

# Notre Dame Scholastic.

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Disce quasi semper victurus; vive quasi cras moriturus.

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## The Court of Charlemagne.

### A VISION.

REVISED AND IMPROVED BY THE VISIONARY.

One morn a Peri at the gate  
Of Eden failed to punctuate.—*Mewer.*

#### I

In his Court King Charles was standing on his head a golden crown

And his royal brow was wrinkled in a most portentous frown

#### II

Fifty courtiers entered walking on their hands were jewels bright

Set in rings of gold and silver what a rare and splendid sight

#### III

Four and twenty noble ladies proud and fair and ten feet long  
Were the trains that flowed behind them borne by pages stout and strong

#### IV

In a bower of fragrant roses the musicians now compete  
Blowing trumpets with their noses they inhale the perfume sweet

#### V

See the Queen is sad and tearful as the King cuts off her head  
A bright tress of hair at parting and she wishes she were dead  
So she said

But I awakened from the vision and I found myself in bed

## Benjamin West.

Benjamin West was one of the most remarkable artists of the eighteenth century. He was born at Springfield, Penn., in the year 1738, where his father had settled after emigrating from England. When West was about seven years old, his talents for painting were evoked by a sleeping child which he had to take care of in the absence of his mother. As the little child smiled in its sleep, the boy was so fascinated by its beauty that he took paper, ink and pen, and tried to draw a picture, although he had till then never seen a painting. A year after that he was sent to school in the neighborhood. During his leisure hours he was allowed to draw with pen and ink, for no one of the family was able to procure him better utensils. In the course of the summer a party of Indians made their annual visit to Springfield, and, rejoiced at the sketches of birds and flowers which Benjamin showed them, they taught him how to prepare the red and yellow colors with which they painted their faces. His mother added to this the blue color, giving him a piece of indigo; so he was in possession of the three principal colors.

Benjamin's sketches drew by degrees the attention of the neighbors. One day, some of these having expressed their

regret that the young artist possessed no brushes, he enquired what these were, and was told that they were made of camel's hair, fastened in a quill. So not being able to obtain camel's hair, he cut some hair from the tail of the cat, and made a brush of them.

Young West perceived with astonishment the utility of this new instrument, and he time and again repeated the robbery on the tail of the cat. Very soon, however, his father noticed the strange appearance of his pet animal, and lamented it, thinking that it was the effect of some ailment. But when the young artist, with a sorrowful countenance, acquainted his father with the true cause, the old man was overjoyed at his son's inventive genius.

The year following a merchant from Philadelphia visited the West family, and, astonished at the genius of the boy, he on his return to the city sent him a little case of colors and brushes, some pieces of canvas and six pictures from copper plates.

Benjamin was beside himself with joy when he received the present. The day had scarcely commenced to dawn ere he got up, took his box of colors to the garret, prepared himself a kind of palette, and began to paint after the models. He was so completely engrossed with his art that he forgot to go to school. After dinner he went again to the garret. This he continued for several days, without the knowledge of his parents. At last the teacher sent to inquire the reason of the boy's absence from school, and his mother, remembering that she had seen Benjamin every day go up-stairs, thought at once of the box of colors. She went to the garret, and found him absorbed in his work. Her displeasure soon disappeared, however, when she saw the picture which he had made, and in the excess of her joy she kissed him and promised him to intercede for him that he might not be punished.

West often said afterwards that it was this kiss of his mother that had made him a painter. His mother took the picture and kept it, and sixty-seven years afterwards the same picture was sent him to England by his brother. He showed it to every one that came to his studio, and said that with all the experience and discernment which he had afterwards gained he would not be able to arrange a single color in a better manner.

From this period his vocation was decided. He continued his exercises with the greatest ardor, and made also good progress at school. After a few years he was sent by some friends to Philadelphia in order to study history and the ancient languages. Here he became acquainted with several artists, and he knew how to use every opportunity for improvement in his art. His first historical painting was the death of Socrates.

In the year 1760 he went to Italy, visited Leghorn Rome and Florence; travelled through France, went to

London, and was already on the point of returning to America when his friends persuaded him to remain in England. In 1772 he became historical painter to the king, and in 1791 President of the Royal Academy. He received marks of honor from all countries; he was elected a member of the Academy of Florence, the National Institute of Paris, the Philosophical Society of Philadelphia, and many other societies devoted to the arts and sciences. He died in 1820, after he had towards the end of his active life completed two of his most celebrated pictures: *Christ Presented by Pilate to the Multitude*, and *Christ Healing the Lame*. He bequeathed to his two sons a fortune of 100,000 dollars. He was great as an artist and amiable as a man. P.

### The Blue Laws of Connecticut.

D. Appleton & Co. have lately reprinted "The Rev. Samuel Peters', LL. D., General History of Connecticut," which is a racy account of the early settlement of that State. This history was first printed in London in 1781, but as its truthfulness was unpalatable at that time to the residents of Connecticut, the copies that came to this country were publicly burnt, and the court prohibited the republication of it in that State. For that reason the book was exceedingly rare, so much so that in March of this year, at a sale of old books, a copy of "Peters' History" brought \$115. It was this volume that contained the old "Blue Laws of Connecticut."

That such laws as Dr. Peters quoted ever existed was denied by James Hammond Trumbull, in a work entitled "The Blue Laws of Connecticut and New Haven, and the False Blue Laws Invented by the Rev. Samuel Peters." The present republication of the history contains a preface by S. J. McCormick, who cites numerous authorities in proof of the correctness of Dr. Peters' version of the "Blue Laws." The history is rich in anecdotes, and in racy descriptions of the customs and manners which prevailed at the time of the early settlement of Connecticut, but it is against the intolerance of the religious sects then existing that the author hurls his choicest invectives and bitterest sarcasm. He tells us how these religious zealots swindled the Indians out of their titles to the land, and then set up churches for the purpose of persecuting their neighbors. Here is what he says of the early settlers of New Haven:

"Exact in tything and anise, the furies of New Haven for once affected the weightier matters of justice. They had no title to the land; they applied to Quinnipiog, the Sachem, for a deed or grant of it. The Sachem refused to give the lands of his ancestors to strangers. The settlers had theming inventions, and immediately voted themselves to be the children of God, and that the wilderness in the utmost parts of the earth was given them. This vote became a law forever. It is true they tried to Christianize Quinnipiog, but in vain; however, they converted Sunksquaw, one of his subjects, by presents and great promises; and then Sunksquaw betrayed his master, and the settlers killed him."

How very like the Indian policy that prevails at the present day! The killing of Quinnipiog led to an Indian war, but the English maintained possession of the land. The settlers "voted Sunksquaw to be Sachem, in return for which he assigned to them the coveted lands. And this is all the title the settlers of "the Dominion of

New Haven" ever acquired to their lands. The cruel and bloody persecutions which characterized the settlers at New Haven gave rise to several little towns on the sea coast. Imigrants arrived every year from England to settle in this Dominion, but few remained there on account of the persecution of the Elders. "The new comers, therefore," says Dr. Peters, "under the pretense of spreading Christ's Kingdom and shunning persecution, joined with the settlers at Stamford, Guildford and Stratford, where, however, persecutions domineered with as much fury as at New Haven, for each town judged itself to be an independent Dominion. All officers in every town were annually elected, by the freemen, and as there were many candidates some of whom must be unsuccessful, there was always room for complaints. The complainants formed schisms in the church, which brought on persecutions; and persecution drove the minority to settle new towns, in order to enjoy liberty, peace and power to persecute such as differed from them. Thus lived these ambitious people under far worse persecutions from one another than they ever experienced or complained of in Old England—all of which they endured with some degree of patience, the persecuted one year living in hopes that the next would enable them to retaliate on their persecutors.

The laws made by this independent Dominion (New Haven), and denominated Blue Laws by the neighboring colonies, were never suffered to be printed; but the following sketch of some of them will give a tolerable idea of the spirit that pervades the whole:

The Governor and Magistrates, convened in General Assembly, are the supreme power under God of this independent Dominion.

From the determination of the Assembly no appeal shall be made.

The Governor is amenable to the voice of the people.

The Assembly of the people shall not be dismissed by the Governor, but shall dismiss itself.

Conspiracy against this Dominion shall be punished with death.

Whoever says there is a power and jurisdiction above and over this Dominion shall suffer death and loss of property.

Whoever attempts to change or overturn this Dominion shall suffer death.

The Judge shall determine controversies without a jury.

No one shall be a freeman or give a vote unless he be converted and a member in full communion of one of the churches allowed in this Dominion.

No man shall hold any office who is not found in the faith, and faithful to this Dominion; and whoever gives a vote to such a person shall pay a fine of £1 for a second offence and he shall be disfranchised.

Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

No Quaker or dissenter from the established worship in this Dominion shall be allowed to give a vote for the election of Magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adamite or other heretic.

If any person turns Quaker, he shall be banished, and not suffered to return but upon pain of death.

No priest shall abide in the Dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

No one to cross a river but with an authorized ferryman.

No one shall run on the Sabbath-day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath-day.

No woman shall kiss her child on the Sabbath or fasting day.  
The Sabbath shall begin at sunset Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

A person accused of trespass in the night shall be judged guilty, unless he shall clear himself by his oath.

When it appears that an accused has confederates, and he refuses to discover them, he may be racked.

No one shall buy or sell lands without permission of the Selectmen.

A drunkard shall have a master appointed by the Selectmen, who are to debar him from the liberty of buying and selling.

Whoever publishes a lie to the prejudice of his neighbor shall sit in the stocks or be whipped fifteen stripes.

No minister shall keep a school.

Every ratable person, who refuses to pay his proportion to the support of the minister of the town or parish, shall be fined by the court £2, and £4 every quarter until he or she pay the rate to the minister.

Man-stealers shall suffer death.

Whoever wears clothes trimmed with gold, silver, or bone-lace, above two shillings by the yard, shall be presented by the grand jurors, and the Selectmen shall tax the offender at £300 estate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction.

Whoever sets a fire in the woods, and it burns a house, shall suffer death, and persons suspected of this crime shall be imprisoned, without benefit of bail.

Whoever brings cards or dice into this Dominion shall pay a fine of £5.

No one shall read Common Prayers, keep Christmas or Saints' days, make minced pies, play cards, or play on any instrument of music, except the drum, trumpet and jewsharp.

