." The works of the poet have been nowhere so amply criticised as in his life by Dr. Johnson. After a particular examination of the different pieces, the doctor, in taking a general review of Cowley's verse, observes "that he wrote

with abundant fertility, but negligent or unskilful selection; with much thought but little imagery: that he is never pathetic and rarely sublime, but always either ingenious or learned, either acute or profound." Of his prose, the great doctor speaks with great approbation. "No author ever kept his verse and his prose at a greater distance from each other. His thoughts are natural, and his style has a smooth and placid equability which has never yet obtained its due commendation. Nothing is farsought or hard-labored; but all is easy without feebleness, and familiar without grossness."

### The Ode.

Dr. Blair observes that "music and poetry are coeval, and were originally always joined together. But after their separation took place, after bards had begun to make verse compositions, which were to be recited or read and not sung, such poems as were designed to be still joined with music or song, were, by way of distinction, called odes." It is from this circumstance of the ode being supposed to retain its original union with music that we are to deduce the peculiar and discriminating qualities of this kind of poetry. Undoubtedly music and song naturally conduce to the warmth of poetry; they allow a bolder and more passionate strain than can be supported in simple recitation. From this the peculiar character of the ode is formed. Hence, Dr. Blair says, proceed "the enthusiasm that belongs to it, and the liberties it is allowed to take beyond any other species of poetry. Hence, that neglect of regularity, those digressions, and that disorder, which it is supposed to admit; and which, indeed, most lyric poets have not failed sufficiently to exemplify in their practice."

Bishop Lowth observes that the ode, though inferior in some respects to the epic, or what are termed the higher species of poetry, yields to none in force, ardor, and some times even in dignity and simplicity. Whilst, he says, "the epic accomplishes its design with more leisure, with more consideration and care, and therefore probably with greater certainty, the ode on the contrary strikes with an instantaneous effect, amazes, and as it were, storms the affections. The one may be compared to a flame, which, fanned by the winds, gradually spreads itself on all sides, and at last involves every object in the conflagration; the other as a flash of lightning, which instantaneously bursts forth,

"With instant threats great Nature's frame,  
And shoots through every part the vivid flame."

The same learned writer goes on to say that the ode in its form is not confined to any certain rules for the exact distribution of the parts; lively and unconstrained, it becomes bold and impetuous when the subject is sublime. Yet even when such is the case a certain ease and facility must pervade the whole. It must have at least the appearance of natural, unaffected elegance, and art should never be preferred to nature. To give the ode this unaffected elegance it is always better to begin with a simple, plain and expressive exordium, then passing to the detail of sentiments and incidents, artfully and delicately rising from each other, and finishing without an epigrammatic conclusion, but by a gentle turn of the sentiment and sometimes as it were by chance. It is in the happy conclusion that the Arabic odes are entitled to peculiar commendation.

Lowth observes that "the amazing power of lyric poetry

in directing the passions, in forming the manners, in maintaining civil life, and particularly in exciting and cherishing that generous elevation of sentiment, on which the very existence of public virtue seems to depend, will be sufficiently apparent by only contemplating those monuments of genius which Greece has bequeathed to posterity." Among them we may count first, principally and almost solely, the poems of Pindar.

A modern writer says that the nature of the ode sufficiently expresses its origin: it was the offspring of the most vivid and agreeable passions of the mind, of love, joy and admiration. Hence it must have been coeval with the first creations of man. Sentiments corresponding to such a composition evidently dictated the hymn which occurs in the one hundred and forty-eighth psalm, and which Milton, elegantly imitating, puts into the mouth of Adam. If we consult the common voice of history we shall find that among every people, no matter how barbarous, the use of poetry and music, in the celebration of their religious rites, has prevailed from the very first periods of society. Plato assigns the first rank to that sacred melody which assumed the form of addresses to the Deity and was distinguished by the name of hymns. In Latin poetry, the most ancient of any which occur are the Salian poems of Numa, composed on the first institution of the religious rites by that learned monarch and his wife. The most ancient poems extant, whose date is ascertained, is the thanksgiving ode of Moses on passing the Red Sea, and it, moreover, is the most perfect of its kind, and the true and genuine effusion of the joyful affections. The origin then of the ode is coeval with the origin of poetry itself, the commencement of religion, with the creation of man.

The Hebrews cultivated this kind of poetry more than any other, and are allowed to have excelled in it. Hence we have the triumphal odes of Moses, of Deborah and of David. Sacred poetry was a principal object of study in the schools of the prophets, which were antecedent to the monarchy for many years if coeval with the republic. Young people were educated by the prophets to celebrate the praises of Almighty God in lyric compositions accompanied with music. It was, however, under the government of David that the arts of music and poetry were in their most flourishing state.

The divisions of the ode are thus stated by the critic: "The ancient ode had originally but one stanza or strophe; but was afterwards divided into three parts, the strophe, the antistrophe and the epode. The priests, going round the altar singing the praises of the gods, called their first entrance *strophe*, i. e., turning to the left; the second, turning to the right, they called *antistrophe*, returning; lastly, standing still before the altar, they sung the remainder, which they called *epode*." Modern writers have generally kept up this division of the ode as handed down to them from the ancients.

### Æolian Harps.

The Æolian harp is an extremely simple instrument to construct. Make a box of thin pine boards, four or five inches deep and five or six inches wide, and let it be the length of the window in which it is to be placed; on the top, at each end, a little strip of wood one-fourth of an inch thick and one-half of an inch high is to be glued on for the bridge for the strings, and across each end inside is

to be fastened a piece of hard wood an inch square for holding the pegs. In one of these fix as many pegs as there are to be strings, and into the other as many small brass pins. The instrument is to be strung with small catgut, one end of which is attached to the brass pins and the other wound round the pegs. The strings, which should not be drawn tight, should be tuned in unison. A thin board should be placed over the strings, about three inches above the sounding-board. The box is to be placed in a window partly open, so that a draught of air may play upon the strings.

Whether the Æolian harp was known to the ancient Jews is doubtful, though it is thought by many that such was the case, for the harp of David is said to have sounded whenever the north wind blew. The modern invention was by Ambrose Kirchner, who in his *Musurgia Universalis* says: "As the instrument is new, so it is easy to construct, and very pleasant. It is the admiration of every one. It is made exactly to fit a window in which it is placed; and the harp, while the window remains shut, is silent; but as soon as it is opened, an harmonious sound, though somewhat melancholy, coming from the passing winds, astonished the hearer; for they are not able to perceive from whence the sounds proceed, nor yet what kind of instrument it is, for it resembles neither the sound of a stringed nor yet of a pneumatic instrument, but partakes of both. The instrument should be made of pine wood, five palms long, two broad, and one deep; it may contain fifteen or more cords, all equal, and composed of the intestines of animals. It should be situated in a close place, yet so that the air may on either side have free access to it, in order to which it may be observed that the wind may be collected by various methods: first by canals, that are made in the form of cones or shells, or else by valves: these valves should be placed on the outside, and parallel boards in the inside of the room; its sound very much resembles that of pipes and flutes playing in unison."

Rev. W. Jones constructed an Æolian harp which could be used even in the open air. In his harp the strings instead of being on the outside are fastened to a sounding-board within a wooden case, and the wind is conveyed to the strings through a horizontal aperture.

