

# THE NOTRE DAME SCHOLASTIC.

*Disce quasi semper victurus; vive quasi cras moriturus.*

VOL. XVI.

NOTRE DAME, INDIANA, DECEMBER 23, 1882.

No. 16.

## "Pike's Peak," 1860.

BY MARION MUIR.

Behind them shook the thunders that proclaimed  
Where son felled sire, and his own homestead flamed  
Beside the soldier's passage. Not in vain—  
But not all glory—raged that storm of pain.  
For Doubt was lord of right or wrong, and froze  
The springs of justice; so a band arose,  
And, facing westward, down the aisles of day,  
Took the new life and undiscovered way.

Worn men, reduced by earlier alarms,  
And women, with their children in their arms;  
From North and South the old and young had come,  
From Europe's utmost shores, and sternly some,  
Like Sappho, leaped the Leucadian cliff, and swore  
That Love and they were foes for evermore.  
More lone than Judah's elders, no wise Head  
Painted their dangers, or their wanderings led.

Only the desert prophet held in hand  
The hate that fawned or struck at his command.  
The wild herds swept across them, and the slope,  
Whereon the slim hares fed with antelope,  
Hid wolfish foes, whose lean, brown feet had traced  
The white man's sentence on the sandy waste;  
But nightly pickets watched the still, cold stars,  
Or broad moon rising, crossed with roseate bars.

Mornings of beauty like the primal hours  
They numbered; fluting larks and widths of flowers,  
Far rippling into seas of jewelled green  
That shamed the dull Atlantic, I have seen.  
And oft, at evening, would the canvas dome  
In isles of foliage find a shadowy home.  
There music sounded; there the camp fire lit  
The song, the story, and the ready wit.

The dark earth cradled them; the fresh wind blew  
From distant vales, rich, magical and new,  
Till, in God's presence, creeds seemed over old,  
And Time, relenting, gave the age of gold.  
Where are they now, the laughing or the grave,  
Whose eyes flashed restless on the river wave,  
Whose coarse suits covered hearts as grand  
As followed Bouillon to the Eastern land?

Was Fate their friend? O Mountains of the snow!  
Reply is yours. One gathered wealth, one woe.

Yet is life nobler for them, old and gray,  
The veterans of a strife worth waging they;  
They builded cities, and along the plain,  
Marked the long march by groves and springing grain,  
Sing war who will! I have so weak a heart,  
Conquest of evil seems the better part.

Richard Montgomery.

One of the bravest, noblest, and most illustrious of the revolutionary heroes was Richard Montgomery. He was born in Dublin, and having served with distinction in the British army, in the French and Indian wars in America, he gave up his commission, and came to this country. He served in the Provincial Congress of New York, and was drawn from a life of intended happiness by the patriotic decision of the Colonies. After enlisting in the service, he was sent, with General Schuyler, to invade Canada. But, Schuyler having become disabled by sickness, the command fell on Montgomery. He displayed all the virtues of a military chief. As a subaltern under General Wolfe, he had had much useful experience in the same place where he now commanded. All his movements were successful and gave promise of the best results. After the capture of Montreal, the soldiers claimed their discharge. He exerted himself to the utmost to keep them until the 15th of the following April, with but little success.

These discouraging circumstances only stimulated the gallant leader to more vigorous exertions. At the head of his little army, Montgomery joined Arnold, on December 1, 1775, and then marched on Quebec. The united forces amounted to less than 900 men. Relying, however, on their courage and the fears of the garrison, he determined to lay siege to the city. After great labor, he succeeded in raising a kind of frozen fort opposite the gate of St. Louis. Here were mounted, on blocks of ice, his five field-pieces, and his more serviceable howitzer placed in charge of Captain Lamb. He kept up a rattling and well-directed fire from this fort, but his pieces were light and ineffective. On the evening of the fifth day, the heavy artillery from the walls dismounted some of his pieces, doing so much damage to the fort as to render it useless. Following a new plan, Mont-

gomery moved his little army in four divisions to the assault.

It was between four and five o'clock, of a weird and wolfish December morning, the last of the year, two detachments proceeded against the upper town, feigned attacks to distract attention and create confusion amid the defenders; Montgomery and Arnold took the brunt of the adventure, and attacked the town at opposite sides. The snow noiselessly continued to fall, and its effect added to the death-like stillness. The first obstacle they met with was a formidable stockade. While approaching this barrier, the General noticed some of the first New York regiment among the foremost; wishing to encourage those who doubtless witnessed the mutinous attempt among Arnold's men, he cried: "Forward, men of New York! you will not flinch where your General needs you; forward!" It is told, Montgomery himself sawed across four posts of the stockade to attack the block-house, which stood about one hundred yards from the breach. Montgomery, sword in hand, passed through the opening, followed by his men; within fifty yards of the block-house he halted to reconnoitre. Filled with the hope that the block-house would be as quickly deserted as the stockade had been, he sprang to the breach, and cried: "Push on, my brave boys! Quebec is ours!" Again, dashing forward with his staff, they had reached within forty paces of the block-house, when a single discharge of grape-shot sweeps the vision of glory from those, who, without pain, roll over into their snowy sepulchres. Foremost among the dead—one of the bravest Generals that ever led an army into battle—was Richard Montgomery. The news of his death, as it spread to the other portions of the expedition, brought hopelessness with it; desperate encounters took place. Arnold, Morgan, Lamb, Oswald, Dearborn, and others, did noble work; but, at the end, the remnant of the invading army were prisoners of war.

When we think of the gallant Montgomery wrapped in his winding-sheet of snow, on that chill December day, while his life-blood ebbed away, how vividly are we reminded of those words of the poet:

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour—  
The paths of glory lead but to the grave."

JOSEPH F. GREVER, '86.

#### In Excelsis Gloria.

When Christ was born of Mary free,  
In Bethlehem, that fair city,  
Angels sang with mirth and glee.

"In Excelsis Gloria!"

The shepherds saw the angels bright,  
They shone with such a heavenly light,  
"O God's dear Son is born to-night!"

In Excelsis Gloria!"

—German, of the 16th Century.

#### Santa Fé.

Among the various American cities known by reason of their antiquity to every school-boy are St. Augustine and Santa Fé. These two towns, settled in the latter part of the 16th century, became the centres of the Catholic Indian missions; around them many missionaries shed their blood in the holy cause. The latter city is situated in the midst of a picturesque country, and is about 7,000 feet above the level of the sea; it is on the Santa Fé River, a tributary of the Rio Grande, and is the capital of New Mexico Territory. It is noted for being the second oldest city in the United States, and was founded by Don Antonio de Espino, a Spanish nobleman, who, at the head of a band of soldiers and accompanied by missionaries, settled here in the year 1582.

The Franciscans were fortunate in establishing an Indian school; but, in the course of a few months, the Indians revolted and drove away the missionaries, together with the few white inhabitants who had taken up their abode with them. Some time afterwards, those who escaped the general massacre, along with a few others, made a second effort, and endeavored to come to an amicable settlement with the savage tribes of that region, in order that the missionaries might instruct the natives in the true faith. They were successful; and in the same year, 1582, the white settlers constructed a church, and gave to it the name of St. Michael's Church. In 1702, the parishioners saw that the walls and roof were about to give way, and accordingly they rebuilt it. This church stands to-day the same as it was then, three hundred years ago. Opposite the church is a large edifice in the Mexican style of architecture, with wide verandas running round each story; this is St. Michael's College, the best commercial school in the Territory. It is conducted by the Christian Brothers, and accommodates, in all, over two hundred students. A few miles from the city is the Sierra, a snow-capped mountain peak, which glistens white in the sky all the year around; this has the effect of making the city one of the coolest resorts during the summer heats, but it necessarily enhances the severity of winter.

Santa Fé has a population of about 9,000 inhabitants, of which about one-half are Spaniards; both English and Spanish are spoken. Most of the houses in Santa Fé are in the old style, of one story. The material generally used is adobe; the dimensions of an adobe are two feet in length, one in width, and one-third of a foot in thickness. These houses have a twofold advantage; they are of a moderate temperature in winter, and cool in summer.

The streets of Santa Fé afford a very noble and picturesque appearance to an American. Here and there are groups of Mexicans, talking Spanish in an excited manner; now and then *burros*, loaded with wood and hay, pass through the streets. Many a pleasant hour can be spent by a visitor strolling about the winding streets of the quaint old city. One never tires of gazing at the chang-

ing scenes, and feasting his eyes on the picturesque beauty that everywhere abounds; and it is with feelings of the deepest regret that the visitor turns his footsteps from the pleasing scene.

E. D. YRISARRI, '86.

### The Confessional.

We often hear the Catholic Church decried for being narrow, tyrannical, and unprogressive; so much so, and so persistently, that not only non-Catholics, who know nothing to the contrary, but even cold, and poorly-instructed Catholics, believe that the charge is well founded. Many heresiarchs, and their followers to this day, believe in a doctrine of predestination which would exclude those not predestined from any hope of heaven. Others believe in faith without works, which is almost as bad, inasmuch as, according to their doctrine, a man who believes may do as he pleases and sin as much as he will, and still be saved. They allow a man's will no place in the plan of salvation. They will have it that some are predestined to be damned, others to be saved. What blasphemy!

How consoling, on the other hand, the Catholic doctrine that all mankind are heirs to the kingdom of heaven, and have only to *will* their salvation, and *work* for it, in order to obtain it, and reign forever with Christ in His glory. And such is Catholic faith in the fatherly kindness of God, that it permits the belief that if an untutored savage leads a good, moral life, and serve God according to the light vouchsafed to him, an angel from heaven would be sent to baptize him rather than that he should be lost.

Upon the prerogatives of the priesthood perhaps and especially upon Sacramental Confession, or the power of binding and loosing, has more odium been cast than upon anything else in the constitution of the Church. This, too, by persons professing to believe in the inspiration of the Holy Scripture, where of all things Sacramental Confession is most clearly defined and authorized by the words of Christ Himself, in the most unmistakable terms. Consonant with this doctrine, too, have been the teachings of the ancient Church and the Christian Fathers. For our sins, because of an infinite offence, an infinite atonement was necessary. Our Lord Jesus Christ died for us, and by His death secured forgiveness for the sins of men.