[NOTE.—As tobacco about this time was coming into use in the Colony a very curious law was made for its regulation or suppression. It was ordered that no person under twenty years of age, nor any other who had not already accustomed himself to the use of it, should take any tobacco until he had obtained a certificate, from under the hand of an approved physician, that it was useful for him, and until he had also obtained a license from the court. All others who had addicted themselves to the use of it were prohibited from taking it in any company, or at their labors, or in travelling, unless ten miles at least from any company; and, though not in company, not more than once a day, upon pain of a fine of sixpence for every offence. One substantial witness was to be sufficient proof of the crime. The Constables of the several towns were to make presentment to the particular court, and it was ordered that the fine should be paid without gainsaying.

No Gospel minister shall join people in marriage; the Magistrates only shall join in marriage, as they may do it with less scandal to Christ's Church.

When parents refuse their children convenient marriages, the Magistrates shall determine the point.

The Selectmen, on finding children ignorant, may take them away from their parents and put them into better hands, at the expense of their parents.

Fornication shall be punished by compelling marriage, or as the court may think proper.

Adultery shall be punished with death.

A man that strikes his wife shall pay a fine of £10; a woman that strikes her husband shall be punished as the court directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person, or by letter, without first obtaining consent of her parents; £5 penalty for the first offence; £10 for the second, and for the third imprisonment during the pleasure of the court.

Married persons must live together or be imprisoned.

Every male shall have his hair cut according to a cap.

Dr. Peters, commenting on the above code, says;

"They consist of a vast multitude, and were very properly termed Blue Laws—i. e., bloody laws; for they were all sanctified with excommunication, confiscation, fines, banishments, whipping, cutting off the ears, burning the tongue and death. No one but a partial and blind bigot can pretend to say the projectors of them were men of Grace, Justice and Liberty, when nothing but murders, plunders, and persecutions mark their steps. The best apology that can be made for them is that human nature is everywhere the same; and that the mitred Lord and canting Puritan are both equally dangerous, or that both agree in the unchristian doctrine of persecution, and contend only which shall put it in practice. Cruelty and Godliness were, perhaps, never so well reconciled as by those of New Haven, who are alike renowned for both. The unhappy story of Deacon Potter has eternalized the infamy of the Blue Laws, and almost annexed to their town the name of Sodom. The Deacon had borne the best of character for many years; he was the peacemaker and the enemy to persecution; but he was grown old, was rich, and had a young wife. His young wife had an inclination for a young husband, and had waited with impatience for the death of her old one, till at length, resolving if possible to accelerate the attainment of her wishes, she complained to the Magistrate that her husband did not render her due benevolence. The Judge took no notice of what she said. She then swore that her husband was an apostate, and that he was fonder of his mare and cow than of her; in which allegation she was joined by her son. The Deacon was brought to trial, condemned and executed with the beasts, and with them also buried in one common grave. Manuscripts which I have seen state the matter thus: 'Deacon Potter was hanged for heresy and apostacy, which consisted in showing hospitality to strangers who came to his house in the night, among whom were Quakers, Anabaptists and Adamites. His wife and son betrayed him for hiding the spies and sending them away in peace. The court was content with calling his complicated crimes bestiality; his widow with a new husband, and the son with the estate; while the public were deceived by the arts of the wicked junto.'"

### Friendship.

"Not unremembered is the hour when friends  
Met. Friends, but few on earth, and therefore dear;  
Sought oft, and sought almost as oft in vain,  
Yet always sought, so nature to the heart,  
So much desired and coveted by all."

Well has it been said by the poet that the hour when friends met is not unremembered; for although the saying of Lord Bacon "that there is but very little friendship in this world" be true, nevertheless so long as it exists at all it must evidently be in the hearts of certain individuals who have not become hardened by the lessons they receive from the world around them. Among those, then, may true friendship be found, which is indeed a virtue, and one of a high order, as it inclines men to act, on all occasions, in a mild and affable manner, thereby giving indications of a noble and generous soul. But apart from this, there is in this world of ours what may be called a substitute for true friendship, or friendship properly called; but it has only its appearance, and that is all. Men, on the whole, nowadays are cold and indifferent. They do not

place enough of confidence in one another, and, as a consequence, anything like a disposition to friendliness is rarely found; for although such a disposition may appear, nevertheless the appearance is, for the most part, all that we can see of it; so that when we think we have friends, and ones, too, that will stand by us if in need of them, we think too much in this respect, and, like so many before us, deceive ourselves.

Friendship, properly speaking, is the reciprocation of hearts, or an intimate relationship between persons; and if we only look around us we can easily see that the opinion of Bacon is not very far from being correct. There are, however, many degrees of friendship, and consequently men are said to be on friendly terms when they act towards one another with a certain amount of reserve, good feeling, charity, and kindness. This is what may be called general friendship, and is what may be found for the most part in our present age. But if we reason in another light we shall very likely come to the conclusion that this is, after all, what we want from our neighbor—we want charity, we want kindness. Charity "covereth a multitude of sins" and is the foundation of every virtue. Unless we are charitable our actions are not meritorious for eternal life. We are loved neither by men nor by God, because our heart is cold, hard, and capable of receiving no impression. The friendly man is charitable, for he cannot be friendly and be uncharitable. Again, the true friend is kind; he aims at kindness in all his intercourse with those whom he considers worthy of confidence, worthy of the high esteem in which he holds them. He loves to be in the company of those whom he so respects, not from any worldly motive, but for something that cannot be very well expressed—something which pertains to the soul. When old, a man loves to think and talk about the friends of his earlier days; and the thoughts concerning the friends of his youth are most pleasing and delightful. He loves to talk about them to the young, telling them what they did, in what games and sports they participated, how they acted on such and such an occasion, and what innocent fun they used to have in bygone days. Ah! how sweet was that voice, the voice of a most faithful friend and companion, —sweeter than music to the ear, sweeter than honey to the taste! That friend, who was not only one in mirth, but also in that hour when the tide of misfortune ran high against him and left him little to hope for in the future; when, too, misery stared him in the face, and gloom and despair stood on the threshold of his once commodious habitation. His face wore the expression of kindness; his eyes sparkled with charity, love, and goodness, and his tongue uttered sweet words of consolation. Well does he remember his friend's endearing words, his movements and gestures, what position of the body was peculiar to him on certain memorable occasions. They are deeply engraved on his heart, from whence they can never be effaced. The storms of time may beat against them, adversity and its attendants may undermine the very material upon which they are written, but in spite of all this they escape and stand out in bold relief, visible to the beholder.

We may see from the foregoing that this kind of friendship is common enough, since there is scarcely anyone who has not a friend, and a true one, too; for who can say when arriving at old age that he never has had a friend, one in whom he could confide? Who can say that he has not at some time in his life been treated kindly by some of his fellow-beings? It is doubtful whether there has ever

been a person in the evening of life who could seriously assert the contrary. Hence we may say that friendship still exists, that it has existed, and will exist to the end of time: but that it is just as we would like to see it, is another question, and one perhaps that would not present so favorable an appearance. We will, however, waive this question for the present. If friendship would cease to exist, society, too, would be no more; as society, in the true sense of the term, exists not where friendship finds no resting place; and that heart is void of every grace, of every charm, that renders a man what he is, if friendliness has never darkened its door.

Friendship, then, is a chain that binds hearts and minds together, urging them on to acts of kindness, to acts of humanity, to acts of goodness, to acts of love and esteem. But at this juncture another question naturally suggests itself. Are we to be friends to all, or only to some? "Justice to all men, but friendship to few," is now quite old, and by this indeed it loses nothing of its truth. We should be charitable, obliging and kind to all, but we cannot be to all what is implied in the term friendship, as it is the highest union, so to speak, that can exist between parties connected either by consanguinity, affinity or marriage. By this we may see that we cannot be, nor is it necessary to be, on intimate terms of friendship with all whom we may come in contact, for this would expose us very frequently to be deceived; nay more, it would expose us to lose our reputation and character, the dearest things on earth. If we were so ignorant as to tell everyone what we feel, think and determine, we would, in a majority of cases, wish that we had confided our secrets to no one. On the whole, however, we know to whom we may with safety unbosom ourselves—to whom we may open our hearts; for reason guides us, and tells us to be careful in all our dealings, especially with those with whom we are but slightly acquainted. If we reason well, and follow its dictates, we shall not be very often deceived; as that faculty, which is the highest of all the faculties of the mind, was placed in us not to deceive but to guide. Therefore it is the part of man always to act reasonably, so that he may conform himself to the will of his Creator, who desires that man, whom He created to His own image and likeness, should on all occasions act as a man and never degrade himself by an unmanly act. God does not wish us to give up our reason and follow something which may be only a phantom; and hence it is that we must have a reason for believing everything that we do believe. We believe, on an infallible testimony, such as God or His Holy Church, things which are incomprehensible; but even in this case we have a cause for submitting our reason, as we know that God cannot err, cannot tell a lie, and whatever He teaches us through His Holy Church must be accepted, even when those things, as we have said before, are incomprehensible to us.

From these few remarks we may draw a conclusion, and it is this: it is a good thing to have a friend, but a bad thing to want one; and he who may have lost his friends by some accident or misfortune will on arriving at old age and on looking back on his early life stand and consider within himself, as it were, how lonely it is to be friendless—to be without anyone to whom he could impart his griefs, joys, fears, or whatever weighs down and oppresses the heart. He now sees what it is to be without what the Romans called *participes curarum*—to be without one to whom he may lay open his heart. From friendship arises fruits that

go much to make a man upright, wise, religious, etc.; for through it good counsel is received, good thoughts and maxims are stamped upon the mind, and a purer and holier atmosphere surrounds the person. Manners, too, are inculcated, errors and absurdities are got rid of, and a thousand and one other defects are completely eradicated, so that the sum total of the corrections and assistances received or that may be received from a true friend is simply great. There are so many things that we cannot do of ourselves that we may safely say that a friend is another self, or rather more than another self. Man left to himself is helpless. Strength arises from unity; and unity consists in being one in essentials, as the term itself expresses it. And so it is with the Church of God, as also the Governments of the world. In regard to the Church, she is one, since her Founder is one. All her members profess the same faith, hold the same doctrines, and are subject to the same authority, their legitimate pastors and especially the Pope of Rome, the visible head of the Church and Vicar of Christ on earth. Human institutions must be united in order that they may withstand the storms that occasionally break upon them; and it is at this juncture that Governments and similar institutions give way. The storms that come from within themselves are too powerful not to burst asunder the slender bands with which they were united. They are divided against themselves, and the consequence is a complete fall. And so it is with man, individually speaking. He must have support—he must have something on which he may lean for support when his own passions and the corruptness of his nature rise against him; and unless he be assisted by something outside of himself his downfall is inevitable. Hence the necessity of throwing ourselves on God and hearing the voice of those sent by Him to console, strengthen and aid us in the hour of darkness and tribulation, when opposed by the enemy of religion, the enemy of God, and to have at our side a good, true, devoted and faithful friend. C.