In Moore's *Encyclopædia of Music*, the following notice of a natural Æolian harp in a wild mountain notch of the Black Forest of Preisgau, near the town of Fryburg, is quoted from Kolb's *Topographical Dictionary*: "Some soldiers stationed on these heights, near the end of the seventeenth century, several times heard wonderful musical tones proceed from the tops of the firs which crowned the cataracts near them. In the notch of the mountain, a projecting rock, breaking off abruptly, gave a singular opposite impulse to the current of air streaming up and down through it, and thus formed a natural Æolian harp in the boughs of the firs and shrubs, to the tones of which the dashing of the mountain stream furnished an accompaniment. This natural music is still heard on a windy night by the side of the mountain stream. The soldiers, impelled by that religious feeling which at those times was a prominent trait in the common people as well as in their superiors, looked for something supernatural. They found fixed on the highest and most beautiful fir, near a clear fountain, an image of the Virgin Mary, made of soft wood, holding the Holy Infant in her arms. A citizen of Fryburg, Frederick Schwab, had fixed it there in the year 1680, as a token of acknowledgment for his recovery

at the fountain. The soldiers, taking the tones for the adoration of the angels paid to the Mother of the Saviour made a tin cupola over the image, with the inscription, "St Mary, patron of soldiers, pray for us!"

#### Reminiscences of the Dead.—No. 4.

REV. STEPHEN THEODORE BADIN.

Notre Dame was purchased in 1830 by Rev. Stephen Theodore Badin. It was then known by the Indians and the few white settlers as Ste. Marie des Lacs, and was made by Father Badin the centre of quite a range of missions and the residence of the priest who attended the scattered Catholic population of Northern Indiana and Southern Michigan. The mission extended from Coldwater, east, to the Illinois line, west, and from Kalamazoo, north, to Rochester, south. This mission was afterwards given to the Congregation of the Holy Cross, and the land now known as Notre Dame was deeded to that Congregation by Father Badin.

Rev Stephen Theodore Badin, the first priest ordained in the United States, was born in Orleans, France, in the year 1768. In 1792 he left his native country in company with two pious priests, Flaget and David, and on his arrival in Baltimore was received by Bishop Carroll, the first Bishop of the United States. He left his own country in order not to be ordained at the hands of a constitutional Bishop. He was advanced in his studies, and in the year 1793 was ordained priest by Bishop Carroll, and received from him the mission of evangelizing the boundless forests and prairies of the Great West.

The *Catholic Telegraph* of April 28th, 1853, says that no pen could adequately describe the hardships, privations and anxieties which fell to the lot of the inexperienced missionary to whose sole care so vast a field of labor and responsibility was confined. By day and by night, in winter and in summer, he had to travel through the unbroken forests, cross flooded rivers, expose his life to the tomahawk of the Indian, contend with the hostility and prejudices of sectarians and infidels, and occasionally encounter the opposition of the evil spirit who sought by the suggestions of worldly prudence to divert him from his arduous task. But the intrepid soldier of the Cross continued faithfully at his post. He knew whom he had vowed at his ordination to imitate and to serve. He knew whom he had trusted, and he never was confounded. In the midst of his arduous labors to organize congregations, build chapels, teach the catechism, visit the sick, reclaim the erring of his flock and confute the conscious or unconscious adversary of divine truth, he was at length cheered by the arrival of a brother priest, Mr. Rivet, at Vincennes, in 1795, with whom, though they had never been able to visit one another, he could at least hold, for their mutual consolation, a correspondence by letters. In 1797 and 1809, two other priests, Messrs. Fournier and Salmon, arrived in Kentucky to share and alleviate his burdens; and about the same time, the well-known Mr. Thayer, of Boston, who, from being a Presbyterian minister became a Catholic priest, and also chose for the theatre of his apostolate the "dark and bloody ground" of Kentucky.

But the consolations of the first missionary by these arrivals of his brethren were short-lived. Mr. Salmon was killed by a fall from his horse; Mr. Fournier died unex-



pectedly; Mr. Thayer left for Ireland, where he died, in Limerick, and Mr. Rivet departed this life in 1803. Thus was the Rev. Mr. Badin left alone for seventeen months to attend to the spiritual wants of a thousand Catholic families scattered over many thousand square miles. His nearest neighbors and brethren in the ministry were Rev. Mr. Olivier, at Prairie du Rocher, and Rev. Mr. Richard, of Detroit.

In 1804, we find for the first time a name never to be forgotten in the religious annals of the West, Mr. Nerinckx, of Belgium, associated with Mr. Badin, in the establishment of religion in Kentucky. Next came a colony of Trappists, under the good Father Urban Guillet; and then two worthy English Dominicans, Fathers Tuite and Wilson, who settled at St. Rose's, near Springfield. Under the hands of these devoted fellow-laborers the desert bloomed and gave its fruits. In 1808 the See of Bardstown was erected, and the Right Rev. Benedict Joseph Flaget appointed its first Bishop. He took possession, however, of the episcopal palace, a log cabin, sixteen feet square, built by Father Badin, only on the 11th of June, 1811, and received a coadjutor in the person of his beloved brother Sulpitian, Right Rev. John David, in August, 1819.

It was towards this epoch that the zealous Mr. Badin, seeing that religion was now established on a solid basis in Kentucky, and that his services could be dispensed with for a little while, after a quarter of a century of unparalleled exertions and success, obtained permission, or perhaps, we should rather say yielded to the entreaties of Bishop Flaget, to visit France and solicit the aid of the faithful, to consolidate his achievements for the divine honor and glory in the New World. The moment was auspicious. The revolutionary storm that had threatened to sweep the Catholic religion from the face of the earth had passed away, the instrument whom God had chosen to punish the infidelities of His people had served the purpose of Providence and been set aside. The churches had everywhere been re-opened, and Christian colleges, and convents and schools were founded—a glorious attestation of the wisdom that ever watches over and the love that ever cherishes the *Church*; and under these favoring circumstances did the Rev. Mr. Badin invoke the sympathies of the most Christian nation in behalf of his and their brethren in the land which France had enabled Washington to rescue from British thralldom.

Having accomplished this mission, which occupied about four or five years, Rev. Mr. Badin returned to the United States, and has spent the years which have since elapsed in the zealous discharge of such missionary duties as his age and infirmities permitted, in Kentucky, Illinois, Ohio, and occasionally in other dioceses, where he was ever a welcome guest to laity and clergy.

Father Badin was a man of untiring energy. His greatest delight was to preach the word of God, and sing High Mass, even at a late hour. During those functions he seemed unconscious of fatigue, and his remarkably active and temperate habits, sustaining the vigorous constitution which he had received from nature, enabled him to continue his usefulness in the ministry, with but few interruptions, until within a few weeks of his death.

The mind of Father Badin was highly cultivated. He had received an excellent education, which he continued to improve by reading and observation in the school of the world. He was a most interesting companion even to persons not of our holy religion, with whom, however, as w

heard the late Judge Rowan, of Louisville, remark, when there was question of religion, "*he never compounded.*" He was a sincere admirer of our free institutions, at the same time that he knew that religion was compatible with every form of good civil government. His Latin poetry, in praise of Perry's glorious victory over Britain's flag on Lake Erie, was, at the time, extensively circulated and admired; and his religious observance of the national holidays showed the depth and sincerity of his sense of the duty of patriotic attachment to the land of his adoption. The piety of Father Badin and his conviction of what he owed to his character as a Catholic clergyman were never forgotten. Had he lived until the ninth of May, he would have been sixty years a priest—and during that long period, so much of which passed as it was so far away from the society of his brethren in the ministry, and amidst scenes so severely trying to human virtues, not one act can be discovered unworthy of his sacred calling. Like the Apostle, he could say, with fear, it is true, of the inscrutable judgments of God, but with a firm reliance on the divine mercy, which he continually extolled: "I have fought a good fight; I have finished my course; I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me at that day."—(II. Ep. Tim. iv. 7.)

The manner in which the veteran of the sanctuary prepared for his appearance before his God was most edifying. His life, as we have seen, was a preparation for death. He made frequent religious retreats and general confessions to make his election and salvation sure. Last October he was in the midst of our clergy at the pastoral retreat, the exercises whereof he faithfully followed.