The great end for which our Lord came on earth was the forgiveness of sins. "Thou shalt call His Name Jesus," says the angel, "for He shall save His people from their sins." His life-work proves this. St. Augustine, as to this point, says: "While the Gospel relates only three resurrections of the body, our Lord, during His mortal life, raised thousands of souls to the life of grace." Now, since our Lord's great object was the forgiveness of sins, it follows that the great object

of the Church, which He established to carry on the work He had begun, must be the forgiveness of sins. And truly it is, for our Lord, when founding His Church, said: "I will give to thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven." (Matt., xvi, 19.) At another time He gave this privilege to all His apostles, saying: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." (Matt., xviii, 18.) One of His last solemn charges to His apostles was: "As the Father has sent Me, so also I send you: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained." (John, xx, 21-23.) From the above quotations, I think it is plain that the principal end of the Church is the forgiveness of sin. Further, if you admit that God established a church, you must also admit He instituted the Sacrament of Penance; for he who wills the end wills the means, and I shall now prove that this is the only means.

This Sacrament is not, as some non-Catholics suppose, synonymous with Confession, but is composed of three parts, viz.: Contrition, which is a hearty sorrow for our sins and a firm purpose of amendment; Confession, which is the declaration of all our sins to the priest; and Satisfaction, or performance of the penance imposed by the priest. On the 3rd part of this Sacrament, *i. e.*, Confession, the dispute between non-Catholics and Catholics turns. Some otherwise mortals assert that Confession was not practiced by the early Church, but that it was invented during the 13th Century by the Council of Lateran (A. D. 1205). I shall now disprove this and similar charges by establishing the fact that auricular or Sacramental Confession has always been practised by the Church.

Let me first explain that for about five centuries there were two kinds of Confession practised in the Church, viz.: public, and private or auricular Confession. Both were valid. "The extent of manifestation of sins," says Cardinal Wiseman, "... is altogether a matter of discipline. It is sufficient to establish that there is no forgiveness except by manifestation of crime!"

For the 1st century I would adduce the words of our Lord already quoted (St. Matthew, xvi, 19 and xviii, 18). Now how could the Apostles and their legitimate successors, the pastors of the Church, know what sins to bind and retain, or what to loose and forgive, unless all the sins were confessed to them and they were thus allowed to judge? The above solemn commission (Matt., c. xviii, 18) was the veriest bugbear, if our Lord foresaw that we could reconcile ourselves by applying directly to God, since everyone would do so rather than humiliate himself by confessing and running the risk of not been loosed. Moreover, why did He give the "keys of the kingdom of heaven" to the Apostles and their successors, if everyone had a

private key? Hence we see how ridiculous and untenable this idea is, and infer the necessity of Sacramental Confession. In this century, 1. St. Paul wrote: "God hath reconciled us to Himself through Christ, and hath given to us the ministry of reconciliation (II Cor., v, 18). 2. St. John the Evangelist writes: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity (1 John, i, 9). 3. I could also quote from St. James (v, 16), Acts of the Apostles (xix, 18), and Pope Saint Clement (*obit* A. D. 101).

For the 2d Century I might cite the testimony of Saint Irenæus (*Adv. Haer.*, c. xiii, p. 63-65), and of others, but it is sufficient that the Montanists (A. D. 171) were condemned, during this century, for teaching that priests could not forgive very grievous sins. For the 3d Century. I. Tertullian (*ob.* A. D. 245) says: "You are not ignorant that, after the Baptismal institution, the aid of Confession was appointed by the Lord" (*De Poenit.* cxii, p. 170). II. Origen, (*ob.* 253) after speaking of Baptism: "There is yet . . . a still more severe and arduous pardon of sins by penance, when the sinner . . . blushes not to confess his sins to the priest of the Lord, and seek the remedy (*Hom.* II, in *Levit.*, T. II, p. 191). III. St. Cyprian (*ob.* A. D. 258) says: "Let each one of you confess his faults, while the offender enjoys life, and while the pardon imparted by the priest is acceptable before God" (*De Lapsis*, p. 190). IV. During this Century the schism of the Novatians (A. D. 251) was condemned for similar reasons to those which led to the condemnation of the Montanists.

For the 4th century. I. Lactantius (*ob.* A. D. 325) writes: "Where is confession and penance, by which the sins of frail mortals are cancelled, there is the true Church." II. St. Basil (*ob.* 379): "The confession of sins must be made to such persons as have power to apply a remedy" (*Reg. Brev.*, *quaest.* ccxxix, t. 2, p. 492). III. St. Ambrose of Milan (*ob.* 398): "To the priest God gave power to loose without exception" (*Op. cit.* L. I, c. 2, n. 7). IV. St. Chrysostom (*ob.* 407): "To our priests is granted the power of absolutely cleansing the defilements of the soul" (*L. III. De Sacerdotio*). V. I besides might quote from St. Athanasius (*Trac. in illud.*, *Euntes in pagan.*, etc.). St. Gregory of Nyssa (*Ep. Con. ad Letoium*, can. VI, T. I, p. 954) and St. Pacianus, (*Paraen. ad Poenit.* p. 316). For the 5th Century. I. St. Jerome (*ob.* 420) says: "The Bishop or priest binds or looses, after having heard, as his duty requires, the various qualities of sin" (*Com. in Matth.*). St. Augustine (*ob.* 430) "Let no man say I do penance to God in private, . . . is it then in vain that Christ has said, 'Whosoever you shall loose,' etc.? Is it in vain that the keys have been given to the Church?" (*Sermo.* 392). Pope St. Leo (*ob.* 461): "It is enough that the guilt of conscience be known to the priest alone, by a private confession." (*Ep.* 136th al. lxxx, ad *Episc. Compan.* p. 719).

Moreover, the Nestorians (A. D. 420) and the Eutychians (A. D. 448), who were expelled from the Church during this century, and who now inhabit in great numbers Persia and the Coast of Malabar, still practice Confession.

For the 6th Century. I. Johannes Jejunator, Patriarch of Constantinople (*ob.* 586), says: "My child, it is not I who hear your confession, but through me God receives it." (*ordo Ev. q. peccata confit.*) II. Pope St. Gregory the Great (*ob.* 604): "Let the sinner confess his sins and thus be loosed . . . by the pastor of the Church."

For the 7th Century. I. St. John Climacus says: "Without confession, no one can obtain forgiveness of his sins."

For the 8th Century. I. Venerable Bede (*ob.* 735) writes: "Grievous faults should be declared to the priest in confession, in order to comply with the law." II. I might also quote from St. Boniface of Germany (*ob.* 755) and St. Paulinus (*ob.* 804).

For the 9th Century. Theodolphus (*ob.* 821) says: "All sins should be declared in confession, that the priest might know wherefore they were committed."

For the 10th Century. I. Reginon, abbot of the Diocese of Treves (*ob.* 915), says: "Whosoever is conscious of hav-

ing stained the spotless robe of Christ, must go to his pastor and humbly confess to him."

For the 11th Century. I. St. Anselm (*ob.* 1109): "Disclose to the priest by a sincere and humble confession all the stains of your interior leprosy, in order that you may be cleansed from it." II. During this century (1055) the Greeks withdrew from the Church, and they are still as tenaciously attached to private confession as we.

For the 12th Century. I. St. Bernard (*ob.* 1153) says: "Let not the priest absolve the sinner who testifies sorrow for his sins, unless he has also confessed them." II. Richard of St. Victor (*ob.* 1173): "If a penitent neglects to look for a priest, to make his confession to him and receive absolution from him, he cannot escape eternal misery." III. Peter of Blois (*ob.* 1200), five years before the Lateran decree, says: "Let no one say, I make my confession in secret, and in the presence of God; for, if that confession were sufficient, the power of the keys would have been given in vain to St. Peter."

Leibnitz, the great German philosopher, says:

"It cannot be denied that the institution of confession was worthy of Divine wisdom, and this above all else in the Christian religion is certainly praiseworthy and sublime, and has excited the admiration even of the Japanese and Chinese themselves. For the necessity of having to confess deters many from sins, and those especially who are not yet hardened; and it affords great consolation to the fallen. . . . This counsel [that of a confessor] assists us in governing our passions, in discovering our vices, in avoiding the occasions of sin; it helps to the restoration of ill-gotten goods, to repair injuries, to shake off doubts, to lift up the afflicted mind; in fine, to remove or lighten all the evils of the soul." (*Systema Theolog. Confession.*)

Before ending I might refer to some of the lies against the confessional begotten by ignorance and malice. I might easily refute the calumnies that have been so frequently forged against the consecrated minister who sits in judgment at the sacred tribunal. I might, too, elaborate on the benefits of the confessional in stemming the tide of wretchedness and furthering the happiness of humanity. I might, moreover, show how the Sacrament of Penance promotes human justice, making man better and nobler—his aim purer and higher; how it brightens the sorrowful heart, whose secret crime would else make the despairing suicide. I might, also, dilate on its benefits to society, in preventing crimes which destroy governments, cause riot in hamlet and home, fill our prisons, load our gallows, and produce the shriek and jabber in the maniac's cell in the awful sounds of idiocy. But subjects so vast require more space than the SCHOLASTIC can at present afford.

W. H. ARNOLD, '83.

#### Art, Music, and Literature.

—Wagner is writing his autobiography.

—M. Nenot, who took the prize for the Victor Emmanuel monument, is an architect of the fourth year, in the French School at Rome.

—Buffalo has been fixed upon as the city for the National Annual Sängerfest of 1883. A building will be put up for the occasion, the wealthy Germans of the city promising a handsome guarantee fund.—*Musical Visitor.*

—The earliest money struck in Ireland was in

the latter part of the tenth century, in the reign of the Hiberno-Danish Sibtric III., King of Dublin, a contemporary of Æthelred II., sole monarch of Saxon England, whose coins were imitated by the Dublin King.

—According to the *Art Journal*, Levy, the celebrated cornet player has been received with marked disfavor by his English audiences. At first he was repeatedly hissed, but better feelings have begun to prevail, though as yet he is treated with great coldness.