### The Progress of the Age.

That this is an age of progress is an assertion frequently made, and we presume those who make it really believe what they say. But when we consider wherein it is an age of progress, and some of the dangers of the age, we shall be more competent to judge—and, I fear, will have our faith in the assertion somewhat shaken.

There are three kinds of progress: Intellectual Progress, Material Progress, and Moral Progress. The intellectual progress of the age shows itself most conspicuously in the advancement of the natural sciences. Geology, Botany and Mineralogy as sciences belong entirely to this century, for it was during this age they have received that perfection by which they are marked at present. Even Chemistry was not placed on sound scientific bases until the present century. All the physical sciences are still undergoing changes and being perfected, and they have latterly achieved some of their most brilliant successes. In the cultivation of the fine arts, too, we have not been backward. There have been and still are many sculptors, painters, architects and poets of which we may well feel proud. But the intellectual progress of the age lies chiefly in the natural sciences, and in this the nineteenth century stands at the head of all ages.

As to the material progress of the age, it has no equal. Heylen says: "Never, in all history, was any age dis-

tinguished like ours for brilliant applications of science to industry and commerce; for discoveries and inventions which have at once revolutionized all industrial pursuits, and the whole commercial intercourse of the civilized world." All the inventions which were considered of such rare excellence in past ages have been perfected, and have likewise become very common. In fact the material progress of the age has been too great. It has thrown men out of employment; every little article and petty affair is now made by machinery, and half the laborers who once earned their daily bread and lived happily with the little they received are now deprived of that happiness, are destitute of all comfort; and their lives, which once seemed destined to be happy, are now darkened by the material progress of the age.

Material progress has gone out of those limits to which it should have been confined. It has gained enormous wealth for some, but has made paupers of many others; and in this much material progress has been dangerous to the age. As to morality, this cannot be pronounced an age of progress. Although it should be the first thing to occupy man's attention, it has been cast aside as being only a secondary affair. The desire to gain riches, of amassing as much wealth as possible, is the chief object of the people of our day; and how this wealth is obtained, how these riches are accumulated matters little with the majority, so long as they are obtained. Honesty is regarded as of little consequence. Even children are not taught by many parents the virtue of honesty. Money is the god of the age. Crimes are common; murderers, thieves, etc., are more numerous than good people; in fact, crimes are so common that no attention is paid to them by the press unless there are some fearful, startling circumstances connected with them. There are many infidels; indeed, infidelity is the chief danger of the age. New doctrines are brought before the world nearly every day, while true Christianity, on the other hand, is advancing but slowly.

Vice and virtue do not and cannot agree together; and, this being the case, if crime continues to increase it will certainly check ultimate progress. As I have before remarked, material progress is one of the chief dangers of the age. It has been too great, inasmuch as men give up their whole time to the things of this world and do not think or take time to think of the purpose for which they were created. True, infidelity and crime have not triumphed over Christianity, but should they gain the preponderancy they will cause civilization to degenerate and bring about the downfall of nations in the future as in the past.

The popular literature of the day breathes nothing but sensuality; the world is flooded with immoral productions, and this is another point in which materialism has endangered the progress of humanity. If the thirst for this literature continues to be as great as it is at present, it will certainly check scientific progress.

From what we have seen we will readily observe that material progress causes civilization to degenerate by corrupting the morals of the people, for intellectual corruption soon follows moral corruption.

There is but one way in which this materialistic progress of the age may be checked, and that is by Christianity, which alone can preserve the people from materialistic corruption; but if materialism destroys religion it brings on barbarism and ruin. The dangers and evil tendencies above mentioned will certainly in future ages dim the splendor of the nineteenth century.



From all this we would naturally come to the conclusion that as moral progress is the first essential requisite in order that an age may be truly called an age of progress, and as we cannot as yet perceive any signs of moral progress we certainly cannot, strictly speaking, call this an age of progress.

A. K. S.

### Scientific Notes.

—From a series of photometric tests applied by Prof. Pickering, of Harvard observatory, to the newly discovered satellites of Mars, he obtains results very closely agreeing with each other as to the size of the bodies. He states approximately that the outer and darker satellite is about six miles in diameter, and the inner one about seven miles.

—In a rather curious and interesting account of the Amblychila, contributed to *The American Naturalist*, Prof. F. H. Snow warns naturalists who may visit the plains that the bite of the rabid skunk is very deadly. The wound inflicted by that animal has proved fatal in more than nine cases out of ten, and there are more than fifty cases on record of men having been bitten by it.

—M. Prshevsky, the Russian explorer, is resolved upon penetrating into the interior of Thibet. Finding it impossible to enter by way of Lake Lob-Noc, he attempted, at the beginning of last September, the route through Guchen and Hami to Zaidam and the upper parts of the Blue River. If he succeed in reaching Lassa, as he hopes to do by May or June, he will remain in Thibet for a year.

—According to a recent work on "The Birds of China," published by MM. David and Oustalet, in Paris, there are 807 species that inhabit China, or visit it more or less regularly. The native species number 249, about one-fourth of which are peculiar to Chinese Thibet. Of the remainder, 158 are European species, a few belonging to America, and others to Oceanica, India, Malaga and Siberia.

—The Museum and School of Industrial Art at Philadelphia has secured a collection of relics from the lacustrine villages of Switzerland. They are derived from different localities in the lake region, from the village of Robenhansen, near Lake Pluffin, in the Canton of Zurich, and from the dwellings of a later period in Lake Neufchatel. The collection embraces charred fragments of woven fabrics, bone implements, needles, scrapers, chisels, awls, circular perforated disks for weaving, charred fruits, nuts, and grain, bronze implements, spears, knives, razors, sickles, armlets, needles, stone axes set in deer-horn, fragments of pottery rudely ornamented, and numerous unshaped pieces of horn and bone.

—In a new work on the subject, M. Eugene Rolland tells of a variety of French superstitions and ancient beliefs respecting well-known animals. The wer-wolf legends are still of force in Normandy, and certain annual observances among the peasantry have reference thereto. The brains of a rabbit are said to be unfit for food because they occasion loss of memory. This notion is founded on the belief that the rabbit runs foolishly into known dangers, on account of a feeble memory; whence, also, to reckless deeds the adjective "hare-brained" is applied. White ferrits are believed by the Norman peasants to be the souls of unbaptized infants. A hint for our western agriculturists may be taken from a custom in Alsace: When grasshoppers are too numerous there, they are put to flight, it is said, by hanging a few bats on the highest tree in the neighborhood.

—The new El Dorado is the old land of Midian. Capt. Burton, with a geologist, an engineer, a photographer and thirty miners, set sail in December from Suez for Muwaylah in one of the khedive's war steamers. The main object of the expedition is an exploration and survey of the inner slopes of the mountains lining the east coast of the Gulf of Akkabah. Specimens of all metals mentioned in the Book of Numbers—such as gold, silver, iron and lead,—were found last spring in sufficient quantities to warrant a careful examination of the country. The seaward slope of the mountains has been carefully worked by the miners of old, dating from the days of the ancient Egyptians. As in the land of Midian the metals all come out of the moun-

tain, where there are enormous strata of quartz it is only in accordance with ordinary experience to suppose that the same geological formation extends inland. It is also evident, from the account given by the Bedouins, that the interior of the country has never been worked, and it is significant that the houses for the miners, as well as the forts erected for their protection, by the ancient Egyptians, have only been found near the coast. Under these circumstances, there is every reason to expect that the interior of the country may be made to yield considerable quantities of ore. Capt. Burton expects to return to Alexandria late in March.

### Art, Music and Literature.

—The "Merry Wives of Windsor" has been translated into Platt deutsch.

—"Fantasy and Passion" is the title of a volume of poems by Mr. Edgar Fawcett, which will shortly be issued.

—Dr. Oliver Wendell Holmes is writing a biographical sketch of John Lothrop Motley, who was his classmate at Harvard.

—"The Life and Times of the Right Hon. John Bright," tracing his ancestry from 1684, has been written by W. Robertson.

—Capt. Frederick Whittaker, author of the "Life of Gen. Custer," is at work on a military novel, depicting the life of an army officer.

—M. L'Abbé E. Desribes has just written a book, the title of which is "L'Evangile au Dahomey, ou Histoire des Missions Africaines de Lyon."

—Rev. J. Gagarin, S. J., has had published his remarkable pamphlet on "Les Archives Russes et la Conversion d'Alexandre I, Empereur de Russie."

—Rev. Aug. J. Thebaud, S. J., will soon have published his work on "The Church and the Gentile World at the First Promulgation of the Gospel." It will be in two volumes of 500 pages each.

—Rev. Theodore Noethen, Catholic chaplain of the Albany Co., N. Y., Penitentiary, has had published in book form thirty-nine sermons preached by him before the prisoners in that institution.

—A prose translation of the "Odyssey," with essays on the language, times, and institutions of Homer, is preparing by Mr. Butcher, of University college, Oxford, assisted by Mr. Andrew Lang.

—A volume by Mr. Charles Francis Adams, Jr., on "Railroads and Railroad Questions," is in press. It comprises discussions of "The Genesis of the System," "Railroad accidents," and "The Railroad Problem."

—Gen. Francis A. Walker's important work on "Money," which will be issued next week, extends to about six hundred pages, under the three divisions of "Metallic Money," "Inconvertible Paper Money," "Convertible Paper Money."

—Offenbach, completely recovered, is about to leave Paris for Nice, where he will terminate "Mme. Favart," the "Contes d'Hoffman," and an operetta, which he has written for the Bouffes theatre, in conjunction with MM. Halévy and Paul Ferrier.

—M. Gevaert, the principal of the Brussels conservatoire, has returned to Belgium from his mission to Italy, to report on the ancient instruments of that country. He discovered at Herculaneum two curious instruments, an account of which he will publish.

—The "Hitherto Unknown" romance by Poe, published in a London journal, to which it was furnished by John H. Ingram, proves to be from the files of *Burton's Gentleman's Magazine* of about 1843. The introductory fragment now reprinted was never continued.

—The owner of the Farnese Palace, in Rome, a Spaniard, intimates that the famous Raphael frescoes will henceforth be closed to the public. He contends that the labors for the rectification of the Tiber, trespassing on the villa's grounds, endangered the Palace's foundation.

—Dr. von Bülow is again in hot water. He had a disagreement with the orchestra at Glasgow. The management of the concert had already sent in a hurry for Mr.