The Most Rev. Archbishop and the clergy of the cathedral and the other city churches and many of his beloved friends of the laity were continually around him. The prayers for the departing were frequently recited during his agony, or rather unconsciousness, which lasted for five days before his dissolution, and nothing was left undone to soothe the last days of a life which imposed so many and such great obligations on the grateful hearts of the Catholics of the United States, especially in the West. Thus on the 19th of April, 1853, did the first priest of the United States—so long preserved to co-operate so effectually in the founding of the Church in this country, and to witness her development into one of the largest and fairest provinces of Christ's kingdom on earth—pass away to rejoin the Carrolls and the Dubois, the Flagets and the Davids, the Fenwicks, Englands, Gallitzins, Egans, Connollys, Oliviers, Nerinckxes, and other early pioneers of the Gospel and confessors of the faith, now waving the palms of holiest victory over sin and hell, and following the processions of the Lamb in the courts above."

#### Art, Music and Literature.

—Mr. Gerry, a Boston artist, realized about \$2,900 by a late sale of pictures in that city.

—The Marquis of Lorne's poem is to be illustrated, it is announced, by the Princess Louise.

—Taine is lecturing at Geneva on the "Ancient Regime," the subject of his forthcoming volume.

—Charles Dudley Wagner, now in Venice working on his new book, expects to return home next spring.

—Mr. W. Minto is to write the article "Byron" for the new edition of the "Encyclopædia Britannica."

—Joe Jefferson is in the habit of making water-color sketches of places of interest visited by him during his travels.

—Meissonier's celebrated battle piece, which was purchased by A. T. Stewart for the sum of \$60,000 in gold, is coming to New York.

—The Greeley statue has come to grief. Money enough could not be collected, and the subscriptions made have been returned to the subscribers.

—David Neal's painting of Westminster Abbey, formerly owned by the Chicago Academy of Design, was recently sold in Boston to a gentleman residing in that city for the sum of \$2,500.

—Mr. James Stothert, an English writer, has in the press a work entitled "French and Spanish Painters," which is to contain an account of living artists as well as of "the old masters" of those countries.

—The colossal corner group of the Albert Memorial, Hyde Park, London, representing "America," is to be reproduced in *terra cotta*, under the direction of Mr. Ball, the sculptor, especially for exhibition at the Philadelphia Centennial.

—A model for the statue of William Penn has been adopted by the Historical Society of Philadelphia. It represents Penn in full vigor of manhood, the face from an original painting by Granville Penn, and the figure from Dixon's description.

—Gen. Di Cesnola has made another valuable discovery at Cyprus in opening an old grave which contained several articles in gold of great beauty with inscriptions in ancient Cyprian characters. These are to be added to the general's American collection.

—Miss Gordon Cumming, the lion-hunter, is a member of a venturesome family. Her sister, Miss Constance Gordon Cumming, has written under the title of "From the Himalayas," a record of her wanderings, with many illustrations from her own drawings.

—Macmillan has published two new works which will prove valuable to the dramatic student. They are a translation of Herr Karl Elze's "Essays on Shakespeare," and Mr. A. W. Ward's "History of English Dramatic Literature," which traces the drama from its earliest period down to the days of Queen Anne.

—Von Bulow paid a handsome compliment to Theodore Thomas while in Boston. He said that the musical standard of America was ten years in advance of that of England, and that this was mainly due to the influence of Theodore Thomas, who has elevated the taste of classical music to a high standpoint.

—The Hogarth club is one of the youngest and also one of the most successful of the art clubs of London. Founded five years ago, it has 300 members, a large number when it is remembered that none but artists are admitted. They have a capital house in Charlotte street, Fitzroy square, and have lately decorated it with much artistic taste.

—Among the literary curiosities of the week in Paris must be signalized a work just issued by Tresse, entitled "Terpsichore," by a subscriber to the opera, with a preface (the rage is for prefaces nowadays) by Mlle. Rita Sangalli.

—The London *Athenæum* of Nov. 7 says of the Crystal Palace concert of that week: "A new American vocalist from Boston, Madame Osgood, made rather a favorable impression by her singing of an air, 'Ave Maria,' by Mr. Dudley Buck, a composer of the United States, of whom more specimens would be welcome, considering the ability shown in the Hymn to the Virgin."

—Dr. Thomas W. Evans, the well-known American dentist in Paris, sends the following cable despatch to the Press: Feeling that the coming Centennial anniversary would be a befitting time to open subscriptions for Americans to erect in Paris a monument to Frenchmen who assisted us to gain our national independence, I offer the amount of \$10,000, to commence the subscription.

—Sanskrit is becoming almost fashionable abroad, and the question "How can I get information about the names and nature of Sanskrit writings, and of the religion, laws,

and philosophy of the Hindoo races?" is so often asked as to call forth a volume by Prof. Monier Williams, of Oxford, which is spoken of as a compact but comprehensive account of Sanskrit writings, with translations of selected portions.

—Announcement is made of a new quarterly of a unique sort, to be called *The Facsimilist*, to be published by Jas. R. Osgood & Co., to be edited by Justin Winsor, and to contain twelve to sixteen pages of exact reproductions by heliotype of rare engravings, title-pages, MSS., etc., with twenty pages of accompanying letter-press by specialists. The paper will pattern the old hand-made article, and the work will be in folio size.

—There is just published in London the English translation of Dr. Henry Rink's volume of "The Tales and Traditions of the Eskimo; with a sketch of their Habits, Religion, Language, and other peculiarities." The peculiarity of the volume is its illustrations, which were drawn and engraved by Eskimo. Dr. Rink, who himself translates his books from the Danish (with the revision of Dr. Robert Brown, author of "The Races of Men") is director of the Greenland board of trade, and was formerly royal inspector of South Greenland.

—Miss Sophia Flora Heilbron made quite an impression at her two piano recitals in Philadelphia last week, and received flattering notices from the press. Next week she will perform a series of choice selections each evening at the new Eagle Theatre, which Mr. Hart seems determined to keep up as a first-class Vaudeville-establishment, such as is not equalled in this country. Miss Heilbron will be a great attraction for the habitués of this establishment, and it will in no way interfere with her prestige as an artist.—*Watson's Art Journal*.

—Six pictures by the leading French artists sold recently in New York for \$50,000, and this seems to have been far below the market value in Paris, whither the purchaser at once shipped them for sale. One, entitled the "Partie Perdue," by Meissonier, was declared to be the finest specimen of that artist's work ever brought to America. "Molière Chez Louis XIV." by Gerome, was the original; a replica was painted in 1866 by Gerome's pupils for the use of the engraver, which was afterwards retouched by the artist himself and sold. "La Halte de la Diligence," by Vibert, was sent back to Europe two years ago, at the artist's request, to be exhibited in Vienna. "Les Contributions Indirectes," by Zamocois, was the most judicious investment; it was purchased from the artist before the opening of the salon of 1866 for twenty-five hundred francs. Before it left the salon ten thousand francs were offered for it; it has now been sold for about fifteen thousand francs, and the buyer has already refused an advance of fifteen per cent, but holds it for sale at twenty-five thousand francs. The other two pictures were "La Fin de la Journée," by Jules Breton, and "Les Enfants de la Princesse Clothilde," by Alma Tadema. With the exception of Zamocois, the artists are all living.

—Mr. Arthur Gilman writes to *The Boston Transcript* this description of a book which the Women's Centennial committee of Cambridge, Mass., proposes to publish soon: "The object of the book is to put the reader as nearly as possible in the place of a resident of Cambridge in 1776. To accomplish this, the history of the town and its college will be given in outline from the beginning of both to the year mentioned. The houses then existing, which still remain, will be described and illustrated. The men and women of 1776 will be presented in lively sketches—the officers, the inhabitants of 'Tory Row,' the commander-in-chief and the guests at headquarters. A diary will give a correct idea of the lively events in town, from the battle of Lexington to the Declaration of Independence. This will be found extremely entertaining, for it contains a record of many events of minor importance (like the story of a fowl dinner given to the students by Dr. Appleton) that have been omitted by more staid historians. Besides the contributions in verse and prose by prominent writers now living in Cambridge, the volume will contain original letters never before published—from Washington, Edmund Quincy (father of Dorothy Q.), the traitor Benjamin Church, and one, furnished by Mrs. Sparks, describing the battle of Lexington from a British point of view."