—Gounod's *Oratorio*, "The Redemption" has been successfully produced in New York, by the New York Chorus Society. The chorus was a fine selection of three hundred voices, and the orchestra was a picked body of musicians. The whole was under the direction of Mr. Theodore Thomas.

—We see it announced in the literary notes of *The Oberlin Review* that W. D. Howells's novel "A Modern Instance" will be published in Edinburgh. There is much ado made about this latest of Howells's novels—which is said also to be his best—and, after all, it is a rather trashy production. Compared with many other late novels—as for instance Lady Fullerton's translation of "Eliane," "A Modern Instance" is a very inferior production.

—Anthony Trollope, the novelist, whose novels, for the last thirty or forty years, have appeared almost with the regularity of the seasons, or like some staple product of the soil, died last week in London, at the age of sixty-seven. His stories reflected the sound and solid fleshiness of the average English character, its plain common sense, its hearty enjoyment of the tangible realities of life, its inability to apprehend all imponderable forces. —*Home Journal*.

—Prof. von Treitschke's "History of Modern Germany," the second volume of which will soon appear, is a work which will comprise about eight formidable octavo tones. The Professor, who has been called the Macaulay of Germany by his admirers, began with the collapse of the old empire, and will carry up his description to the reconstruction of the new one; but, as his volumes only appear at intervals of three years, it will be a considerable time yet before his countrymen and the European public can take in all the panorama of his thoughts and pictures.

—The archaeological treasures of Paris will shortly include a collection of old boots. It will be the most curious feature of the new *salle*, to be opened in January, in connection with the Musée de Cluny, and promises to be the most complete history in leather of the bootmaker's art that the world has yet seen. To the specimens already acquired by the museum have just been added two famous private collections—namely, those of M. Jacquemart and the Baron Schuter, together with a number of boots once worn by Venetian courtiers, purchased for the French Government in Italy.

—Much amusement seems to have been caused in Constantinople by an incident that occurred the

other day at Galata. An iron box, covered with rust, and bearing evidence of great antiquity, was discovered beneath the rubbish of an old building in course of demolition in the Pershembé Bazaar. The discovery of the box was at once reported to the authorities, who were moreover, informed that it contained beyond doubt treasures, dating back to the Genoese dominion. Attempts were made to open the box, but no key could be found that would fit, and it was at last decided that the box should be broken open. This was done on Nov. 19th, with great ceremony. There were present on this occasion the Prefect of the city, the Mutesarif of Peru, and several chief officers of police, besides other important functionaries. The excitement was intense, and every one was on the tip-toe of expectation; but there was a sad revulsion of feeling when, the box being opened, it was found to contain nothing more valuable than an old umbrella. Why the umbrella was placed in the box will never be known; but it was probably deposited there for security in the old Byzantine times, when, as in the present-day, there was a general looseness of morality as regards the ownership of umbrellas.—*New York Sun*.

—The "poetic afflatus" was possessed by Mr. Garland, late editor of the *Catholic Telegraph*, to no mean extent. He wrote a number of fugitive pieces, chiefly sonnets, for the *Catholic Telegraph* and for this paper. The following, from the *Gazette* of September 22, 1881, three days after the death of Garfield, is reproduced as a specimen, it having been suggested by the sorrowful tolling of the fire-bells of the city all through the night of the memorable 19th of September:

THE BELLS' MESSAGE.  
*Sonnet.*

The day is spent and all is still. Above  
The silver stars do shine, with kindly light,  
From out the Firmament and through the night  
Bear messages to men of God's great love.

A solemn hush lulls Nature to repose:  
"He giveth His beloved sleep;" the kiss  
Of peace doth fall on weary eyes—the bliss  
Of rest. But, list! a knell that louder grows!

'Tis sorrow's voice on summer breezes blown,  
From East to West, the sound of passing bells,  
Now faint, now low. Ah! night's tranquility

Is waken'd. Lo! the tockin's tearful tone!  
The startled sleepers know the tale it tells—  
A soul is severed from mortality."

H. W. I. G.

—*Cincinnati Gazette*, Nov. 1st; in *Catholic Columbian*.

Books and Periodicals.

—*Wilford's Microcosm* for December comes to us with a goodly selection of philosophical and scientific articles—which we cannot altogether commend nor yet condemn. In some instances, the papers of the contributors afford evidence of the truth of the saying, "A little learning is a dangerous thing." The writings of the editor are



deserving of attention—as illustrations of the manner in which rational arguments can be opposed to the scientific (?) skepticism of the day.

—The *Catholic World* for January has been received too late for an extended notice in this issue. The contents are: "Around the Hearth" (Poem), Julia O'Ryan; "Mozley's Reminiscences"—(A Review of the Oxford Movement)—Oswald Keatinge; "Pan is Dead," (Poem), C. M. O'Keefe; "The Poor Millionaire"—A Tale—W. Seton; "A New Theory of Æsthetics," C. M. O'Leary; "St. Peter's Chair in the First Two Centuries" (Part Third), Rev. A. F. Hewit; "The Comedy of Conference," M. J. A. McCaffrey; "The Fact of Home Rule," M. F. Sullivan; etc., etc.

GEOLOGICAL SKETCHES AT HOME AND ABROAD.  
By Archibald Geikie. Price 15 cents. J. Fitzgerald, Publisher, 30 Lafayette Place, New York.

This is the second and concluding part of Prof. Geikie's pleasant "Sketches." It is complete in itself, and contains seven chapters entitled respectively, "A Fragment of Primeval Europe"; "In Wyoming"; "The Geysers of the Yellowstone"; "The Lava Fields of Northwestern Europe"; "The Scottish School of Geology"; "Geographical Evolution"; "The Geological Influences which have Affected the Course of British History." The last chapter is specially valuable, containing a highly original contribution to the philosophy of history. The publisher has earned the gratitude of all lovers of science by affording to them, at a nominal price, this and sundry other popular scientific works.

—The *North American Review* for January opens with what we might call the usual symposium. This time the subject treated is "The Revision of Church Creeds," and the writers are Dr. Newman Smyth, Henry Ward Beecher, and Dr. Lyman Abbott. It goes without the saying, that no such subject as the above would have suggested itself to a Catholic mind. The Church, founded by Christ, exists now as He founded it, and so it will continue to exist until the end of time; the Spirit of Truth is ever with the Church, and His Presence has been guaranteed forever by her Divine Founder. As God Himself is unchangeable, as truth is ever the same, so the Church, a divine institution,—“the pillar and ground of truth,”—must ever be indefectible and infallible in her doctrines and teachings. "Revision of Church Creeds" is a subject which may naturally preoccupy the Protestant mind, which, floundering in the mire of its own errors, inevitably sinks deeper and deeper, unless it grasps the plank by which it may be led to the shore of truth. A merely human religion—if the word may be used—such as Protestantism, must ever change with the fickleness of unguided human reason; its followers, when attacked, must necessarily be constantly shifting their position, because of the weak defenses opposed to the enemy. Truth, pure and simple, free and unmixed with error,—this, and this alone, can withstand the assaults of error and superstition; and such veracity is the characteristic of the teachings

of the Catholic Church. We have not had time to read the statements of these writers; but the opening lines of Dr. Smyth, no doubt, are of a piece with the rest, and show forth the line of thought which all three follow with the usual flippancy of indifferent and faithless minds. "From the beginning the Church has always, at least, held its creeds subject to renewals and adaptation to the times." The statement is false. The Creed of the Church has been the same from the very beginning; otherwise it would cease to be the Church. "American English," by Gilbert M. Tucker, is a spirited defense of our cis-Atlantic fashion of English speech against the aspersions of sundry British critics. The other articles we hope to consider in a future number. Their subjects are: "University Education for Women"; "A Definition of Liberty"; "The Responsibilities of Progressive Thinkers"; "Bigotry in the Medical Profession"; "Adulteration of Intelligence."

THE HOUSEHOLD LIBRARY OF CATHOLIC POETS  
FROM CHAUCER TO THE PRESENT DAY, Edited by Eliot Ryder. Published at the University of Notre Dame, Indiana, by Joseph A. Lyons.

We have been favored by a friend with a copy of this unique publication, which, we hope, has received the wide recognition that the permanent value of such volumes entitles them to. The editor, who brought the enthusiasm and labor of several years to his work, is well known as a journalist, and has, notwithstanding the distracting inducements of *Puck* and similar publications—devout neither in origin or sentiment—made his name familiar to a large circle of Catholic readers. The work covers an immense field and presents in a convenient form many gems of literature which Catholic faith and genius have given to the world. Many will recognize old friends of the heart, and were it only for the old friends, who are always worthy, the volume should receive a hearty welcome. But there are many new names here in this volume and many bits of song which are worthy of a place among the immortal, though we doubt the sanctified pleasure of some of the latter in recognizing as kindred spirits a few of the chosen choir. The volume is supplied with a list of the names of the poets; a chronological table of the poets and titles of the poems, and an index of first lines, all of which go to make a complete volume.

Several inaccuracies of the text and in authors' names might be corrected in a second edition. The volume in the different styles of binding sells at two and five dollars and makes an elegant holiday gift.—*Catholic Chronicle*.

—RECEIVED—*The History of Washington County, Vt.*, by Abby Maria Hemenway. A notice will appear in our next.

WHAT do we give up in abandoning liquor? The pleasure of a momentary excitement. What do we do by the sacrifice? We dry the tears of wretchedness, we feed the hungry, we raise up our race, we save souls, we honor religion.—*Bp. Ireland*.

## Exchanges.

—A most unpretentious little paper is *The Sunbeam*, published at the Ontario Ladies' College, Whitby. Nevertheless its contributions and editorials bear marks of ability and good taste.

—We regret to learn that the publication of the *St. Bede's College Gazette*, St. Bede's, Manchester, England, has been suspended, owing to a deficiency of funds. We hope, however, the suspension is but temporary, and that the St. Bede's men will soon recuperate their energies, or strike a bonanza, and get their paper on its feet again. We should regret very much that the pleasant relations existing between the two papers should be thus abruptly terminated.