Sullivan, in London, but, as it appears, the matter was amicably settled, and Bülow will continue till—the next time he gets into a passion.

—The firm of Bryan, Brand & Co., St. Louis, have in press "The Life and Military Services of Gen. William Selby Harney," by L. U. Reavis. Owing to Gen. Harney's prominence as both man and soldier, his varied and exciting experience, the volume necessarily is one of unusual interest.

—An English Catholic journal, called the Hong-Kong *Catholic Register*, has just been founded at Hong-Kong, China, under the direction of Monsignor Raimondi. This is the first and only Catholic journal published in China. It is modelled after the religious weeklies published in France. At present it is only published twice a month, but there will soon be a weekly edition.

—The Pontifical Academy of Archaeology and Fine Arts has presented the Holy Father with a magnificent volume containing the description and photographs of all the grand specimens of art which have been made at Rome during his long pontificate. This gift was presented to his Holiness by the Chevalier John Baptiste de Rossi, Count Vespigniani, and Baron Visconti.

—We are glad to hear that Mr. John O'Kane Murray, author of "The Popular History of the Catholic Church in the United States," is the happy recipient of a beautiful medal and congratulatory letter from the Holy Father, which was received through Rev. Dr. McGlynn, of New York, on the 2d inst. We congratulate Mr. Murray on the honor which has been bestowed upon him, and wish him a long career of usefulness as a Catholic writer.

—Mother Goose was not born yesterday. "Sing a song of sixpence" was sung in the sixteenth century. "The Frog and the Mouse" was licensed in 1580, and "Three Blind Mice" belongs to the same period. "Pussy Cat, Pussy Cat, Where Have You Been?" was a nursery rhyme in Queen Elizabeth's day; "Girls and Boys Come Out to Play" was written in the reign of Charles II; "The Old Woman Tossed in a Blanket" was popular in the days of James II; and "Little Jack Horner" is older than the seventeenth century.

—The Holy Father lately gave an audience to Rt. Rev. Father Regis, Procurator General of the Trappists, who presented his Holiness in the name of the Archconfraternity, established in Paris under the patronage of the Holy Agony of Our Lord with a rich cross, in Byzantine style, which was destined to adorn the Vatican Exposition, but was not finished in time. This magnificent cross is of white marble inlaid with precious stones and enamel of exquisite beauty. In the centre the Pope stands beneath an allegorical figure representing the Church in the expectation of triumph: The base is ornamented with three *alto rilievi* in bronze, the first representing the Holy Father delivered from prison, the second the prayer of our Lord in the garden of Gethsemani, and the third Pius IX before the Blessed Sacrament. The Holy Father gratefully received this rich present and tendered his blessing to the pious donors.

#### Books and Periodicals.

—The *American Catholic Quarterly Review* for January, 1878, Vol. III, No. 1, has the following table of contents: I, How Exclusive Ownership in Property First Originated—Communism; II, Actual Situation of the Church in Countries Outside of European Sway; III, The Metaphysics of Insanity: a Psychological Research; IV, The Aryan Language and Literature; V, The Survival of Ireland; VI, The Bible in American History; VII, The Mercersburg Movement: An Attempt to find Ground on which Protestantism and Catholicism might Unite; VIII, Book Notices.

The *Quarterly*, always a welcome visitor, is once more before us, and as usual furnishes a table of contents unsurpassed by any cotemporary work. The first article is a deep and thoroughly reasoned paper on Property and Communism, dealing with facts in the case in a manner showing the learning and philosophical spirit of the author. The second article, by Father Thebaud, gives a thorough and comprehensive view of the state of the Church, and is

in our view the most entertaining of all the papers in the present number. Dr. Wilcox's paper on the Metaphysics of Insanity is one of a class rarely met with, and is a perfect gem in its treatment and its development. Bishop Becker gives us an entertaining paper on the progress of philological research and the character of the Aryan language and literature. It is an able effort. Mrs. Sullivan, in the *Survival of Ireland*, treats of the past civilization of that isle of the ocean, and of the treatment experienced by it from the hands of English masters, from whom all concessions were forced by fear and terror. The Bible in American History is a sketch of the religious history of America, treating of the divers revisions and corrected translations of the Holy Book. The *Review* closes with a magnificent review of the famous Mercersburg Movement, written in the happy style and spirit of Mr. Wolff. On the whole, the present *Review* fully meets all expectation, in fact goes beyond it, and gives us hope of better and abler efforts to follow in the future.

—In the time of the rebellion of 1745, Duke Hamilton was extolling Scotland to George II to such a length that the king could no longer bear it. "My lord," said his majesty, "I only wish it was a hundred thousand miles off, and that you were the king of it."

—Dr. Browne (the celebrated author of the speculative system of medicine) married, but not very early in life. For many years he paid his addresses to a young lady, to whose health, on convivial occasions, he never neglected to fill a bumper. In one instance, however, the doctor was suffering the evening to pass without his favorite toast, when one of his friends reminded him that he had not drank Miss —'s health. "Why; to tell you the truth," replied the doctor, "I have toasted her so long without making her Brown, that I am determined to toast her no longer."

—The celebrated George Cooke, not less renowned for his convivial than his histrionic talents, after drinking very freely with a few friends in Dublin, began to be so quarrelsome that the company turned him out of the room. Cooke begged to be readmitted, but in vain; when he thought of an expedient to obtain forgiveness. He went outside the window of the room in which the gentlemen were sitting, broke a pane of glass, put his hand through the aperture he had made, and while in this position, said: "Pray, let in poor Cooke, who sees through his folly." He was instantly admitted.

—During the excavation of a canal in Berlin the workmen struck upon twelve perfectly preserved coffins, which lay, apparently in four graves, each containing three superimposed coffins. The site of the discovery corresponds with the cemetery that existed even as late as 1620 in connection with the poor house and pestilential hospital. The corpses must, in consequence, have been in the earth for at least 260 years. Notwithstanding this long period, the coffins, as well as their contained bones, were in a perfect state of preservation, articles of clothing were even found still hanging to some of the bones. Prof. Virchow found, upon investigation, that the coffins were coated on both sides with a thick layer of tar, the wood itself appearing to be young oak. A silicious crust was likewise found on the inner side of the coffins. The wood was so hard that axes and saws were broken in the attempt to cut it. The exterior very much rusted, but still found in their interior.

—There is a great deal of inconsistency in the use of the term "Great Britain." Geographically it means England and Scotland. Politically it is frequently inaccurately used also to signify the United Kingdom, Ireland being made of no account, or being erroneously supposed to be a part of Great Britain. Originally the term was used to distinguish England from Brittany; then after it had been in sparing use for some centuries, it was distinctly adopted by James I as the name of England and Scotland combined. It was confirmed as the name of England and Scotland by the Union of 1707. During the ninety-three subsequent years Ireland was politically of no account, and the political kingdom was perhaps correctly designated Great Britain. But in 1800 Ireland was politically taken into the Union, and thereupon King George the Third by his proclamation, declared the name of the triple Kingdom to be the United Kingdom of Great Britain and Ireland.

# Notre Dame Scholastic.

Notre Dame, January 19, 1878.

The attention of the Alumni of the University of Notre Dame Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the ELEVENTH year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

THE NOTRE DAME SCHOLASTIC contains:

choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

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Students should take it; parents should take it; and, above all,

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## Parish Schools Again.

The suggestions made in the SCHOLASTIC of Dec. 15th relative to the establishment of school boards for the government of Catholic schools in the various dioceses of the United States, meet with almost general approval in the various German Catholic newspapers; but we have seen nothing either in favor or against the suggestions in the English papers. We are in hopes, however, that the managers of these papers will also raise their voices in favor of something of the kind, for we believe that all who have at heart the welfare of the Church and the advancement of education must see the great good to be accomplished by the means there pointed out. We again repeat that if we would interest our people in the well-being of our schools, and if we would introduce order and system in their management, we must,

First, establish a school board, or board of directors which must embrace as the field of its work the limits of a whole diocese, and have at its disposal all the means and appliances belonging to a diocese. The number constituting this board of directors is immaterial. It may be composed of five or more; at the head of it must be the Bishop, and composing it should be both priests and laymen.

Second, this board should have the appointment of visitors, examiners and inspectors, who should give full reports of the condition of the schools visited, stating the number and attendance of the pupils, the ability and success of the teachers, the condition of the school-rooms, everything in fact necessary to let people know what are the advantages of the schools. These reports should be published yearly and placed in the hands of the pastors of the different churches for distribution among the people.

Third, the choice of text-books to be used in the schools of the diocese should be determined by the board of directors, and thus do away with the complaint made that with every

change from one parish to another new books must be procured.

Fourth, all teachers in the diocese should be subjected to an examination according to the grade of the classes they are to teach, by the board of directors of the diocese, before they are allowed to fill the office of teachers, the board giving certificates according to the learning of the applicants and fixing the amount of salary according to the certificate.

We have repeated the suggestions made in our former article in hopes that they may attract the attention of those of our readers who may have passed it over without notice. We believe that were they put into force they would accomplish much good, and we are not alone in this belief. We have received letters from clergymen of much experience expressing the highest satisfaction, and most of our brethren of the German Catholic press are in thorough accord with our views. We hope that the English Catholic press will also take up the question and give their opinion for or against. Appealing to a larger circle of readers than we do, their advocacy of the question will give it greater weight; while on the other hand, if it be impracticable, it were well that the many who build their hopes on it should be disabused at once. Of our English Catholic press, the *Philadelphia Catholic Standard* is the only one that has noticed it, and the approval of such a live Catholic paper as the *Standard* tends greatly to strengthen our conviction of the utility of the measure.

If the measures referred to were put in force they would certainly elevate the status and give a better practical working to our parochial schools than heretofore. The little that has been done in the past is highly encouraging, for many of our parochial schools are, with even their limited means and scanty support, on a par with public schools on which ten times the amount of care and expense have been bestowed. Heretofore they rested entirely on the shoulders of the parish priests, who certainly have more than enough to do without the onerous burden, and any success that has attended parish schools has been mainly due to superhuman exertions on their part. We believe the time has now come when members of the parish, under the immediate direction of the parish priest and the ordinary of the diocese, should give their assistance towards a more material development of these schools. We say what has been done is highly encouraging, and if success has not been in many places attained it is owing to the fact above stated—namely that an already overworked parish priest had but little leisure to attend to the minute details required of him, and could not of himself excite sufficient interest in others to make them co-operate with him. In the measure proposed by us the work of the parish schools at large becomes the work of the diocese, and by deputation the work of each parish school becomes the work of the brain of the parish—of the influential men, clerical and lay, that compose the parish. If the old adage "In union there is strength" be a true one—and we believe it is—we feel sure that the success attendant on the very first efforts in this direction would be highly satisfactory, an incentive to still greater and more lasting ones in the and future. In this way people of means and culture would have an opportunity of co-operating in a work that would give them pleasure, for it would be *their own*, and they would be witness of the fruits which it would bear for the honor and glory of God, the salvation of souls, and the elevation of the moral status of those who are, for want of proper training, an incubus on society.