# Notre Dame Scholastic.

Notre Dame, December 4, 1875.

Single Copies of THE SCHOLASTIC may now be procured at the Tribune Store, South Bend, and at the Students' Office, at Five Cents per copy.

Terms, \$1.50 Per Annum, Postpaid.

## Novel Reading.

It is an easy thing to give a wrong bias to the minds of youth. It may be given by conversation, by precepts, by example, by reading. Such being the case, is it not astonishing to see how remiss some young men are in allowing themselves to read indiscriminately the novels which are daily issued from the press! And is it not more astonishing to see not only young men reading these books, but to see those who are their natural guardians actually furnishing them with them, because they imagine that as they are simple stories they will do no harm!

It is a great pity that the example and taste of some parents lean so much to light and trashy, if not positively vitiated literature. They do not see the harm in reading it; they do not know—because they do not fully consider, or have not themselves experienced, the evils arising therefrom; it is therefore not right to prevent a son from reading a pleasant love story, or a highly-wrought and very unreal romance or novel now and then. Well, not to speak of the fact of a confirmed novel-reader being almost a synonym for confirmed stupidity, have these persons carefully considered the fact that each of the characters drawn so vividly before the mind's eye takes the place of a real, living character, and exercises the influence of a living being on the mind of their child? Conceding this, how would they like their son to associate with some of the characters of the story, if they were in real life? In one of the most popular novels that has ever been written there is a grand hero portrayed as the husband of one wife—a maniac, it is true, but still living—and yet pleading with eloquence worthy of a better cause that he has a right to another,—what is this but an insidious instilling into the young mind of the principles of loose morals, a sapping of the foundation of morality and virtue? And, then, the murderers, the hypocrites, the false friends, and other villains that necessarily go to make up a well-worked plot and give variety to the story, and with which the reader is made familiar—But enough about this portion of a very large class of fashionable novels, novels daily to be met with in cultivated circles. Then such works as "Paul Clifford," the hero of which is a highwayman, who, while robbing his victims, gives utterance to the loftiest sentiments of morality and honor—or, in a lower path of literature, of "Claude Duval," *et id genus omne*—who are represented as gentlemen in their way, robbing the rich and giving to the poor—what are they but text-books of Communism?

It is as incumbent on a young man to attend to the books he reads as it is for him to attend to the company he keeps.

He knows that if he allows himself to keep bad company he will by the vicious conversation of his companions be led to imbibe vicious ideas, to form vicious habits, and perhaps be led into crime. He cannot but see then that those books in which vice is dressed in fair garb is as dangerous to him as bad company. It is even more dangerous: for conversation does not clothe vice in the same garb as do most of the novels which now come teeming from the press. What would shock the finer feelings of a young man when coming from the lips of men, has not that effect when described by an author, and read in the privacy of retirement.

Novels not only defile the imaginations of young men but give them false ideas of life. They read of characters which not only never existed, but never will exist; and when they have read of these characters and romantic incidents, which are exceedingly high wrought and unreal—the outcroppings of the imagination of some nervous writer—they form false notions of actual everyday life: it is too humdrum, and not exciting enough for their new ideal, and they seek abroad for the excitement they cannot find at home; they become unreal themselves, haughty, stubborn; no longer able to brook parental control, nor to settle themselves down to business, and end by becoming perfectly good for nothing.

And then, again, the novel-reader is forced to follow the author in his prejudices, and frequently false delineations of character, as for instance in Bulwer's "Devereux," where a clergyman is introduced as the friend of a family, who is nothing more than a demon in disguise—a creature of the novelist's imagination, who uses the garb and privileges of his sacred office as stepping-stones to his avarice and villainy. We could mention others that have from time to time come to our notice, for they are to be met with almost everywhere, but this is enough for our purpose.

We do not mean to condemn all novels, for there are many which may be read with profit. But there are also many others that are to young men worse than deadly poison. If in them there are any good sentiments, these sentiments but serve to render them the more dangerous, since, mixed up as they are with seducing arguments, it requires more discernment in the young to separate the good from the evil when they are so artfully blended together.

Better far is it for a young man to form a taste for reading what is beneficial to him. This taste in the selection of reading matter is, as a rule, an acquired habit. If a young man takes into his hands interesting historical works, though he may not at first have a liking for them, he will soon acquire a thirst for information and a love for solid reading. If, on the contrary, he forms the habit of reading the trashy, sensational novels to be had on every bookstand, he will unfit himself for serious reading, and vice and immorality will not be long in taking full possession of his heart. Let young men, then, waste no time over these modern romances, but give their leisure hours to historical or other useful reading.

## The Use of Time.

The use we make of time is of the greatest importance to us. How many are there who allow the present time to flee away while they have their minds wholly absorbed in anticipating pleasures which they hope to enjoy in the future. The power of looking forward into futurity, though



it is the distinguishing mark of reason, if misapplied or misused serves only to flatter the imagination, mislead the mind into a mazy track of errors, and render distasteful the few comforts allotted to human life.

It is a great misfortune to men, especially to those of a volatile disposition, that they do not know how to enjoy the present hour. Man is continually inventing new schemes of future happiness—contemplating prospects of felicity which lie in the distance, and of which he flatters himself he is one day to be in possession, while he allows the present to vanish. This truly miserable disposition, this fickleness of mind, causes us to live in a continual state of uneasy expectation; for when the thing wished for has been gained we soon tire of the possession, and regard with utter indifference that which so lately was the object of our earnest attention, the sole object of our hopes. We act like children longing for a bauble, which is no sooner obtained than it becomes tiresome; they long for another, more pleased with their humors and expectation than they are with the possession. New objects attract our attention. We imagine they are all that is required to satisfy our longings, and we pursue them with our accustomed ardor. We long for them with the impatience of children, and we possess them with the same dissatisfaction and disappointment.

We might suppose that endeavors so many and so fruitless would cure us of the folly of indulging our minds in the fond expectations of future happiness; that we would settle down to the enjoyment of the blessings now in our possession, and make the most of the present fleeting hours; yet such is our nature and the intimation of our minds that notwithstanding the most convincing proofs of the absurdity of building upon the future, we persevere in the delusion, and pursue a will-o'-the-wisp that shines in the distance but always eludes our grasp.

If everyone, instead of indulging in vain and uncertain expectations of future happiness, would give his mind to studying in what manner he may best improve the present hour, he would find solid advantages accruing to him from his conduct, and be enabled to view his past life with pleasure and satisfaction.

A certain amount of happiness is in everybody's power to obtain. It requires neither eminent genius nor talent to render life agreeable, for we frequently see men of mean abilities far more happy than those distinguished for their learning and wit. But it is not because these men are possessed of learning that they are unhappy; rather must this state of unhappiness be ascribed to the volatility of their dispositions and the vigor of their imaginations, which cause them to continually desire novelties and as frequently find disappointment. What folly is it not in them to continue forming bright expectations only to be dashed to the earth, and not to seize on the present opportunities of making good use of their time! How sweet and consoling, on the other hand, is the reflection of those who have made good use of their time! How happy the prospect of the learned, whose knowledge sheds abroad a love of virtue and piety,—of everybody who acts well, and avoids evil! Their satisfaction will be great, for their time and their talents are well employed.

—A fool in a high station is like a man on the top of a high mountain—everything appears small to him, and he appears small to everybody.