—*The Wheelman* for December is well up to the standard of the first number? When the publishers announced that it would be patterned after *The Century* some of the college papers incredulously asked "What next?" but when the magazine appeared, in the first-class style promised, croaking ceased and *The Wheelman* was spoken well of by everyone. The opening story of the December number—"A Race for a Ribbon"—is well-written and splendidly illustrated. "On the Wheel" contains some good, practical hints for wheelmen and others on the road. Most of the other sketches and stories are good;—"The Confessions of a Clergyman" are specially entertaining; but from the start we don't like the morality—or, rather immorality—of the story of "A Flying Dutchman." It is covertly bad, very bad; although evidently written by a lady, there is not only a lack of modesty, but an evident disregard of the sanctity of the married state, so common in novels nowadays. It is all the worse because the evil is covert, and does not appear on the face of the story; the evil is there all the same. The writer mentions "Ouida," whose novels no respectable person should read, and after whom she evidently cuts her pattern. "Tommy Tinker" and "Trycycling and Health" are unexceptionable and highly entertaining; the Editorial and "Wheel News" departments all that could be desired. *The Wheelman* evidently means to succeed, and we think he will succeed. We quite agree with the editor's remarks on "Sunday Riding." They are sensible and to the point. A reasonable share of amusement on Sunday cannot by any means be twisted into servile work, and does not in itself conflict with the sanctity of the Lord's day. God is a kind Father, and not the merciless tyrant that some people foolishly imagine.

—A local item in *The Vidette-Reporter* (Iowa University) announces that "a font of Greek type has just been added to the equipments of *The Vidette-Reporter*. It is a distinction not enjoyed, as far as we know, by any college paper in the United States, nor by any paper of any kind in the West." Ah, but, then, every college paper has not a Richman on its editorial staff. An exchange—we forget now which one—lately stated that much of the matter in college papers is "sheer nonsense",—if it

were spelt "shear nonsense" it would not be a step out of the way—but such a charge against the *Vidette-Reporter* would not hold good; it *does* give a little "shear nonsense" now and then, but not too much, and it is of an enjoyable kind, as for instance, "Johnnie's Picture of a Monkey":

"A monkey is a blame funny insek. You can't tell how many feet he has, 'cause he aint made up his mind yet whether his front feet is hands or feet an' he uses 'em both waze. When he smiles, his feechers work hard enuf to put out somethin' genywine, but the real flavor don't seem to be fetched out. Monkeys hang on a tree just like a grapevine, but there's more meat to 'em. Monkeys don't dress enough to suit most fokes, an' besides, their clothes is made of such thin stuff that it wears off when they sit down."

On more serious matters we do not fully coincide with the views expressed editorially in the *Vidette-Reporter*. We certainly do not agree with them in the statement that "men must be trained to have a greater love for the state than for any church," and that the state should control the education of the young. The state cannot do so without encroaching on individual liberty. Where points of doctrine are taught which either directly or indirectly tend to undermine the welfare of the state, there the state has a perfect right to interfere, because such doctrines are not religious—they are merely a sham. The writer has thought proper to cite by name the Pope, and the Catholic Church; and the Catholic body of our citizens, as entertaining such doctrines, but in this he was wrong. Has he forgotten the Mormons, whose doctrines are really directed against the welfare of the state? No, he could not have overlooked that sect; but, then, owing to political corruption, Mormonism is let alone and allowed to gather strength from all parts of Europe, although it has set at defiance the Constitution and laws of this country, and is sapping the very foundations of society. Such a doctrinal code as that of the Mormons cannot be twisted into even the appearance, let alone the reality, of a religion. The writer says, that Catholics want a division of the school funds;—Catholics want no division of school funds except what they have themselves paid, and surely they may claim their own money. Catholics cannot conscientiously use the public schools—why should they be compelled to support them? One grand principle underlying the platform of our republican constitution is, "No taxation without representation." Catholics object to being compelled to pay for what they don't want to use, and what they don't need, as they prefer to have schools of their own where the moral power is cultivated as well as the mental and physical. All the principles of justice are founded on the divine law, and even our common law is based on the old canon law. Religious principles, therefore, if they be truly such, cannot conflict with the welfare of any state.

A wit being asked, on the failure of a bank, "Were you not upset?" replied, "No, I only lost my balance."

# NOTRE DAME SCHOLASTIC.

Notre Dame, December 23, 1882.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the SIXTEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

## THE NOTRE DAME SCHOLASTIC Contains:

choice Poetry, Essays, and the current Art, Musical Literary and Scientific 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.

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

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,  
Notre Dame, Indiana.

—As our Christmas vacation begins so early in the week, we have been obliged to hurry up our forces and try to get out the SCHOLASTIC before the departure for home. Under circumstances that have entailed a great deal of labor, we have done our best, and we may at least hope that our readers will receive their paper in time for Christmas greetings.

The SCHOLASTIC wishes all its readers  
A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

—The *Scholastic Annual* for 1883 is out. It is a thing of beauty in press-work and type, and as for the articles—well, they are from the SCHOLASTIC, and that is recommendation enough,—all except the Astrological Predictions, which latter is a *unique* feature and can't be found anywhere but in the *Annual*. Of course no one can expect to be happy or avoid the fiery tales of coming comets without being posted by the Astrologer. So send in your 25 cents and get the *Annual*. Delays are dangerous, so send right away.

—The following tribute to the memory of the lamented Father Lemonnier, one time President of our University, is so heartfelt and generous that we cannot forbear presenting it to our readers. Though received more than a month ago, circumstances have prevented its publication until now:

WEBSTER CITY, IOWA, Nov. 18, 1882.

MY DEAR SIR:

I have recently read in your columns the beautiful tribute

to the memory of the lamented Father Lemonnier. To me it had a touching and most peculiar interest. I never saw him but once; but I have never forgotten that interview. It was in 1872 or '73, when, I believe, he was Vice-President of your great University. I was going to Washington, and soon after leaving Chicago, I noticed that in the seat behind me sat a Catholic priest, with another gentleman who had much of a clerical appearance, though he was not dressed like a priest. I soon fell into conversation with him, when I learned that the former was a Dominican Father, and that the latter was the Rev. Father Lemonnier, Vice-President of Notre Dame University. It was a great pleasure to converse with one so intelligent and gifted, and one possessing such rare conversational powers as Father Lemonnier. I never met a man who surpassed him as a conversationalist. His enthusiasm for the Catholic Church, for the cause of education and for the great Institution with which he was connected knew no bounds. He seemed to me one of nature's own noblemen, and often since I have spoken of the wonderful impression he made upon me. At parting, he cordially invited me to stop off a day or two with him on my return, and visit the University and other objects of Catholic interest in your vicinity. He also gave me a most beautiful little steel engraving—one of your "lace pictures"—of Santa Monica and St. Augustine, which continues to be a cherished memento in our house. I could not spare the time on my return to accept his kind invitation, much to my regret then and ever since, I did not even know that he was dead until I read the notice in the SCHOLASTIC.

I grieve most sincerely that one who possessed such a noble character, so inspired by the highest possible ambition, should have had a life so brief! He impressed me as "a man of the world" in the highest possible sense of the expression—possessing talents amounting to genius—gentle, refined, one who enjoyed life and to whom life was a blessing—but who would have suffered martyrdom at any moment for the cause of his Divine Master. His personal appearance was splendid: he was a handsome man, fortunate in the possession of a perfect physical organization, and more than fortunate in the rare culture he had acquired. I never met a man whom I so admired on such a brief acquaintance; but it was only a "travelling acquaintance." He soon reached the end of his journey and I never saw him more. But the memory of those brief hours is as fresh as though the event had happened only yesterday.

The bright little picture of the great saint and his angelic mother, with Father Lemonnier's autograph on the back, we have always valued most highly, and it has been kept in our copy of the "confessions." Now, that we know that the sainted man has passed to his reward, the value of the little memento is enhanced a thousand-fold.

Sincerely yours,

CHARLES ALDRICH.

To the Editor of the NOTRE DAME SCHOLASTIC.

## The St. Cecilians.

The principal event of this week was the musical and dramatic entertainment given on Monday evening, by the St. Cecilia Philomathean Association, complimentary to Rev. President Walsh. From the preparations which the members had been making, we were led to expect something unusually excellent, and it is very little to say that we were not disappointed. During the quarter of a century in which the St. Cecilians have held Christmas exercises many very creditable performances have been given, but we doubt if the Society ever did itself higher honor, or afforded an audience greater satisfaction than on Monday. The success is due, in the main, to the genial Pro-



fessor whose name is almost synonymous with the Association, and whose efforts for the improvement of its members at all times are too well known and too fully appreciated to call for more than a passing reference. The St. Cecilia Philomathean Association has long been regarded as the banner organization of the Junior department, and the members of this year have proved that they are able, not only to sustain the reputation of the past, but even to enhance it.

The entertainment took place in the new Academy of Music which, on account of somebody's blundering or penuriousness, was as cold as a refrigerator. A large but select audience was in attendance, and unmistakable evidence of interest and delight in the music, the drama, etc., was evinced by close attention and hearty applause. The music, both vocal and instrumental, was such as to please the most exacting, and everyone seemed to enjoy it to the full. The remark has been made so frequently of late that it may seem trite to repeat it, but it is matter for gratification that our music has been so much improved, and too much praise cannot be given to our indefatigable professors and their apt and painstaking pupils. Cannot this amelioration be extended to the—well, elsewhere? If order is heaven's first law, harmony is its essential element, and of all places, it ought certainly to prevail where the heart turns betimes for refreshment and rest from worldly cares—where reminders of the the abode of unending discord, except from the pulpit, are both unwelcome and inappropriate.

The drama presented, "If I were a King," was written expressly for the St. Cecilians, by the gentle, scholarly and ever-lamented Father Lemonnier, formerly President of the University and Director of the Society. No better selection could have been made from the entire *repertoire* of college plays. The plot is simple but full of incident, and not devoid of fine passages capable of grand effect, as was demonstrated in several instances. The different parts were judiciously distributed, and were all well taken. Appropriate scenery would have added very much to the presentation of the drama, but there are many things which the fire of '79 has deprived us of that have not yet been replaced. The rich and tasteful costumes supplied in great measure for this deficiency, and forcibly called us back to Italy and the Middle Ages whenever the scenes transported us to other countries and indicated other epochs. Now, let us turn to the performers themselves, and to our notes of the evening's programme. A word or two first in reference to the Band. (We write advisedly.) Its absence was a serious and inexcusable drawback. We do not know, nor should we care to know, who are to blame for it; but we will say that they ought to feel as little pleased with themselves as others are with them. The exercises of the evening were complimentary to the Rev. President, and everyone who could contribute to their success should have felt so obliged in courtesy. These remarks, it is fair to add, may not apply to more than a few persons. At all events, the Band sadly needs reconstruction.