### Cheap Literature.

In our day, the man who is unable to read is the exception. Nearly all men read, and read not only with the purpose of acquiring knowledge but with the object of deriving pleasure during their hours of leisure. Hence it is that not only are works of science and art issued from the press, but light and amusing literature keep the printers and binders busy.

Such being the case, the enemies of the Church have not been backward in turning this love of reading to their own account, and in making it a means of attack upon the faith of Catholics. Not only are cheap and entertaining periodicals, adorned with beautiful illustrations, weekly turned off from the press, but fictions in which faith and morality are insidiously undermined are thrown upon the book market at such low prices that they easily find their way not only into the mansions of the rich but into the hovels of the poor. Sold at low prices, they are purchased by all classes, who with their reading imbibe unaware the spirit of modern unbelief and paganism. They are, unknown to themselves, made to sympathize with vice, and as a consequence the foundations of virtue in their hearts are slowly but surely undermined. The danger to be apprehended from the reading of these books may be pointed out, but it is without avail. The craving for light and entertaining literature must be appeased, and these books are read for want of something better. How, then, can this evil be overcome? We know not unless it be by supplying the reading public with a literature which is at the same time cheap and moral. In this way alone can the evils arising from modern light literature be counteracted. This is the remedy to which we have heretofore called attention, and which we have called upon publishers to furnish. It is therefore with pleasure we now announce that a trustworthy firm is about to supply it.

We have before us a prospectus, issued by Messrs. Hickey & Co., No. 11 Barclay St., New York, in which they announce that they are about to publish the "Vatican Library of cheap, amusing, entertaining and instructive Catholic literature," to fill, as they rightly say, "a want long felt and deeply deplored." The first of the works to be published in the Vatican series of cheap books is "Fabiola; or, the Church of the Catacombs." In our opinion it would have been better to have begun, not with a reprint of an English work, but with an original story written by some American or Irish-American author, thus giving encouragement to our own writers and at the same time furnishing good and cheap reading matter to the public. That these are not wanting may be inferred from the popular favor which the works of Mrs. Sadlier and Mrs. Anna H. Dorsey have for so many years deservedly enjoyed, for they are both thoroughly Catholic writers and possessed of no mean ability. If the works of such writers were issued in cheap form and at a low price we could safely say that they would soon flood the land and oust the pernicious trash that is now read by our young people. To our own knowledge many of Mrs. Dorsey's stories have been for years past repeatedly asked for by letter at the office of a Catholic periodical in which they appeared in serial form. Notable among these are her stories entitled "Tangled Paths," "Zoe's Daughter," and others, which for some reason that we wot not of have not been published in book form.

However, we will let this pass, since the prospectus in-

forms us that the Vatican Library will include not only "reprints of the principal classical Catholic works which have hitherto been sold at ridiculously extravagant rates," and original translations from the masters of Catholic thought in German, French, Italian and Spanish, but also "original works prepared by Catholic Americans," and since the publishers "are sustained by ample capital" we trust that the original works will exceed in number the reprints and translations.

We hope that the movers in this enterprise will be successful, the more so as a publishing house in Chicago some years ago commenced to publish reprints of standard novels at 10 and 12 cents a copy which formerly sold at a dollar and a dollar and a half. We believe the time has come when our Catholic publishers can achieve a like success with Catholic works. It is with the greatest pleasure, therefore, we recommend the new enterprise to our readers, and beg of them to support it in the manner set forth in the publishers' prospectus, viz :

1. By purchasing for one's own use even single copies.
2. By purchasing larger quantities for distribution in schools and through congregations.
3. By recommending local booksellers and news agents to keep "The Vatican Library" for sale, which they can do at a profit.
4. By calling public attention to the enterprise and recommending it to public patronage.

### Hitting the Nail on the Head.

Last May we published an article entitled "Catholic Writers and the Catholic Press," in which we endeavored to show that the reason why Catholic newspapers as a class were not as well sustained as those which are non-Catholic, was because writers for Catholic papers as a rule were not as well paid as writers for the secular papers. As some of our friends were disposed to take us to task for the article, saying that the writers were paid as well as could be expected from the proprietors of Catholic papers, our answer is that if the proprietor of a paper is not able to pay a good price for a good article it would be better for that paper to cease to exist and turn its subscribers over to some other whose proprietors could pay at least living wages to its contributors.

We are not alone in the belief that publishers should pay well in order that their papers may succeed. Quoting the remark of the *Catholic Mirror*: "In union there is strength, and Catholic Journalism needs all the vigor it can get," the *Boston Pilot* says: "That is true; and the way to give it vigor is to employ able journalists, to pay for brains, and to make excellent newspapers instead of weekly rag-bags." This is hitting the nail on the head, and gives in a few terse words how Catholic journals may secure large subscription lists. It is because publishers have not attended to this truth that some of our Catholic papers can account for the small number of their subscribers. No paper can succeed unless there are brains to back it, and brains are in the market nowadays just like everything else.

It is an error to think that there are not able Catholic journalists. There are plenty of them, and it was not long ago that a staunch Catholic periodical made this assertion :

"Protestants often point with pride, and with some justice also, to the daily press, and claim that the ability with which it is conducted and the talent displayed in it is an indication

that Protestantism is more conducive to intellectual advancement than Catholicity. But it may be news to many that a far larger proportion than some suppose of the newspaper talent, both of England and America, is Catholic. The *London Times*, *Punch*, and many of the Manchester and Liverpool journals, have Catholics on their staff. The *Saturday Review*, of London, has many Catholic writers; and here in America we venture to say that there is hardly any leading journal but has some Catholic writer on its staff."

If, then, such is the case, the question may be asked: Why do these writers not lend their talents to the Catholic press? The reply may be given in a few words: Journalists and authors must live, and they will write for those who pay rather than those who do not. This is simply natural, and it would be unwise to expect that a writer will send the choicest productions of his pen to an editor who will not make return for his work. No: give the author the inspiration of good pay and he will work for the Catholic paper, and working for it the publishers will find a return for the money thus spent in a large and better paying subscription list.

### Personal.

—John P. Rogers, of '68, has a fine law practice in Pittsburgh, Pa.

—Daniel M. M. Collins, of '59, is practicing law in Philadelphia, Pa.

—Dr. John Hogan, of '74, is still in Paris, France, studying medicine.

—Mr. G. McNulty, of '76, is reading law with Mr. Chas. Wise, in Alton, Ill.

—Miguel Otero (Commercial), of '76, is keeping books at La Junta, Colorado.

—Dr. H. C. Allen, of '68, has a goodly number of patients at Clinton, Mo.

—Christian Burger (Commercial), of '74, is in the jewelry business, Reading, Pa.

—R. H. Clarke (Commercial), of '61, is doing a lucrative business at Wickliffe, Iowa.

—William Schultheis (Commercial), of '75, is keeping books for his father in Detroit, Mich.

—Mr. J. McGrath (Commercial), of '66, is carrying on a most successful business in Springfield, Ill.

Joseph Hemann (Commercial), of '65, is cashier in the bank of Jos. Hemann & Co., Cincinnati, Ohio.

—H. P. Morancy (Commercial), of '69, is connected with a large mercantile establishment in Memphis, Tenn.

—Rev. President Corby spent several days at the beginning of the week with his friends in Watertown, Wis.

—John J. Ney, of '75, is practicing law at Independence, Iowa. We are informed that his practice is considerable.

—Nathan J. Mooney, of '77, is reading law in Amboy, Ill. The *SCHOLASTIC* takes the place of a weekly letter to him.

—Mr. T. McMahon (Commercial), of '66, has been chief baggage-master for many years in the Chicago & Alton R. R. Office at Alton, Ill.

—We are under obligation to Messrs. Lyons & Doheny, for the *Grand Forks* (D. T.) *Plaindealer*, in which there is a well written account of the prospects of the city of Grand Forks.

—We regret to announce that Rev. D. J. Spillard, C. S. C., of '65, is very ill and is not expected to live. Father Spillard has been stationed at Austin, Texas, for several years past. His many friends will be pained to hear of his dangerous illness.

—By a letter from Washington, D. C., we learn that our old and worthy friend Hon. W. C. McMichael has taken up his abode for the time being in that so-called City of Magnificent Distances, he having obtained a situation in

the Government Printing Office there. We are glad to hear this, for Mac has been for some time out of employment owing to the dulness of the times—or for want of appreciation of real merit, we know not which. He is, by the by, a young gentleman of talent, and passed an excellent examination in the Law Course here some time ago. He decided, however, not to take up the profession of law, for being an excellent printer, he could do better in good times at the art preservative. He has held good situations and gained the confidence of all with whom he had business relations. He was for some years foreman of the *SCHOLASTIC* office, and afterwards filled the same position in the office of the *St. Joseph Valley Register*, formerly Vice-President Colfax's paper, which latter position he resigned when elected to the State Legislature. We wish him success and better luck in the near future than has attended him of late.

### Local Items.

—Skating on Wednesday.

—To-morrow is the Feast of the Holy Name.

—The semi-annual examinations begin January 22.

—By the way, when are we to have another musical *soirée*?

—The number of visitors to Notre Dame every day is very large.

—The classes of Elocution have been largely attended this past session.

—We learn that Prof. Ivers will lecture in Phelan Hall in a few weeks.

—All the societies are again in good running order now that the holidays are over.

—In the Philopatrian debate Master Cannon proved himself a regular Gatling gun.

—Every day brings us nearer the semi-annual examinations. Be ready for them.

—The *SCHOLASTIC ALMANAC* receives fine notices from the press in all parts of the country.

—Rev. Father Zahm will soon give another lecture in Phelan Hall, on some scientific subject.

—The St. Aloysius Philodemic Association will give, we hear, another Literary Entertainment soon.

—"Are we to have a public debate?" is the question agitating a certain circle of young gentlemen here.

—The frame in which Very Rev. President Corby's portrait is hung is the gift of his friends about Notre Dame.

—The *NOTRE DAME SCHOLASTIC* for one year and the *SCHOLASTIC ALMANAC* for 1878 will be sent to one address for \$1.60.