### Personal.

- J. Fielding, of '73, is in Ottawa, Ill.
- C. F. O'Brien, of '75, is studying in Chicago, Ill.
- H. J. Gillen, of '65, is the leading merchant of Ottawa, Ill.
- W. and J. Graham, of '67, are doing well in Ottawa, Ill.
- L. J. Loser, of '74, is in the Nashua Bank, at Nashua, Iowa.
- S. Hedges, of '73, is reading law with Judge Seney of Tiffin, Ohio.
- B. J. McGinnis, of '74, is principal of the High School at Ottawa, Ill.
- Mr. A. G. Hitchcock, of South Bend, was present at the Exhibition.
- R. P. Dougherty, of '75, is clerking for his uncle, in Philadelphia, Pa.
- E. S. Pillars, of '68, is in the wholesale lumber business in Tiffin, Ohio.
- Mrs. Col. Bowen, of Chicago, Ill., was here for a few days visiting her son.
- H. N. Saylor, of '73, is keeping books in Antwerp, Ohio. He is doing well.
- F. H. Ling, of '72, is attending the Jefferson Medical College, Philadelphia, Pa.
- Charles McCollister is in the regular army; is at present stationed at Huntsville, Ala.
- D. F. McGinnis, of '74, is telegraph operator for the C. B. & Q. Company, Ottawa, Ill.
- J. Lingenderfer, of '72, is living in San Francisco, Cal., and is getting along very well.
- B. J. Baca, of '74, is in business at San Patricio, Lincoln Co., New Mexico, and is doing finely.
- Mr. C. B. Everham, of the Western Union Telegraph Co., Chicago, spent a few days with us last week.
- Mr. T. A. McClory, Manager of the American District Telegraph Co., Chicago, was at the Exhibition last week.
- Mr. F. Mayr, the gentlemanly and accommodating jeweller of South Bend, paid a visit to the College on Sunday last.
- It will be gratifying to the many friends of Rev. Algernon A. Brown, C. S. P., to learn that he has been appointed as the Advent Preacher at the Church of St. Paul the Apostle, New York city.
- Very Rev. Fr. Benoit, V. G., spent a number of days with us last week. He is in good health, and seemed well pleased with his visit. He has ever been a welcome visitor to Notre Dame and we hope to see him often.

### Local Items.

- Apple Sarse.
- Have you a high forehead?
- Beautiful weather on the 1st.
- Since Cotton joined the gang.
- We'll have to send for the sheriff.
- Another German class has been formed.
- Double windows have been put in the College.
- What do you think about gymnastic exercises?
- The iron clad football arrived on Wednesday last.
- We agree with Russia that Turkey ought to be gobbled.
- When will the Seniors have the Flying Dutchman replaced?
- Soon all the debris will be removed from back of the new church.
- Those pictures taken with plug hats on, O weren't they "tony"!
- If Ivers were taken away from the University,—unity would still remain.

—Hereafter Catechism will be taught in the study-hall and not in the church.

—We hear there are prospects of a bear dance this winter. Anyone wishing to procure tickets must address the Grisly.

—"The new coat made me high-toned, but it has all been knocked out of me."

—Ned couldn't keep still while he was being shot at in Mr. Bonny's photograph rooms.

—Gideon's Band was photographed on Wednesday last. It is a gallus old crowd that form the band.

—The Thanksgiving board: While it groaned with plenty within, who cared for the whistling of the winds without?

—It is said that the human body contains over two pounds of lime. This makes it easy for a Congressional Committee to whitewash a government official.

—A choir-boy asks: "Did we sing loud enough at Vespers last Sunday?" Pretty well; and if they continue to do so we will have nothing but praise for them.

—The Juniors play hand ball with such vehemence that they break in the chimney at the rear of their hall. Tired of repairing it, the masons are filling it up completely.

—One of our debaters orating on the use of tobacco said he thought it was proper to use it because it makes a person good-looking. Wouldn't there be lots of good-looking fellows if it were so!

—They write to us that "the Editor of the SCHOLASTIC should beware, that editors are getting hurt in this neighborhood nowadays." But then remember that we are in possession of a "Bogardus kicker." Beware!

—A young man who has no fear of the Bogardus writes that "Some one should write a poem on the beautiful snow and have it published in the SCHOLASTIC." Just let him try, and there will be a young man, not an editor, laid up.

—Some time ago the Senior football was sent to South Bend with a bad wound in its upper story. It had a surgical operation performed by the shoemakers, and has returned in a strong and healthy condition. May it live long and get lots of kicks!

—"Andy," who says: "I'm an old-fashioned poet, I tell you," wrote to Bi— there, we almost gave the name! but his letter got lost and came into our possession. With a noble disregard for rhyme, he begins as follows:

"As I sit down this evening  
To pass away the time,  
I think it but my duty  
To write you a few lines."

—The game for Junior championship between the Active and Excelsior nines was played Wednesday evening, December 1st, and resulted in favor of the former by a score of 15 to 5. The following are the members of the Active Club: P. Hagan, c. and Captain; H. Millen, p.; A. McIntosh, s. s.; A. Ryan, 1 b.; J. Cavanaugh, 2 b.; C. J. Whipple, 3 b.; A. Davenport, l. f.; D. Ryan, c. f.; and A. Sheehan, r. f.

—A great improvement is visible on the Scholastic grounds, caused simply by the removal of a fence. The appearance of the grounds not only about the Scholastic but about Notre Dame generally would be greatly improved were more fences torn down and the grounds to remain open. We never could appreciate the beauty of fences, and as hogs, etc., are not allowed around the premises we confess that we never could understand their utility here.

—A large crowd greeted Josh Billings at Good's Opera House in South Bend on Thursday evening last. We must say that we prefer Josh as a lecturer rather than as a writer. He seemed to be in the best of spirits, and his audience was delighted with his practical philosophy. Messrs. Foster and Walsh have begun a series of entertainments which will be of much service to the people of South Bend, affording them great amusement during the winter months.

—We see by the announcement of the publishers of the *Ave Maria* that quite a number of excellent writers have

been engaged to write for that paper during the coming year. Among them are Aubrey de Vere, Grace Ramsay, Henri La-serre, Eleanor C. Donnelly, Eliza A. Starr, Rev. J. Lambing, Miss Frances Howe, Mrs. Dorsey, Mrs. E. R. Parker, Lady Georgiana Fullerton, Mrs. M. M. Warde, and many others. With such writers the *Ave Maria* should certainly contain charming reading matter.

—Prof. Gregori is designing a beautiful design for an engraving which it is the intention of Very Rev. Father Sorin to have executed shortly. It is a fanciful design, representing Pope Pius IX praying for America. On either side of the Pope, who is kneeling, stand Cardinal McCloskey and Archbishop Purcell; and slightly to the rear, Rt. Rev. Dr. Dwenger, of Fort Wayne. A number of priests and religious are to be seen in the background, while on either side of the altar are a number of children praying. It is a beautiful design.

—In last week's SCHOLASTIC, Pinie and Ike, "Committee on walks," speak of the great success they met with while out nutting, and state that they were harassed on all sides by the cries of the "poor Juniors" for nuts. Now, we can't imagine who those poor Juniors were. If Pinie and Ike consider persons rich that have a supply of hickory nuts, the Juniors have been wealthy for the last month. Every time we went nutting we returned with a large supply. And if it all depends on the leader, we consider B. A. second to none.—NATHAN AND GEORGE.

—The seventh regular meeting of the Columbian Literary and Debating Club was held Nov. 27th. The parts of the play soon to be produced publicly were given out. The debate of the evening was on the subject: "Resolved that the American Colonies were justified in rebelling against the Mother Country. The president decided it in favor of the affirmative. The speakers were: Messrs. Logan and Murphy on the affirmative, and Messrs. Campbell and McHugh on the negative. Declamations were delivered by Messrs. Logan, Cooney and Campbell. Mr. Fogarty was elected a member.

—The *Morning Herald*, of South Bend, on Thanksgiving Day, said: "We cheerfully accept the invitation of President Grant and Governor Hendricks to take it easy and pray to-day." We are afraid that if the *Herald* men took it easy before they prayed there was but little praying done.—*Scholastic*.