The entertainment opened with a dedicatory address to Reverend President Walsh, which was well delivered by A. Browne. Then followed a beautiful *overture* by the College Orchestra. *Genaro*, the leading character of the drama, was admirably sustained throughout by Master G. Schaeffer. A. Browne, as *Ferdinand*, and J. Fendrich as *Alberto*, performed their parts in princely style, leaving nothing to be desired. The character of *Valerio* could not have been assigned to one better qualified for it than Jos. Courtney. W. Jeannot, as *Banquo* was well up in his rôle and portrayed the harsh overseer to perfection; in the death scene particularly he was truly artistic. D. Taylor, as *Cecato*, acted the uncouth, good-natured, but withal sensible shepherd capitally. H. Dunn, who took the part of *Ruisco*, was a veritable dark and bloody conspirator. Jas. Courtney, as *Don Gonsalves*, was true to his character of the Spanish nobleman led captive by the wiles of the Italian schemer. M. Dolan made a capital major-domo. *Stephano*, chief of brigands, was well represented by C. Ackhoff. M. Foote, as *Melchior*, showed himself a thorough courtier. *Alonzo*, the General of the king's armies, personated by J. Kahman, was resplendent in his handsome uniform, and appeared every inch a soldier. The rôle of *Giovanni* was well taken by P. Warren. This character, by the way, seems to be an interpolation by the scholiast, as it has no place in the original MSS. However, perhaps, an acting edition of the drama was followed. F. Johnson as *Silvio*, H. Foote as *Philippo*, W. Schott as *Baptista*, E. Dilon as *Marco*, H. Hess as *Tomazo*, H. Bush as *Orazio*, W. Mugg as *Marino*, F. Brice as *Verdi*, J. Hagenbarth as *Beppe*, J. Smith as *Lino*, J. McDonald as *Lupo*, E. Gerlach as *Guido*, W. Bacon as *Cerano*, C. Zeigler as *Dorio*, G. De Haven as *Leandro*, R. Reach as *Lucio*, M. O'Connor as *Pedro*, H. Sells as *Urso*, J. Halligan as *Marzo*, W. Worcester as *Hugoni*, and A. Schillo as *Crescio* did nobly.

The entertainment closed with the following graceful address to President Walsh. It was read with pleasing effect by Master D. Taylor:

Wintry snows, around us falling, cover all the resting earth,

And good Christians are preparing for a Saviour's holy birth;

But, amidst their preparations, they do not forget to pray  
To the great Apostle, Thomas, martyred on the shortest day.

When the spring-time was approaching, and Aquinas held his feast,

We assembled to salute you, and expected rec., at least:  
But you told us that Angelic, though the Doctor named might be,

Yet your patron, the Apostle, was a greater Saint than he.

Therefore, now, do we salute you, though a little in advance,

For if we had waited longer, all would scarcely have the chance:

In the hurry of departure for the holidays they'd miss  
An occasion of expressing their good wishes such as this.

Then, accept congratulations, at this time of social glee:  
Many happy years returning with your name-day may you see!

And may every year revolving leave behind it, as it flies,

A remembrance, bringing pleasure, and a joy that never dies!

May your path in life, surrounded both with honor and with friends,

Bring you safely on to heaven where enjoyment never ends!

May you see your *Alma Mater* growing greater year by year!

Such the wishes of your pupils, and of all assembled here. And particularly of your most devoted children in Christ, The members of the

ST. CECILIA PHILOMATHEAN ASSOCIATION.

Rev. President Walsh made the usual closing remarks. He complimented the St. Cecilia Society on the high standard of excellence which it has attained, and expressed the hope that future members would be as deserving of praise for good conduct and academic attainments as those of '82-'83. The announcement that "rec." would be given on the festival of St. Thomas, to be kept up for an octave or longer, if necessary, was received with vociferous applause.

The St. Cecilians are to be thanked for their efforts to provide an enjoyable Christmas entertainment; they were successful, in spite of the drawbacks above alluded to. Those who were conspicuously absent, and those who were wandering around behind the scenes—where they were out of place—deprived themselves of a pleasant treat.

### Gregori's Last Mural Painting.

#### DEATH OF COLUMBUS.

"Nothing in his life  
Became him like the leaving it; he died  
As one that had been studied in his death  
To throw away the dearest thing he owed,  
As 'twere a careless trifle."

The third of the series of historical paintings by Prof. Gregori is now completed. The scene represents the death of Columbus in the lowly inn of Valladolid. "There," on a rude bed, "he, who had received so many divine favors, whom God had raised to remove the veil which hid from humanity one-half of the globe, lay, forgotten by the great ones of the world." The hollow cheek and sunken eye too plainly show the sufferings he had endured, the hardships he had undergone, and the secret sorrow that had penetrated to his very heart's core. His grief at the death of Isabella and the ingratitude of Ferdinand constantly preying on his mind had at length combined to hasten the destruction of a body already enfeebled by incessant toil. He was at last to find rest in a haven where there was eternal calm and where the storms of this world never penetrated. The expression of repose and the look of divine expectation on his features are brought out with a power that is simply marvellous. One wasted hand lies on the coverlet; the other clasps a crucifix closely to his breast. On the left of the dying man stands a Franciscan monk, holding in his hand a book from which he reads the prayers for a de-

parting soul. On the right, with clasped hands, and head humbly bowed in prayer, kneels one of the same Order. At the foot of the bed is a group of four persons. Two of these are religious of the Order already mentioned. One presents a perfect profile of the venerable Father Neyron, Prof. of Anatomy at the University. The other two are the sons of Columbus, Don Diego, the elder, and Don Fernando, the younger. The former, with clasped hands, stands gazing intently on the face of his dying father. The look of intense grief on his countenance is strongly marked. Fernando the younger, unable to restrain his tears, covers his face with his hand and leans his head on the shoulder of his brother, now his only protector.

Having briefly surveyed these figures, our eyes wander back to the form of the dying Admiral. And, as we gaze, a feeling of awe steals over us; the ghastly pallor of the cheek, the almost perceptible flutter of the eyelid, and the parted lips, tell us that the Angel of Death is there waiting to receive his soul and bear it aloft to the God he had so nobly served.

The room is scantily furnished. With the exception of the bed containing the form of the dying man, not an article of furniture is visible. On the wall beside the bed hangs a picture of the Blessed Virgin and Child. A small lamp burning brightly before it gives evidence of devotion towards the Mother of God—a marked characteristic of the dying hero. At the head of the bed hangs a crucifix, and beside it is a small holy-water font, ornamented with palm branches. On a nail behind the bed, hangs the sword of Columbus, together with his chains, the only reward of an ungrateful world and a lasting memento of the cruel treatment which was his sole earthly reward for the benefits he had bestowed upon mankind. These chains he always kept before him, and one of his last requests was that they should be buried with him. At the right of the bed is an open chest, containing the private papers of Columbus. On the floor near by, lies the Charter he had received from the King. By the side of the chest stands a globe. A gold medal, lying neglected on the floor, shows that he has thrown aside all worldly thoughts and turned his attention to things above.

When he felt that death was close at hand, he asked to receive once more the Bread of eternal life. "What a spectacle was then presented in that chamber of the inn!" "The envoy of the Most High, the ardent adorer of the Word by whom all things were made, receiving the visit of the Divine Word under the Eucharistic symbol!" A few moments more, and his soul embarked on that voyage that was to lead him to the realms of eternal bliss. It was the hour of noon, and the rays of the summer sunlight, streaming in through the stained-glass window, threw a subdued halo around the head of the dying man, and lighted up his countenance with an angelic smile; no word was spoken, but the silent prayers that were offered up by those about his death-bed found an answer in heaven. And thus, in that lowly inn, attended only by a few Franciscan monks, and his two sons, the "Patriarch of

the Ocean" breathed his last, with the words of our Saviour upon his dying lips: *In Manus tuas, Domine, commendo spiritum meum.*

Truly, the death of Columbus is a subject for a true artist, and it has found worthy representation at the hands of Signor Gregori. Who, indeed, is more fitted to portray the last moments of the noble Admiral than he to whose genius Rome, the home of Art, has paid homage? The painting is the finest production of its kind we have ever seen. Indeed, Notre Dame may well feel proud of the productions of such an artist; and it is not too much to say, that when the series of paintings is completed, and when the dome is frescoed with the works of his brush, the Art Department of Notre Dame will rank with the finest in the world.

W. H. BAILEY, '83.

#### Local Items.

- MERRY CHRISTMAS!
- A HAPPY NEW YEAR!
- Ubi voluntas ibi via!*
- "Duty, Genaro! duty!"
- It is too cold to write poetry.
- "You amiable old porcupine!"
- Our friend John is "laid low!"
- What has become of the *burros*?
- The St. Cecilians "take the cake."
- The court-scene was a *tableau* in itself.
- "Good bye! see you in the morning!"
- Was it too cold for the Band, last Monday?
- The next SCHOLASTIC will appear next year!
- Competitions, this week, on the *home-stretch*.
- A street-railroad will soon be opened in South Bend.
- Briar-wood pipes were not used in the 16th century.
- See the Local Ticket Agent of the C. B. and Q. R. R.
- The reading-rooms are very enjoyable this stormy weather.
- "If I were a King" will be out in pamphlet form, next week.
- All the St. Cecilians are on the Roll of Honor this week.
- Classes will be resumed on the morning of Tuesday, Jan. 2d.
- Our friend John has been reading "Poets and Poetry of Poland."
- There was a "Grand Temperance Rally" last Monday night.
- Don't forget the reading-rooms during this season of gift-making!
- The "*Ave Maria*" has the largest circulation of any weekly in Indiana.
- Prof. Gregori has gone to Chicago to purchase new material for his frescos.
- He had the red fire in his pocket. That's what kept the coat-tail down.