—During these winter months ye local has a hard time of it hunting up items. When nothing is going on it is hard work to report it.

—There is plenty of work going on in the shops at the Manual Labor School. Shoemakers, tailors, carpenters, plumbers, farriers, etc., are all busy.

—Mr. Shickey keeps his "Notre Dame and St. Mary's 'Bus" running daily between these places and the Lake Shore and Michigan Central depots.

—The Band was out serenading on Friday, January 11th, on the occasion of the hanging of Very Rev. President Corby's portrait in the College parlor.

—There will be a pretty lively competition in the Junior department for the highest percentage at the coming examination. We are confident that — will get it.

—We have not yet learned what the Thespians will present to the public on the 22d of February, but have full confidence in their ability to furnish a good Entertainment.

—We understand that hereafter anyone entering the Senior department after September will not be received into any of the Societies in that department until the year following.

—Sig. Gregori has finished another of his series of large

pictures in the transept of the church illustrating the life of the Blessed Virgin. There are only two more of the pictures to be painted.

—We have been told that the Elocution classes will be examined in Washington Hall the last evening of the examinations. This will give all the students an opportunity of hearing the declaimers.

—The sanitary condition of all at Notre Dame is at present excellent, though what effect the semi-annual examinations, to take place shortly, may have on the health of some, we are not prepared to say.

—Pustet's new German system of penmanship, gotten up by our teacher of writing in the Commercial Department, has been introduced into the public schools of Peru, Ill., and will soon be adopted in the schools of La Salle.

—Oil paintings of all the Presidents of the University, except Rev. Father Patrick Dillon, adorn the parlor. We hope that a portrait of Father Patrick will also be placed there, and expect his friends to take measures towards having it done.

—The *Scholastic Almanac* for 1878 is out. It contains, besides the usual calendar and miscellany, a selection of the best contributions sent in during the past year to that leader of college papers, the bright *Notre Dame Scholastic*.—*Catholic Mirror*.

—Who in the Commercial Course will make the neatest showing in penmanship at the coming examination? We understand that quite a number are working hard to make a fine show. Of course, as we know everything, — will come out first best.

—The psalms sung at Vespers to-morrow are *Dixit Dominus*, page 1 of the Vespers; *Confitebor*, page 15; *Beatus vir*, page 16; *Laudate, pueri*, page 23, and *Credidi*, page 3. The hymn is *Jesu dulcis memoria*, page 115. The Mass is *Missa Parvulorum*.

—The Senior Orchestra furnished music in the Junior recreation hall this last week, for which each and every Junior votes them eternal thanks. This music does much to enliven the recreations, especially during the changeable weather we have had for some time past.

—The *Scholastic Almanac* for 1878 is received. This is the third year of publication, and we notice a decided improvement over the previous issues. Compiled by J. A. Lyons, Notre Dame, Ind. The printing, by the *Scholastic* printing office, is neatly done. Price 25 cents.—*Catholic Visitor*.

—In a few days the semi-annual elections in the various societies will agitate the minds of the members. We have not heard of any aspirants to office pipe-laying or gerry-mandering. We might state also that there are no returning boards, nor seven-by-eight commissions to vote people into office.

—We have received the *Scholastic Almanac* for '78, compiled by Prof. Joseph A. Lyons, and published by the "Scholastic" press, in Notre Dame, Ind. It is a creditable production, and as the price—twenty-five cents—is within the reach of all, we trust it will be given a large circulation.—*Irish Tribune*.

—There was a meeting of the Archconfraternity of the Immaculate Conception on the evening of the 12th, at which Mr. John Healey read a "Sketch of the Life of St. Francis Xavier," and Mr. W. J. McCarthy read an essay on "Lent." The ten-minutes' instruction was given by Rev. Father Zahm.

—Prof. Lyons, compiler of the *Scholastic Almanac*, forwards a copy of his work. We find it interesting and instructive. All the matter is carefully selected. The Professor has apparently given no little care and attention to the preparation of the *Almanac*, and as it is sold at the rate of 25 cents a copy it will undoubtedly prove remunerative.—*Niagara Index*.

—Through "the box in the hall" we received a complaint from a member of the Columbian Society which, as the author chooses to be anonymous, we have thrown into the waste-basket. When will people begin to understand that we cannot publish any article or item unless the writer will give us his name? It is too much to ask of us to father everything sent to us.

—The amiable and talented author of the beautiful

moral tale entitled "Shall it Ever be Thus?" which has been for some weeks past appearing in our valuable columns, has not been able to prepare the Fourth Chapter for this week's issue, as he is at present throwing his Whole Soul into the Silver Question. But our readers may confidently expect the *suite* by and bye.

—The 18th regular meeting of the St. Cecilia Philomathean Association was held January 15th. Mr. Cassidy read a very instructive and interesting description of the State of Massachusetts. Declamations were delivered by F. Cavanaugh, G. Sugg, G. Donnelly, J. Berteling, Robt. Keenan, G. Cochrane, C. Cavanaugh, and F. McGrath. Essays were read by R. P. Mayer and C. J. Clarke.

—The oil painting of Very Rev. President Corby was hung up in the College parlor on Friday, January 11th, nearly everybody about the place gathering to see the superb work of art. Sig. Gregori is to be congratulated on the excellent portrait painted by him. The expression is grand, and the coloring all that could be desired. Now we hope the friends of the late Rev. President Dillon will complete the series of paintings by having Father Patrick's portrait placed in the parlor.

—The neat little annual containing brilliant extracts from the columns of the sparkling *Scholastic*, from which fact it receives the name of *Scholastic Almanac*, is out for the third year. The number for the present year is exceedingly interesting, a vast improvement upon predecessors, both in the contents and in typographical appearance. Our learned and ready-witted friend, Prof. A. J. Stace, seems to have been the controlling spirit in its process of construction. Sent on receipt of twenty-five cents by the compiler, Prof. J. A. Lyons, Notre Dame.—*Catholic Columbian*.

—The 16th regular meeting of the St. Stanislaus Philopatrian Association took place Monday evening, Jan. 14th. A lively debate took place in which Masters K. Scanlan, H. McCarthy, J. Gibbons, F. W. Lang, F. Pleins, A. Rietz, E. S. Walters, A. J. Burger, Kelly, O'Hara, Clarke, J. McNellis, Byrnes, Heitkam, French and Cannon took part. After a hot contest, the debate was decided in favor of the affirmative side. The following delivered declamations: Masters Clarke, McNellis, Scanlan, Pleins, O'Hara, Abrahams and French. Master J. R. Kelly read a composition. Masters F. Weiser and C. Brinkeman were elected members.

—The 17th regular meeting of the Columbian Literary and Debating Club was held Saturday evening, Jan. 12th. At this meeting the following read essays: Mr. A. Hettinger, "The Advantages of Education"; S. Spalding, "The Indiscretion of going into Debt"; J. Houck, "Industry"; J. McConlogue, "La Fayette"; M. Bannon, "The Backbone of the Financial Question Broken"; J. Shugrue, "Socrates." The following declaimed: J. Kuebel, "Liberty"; Guy Williams, "The Moor's Revenge"; B. Clagget, "The Miser"; F. Luther, "Night's Message"; A. Congar, "The Ride of Collins Graves." Mr. J. E. Cooney read an essay, on the merits of which he was elected a member. Mr. McConlogue was elected sergeant-at-arms.

—The Cincinnati correspondent of the Baltimore *Katholische Volkszeitung* referring to the fact that Most Rev. Abp. Purcell has recently appointed a committee of five teachers—three Bros. and two seculars—to examine the question of schoolbooks, also warmly advocates the appointment of a Common School Board, and says he is glad to find that the matter has been taken up by the NOTRE DAME SCHOLASTIC. He then gives the substance of our articles on the question, and says that the time has gone by in which we should allow ourselves to lie under an illusion in regard to the state of the generality of our parochial schools. Having, formerly, been a teacher himself, the correspondent of the *Volkszeitung* not only takes a warm interest in the question, but has the benefit of experience in putting the matter to a test. By the way, it may not be amiss to remark that Cincinnati is no laggard in comparison with other of our large cities as to the matter of parochial schools, being perhaps far ahead of most places in this respect. There are, we are informed, twenty German parish schools alone in Cincinnati, with an average attendance of from 12 to 15,000 children. The *Volkszeitung's* correspondent does not speak of the English parochial schools, which have more than a fair average.

—The picture of Very Rev. Father Corby which had been on exposition at Mosher's Art-Gallery in Chicago during the Christmas holidays, arrived here on Friday, the 11th inst. As we have already stated, this picture is the work and gift of Prof. Luigi Gregori, which the latter has painted as a token of respect and affection for our esteemed President. As to the execution of the task, we need only repeat what able and competent critics have remarked about the same whilst on exhibition in Chicago, that it is an excellent work of art, exhibiting the features of Very Rev. Father Corby so naturally and distinctly that he seems about to address the spectator. Those who have visited Notre Dame and have seen the many works of Prof. Gregori in the college parlor and in the church, can themselves form an idea of the present work. The magnificent frame of the painting is the present of the students of the University and of the many friends Very Rev. Father Corby has around the place. The picture was hung as soon as it arrived, and at 9.30 a. m. the students of the three departments assembled in the parlor, where the presentation of the picture took place. When Prof. Gregori called upon President Corby and asked him to step into the parlor, the Band struck up a lively air. The President was quite astonished at seeing such an unusual crowd gathered in the parlor, and much more so at the magnificent work which had brought them together. Mr. L. Evers, of the Senior department, came forward on behalf of the students of all departments of the College, and read an address in which he expressed the motives which had assembled them to make the presentation. He said that it was not the first time the students had come together to present him a token of their love and respect since he first assumed the presidency of Notre Dame. He said that they hoped Father Corby might long remain among them, directing them both to their spiritual and temporal welfare, and showing himself in the future as in the past like a kind parent towards them. Very Rev. Father Corby responded in a few words, saying that the feelings of his heart on such an occasion as this could not be expressed in words. He hoped that the students of '77-'78 would continue in the future to make such progress as they had so far, and assured them that they would thus make it the most successful year which he had seen at Notre Dame. To keep up the joy of the day, Very Rev. Father Corby then granted a general recreation, and, the day being fine—more like the early part of June than January—it was, of course, greatly enjoyed—the more so as such balmy weather may not again be expected for some time. It gave the boys a chance to steady their nerves for the semi-annual examination ordeal which will soon be at hand.

### Semi-Annual Examination.

JANUARY 26TH, 1878.