Aye, there, you're mistaken, Bro. SCHOLASTIC. We do take it easy, pray, and then take the little medicine prepared for us by the South Bend Thugs uncomplainingly. Bullets and bludgeons are the remedies administered. While we are compelled to take the medicine, we must say that we don't hanker after it.—*Morning Herald*.

—The 11th, 12th and 13th regular meetings of the St. Cecilia Philomathean Society were held respectively the 12th, 16th and 26th of November. The following read compositions and declaimed: N. Dryfoos, M. Kauffman, J. Nelson, J. French, W. Morris, C. Whipple, A. Holmes, E. Gleason, A. Burger, and E. Arnold. Messrs. W. Hake, P. Hagan, C. Orsinger, D. Ryan, and J. Kinney were admitted to membership. Thanks were tendered to Prof. Edwards, B. Simon and B. Leander, for favors, and for assistance at the last Exhibition. G. V. Whipple closed the exercises by reading a parody on the "Light Brigade."

—The 4th, 5th and 6th regular meetings of the St. Stanislaus Philomathean Society took place Nov. 10th, 17th and 27th. At these meetings there were two debates; the first was, "Resolved, That tobacco is destructive to health." Masters Hoffman, Ham, and Walsh, gained the day. The second debate: "Resolved, That physical exercise is necessary for health." Masters Washburn, Hally, Laub, Sickie, Nester and Nelson, carried their point, and the decision was in the affirmative. Masters Reynolds, Weber, Streit, Henkle and S. Goldsberry were admitted members. Declamations were delivered by F. Hoffman, C. Ham, M. Hally, C. Walsh, J. Mosal, C. Laub.

—As quite a number of people hereabouts are given to weather-propheying, we give the following translation from a French Canadian newspaper as to what kind of a winter is before us: "We shall have no cold weather before the end of January, and consequently the large rivers will not be frozen over until long after the end of autumn. As the winter will be late, it will not be cold, but will be remarkable from the very beginning by the fre-

quent falls of snow and rain, as much of one falling as the other. Hence the season will be very changeable. There will be some fine, clear weather, and boots and rubbers will be more the order of the day rather than moccasins. Christmas and New-Year's day will in all probability come to us with rain, snow, or a drizzling rain. The great snow of the winter will come towards the end, and the spring of 1876 will be extraordinarily backward; perhaps it may be prolonged late into the month of May. In a word, the winter of 1875-6 will be the reverse of 1874-5; that is, it will be long, not very cold, and sad rather than short, severe and joyous. The winter we are about to enter upon will in all probability be noted for great winds." It must be remembered that the above was prophesied for the Canadian winter. If it happens to be true for this locality, the SCHOLASTIC will take the credit of prophesying rightly. If it does not come true, everyone will please remember that we simply print it as an item of interest.

### Roll of Honor.

#### SENIOR DEPARTMENT.

C. Atchison, J. Brown, V. Baca, W. Breen, D. Byrnes, F. Bearss, W. Ball, M. Blackburn, P. Cooney, P. Corbett, D. Connors, J. Connolly, R. Calkins, H. Cassidy, T. Carroll, F. Devoto, H. Dehner, J. Dwyer, J. Dempsey, E. Dempsey, J. Ewing, L. Evers, B. Euans, P. Flanigan, W. Fogarty, E. Graves, T. Gallagher, J. Gillen, J. Gheen, A. Hertzog, J. Harkin, J. Handley, T. Hansard, S. Kennedy, J. Kreutzer, F. Keller, P. Kennedy, W. Kelly, E. Monohan, P. Mattimore, P. J. Mattimore, D. Murphy, H. Maguire, N. Mooney, L. Murphy, R. Maas, P. McCauley, T. McGrath, R. McGrath, P. McCullough, P. Neil, J. Neidhart, H. O'Brien, Carl Otto, J. C. O'Rourke, J. M. O'Rourke, A. O'Brien, T. Quinn, W. Smith, C. Saylor, G. Schweighardt, F. Smiley, F. Vandervannet, R. White, C. Weber, T. Wendell.

#### JUNIOR DEPARTMENT.

W. J. Arnold, T. Byrnes, A. Bergck, J. P. Byrne, A. Burger, C. Clarke, W. Connolly, E. Collins, J. J. Davis, W. Davis, E. C. Davenport, F. Ewing, J. Cavanaugh, H. Faxon, J. French, T. J. Flanagan, P. Frane, F. Goldsberry, E. Gleason, C. Ham, P. Hagan, W. F. Hake, F. Hoffman, S. B. Goldsberry, C. Hagan, E. Hall, G. Huck, A. Hamilton, M. Kautzauer, F. Klaner, J. Kinney, J. E. Knight, M. Kauffman, C. Larkin, O. Ludwig, G. J. Lonstorf, R. P. Mayer, J. Mosal, H. Millen, M. McAuliffe, G. Nester, W. Nicholas, D. P. Nelson, J. E. Nelson, M. A. Otero, C. Orsinger, J. A. O'Meara, C. Peltier, E. Riopelle, F. Rosa, J. P. Reynolds, A. E. Ryan, E. Raymond, H. Scott, T. Schwuchow, W. A. Sheehan, A. K. Schmidt, H. L. Sickel, G. F. Sugg, W. L. Taulby, N. H. Vanamee, H. Weber, C. Whipple, E. Woodward, M. Hally, J. English, W. Roelle, F. Phelan, T. Summers.

#### MINIM DEPARTMENT.

A. Bowen, T. F. McGrath, T. Hooley, J. A. Duffield, J. Nelson, C. Campan, L. J. Frazee, P. Nelson, A. Campan, A. Bushey, F. Pleins, R. Pleins, G. Rhodius, G. Lowery, O. Lindberg, C. Long, J. Seeger, M. Gustine, B. Morris, W. Smith, C. Bushey, J. Haney, P. Haney, W. McDevitt.

### Class Honors.

FOR THE WEEK ENDING THURSDAY, DEC. 2, 1875.

LAW—T. C. Logan, L. D. Murphy, T. Hansard, G. Gross.  
ANATOMY—R. J. Maas, B. L. Euans, F. Smiley, W. Chapoton, C. Atchison, V. McKinnon.  
CIVIL ENGINEERING—J. Brown, E. Graves.  
GERMAN—G. Streit, P. Schnurrer, R. Mayer, J. Hagerty, A. Schmidt, J. Connolly, C. Robertson, B. Heeb, C. Larkins, C. Whipple, M. Katzauer, C. Orsinger, H. Sickel, E. Washburne, F. Hoffman, F. Vandervannet, W. Byrne, E. Pefferman, J. O'Rourke, E. Sugg, C. Clarke, R. Golsen, G. Lonstorf, F. Schwuchow, P. Tumble, J. Mosal, D. Byrnes, M. Cross, E. Grambling, J. Golsen, R. McGrath, D. Ryan, M. Kauffman, W. Roelle, R. Calkins, G. Huck.  
FRENCH—A. Hertzog, O. Ludwig, L. McKernan, W. Morris, G. Gross.  
DRAWING—E. Raymond, J. Lynch, A. Schmidt, J. McCowry, J. Brown, E. Graves, R. Golsen, E. C. Gramling, L. Busch, R. McGrath, J. Duffield, V. McKinnon, H. Henkle.  
PIANO—F. Schwuchow, S. Goldsberry, E. Raymond, J. Foley, G. Huck, H. Sickel, C. Clarke, T. Quinn, W. Breen, J. Campbell, V. Baca, G. Sugg, H. Dryfoos, F. Maas, W. Morris, C. Hagan, H. Cassidy, R. Calkins, R. Mayer, J. Kreutzer, B. Heeb.  
VIOLIN—O. Ludwig, C. Walsh, C. Pertier, A. Schmidt, J. Fox,

W. Byrne, J. McHugh, J. Dryfoos, M. Kauffman, W. Chapoton, F. Keller, L. Pilliod.

#### MINIM DEPARTMENT.

J. Stanton, W. Coolbaugh, C. Long, J. Seeger, M. Gustine, B. Morris, G. Lambin, W. Smith, W. Cash, C. Bushey, A. Campan, C. Campan, S. Bushey, E. Oatman, J. Haney, P. Haney, W. McDevitt.