—Let each one give the SCHOLASTIC a Christmas gift of a new subscription.

—Midnight Mass will be celebrated, as usual if the weather is not too severe.

—The St. Cecilians are to produce the "New Arts" in style, after the holidays.

—"Don't forget to bring your 'Personals' and other fixin's along, when you come back!"

—The closing *soirée* of the season, by the Crescent Club, took place on Saturday evening.

—Persons who take no part in performances are requested not to come behind the scenes.

—Master Mason, of the Junior department, "holds the fort" as the champion chess player.

—We hear that a new pulpit—something very much needed—will soon be placed in the church.

—Make up your mind to turn over a new leaf at New Years, but be sure to keep it turned over.

—J. Moran, of '81, familiarly known as "Tooth-pick," visited his College friends a short time ago.

—It is expected that the front extension of the Juniors' hall will be plastered during the holidays.

—The exhibition, on Monday, was complimentary to our President. Where was the Band? Boys, it won't do!

—"For the first time in the history of Notre Dame," says an old settler, "we have had an exhibition without the Band."

—Father Sorin has lately received from Rome two fine portraits of Pope Leo XIII and his predecessor, of happy memory, Pius IX.

—The Directors of the Library are under obligations to the Western Publishing House, Chicago, for a beautiful copy of a work entitled "Museum of Antiquity."

—The Cabinet of Curios has been enriched by Mr. T. Flynn with a valuable antique British coin; and by James Marlette with a Westlake stove of the latest and most approved manufacture. The Curator, Prof. Edwards, returns thanks to the donors.

—An able and eloquent sermon was preached at the High Mass of last Sunday, by the Rev. J. O'Brien. The Rev. Father presented his subject, "Humility," in a manner that fixed the attention of his auditors and made a deep impression upon their minds and hearts.

—The Philodemics met on last Thursday evening, Father Walsh presiding. The public entertainment was discussed, and the parts assigned. Messrs. Otis, McCarthy, Noble, Cleary and Clarke read papers; and selections were delivered by Messrs. Solon and O'Neill.

—To-morrow, the 4th Sunday of Advent, *Missa de Angelis* will be sung; 1st Vespers of the Nativity of Our Lord, p. 64. The weather permitting, there will be Midnight Mass. *Matins* will be sung at a quarter after ten p. m., followed by *Lauds*. On Christmas Day, *Missa Regia* will be sung.

—Our Mexican friend from Vera Cruz took his

first sleigh-ride last Sunday. He was pleased with the novelty of the situation, but they could not "take him in" by telling him that, "with a cutter, the horse is turned to the right by pulling the left line—altogether different from a buggy, you know!" "Oh, no!"

—A meeting of the Senior Archconfraternity was held on the 9th inst., President Walsh in the chair. A very interesting, instructive and practical address to the members was delivered by Rev. Father Fitte. Mr. T. W. Coakley presented a well-written and closely-reasoned paper on "The Catholic Doctrine of Purgatory."

—The Professor of the First Senior Geography Class was agreeably surprised, on last Tuesday morning. He had made a few complimentary remarks to his pupils, on the respect and obedience that had been shown during the course of the session. When he had concluded, one of the pupils arose, and, in a beautiful impromptu speech, thanked the Professor for his kindness and attention, and presented the promises of all for good conduct during the coming year.

—A large number will remain during the Christmas vacation. Every effort will be made to have the time pass pleasantly. The great and wonderful fall of snow promises numerous enjoyable excursions. Measures are to be taken to have the lakes flooded, so that the lovers of skating may not be deprived of their sport. Impromptu concerts, dramatic performances and other things of that ilk are spoken of; in a word, high old times are to be the lot of the stay-at-home individuals.

—The Rocky Mountain delegation took a grand sleigh-ride to the Farm, on Sunday last. The excursionists were about twenty-five in number, of all ages and sizes, under the *chaperonage* of Father Zahm. The sleighing was magnificent, and the ride greatly enjoyed. After taking a view of the Farm in mid-winter, and partaking of the bountiful repast which the pleasant inmates of that rural resort had provided, they returned, in high spirits. The only unhappy member of the party seemed to be the driver, who, perhaps, had his doubts as regards the financial success of the undertaking.

—The second regular meeting of the Senior Branch of the Notre Dame Total Abstinence Union took place Monday evening in the Seniors' reading-room. It proved, in many respects, one of the most enjoyable reunions of the session. Addresses were delivered by Rev. A. B. Oechtering, of Mishawaka, and by Messrs. J. Dolan, and Jos. P. O'Neill, of the N. D. T. A. U.; choice music was discoursed by the Crescent Club Orchestra, and with social converse, with terpsichorean exercises and refreshments (of the lemonade order) a couple of hours were most agreeably whiled away. Ten new members were enrolled during the evening. The Senior Branch is already sixty strong, and counts on soon receiving many new members. The Rev. Director, in closing the exercises of the evening, expressed the hope that this would be merely the first of a long series of pleasant reunions; and

that the Charter members of the Total Abstinence Association, whom he saw before him, were the nucleus of the society of one hundred and fifty members which he expected to see organized in the Senior department before the end of the year. The Junior Branch, we are glad to say, is not a whit behind, either in numbers or enthusiasm.

—At the Grand Musical and Literary *Soirée* by the Orpheonic Club and the Euglossians, under the direction of Bro. Anselm, C. S. C., on Tuesday evening, Dec. 19th, the following programme was faithfully and carefully carried out:

Overture—"Pluie de Perles".....N. D. U. Orchestra  
Song—"Homage to Virtue".....E. Wile  
Address.....G. E. Clarke  
Solo and Duet—"We are Seeking for Mother,"  
.....R. Papin, W. Devine, J. McGrath  
Solo—"Judge Not".....R. Devereux  
Recitation.....H. Dunn  
Solo and Chorus—"Ou peut-on être mieux?"  
Complimentary to the Very Rev.  
Founder of Notre Dame.....M. Donahue  
"Rosebud on the Heather".....W. Devine, R. Papin  
Solo—"Bright Star".....H. Foote  
Chorus—"Long Live the Pope!".....Orpheonic Club  
"The Will and the Way"—Duet..G. Schaeffer, W. Schott  
Jos. Courtney, H. Footé, F. Johnson  
The Bivouac of the Dead.....J. P. O'Neill  
Solo and Trio—"Eipthalamium"  
.....J. Guthrie, J. Keeler, H. Foote  
"I Want to be an Angel"—Solo and Duet  
.....Minim Chorus  
Solo, Duet and Quartette—"Dreamy Eyes".....M. Donahue  
J. P. O'Neill, M. T. Burns, F. Kuhn  
"My Heart's Desire".....M. B. Eaton  
"Christmas Melody"—Solo.....F. Johnson  
"My Sister in Heaven".....  
Duet for Cornet.....W. H. Arnoid, J. R. Marlett  
Grand Chorus—The National Hymn of Belgium—  
"Faith of Our Fathers".....Orpheonic Branch

We regret very much that the hurry incident to preparing this number for the press prevents us from giving a report in detail of the *soirée*. One sentence may perhaps be made to express the *unanimous* verdict of the audience. The solos, duetts, trios and choruses were superb, the careful, painstaking, energetic drilling of the master, Bro. Anselm, C. S. C., was displayed throughout, and may it often be our lot to witness such happy results of his instructions. Such was the one prevailing thought in the mind of everyone after the performance. Had we the space at our disposal, we could not say too much in praise of Bro. Anselm and his vocal class. Long may they live and flourish! Father General made very happy and appropriate closing remarks.

#### Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

##### SENIOR DEPARTMENT.

Messrs. Armijo, Ashford, Anderson, Arnold, Austin, Brady, Browne, Burns, Bolton, Becerra, E. Burke, V. Burke, Comerford, Castenado, Coll. J. Carroll, T. Carroll, T. Clarke, G. Clarke, A. Coghlin, W. Coghlin, Conway, Cellá, Campbell, Clements, Coakley, Claffey, Cole, M. Donahue, Jas. Delaney, P. Donahue, Eisenhauer, Eaton, Fogerty, E. Fenlon, T. Fenlon, Fleming, Fitzgerald, Fitzgerald, Farrell, Freeze, Fenton, Gall, Gray, Grever, Golonski, Gallagher, Garrett, Gooley, Harris, Johnston,

Kleiber, Kane, Keller, Kavanaugh, Larkin, Lally, Molloy, W. J. McCarthy, McEniry, McLaine, Marlett, Mullen, J. McNamara, B. McNamara, Morris, Nelson, O'Dea, Orchard, O'Neill, O'Reilly, O'Brien, Porter, Pour, Parrott, Pillars, Peery, Piefer, Ratterman, Rodgers, Ruger, Ryan, Stull, Schofield, Stover, C. Smith, Whalen, Solon, Saviers, G. Smith, Twohig, Tinley, Veal, Walsh, Wheatley, Yrisari, Zaehle.

## JUNIOR DEPARTMENT.

Masters Ackhoff, Browne, Brice, Berthelet, Bacon, Braunsdorf, Bush, Brewster, Curtis, Jos. Courtney, Caveroc, Cane, Droste, Devereux, Dolan, Dorenberg, Dillon, De Haven, Donnersberger, Dunn, Duffin, Devine, Eisenhauer, M. Foote, Fehr, Farrelly, Ferguson, Fishel, Goldsmith, Grothaus, Hagerty, J. Henry, W. Henry, Hornaday, Hibbeler, Hess, Halligan, Hellebush, J. Hetz, Hannavin, Hagenbarth, Hagen, Jeannot, Kahman, J. Kelly, Kerndt, Kengel, M. Kengel, Livingston, Lund, Leflingwell, McCawley, Mug, McGordon, Morton, Nason, Miller, Metz, McDonnald, J. McCartney, B. McCartney, Mulkern, P. O'Donnell, J. O'Donnell, D. O'Connor, M. O'Connor, Peery, Pick, Robb, Roper, Rhodus, Rothschild, Reach, Schott, Smith, Schillo, Smeeth, Schaeffer, Seegers, Sells, Sanford, Shannon, Talbot, Taggart, Terrazas, Taylor, Warren, White, Worcester, Wilkinson, Wright, Walsh, Zeigler, Graham, Baurman, Dupke, Herman.