#### BOARDS OF EXAMINATION.

**CLASSICAL.**—Very Rev. W. Corby, President; Rev. T. E. Walsh; Rev. M. Toohey; Rev. N. Stoffel, Secretary; Mr. A. Morrissey, C. S. C.; Mr. M. Hurth, C. S. C.; Prof. J. A. Lyons, Prof. A. J. Stace. Will examine in Class-room No. 4.

**SCIENTIFIC.**—Rev. J. A. Zahm, President; Mr. T. Carroll, C. S. C., Secretary; Mr. A. Kirsch, C. S. C.; Prof. T. E. Howard, Prof. W. J. Ivers, Prof. A. J. Stace. Will examine in Class-room No. 3.

**COMMERCIAL.**—Rev. C. Kelly, President; Prof. L. G. Tong, Prof. J. A. Lyons, Prof. W. J. Ivers, Prof. J. F. Edwards, Prof. O. Schnurrer, Bro. Philip Neri. Will examine in Class-room No. 13.

**PREPARATORY.**—Mr. J. Rodgers, C. S. C., President; Mr. T. McNamara, C. S. C., Secretary; Bro. Alban, Bro. Leander, Bro. Theodore, Bro. John Chrysostom, Bro. Paul, Bro. John de Matha. Will examine in Class-room No. 11.

**FINE ARTS.**—Rev. E. Lilly, President; Mr. M. Fallize, C. S. C.; Bro. Basil; Pro. Leopold, Secretary; Bro. Albert, Bro. Celestine, Prof. O. Schnurrer. Will examine in College Parlor.

**MODERN LANGUAGES.**—Mr. P. Kollop, C. S. C., President; Mr. M. Fallize, C. S. C.; Mr. M. Lauth, C. S. C.; Mr. M. Hurth, C. S. C.; Prof. O. Schnurrer. Will examine in Room No. 1.

### Roll of Honor.

[In the following are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

#### SENIOR DEPARTMENT.

E. F. Arnold, W. Arnold, T. Barry, M. W. Bannon, T. Barrett, J. E. Cooney, J. J. Coleman, I. Chatterton, J. Carroll, F. Cannon, P. Cruceper, W. L. Dechant, J. M. Devine, E. Dempsey, A. Dorion, J. Dougherty, C. K. De Vries, J. G. Ewing, F. C. Ewing, L. J. Evers, L. Eisenmann, J. J. Fitzgerald, R. Francis, F. Fulkerson, E. Gramling, E. Gooley, S. Gooley, A. Hertzog, P. Hagan, J. J. Houck, M. Hogan, J. Hoffman, F. Hoffman, A. J. Hettinger, J. Q. Johnson, A. W. Johnson, J. P. Kinney, F. Keller, J. Kuebel, J. Kelly, J. J. Kotz, F. C. Luther, P. W. Mattimore, W. J. Murphy, H. Murphy, H. Maguire, J. D. Montgomery, C. F. Mueller, E. Maley, V. T. McKinnon, J. P. McHugh, J. J. McEniry, M. McCue, P. F. McCullough, J. H. McConlogue, H. W. Nevans, T. F. O'Grady, W. L. Prudhomme, E. Poor, J. Pembroke, J. J. Quinn, J. P. Quinn, J. Rogers, J. Rice, J. Rabbitt, S. T. Spalding, T. S. Summers, G. Saxinger, J. J. Shugrue, C. L. Stuckey, J. S. Smith, F. Williams, F. Walter, F. Winkler, W. C. Farrer, O. Rettig, F. Hellman.

#### JUNIOR DEPARTMENT.

R. M. Anderson, F. W. Bloom, M. T. Burns, J. A. Burger, A. J. Buerger, J. M. Byrne, J. Berteling, C. Brinkman, H. Canoll, J. Carrer, F. E. Carroll, C. E. Cavanagh, G. P. Cassidy, F. Cavanaugh, G. H. Cochrane, G. H. Donnelly, E. Donnelly, R. French, L. Garcean, J. A. Gibbons, H. A. Gramling, J. L. Healy, J. F. Herrick, G. A. Heitkam, J. Halle, G. L. Ittenbach, J. B. Ittenbach, R. E. Keenan, J. R. Kelly, F. W. Lang, J. Lumley, T. F. McGrath, J. Matthews, W. J. McCarthy, T. E. Nelson, H. Newmark, F. T. Pleins, S. S. Perley, R. W. Reynolds, A. Rietz, W. Rietz, K. L. Scanlan, A. Sievers, F. Singler, J. A. Larkin, E. S. Walters, W. Stang, C. Van Mourick, W. B. Walker, W. A. Widdicombe, F. Weisert.

#### MINIM DEPARTMENT.

J. Scanlan, W. McDevitt, M. Herrick, G. Rhodius, W. Coghlin, Jos. Courtney, Jas. Courtney, W. Coolbaugh, J. Inderrieden, A. Hartrath, R. Costello, G. Knight, C. Garrick, J. Inderrieden, E. Herzog, J. McGrath, I. McGrath, S. Bushey, C. Long, H. Kitz, H. Snee, J. Devine, O. Farrelly, C. McGrath, T. O'Neill, P. Fitzgerald, E. Esmer.

### Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

#### COLLEGIATE COURSE.

J. G. Ewing, J. P. McHugh, J. Coleman, J. McEniry, W. L. Dechant, A. Hertzog, L. Evers, H. Maguire, M. J. McCue, J. Kinney, J. A. Burger, J. P. Quinn, J. J. Quinn, J. D. Montgomery, P. W. Mattimore, P. F. McCullough, F. Bloom, A. Widdicombe, G. Cassidy, J. Berteling.

### 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.]

#### COLLEGIATE COURSE.

Philosophy—J. G. Ewing; Latin—Jos. P. McHugh, J. G. Ewing, H. Maguire, J. J. Quinn, F. Bloom, Wm. Dechant, W. A. Widdicombe, J. A. Burger, P. W. Mattimore; Greek—Jos. P. McHugh, J. G. Ewing, H. Maguire, A. Hertzog, L. Evers, F. Bloom, J. Healy; History—W. Arnold, F. Bloom, J. J. Quinn, A. Hertzog, J. P. McHugh; Criticism—L. Evers, A. Hertzog; English Literature—L. Evers, J. P. Quinn; Rhetoric—P. F. McCullough; Composition—W. Murphy, J. Fitzgerald; Logic—J. J. Quinn, C. Clarke, E. Arnold; Astronomy—J. Coleman, J. A. Burger; Mechanics—J. McEniry, W. Dechant, J. Coleman; Desc. Geometry—J. Coleman, J. G. Ewing; Calculus—J. McEniry; Geometry—I. Chatterton, F. F. McCullough; Algebra—J. D. Montgomery, P. F. McCullough, F. W. Bloom, G. P. Cassidy; Chemistry—J. A. Burger, M. J. McCue; Physics—J. Coleman, J. McEniry, J. A. Burger; Mineralogy—W. Dechant, J. Coleman, J. McEniry; Botany—M. J. McCue; Zoology—J. McEniry; Physiology—P. F. McCullough.

# Saint Mary's Academy.

—The February examination is now absorbing the energies of all. Friday will open the examination of the Graduating Class.

—The sermon by the Rev. Chaplain of St. Mary's on Sunday at High Mass, was very instructive and replete with valuable suggestions.

—The exquisite wax image of the Child Redeemer, belonging to the Chapel of Our Lady of the Angels, was, by the proverbial kindness of Rev. L. J. L'Etourneau, exhibited to the Children of Mary and others on Tuesday. It is indeed very beautiful.

—At the reunion for the distribution of weekly honors, Miss N. Davis read a poem by Longfellow, entitled "The Three Kings." Miss N. Keenan read an article in French, and Miss D. Gordon an exquisite little German poem, "The Green City," by Ortlepp. Miss E. Mulligan followed, and read "Minnie's Christmas Sermon," by Eleanor C. Donnelly.

—On Thursday afternoon Mother Superior called a general meeting of the Religious Societies for the annual election of officers. The results are as follows: Of the Rosary Society, Miss M. Perley was elected President, Miss L. O'Neill Vice-President, Miss A. Henneberry Secretary. The officers elected by the Association of the Children of Mary are: President, Miss S. Moran; Vice-President, Miss H. Foote; Secretary, Miss L. Kirchner; Treasurer, Miss M. Spier; Librarian, Miss M. Halligan; Sacristan, Miss M. Brown; Counsellors, Misses Z. Papin, J. Cooney, A. Farrell, M. Ewing and E. Rheinboldt. The officers elected by the Children of the Holy Angels are: President, Ada Kirchner; Vice-President, Lucy Chilton; Secretary, Annie McGrath; Treasurer, Angela Ewing.

## Roll of Honor.

### ACADEMIC COURSE.

#### HONORABLY MENTIONED.

GRADUATING CLASS—Misses B. Reynolds, M. Spier, P. Gaynor.

1ST SENIOR CLASS—Misses C. Boyce, H. Russell, I. Fisk.

2D SR. CLASS—Misses C. Silverthorne, M. Way, N. McGrath, N. Keenan, A. Woodin, A. Dopp.

3D SR. CLASS—Misses M. Brown, M. Galen, L. Lighe, T. Pleins, M. Sullivan, L. Otto, K. Hackett, K. Riordan, F. Cregier, M. Halligan, M. Plattenburg, J. Burgert, C. Ortmeier, L. Schwass, A. Kirchner.

1ST PREP. CLASS—Misses S. Rheinboldt, M. Cleary, A. McGrath, L. Chilton.

2D PREP. CLASS—Misses J. Kingsbury, F. Fitz, M. Lambin.

#### JUNIOR DEPARTMENT.

JR. PREP. CLASS—Misses L. Fox, M. Hake, L. Van Namee, A. McKinnis, F. Sunderland, L. Wood, L. Ellis, L. French, M. Lyons.

1ST JR. CLASS—Misses N. Lloyd, E. Wooten, J. Butts, M. Cox, P. Felt.

#### HONORABLY MENTIONED.

2D GERMAN CLASS—Misses A. Kirchner, D. Gordon.

2D DIV.—Misses L. O'Neill, A. Reising, S. Henneberry, S. Rheinboldt.

3D CLASS—Misses M. Way, S. Hamilton, C. Boyce, E. Miller.

#### HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses B. Wilson and T. Pleins.

2D DIV.—Misses A. Geiser, C. Silverthorne.

2D CLASS—Misses N. Keenan, L. Kirchner.

2D DIV.—Misses M. Spier, N. Galen, L. O'Neill, E. Miller.

3D CLASS—Misses G. Welch, H. Buck, M. Usselman, A. Henneberry.