### List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

#### COMMERCIAL COURSE.

M. Blackburn, A. Hoag, F. Keller, Jas. E. Hagerty, J. Retz, P. McCullough, J. Kreutzer.

## Saint Mary's Academy.

—The new Normal School desks are highly finished and very convenient and comfortable.

—The Study Hall presents a very cheerful appearance. The bay-window is decorated with many beautiful plants.

—The second number of "Rosa Mystica," edited by the First Seniors, was read on last Sunday evening. It was a sprightly paper.

—Horseback riding is much in vogue. Some of the pupils seem gracefully at home on the sidesaddle, and the rest are so eager to learn the equestrian art that they are willing to bear all the laughter excited by their attempts.

—The first news of the accident to the "Amerique" caused a painful anxiety at St. Mary's, but as soon as it was known that all the passengers were saved, fear was changed into gratitude. All at St. Mary's feel a deep, deep interest in the news from Europe, while the venerable Superiors are abroad. Their speedy return is a thing ardently wished for.

—The Examination of the Music Classes appear to be a source of fear to many who commenced music last September. In order to calm all anxiety, we shall examine beginners on the lessons, five finger exercises, and the matter contained in the "Instructors" the ordinary daily practice. We wish all to understand clearly that the object of examination is to find out how each pupil is progressing, not to listen to pieces such as we hear at private reunions. Therefore, position at the piano, and hands, touch, time, *proper* use of the pedal, marks of expression, shall be noted, not the composition but the manner in which it is played. Have no fear, but do your best. Your teachers do not expect more than you are able to perform according to your grade. From the higher classes we expect pieces containing the *particular object* of their exercises. One page well played is worth more than twenty stumbled through, for the sake of saying you play a composition of such and such great artists. Do what you can, and be assured your examination will be a success.

—The celebration of Thanksgiving Day was according to the usual programme. Religious service in the morning and general recreation all day. Regular orthodox dinner according to the traditions of our forefathers. The Elbel Brothers Band being engaged for Thursday, the Thanksgiving ball was postponed till Friday evening. In the mean time fancy costumes of the most elaborate style were being manufactured out of *rare* materials, and on Friday evening the Academy was alive with queens, princesses, classical and historic characters, flower-girls, Italian musicians, Indians, Chinese and Turks, while conspicuous above all were the American lady aristocrats of 1776. At the very school-stylish hour of 6 P. M. the Elbel Band arrived and then commenced the Grand Centennial March in the recreation-hall, which had been draped most patriotically in red, white and blue. The young ladies of the Centennial Graduating Class, who, ambitious to get graduating medals in 1876, led the ranks. Each of these young ladies was costumed to represent the notables of 1776.

Mrs. Martha Washington, Mrs. Curtis Washington, Mrs. John Adams, represented the American court circle of that period. While the contemporary European queens meekly followed in the train of these American aristocrats. Then came the variety of costumed young ladies as named before. A number of the droll ones assumed antique styles, more picturesque than graceful. The dancing was lively, and all seemed to enjoy the innocent gayety of the evening. At ten, the closing March, then all retired, well satisfied with themselves and the rest of the world. No phantoms of heavy bills to be presented by merchants and dress-makers haunted their slumbers, and next morning at nine A. M. everyone was at her class duty as punctually as if she had never been to a Thanksgiving ball.

For superior excellence in deportment and standing in class, the following young ladies are enrolled on the

#### Tablet of Honor.

##### SENIOR DEPARTMENT.

Misses A. Clarke, H. Foote, M. Riley, E. Dennehey, K. Joyce, A. St. Clair, L. Arnold, E. York, I. Reynolds, K. McNamara, L. Ritchie, A. Walsh, J. Bennett, J. Nunning, M. Faxon, F. Dilger, M. Dunbar, M. Julius, L. Johnson, M. Brady, M. Walsh, L. Kelley, C. Woodward, L. Henrotin, A. Byrne, A. Duncan, S. Hole, C. Morris, P. Gaynor, A. Dennehey, M. Culliton, M. Spier, E. O'Neil, R. Casey, A. Henneberry, H. Julius, K. Hutchinson, A. Prettyman, M. Murray, R. Neteler, C. Morgan, H. Russell, M. and E. Thompson, S. Moran, M. Gaynor, E. O'Connor, B. Siler, I. Maas, U. Goodell, S. and I. Edes, N. Tuttle, M. Hutchinson, K. Casey, L. Gustine, E. Pierce, T. O'Brien, S. Swalley, M. Parker, L. Moran, N. King, E. Cannon, M. Siler, E. Edes, G. Wells, M. Hooper, L. Fawcett, L. Tighe, A. Spangler, S. Cash, M. Usselman, D. Locke, M. Marky, A. Sievers, L. Schwass, A. Miller, F. Gurney, C. Morrill, J. Darcy, M. Telford, M. Railton, C. Whitmore, R. Filbeck, L. Weber.

##### JUNIOR DEPARTMENT.

Those with \* to their names received 100 throughout.

Misses M. Hogan\*, H. Dryfoos\*, L. Merritt, L. Chilton\*, N. Johnson\*, I. Fisk, M. O'Connor, B. Wilson, A. Harris, J. Holladay, M. Redfield, J. Morris, A. Kirchner\*, A. McGrath, M. Schultheis, M. Mulligan, M. Derby, J. Mitchell\*, A. Morgan\*.

##### MINIM DEPARTMENT.

J. Smith, E. Mulligan, A. Ewing, E. Simpson, C. Hughes, R. Goldsberry, J. Duffield, M. Lambin, A. Morris.

##### ACADEMIC COURSE.

HONORABLY MENTIONED FOR IMPROVEMENT IN LESSONS.

GRADUATING CLASS—Misses A. Clarke, H. Foote, M. Riley, E. Dennehey, K. Joyce, A. St. Clair, L. Arnold, E. York, I. Reynolds, K. McNamara.

1ST SR. CLASS—Misses L. Ritchie, A. Walsh, A. O'Connor, J. Bennett, J. Nunning, M. Faxon, F. Dilger, M. Dunbar, M. Julius, L. Johnson, M. Brady.

2D SR. CLASS—Misses M. Walsh, C. Woodward, L. Henrotin, E. Mann, A. Byrne, A. Duncan, S. Hole, C. Morris, M. Cravens, J. Pierce, P. Gaynor, A. Dennehey, M. Culliton, M. Spier, E. O'Neil, R. Casey, A. Henneberry, H. Julius, K. Hutchinson, A. Prettyman, M. Murray, R. Neteler.

3D SR. CLASS—Misses C. Morgan, M. and E. Thompson, S. Moran, M. Gaynor, I. Maas, U. Goodell, S. and I. Edes, N. Tuttle, M. Hutchinson.

1ST PREP. CLASS—Misses G. Youell, L. Gustine, E. Pierce, T. O'Brien, S. Swalley, M. Parker, L. Moran, N. King, E. Cannon, M. Siler, E. Edes, G. Wells, M. Hooper, L. Fawcett, A. Spangler.

2D PREP. CLASS—Misses L. Schwass, A. Miller, L. Leppig, F. Gurney, C. Morrill, J. Darcy, N. O'Meara.

3D PREP. CLASS—Misses M. Railton, R. Filbeck, L. Weber.

##### FRENCH.

1ST CLASS—Misses K. Joyce, F. Dilger, M. Thompson, E. Thompson, N. McGrath, A. Harris.

2D CLASS—A. Clarke, M. Riley, L. Arnold, A. St. Clair, H. Russell, P. Gaynor, C. Woodward, K. Hutchinson.