\* Omitted last week by mistake.

## MINIM DEPARTMENT.

Masters Ackermann, Adams, Beall, Bannantine, Burlingame, Bunker, G. Costigan, E. Costigan, Chirhart, Chaves, Cummings, Coad, Cain, Colwell, Devereux, Dirksmeyer, W. Dyer, J. Dyer, W. Devine, A. Devine, Harris, Hynes, Hopkins, Huestis, Johnson, Keffe, Kellner, J. A. Kelly, Kraus, Luther, Landenwich, B. Lindsey, C. Lindsey, Lare, J. McGrath, E. McGrath, McNaughton, Morrison, Masi, McPhee, McGuire, Metz, Moss, McGordon, Nester, F. Otis, A. Otis, Pick, Papin, W. Prindiville, D. Prindiville, Quinlin, Rebori, Roberts, Rea, Roper, Studebaker, Stange, Spencer, Schmitz, Smith, Sommer, F. Stamm, G. Stamm, Schmauss, Shicker, Stewart, T. Thomas, Unger, Welch, W. Walsh, E. Walsh, Whitney, Warner, Winsor, Wright, Wallace, L. Young, C. Young, J. J. McGrath.

## Class Honors.

## COMMERCIAL COURSE.

Messrs. A. Peery, Jones, Whalen, Mullen, Rogers, Cella, Pour, Parrott, Garrett, Clements, Brady, Ashford, Keller, Ruger, Witwer, McDonnell, J. S. Courtney, Ackhoff, Worcester, Jeannot, Mug, Kengel, Dillon, Hess, Taylor, Dolan, Morse, Zeigler, Jas. Smith, M. Foote, Bacon.

## List of Excellence.

## COMMERCIAL COURSE.

Reading and Orthography—Messrs. Kleiber, Rogers, Brady, Cella, Hagenbarth, Gerlach, Taylor, J. V. O'Donnell, Fishel, Hagerty; Arithmetic—Messrs. Dolan, Garrett; Book-Keeping—Messrs. Dillon, Jeannot, Witwer, Whalen; Geography—Messrs. Hess, S. Peery, S. Smith, Zeigler, J. V. O'Donnell, Cella, Grange; Grammar—Messrs. Cella, A. Peery, Clements, Golonski, Keller, Mug, Fishel, Jos. Courtney, Taylor; Penmanship—Messrs. J. Eisenhauer, Nelson, Halligan; United States History—Messrs. Duffin, Gerlach, Hess, J. Smith, Zeigler, S. Peery, Wilkinson, Cella, Grange, Keller.

## For the Dome.

Prof. J. A. Lyons, A. M. LL.D.	\$100.00
Rev. L. J. Letourneau, C. S. C.	10.00
Sacred Heart Academy, Ogden, Utah	10.00
Miss Johanna Sweeney, Boston, Mass.	5.00
James Warren	5.00
J. Hopkins	500

## Saint Mary's Academy.

One Mile West of Notre Dame University.

—A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

—Regular classes will be resumed Jan. 4th.

—Reduced rates and a special car were kindly furnished by the authorities of the M. C. R. R., and a merry party of happy school-girls started, the morning of the 20th, for their different destinations. Return tickets are good until Jan. 10th.

—At the regular Academic reunion, in the Seniors' study-hall, Miss A. Babcock read, in a sweet, sympathetic voice, "Rock me to Sleep, Mother," and was followed by Miss Owens, who recited, in a spirited and graceful manner, Longfellow's "Paul Revere's Ride."

—On Thursday, the transferred Festival of the Holy House of Nazareth, the Children of Mary attended Mass, and received Holy Communion in the Chapel of Loretto. Father General offered the Holy Sacrifice. The "Pilgrim's Breakfast" was partaken in the rooms at the rear of the Chapel. After breakfast, the pleasant surprise of a tangible reward, in the shape of excellent lithograph chromos of Pope Pius IX and Pope Leo XIII, were offered by Father General to the two best performers in *Le Miracle des Roses*, on Tuesday, the decision to be submitted to the vote of the Children of Mary. Miss Lancaster received the first prize and Miss Wallace the second. In the studio a charming style has been introduced by the Directress of the Christian Art Society, in the form of embroidery painting in oil, of which she has secured the patent from the originator. Exquisite specimens of this accomplishment, together with painting on velvet, are on exhibition in the studio. The recitation of Paul Revere's Ride, so well rendered last Sunday, by Miss Owens, was not only admired by everyone present on that occasion, but was deemed worthy of a prize, which was given on Monday morning.

—At the entertainment given by the pupils of St. Mary's Academy, complimentary to Very Rev. E. Sorin, on Saturday, Dec. 16th, the following was the

## PROGRAMME.

Marche Heroique.....	Schubert
Misses Fendrich and Reilly.	
Song.....	F. Abt
Miss Jennie Reilly.	
Prologue.....	Miss Barlow

## "THE NEW ARTS."

## Dramatis Personæ.

Madame Affable.....	L. Fendrich
Miss Eastlake.....	M. Clarke
" Holmes.....	C. Lancaster
" Clarke.....	J. Owens
Mrs. Fairbanks.....	V. Barlow
Miss McPherson.....	E. Todd
" Rosecommon.....	A. Murphy
" Faraday.....	C. Harrigan
" Everett.....	M. Myer



" May.....	E. Durphy
" Copeland.....	L. Blaké
" Carson.....	E. Shickey
" Carloman.....	L. Williams
" Grundy.....	T. Slattery
" Fish.....	J. Schull
" Dileman.....	E. Adams
" Toby.....	A. Babcock
Ladies of the Reception—Misses Crawford, Donnelly, Gove, Gavin, Heneberry, Hawkins, Harris, Fenlon, Wallace, Rulison, M. H. Ryan, Hunter, Ramsey, Pampell, Sullivan, Wood, Donahue, Taylor.	
Valse Caprice.....	Mills
	Miss M. Campell.
Song—"The Day is Done,".....	Balfe
	Miss E. Wallace.

## ACT II, SCENES I AND II.

## TABLEAU—Our Lady of Protection.

—The "New Arts," that valuable dramatic exercise in polite and amiable deportment which forms the most essential accomplishment of those who pretend to education, was performed in the study-hall on Saturday, at four p. m. The Very Rev. author of the play, the Rev. President of Notre Dame University, the Rev. Chaplain and his assistant, honored the young ladies by their presence. The closing remarks, by Father Walsh, were particularly happy, embodying, as they did, the truth of the principle that underlies the spirit of "New Arts," that is to say, that close attention, and constant thoughtfulness are requisite to ensure elegant manners. The only regret of the Rev. speaker was that his own students could not compete so well and favorably as the performers in the exhibition which he had witnessed. During the "reception" in the play *Madame Affable* (Miss Fendrich) executed in her own beautiful style a piano solo; and Miss Fenlon, accompanied by Miss Wallace, sang a pretty ballad in very good taste, and Miss Murphy recited Eleanor C. Donnelly's touching poem, "Minnie's Christmas Sermon." The conversations and reading from "Excelsior" were given quite naturally and in an interesting manner. Very Rev. Father General, to attest his earnestness in the position he has taken in the drama, as well as the important place graceful and cultivated manners should hold in the course of University and Academic studies, kindly offered two prizes for the two best parts: the first, a solid silver medallion, embellished on one side with an excellent portrait of Pope Pius IX, and on the reverse with the figure of our Lord washing the feet of St. Peter. This prize is precious, as the gift of the late Holy Father to Father General. The second prize is a delicate mother-of-pearl cross from Jerusalem, with the image of the Child Jesus carved upon it. By the vote of the pupils the first was awarded to Miss Mary Clarke, of Columbus, Ohio, and the second to Miss Anna Murphy, of Chicago.

—On Tuesday evening, in the Seniors' study-hall, the beautiful French play *Le Miracle des Roses* was reproduced, in the presence of Very Rev. Fathers General and Rézé, Rev. Fathers Walsh, Shortis and Saulnier. Fathers Rézé and Walsh made appropriate closing remarks.

## PROGRAMME.

" Marche Militaire".....	par Schubert
	Misses L. Fendrich and J. Reilly
Vocal duo.....	J. Reilly and L. Wallace
Prologue Français.....	M. Feehan

## "LE MIRACLE DES ROSES."

Petite opérette française. Compliment au Très-Rev. Père Général par les élèves des classes Françaises.	
Madame la Supérieure.....	M. Feehan
Mignon—Elizabeth de Thuringe.....	C. Lancaster
Lady Clare—Le Landgrave de Thuringe.....	L. Wallace
Blanche	J. Barlow
Pholoé	E. Slattery
Anna	E. Call
Margot	M. Walsh
Marguerite	A. Malboeuf
Jeanne	C. Donnelly
Marie	E. Wallace
Helene	L. Shickey
Louis	C. Sullivan
Lucie	A. Babcock
Emilie	B. Morrison
Graziella—Une petite muette.....	J. English
La Laitière "de la ferme de la vache noire,".....	M. Morgan
Rose—Elève du couvent.....	M. Chaves
Dames d'honneur de la cour d'Elizabeth.....	
	Misses Donnelly, Owens, Fenlon, Morgan.
Suivante et grande amie de la reine.....	M. Clarke
Petits Pages du roi et de la reine.....	J. English, B. Spencer
Madeleine—Petite mendiante.....	J. Reilly
Mendiantes—Trouvée dans les bois.....	
	C. Pease, A. Sawyer, S. Campau.

## SCENES I, II, III, IV.

" Les Enfants s'amuse dans les bois du Couvent"	
Valse de Concert.....	Miss Wiley

## SCENES V, VI, VII.

" Miracles des Roses—Arrivée des Mendians trouvée dans les bois—Nouveau miracle d'Elizabeth.	
Tableau vivant,—arrangée par Prof. Luigi Gregori— Ste. Elizabeth, donnant la charité à de pauvres gens, ren- contre le landgrave Louis de Thuringe."	
Closing Remarks.....	Very Rev. Father General

## Class Honors.

[Pupils mentioned in the following list are those who have been best in class—according to Competitions held during the month.]