2D DIV.—Misses A. Gordon, L. New, J. Burgert.

4TH CLASS—Misses W. Dudley, A. Kirchner, L. Walsh, M. Brown, A. McGrath, M. Kingfield, A. Reising, N. McGrath.

2D DIV.—Misses B. Anderson, K. Hackett, P. Gaynor, A. Farrell, A. Morgan, C. Ortmeier, J. Cooney.

5TH CLASS—Misses K. Reordan, M. Danaher, M. Mullen, M. Winston, F. Cregier, A. Woodin.

2D DIV.—Misses M. Way, E. Richardson, B. Thompson, K. Barrett, M. White, J. Winston, L. Papin, E. Shaw, L. M. French.

6TH CLASS—Misses N. Hackett, C. Van Namee, A. Ewing, C.

Boyce, M. Halligan, M. Plattenburg, E. Thomas, S. Rheinboldt, M. Mulligan, A. Thomas, L. Schwass, Miss Lauber.

2D DIV.—Misses M. Lambin, A. Brown, I. Fisk, B. Parrott, E. Tighe, F. Brazleton, M. Hake.

7TH CLASS—Misses M. Birch, L. Chilton, L. Fox, A. McKinnis, S. Hamilton, M. Cox.

8TH CLASS—Misses L. Ellis, E. Mulligan, L. Wood, J. Kingsbury.

9TH CLASS—Misses M. McFadden, E. Wooten.

ORGAN—Miss W. Dudley.

GUITAR—Miss B. Anderson.

HARMONY—Misses Wilson, L. Kirchner, A. Geiser.

## ART DEPARTMENT.

### DRAWING.

#### HONORABLY MENTIONED.

4TH CLASS—Misses A. Kirchner, M. Plattenburg, J. Burgert, S. Hamilton, A. Farrell.

5TH CLASS—Misses J. Butts, E. Mulligan, L. French, C. Ortmeier, K. Reordan.

### GENERAL DRAWING CLASS.

#### SENIOR DEPARTMENT.

Misses B. Thompson, E. Shaw, L. Neu, M. Way, N. McGrath, Z. Papin, M. Luce, A. Dopp, S. Rheinboldt, L. Otto, M. Cleary, K. Hackett, M. Brown, M. Wagner, M. Mullen, A. Brown, A. Thomas, B. Wilson, K. Lloyd, L. Keena, M. Danaher, H. Russell, M. Halligan, E. Richardson, K. Barrett, F. Cregier, M. Sullivan, J. Barnes.

#### JUNIOR DEPARTMENT.

Misses L. Chilton, A. McGrath, L. Walsh, A. Geiser, A. Morgan, D. Gordon, L. Wood, M. Lambin, J. Kingsbury, L. Van Namee, L. Ellis, L. Fox, E. and M. Mulligan, F. and J. Sunderland.

#### PAINTING IN WATER-COLORS.

3D CLASS—Misses L. Kirchner, S. Moran.

4TH CLASS—Misses N. Davis, G. Welch, M. Spier, S. Rheinboldt.

## Tablet of Honor

For Neatness, Order, Amiability, and Correct Deportment.

#### SENIOR DEPARTMENT.

Misses J. Cooney, A. Harris, A. Henneberry, L. O'Neill, M. Spier, M. O'Connor, P. Gaynor, A. Reising, B. Reynolds, M. Ewing, S. Moran, W. Dudley, C. Silverthorne, L. Kirchner, L. Keena, M. Danaher, G. Welch, E. Shaw, M. Halligan, L. Otto, M. Brown, T. Pleins, M. Plattenburg, A. Brown, L. Schwass, M. Sullivan, M. Galen, S. Rheinboldt, M. Usselman, M. Hayes, M. Cleary, M. Mullen, 100 *par excellence*. Misses H. Russell, C. Boyce, B. Wilson, A. Dopp, N. McGrath, M. Way, N. Keenan, S. Hamilton, M. Birch, L. Tighe, K. Reordan, F. Cregier, M. Wagner, K. Hackett, A. Thomas, L. Walsh, J. Burgert, C. Ortmeier, B. Anderson, F. Brazleton, J. Barnes, M. White.

#### JUNIOR DEPARTMENT.

Misses A. Kirchner, F. Kingfield, A. Geiser, E. Mulligan, J. Kingsbury, M. Hake, A. McKinnis, J. Sunderland, 100 *par excellence*. Misses A. Gordon, A. Morgan, L. Chilton, A. McGrath, L. Ellis, L. Fox, F. Sunderland, J. Butts.

# L. S. & M. S. Railway.

On and after Sunday, Sept. 24, 1877, trains will leave South Bend as follows:

#### GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p. m.; Buffalo 8 05 p. m.

11 05 a. m., Mail, over Main Line, arrives at Toledo, 5 25 p. m.; Cleveland 10 10 p. m.; Buffalo, 4 a. m.

7 16 p. m., Special New York Express, over Air Line; arrives at Cleveland 10 10 p. m.; Buffalo 6 52 a. m.

9 12 p. m., Atlantic Express, over Air Line. Arrives at Toledo 2 10 a. m.; Cleveland, 7 45 a. m.; Buffalo, 1 05 p. m.

4 38 and 4 p. m., Way Freight.

#### GOING WEST.

2 43 a. m., Toledo Express. Arrives at Laporte 3 35 a. m., Chicago 5 40 a. m.

5 05 a. m., Pacific Express. Arrives at Laporte 5 50 a. m.; Chicago 8 a. m.

4 38 p. m., Special Chicago Express. Arrives at Laporte 5 30; Chicago, 7 40 p. m.

8 02 a. m., Accommodation. Arrives at Laporte 9 a. m.; Chicago, 11 10 a. m.

8 45 and 9 25 a. m., Way Freight.

F. C. RAFF, Ticket Agt., South Bend.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Div., Chicago.

CHARLES PAINE, Gen'l Supt.



## Attorneys at Law.

**BROWN & HARVEY** (E. M. Brown of '65), Attorneys at Law. Cleveland, Ohio.

**SPEER & MITCHELL** [N. S. Mitchell, of '72], Attorneys at Law, No. 225 Brady St., Davenport, Iowa.

**THOMAS B. CLIFFORD**, [of '62] Attorney at Law, Notary Public and Commissioner for all the States, 206 Broadway (cor. Fulton), New York. Special attention given to Depositions.

**FANNING & HOGAN** [D. J. Hogan, of '74], Attorneys at Law, Room 26, Ashland Block, N. E. Cor. Clark and Randolph sts., Chicago, Ill.

**JOHN F. McHUGH** [of '72], Attorney at Law. Office 65 and 67 Columbia St., Lafayette, Ind.

**DODGE & DODGE** [Chas. J., Notary Public, and Wm W., both of '74], Attorneys at Law. Collections promptly made. Office, Hedge's Block, Burlington, Iowa.

**ORVILLE T. CHAMBERLAIN** (of '61), Attorney at Law, Notary Public and Commissioner of Deeds. Office, 93 Main St., Elkhart, Ind.

**McBRIDE & MILLARD** (Jas. E. McBride, of '68), Att'ys at Law, Solicitors in Chancery, and Proctors in Admiralty. Practice in all the courts of Mich. and of the U. S. Office, 41 Monroe St., Grand Rapids, Mich.

**WILLIAM J. CLARKE** (of '74) Attorney at Law, Rooms 3 & 4, Law Building, No. 67 S. High St., Columbus, O.

**JAMES A. O'REILLY**—of '69—Attorney at Law, 527 Court Street, Reading, Pa. Collections promptly attended to.

**JOHN D. McCORMICK**—of '73—Attorney at Law and Notary Public, Lancaster, Ohio.

## Civil Engineers &amp; Surveyors.

**C. M. PROCTOR** [of '75] Civil Engineer of City and County of Elkhart. Office, 67 Main St., Elkhart, Indiana. Special attention given to Hydraulic Engineering.

**ARTHUR J. STACE** [of '64], County Surveyor for St. Joseph County. South Bend, Ind.

## Weekly Newspapers.

**THE CATHOLIC COLUMBIAN**, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, \$2 per annum. D. A. CLARKE, OF '70.

**THE AVE MARIA**, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

**THE YOUNG FOLKS' FRIEND**, published monthly at Loogootee, Ind. 50 cts. per year. Subscriptions solicited from the friends and students of Notre Dame. ARTHUR C. O'BRIAN, OF '76.

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Time Table—Nov. 11, 1877.

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Lv. Chicago....	7 00 a.m.	9 00 a.m.	3 45 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	9 28 "	11 10 "	6 20 "	7 35 "	11 15 "
" Niles .....	10 45 "	12 15 "	8 14 "	9 00 "	12 35 a.m.
" Kalamazoo..	12 35 p.m.	1 40 p.m.	10 00 "	10 26 "	2 17 "
" Jackson....	3 45 "	4 05 "	5 20 a.m.	12 50 a.m.	4 55 "
Ar. Detroit....	6 45 "	6 30 "		3 35 "	8 00 "
Lv. Detroit....	7 00 a.m.	9 35 a.m.		9 50 p.m.	6 20 p.m.
" Jackson....	10 20 "	12 15 p.m.		12 45 a.m.	9 40 "
" Kalamazoo..	1 15 p.m.	2 40 "	4 00 a.m.	2 53 "	2 25 a.m.
" Niles.....	3 11 "	4 07 "	6 10 "	4 24 "	12 38 "
" Mich. City..	4 40 "	5 20 "	7 50 "	5 47 "	4 15 "
Ar. Chicago....	6 55 "	7 40 "	10 30 "	8 00 "	6 45 "

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*GOING NORTH.		*GOING SOUTH.	
Lv. So. Bend—	8 45 a.m. 6 30 p.m.	Lv. Niles—	7 05 a.m. 4 15 p.m.
" N. Dame—	8 52 " 6 38 "	" N. Dame—	7 40 " 4 48 "
Ar. Niles—	9 25 " 7 15 "	Ar. So. Bend—	7 45 " 4 55 "

\*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.

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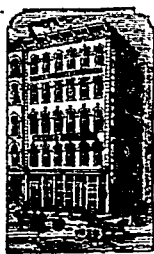
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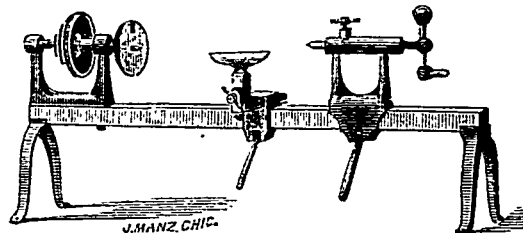
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