3RD CLASS—Misses I. Reynolds, J. Bennett, M. Walsh, M. Hutchinson, A. McGrath, L. Ritchie, A. Dennehey, J. Pierce, M. Brady, L. Brownbridge, A. Sievers, A. Kirchner, I. Fisk, M. Redfield.

LATIN CLASS—Misses Minnie Cravens, Nellie Foote, Emma York, Annie McNamara.

##### GERMAN.

1ST CLASS—Misses M. Thelan, N. Tuttle, J. Nunning, M. Faxon, A. Sievers, E. Dennehey, M. Schultheis, A. Harris, A. O'Connor, L. Kirchner.

2D CLASS—Misses M. Dunbar, M. Julius, A. O'Connor, A. Kirchner, A. Koch, R. Neteler, L. Kelley, B. Wade. 2D Div.—Misses H. Julius, L. Leppig, M. Usselman, L. Walsh, E. Lange.

3RD CLASS—Misses M. Spiers, L. Johnson, S. Henneberry, L. O'Neil, M. Lambin.

#### CONSERVATORY OF MUSIC.

##### INSTRUMENTAL MUSIC.

1ST CLASS—Misses H. Foote. HARP—Miss E. O'Connor. 2D Div.—Misses E. O'Connor, H. Julius.

2D CLASS—Misses J. Nunning, K. Hutchinson. HARP—Miss Dennehey. 2D Div.—A. Dennehey, M. Julius, M. Culliton.

3D CLASS—B. Wilson, A. Harris, M. Cravens, L. Kirchner, L. Henrotin, E. Dennehey, A. Byrnes, I. Maas, A. Duncan, A. Sievers, G. Wells, A. St. Clair. 2D Div.—M. Spier, L. O'Neil, M. Hutchinson, A. Koch, C. Morgan, M. Usselman, A. Henneberry.

4TH CLASS—D. Locke, K. Joyce, F. Gurney, M. Redfield, A. T. Clarke, H. Russell, M. Roberts, J. Bennett, F. Dilger. 2D Div.—M. Reilly, M. Thompson, E. Thompson, A. O'Connor, L. Johnson, N. Tuttle, A. Prettyman, A. Gordon.

5TH CLASS—A. Cullen, J. Holladay, E. Lange, A. Kirchner, M. Schultheis, M. Thelan, L. Kinsella. 2D Div.—C. Woodward, M. Gaynor, B. Siler, S. Hole, M. Siler, L. Walsh, L. Gustine, A. Walsh, L. Leppig, M. Walsh, I. Reynolds, N. McGrath, P. Gaynor, L. Merritt, A. McGrath, A. Spangler, L. Moran, U. Goodell.

6TH CLASS—S. Edes, M. O'Connor, T. O'Brien, J. Morris, M. Mulligan, M. Hooper, L. Weber, H. Dryfoos, L. Schwass, A. Morgan, A. Miller, H. O'Meara, M. Brady, E. Simpson, M. McGrath. 2D Div.—S. Swalley, N. King, L. Brownbridge, E. Pierce, J. Mitchell, K. Morris, R. Casey, N. Johnson, L. Faulkner, M. Parker, A. Ewing, E. Edes, M. Derby, K. Casey. Some names are omitted—sickness, absence from practice, etc., brought the notes of progress too low for special mention.

7TH CLASS—E. York, J. Pierce, J. Darcy, S. Cash, L. Tighe, R. Filbeck, E. Cannon, L. Kelley, C. Morrill, M. Marky. More diligence in practice would have secured more names, but we require strict attention and industry between lessons.

8TH CLASS—C. Hughes, R. Goldsberry, M. Hughes.

9TH CLASS—M. Davis, A. Peak.

10TH CLASS—J. Smith, E. Mulligan, L. Lambin, J. Duffield.

GUITAR—R. Devoto, B. Wade.

ORGAN—C. Whitmore.

HARMONY—Miss Foote, Miss Arrington, Miss Devoto.

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## THE WEEKLY SUN.

1776.

NEW YORK.

1876.

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The Opposition House of Representatives, taking up the line of inquiry opened years ago by THE SUN, will sternly and diligently investigate the corruptions and misdeeds of Grant's administration; and will, it is to be hoped, lay the foundation for a new and better period in our national history. Of all this THE SUN will contain complete and accurate accounts, furnishing its readers with early and trustworthy information upon these absorbing topics.

The twenty-third Presidential election, with the preparations for it, will be memorable as deciding upon GRANT's aspirations for a third term of power and plunder, and still more as deciding who shall be the candidate of the party of Reform, and as electing that candidate. Concerning all these subjects, those who read THE SUN will have the constant means of being thoroughly well informed.

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## IT PAYS!

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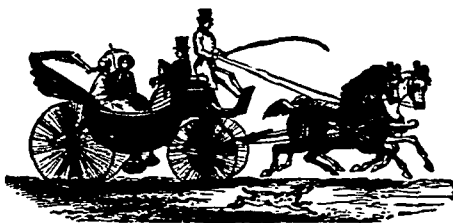
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For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.

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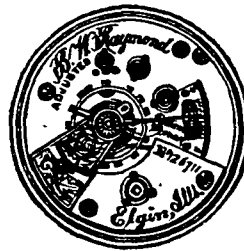
On and after Sunday, Nov. 21, 1875, trains will leave South Bend as follows:

**GOING EAST.**

**2 40 a m.**, Night Express, over Main Line, arrives at Toledo 10 30; Cleveland 3 p m; Buffalo 4 15.  
**10 12 a m.**, Mail, over Main Line, arrives at Toledo, 5 35 p m; Cleveland 10 15.  
**11 55 p m.**, Special New York Express, over Air Line; arrives at Toledo 5 30; Cleveland 10 10; Buffalo 4 05 a m.  
**9 12 p m.**, Atlantic Express, over Air Line. Arrives at Toledo, 2 40; Cleveland, 7 15; Buffalo, 1 10 p m.  
**7 53 p m.**, Toledo Express, Main Line. Arrives at Toledo, 2 30; Cleveland 10 55 a m., Buffalo 7 p m.  
**4 40 p m.**, Local Freight.

**GOING WEST.**

**4 40 a m.**, Express. Arrives at Laporte 4 15 p m, Chicago 6 30 a m  
**5 50 a m.**, Pacific Express. Arrives at Laporte 5 45; Chicago 8 20 a m.  
**3 p m.**, Evening Express. Arrives at Laporte 3 55; Chicago, 6 30  
**5 43 p m.**, Special Chicago Express. Arrives at Laporte 5 45. Chicago, 8 20.  
**8 00 a m.**, Accommodation. Arrives at Laporte 9 a m, Chicago 11 30 a m.  
**9 10 a m.**, Local Freight.

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	*Mail.	*Day Express.	*Kal Accom.	†Atlantic Express.	†Night Express
Lv. Chicago.....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 01 "	6 35 "	7 43 "	11 15 "
" Niles .....	9 02 "	12 15 p.m.	8 30 "	8 55 "	12 45 "
" Jackson.....	2 12 p.m.	4 05 "	7 00 a.m.	12 47 a.m.	4 55 "
Ar. Detroit.....	5 45 "	6 30 "	10 15 "	3 50 "	8 00 "
Lv. Detroit.....	7 00 a.m.	9 50 a.m.	4 00 p.m.	5 40 p.m.	9 50 "
" Jackson.....	10 37 "	12 30 p.m.	7 15 "	9 25 "	12 45 a.m.
" Niles .....	3 40 p.m.	4 19 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 15 "	5 45 "	7 50 "	4 15 "	5 45 "
Ar. Chicago.....	7 35 "	8 00 "	10 20 "	6 30 "	8 00 "

**Niles and South Bend Division.****GOING NORTH.**

Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 00 a.m.	\$7 00 p.m.
" Notre Dame—	8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

**GOING SOUTH.**

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

\*Sunday excepted.

†Daily.

‡Saturday and Sunday excepted.

§Sunday only.

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