Geology—Misses Dillon, Feehan, Wiley, Clarke, Fox, A. Ryan; General Literature—Misses Clarke, A. Dillon, Wiley, Fox, Feehan, A. Ryan; Rhetoric—Misses Mohl, Barlow, Gove, J. Reilly, Ramsey, Call, Dunn, Lancaster, Semmes, Crawford, Owens; French—Misses Fox, Barlow, Semmes, Leydon, Clarke, Dunn, Crawford, Mohl, E. Slattery, Fenlon, M. Hawkins, Hunter, Snowhook; Physiology—Misses Todd, Cox, Clifford, Schull, J. King; Chemistry—Misses Gove, Johnson, J. Duffield, E. Slattery, Call, N. Keenan, B. Semmes, J. Owens, H. Ramsey, Richardson, Crawford; History—Misses Danforth, Heckard, L. English, Morrison; Philosophy—Misses E. Gove, Dunne, J. Duffield, Danforth, Morrison, Anderson, Fenlon, A. Duffield, Cox, Rettig, Dickson, M. H. Ryan; Geometry—Misses Call, Laffer, M. A. Ryan, Munger, E. Slattery, Fendrich; Botany—Misses Gove, Dunn, Keenan, Owens, Richardson, E. Slattery, Pease; Algebra—Misses Heckard, McCarten, McCoy, Rettig, Dickson, Anderson, Clifford, C. Campbell, O'Connell, Madole, Danforth, Dignan, Hunt, L. English, Picks, Cox, O'Connor, Morrison, Stackerl, J. King; Grammar—Misses Keenan, Lancaster, J. Reilly, V. Reilly, Call, Gove, Barlow, Dunn, E. Slattery, Richardson, Mohl, Rulison, Semmes, Ramsey, Crawford, Moshier, Eldridge, Richmond, Kirkham, Schull, Hibben, Drover, Rodgers, Van Horn, Fisk, E. Wallace, Chirhart, Coogan, Considine, Rettig; Geography—Misses Hunt, Van Horn, Richmond, Schmidt, Rodgers, Moshier, Ewing, Moonney, Eldridge, McGrath, Hibben, Snowhook, Fehr, Hintz, J. Hagan, Johnson, Haney, A. English, Gale, Fisk, Malboeuf.

## THE SUN.

NEW YORK, 1883.

More people have read THE SUN during the year just now passing than ever before since it was first printed. No other newspaper published on this side of the earth has been bought and read in any year by so many men and women.

We are credibly informed that people buy, read, and like THE SUN for the following reasons, among others:

Because its news columns present, in attractive form and with the greatest possible accuracy, whatever has interest for humankind; the events, the deeds, and misdeeds, the wisdom, the philosophy, the notable folly, the solid sense, the improving nonsense—all the news of the busiest world at present revolving in space.

Because people have learned that in its remarks concerning persons and affairs THE SUN makes a practice of telling them the exact truth to the best of its ability three hundred and sixty-five days in the year, before election as well as after, about the whales as well as about the small fish, in the face of dissent as plainly and fearlessly as when supported by general approval. THE SUN has absolutely no purposes to serve, save the information of its readers and the furtherance of the common good.

Because it is everybody's newspaper. No man is so humble that THE SUN is indifferent to his welfare and his rights. No man is so rich that it can allow injustice to be done him. No man, no association of men, is powerful enough to be exempt from the strict application of its principles of right and wrong.

Because in politics it has fought for a dozen years without intermission and sometimes almost alone among newspapers, the fight that has resulted in the recent overwhelming popular verdict against Robesonism and for honest government. No matter what party is in power, THE SUN stands and will continue to stand like a rock for the interests of the people against the ambition of bosses, the encroachments of monopolists and the dishonest schemes of public robbers.

All this is what we are told almost daily by our friends. One man holds that THE SUN is the best religious newspaper ever published, because its Christianity is undiluted with cant. Another holds that it is the best Republican newspaper printed, because it has already whipped half of the rascals out of that party, and is proceeding against the other half with undiminished vigor. A third believes it to be the best magazine of general literature in existence, because its readers miss nothing worthy of notice that is current in the world of thought. So every friend of THE SUN discovers one of its many sides that appeals with particular force to his individual liking.

If you already know THE SUN, you will observe that in 1883 it is a little better than ever before. If you do not already know THE SUN, you will find it to be a mirror of all human activity, a storehouse of the choicest products of common sense and imagination, a mainstay for the cause of honest government, a sentinel, for genuine Jeffersonian Democracy, a scourge for wickedness of every species, and an uncommonly good investment for the coming year.

## Terms to Mail Subscribers.

The several editions of THE SUN are sent by mail postpaid, as follows:

DAILY—55 cents a month, \$6.50 a year; with Sunday edition, \$7.70.

SUNDAY—Eight pages, \$1.20 a year.

WEEKLY—\$1 a year. Eight pages of the best matter of the daily issues; an Agricultural Department of unequalled merit, market reports, and literary, scientific, and domestic intelligence make THE WEEKLY SUN the newspaper for the farmer's household. To clubs of ten with \$10, an extra copy free.

Address I. W. ENGLAND, Publisher,  
THE SUN, N. Y. City.

## THE MINIM DEPARTMENT.

This is a separate Department in the Institution at Notre Dame, for boys under 13 years of age.

Thorough and comprehensive instruction in the primary branches is imparted. The discipline is parental, and suited to children of tender years. The personal neatness and wardrobe of the pupils receive special attention from the Sisters, who take a tender and faithful care of their young charges.

Board and Tuition—\$125, per Session of Five Months.

Drawing, Vocal Music, Violin, and Piano, free in this Department.

For further particulars, or Catalogue, address

REV. T. E. WALSH, C. S. C.,  
NOTRE DAME P. O., IND.

G. F. NEVIUS,  
DENTIST.

Office—101 Michigan, cor. of Washington St.,  
SOUTH BEND, INDIANA.

In order to prevent irregular dentition and premature decay of Children's Teeth, frequent examinations are indispensable. The Doctor will make no charge to Parents who desire to know the condition of their children's teeth.

NOW READY.

## The Scholastic Annual

For 1883.

EIGHTH YEAR.

## CONTENTS:

Astrological Predictions; Astronomical Calculations; A Little Bird (Poetry),—*M. E. M.*; Abstinence Days; Abandoned at Sea (Poetry),—*E. R.*; An Undesired Prefix (Poetry),—*Justin Thyme*; Bryant Vindicated,—*A. J. Stace, A. M.*; Calendars; Church Days and Cycles of Time; Convalescent (Poetry),—*T. E. Howard, A. M.*; Denis Florence MacCarthy,—*I. V. Green*; Eclipses; The Electric Lighting,—*Electron*; Fasting Days; Guido of Arezzo,—*H. W. C.*; Holydays of Obligation; Introduction; Now Beginneth the Hot Spell (Poetry),—*Carry Meout*; Professorial Verbiage,—*S.*; Parting with Rome (Poetry),—*Rev. C. C. Pise, D. D.*; Rates of Postage; Thecel (Poetry),—*Eleanor C. Donnelly*; To St. Cecilia (Poetry),—*M. A. Stace*; The Voyage of Life,—*Hon. S. S. Hayes*; The Genuine Jean Valjean,—*T. U. I.*; With a Forget-Me-Not (Poetry),—*E. M.*; Winged Words.

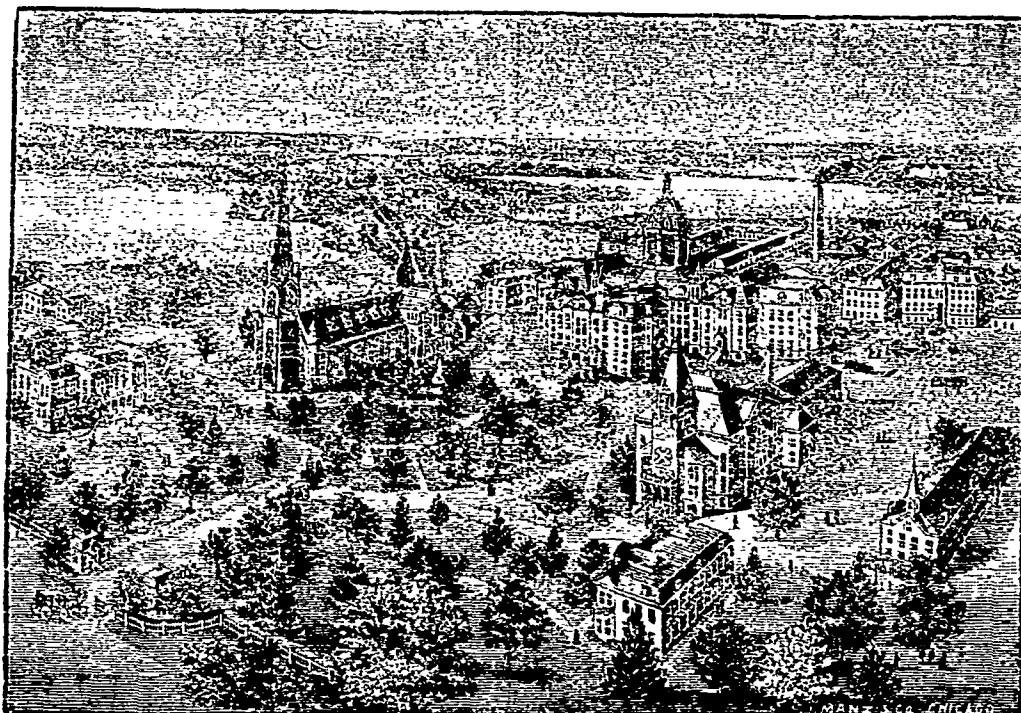
Price, 25 cents. Postage Free.

Address,

JOSEPH A. LYONS,

Notre Dame, Ind.

FOUNDED IN 1842.



CHARTERED IN 1844.

## THE UNIVERSITY OF NOTRE DAME, IND.

The UNIVERSITY affords every facility for acquiring a thorough knowledge of  
 CLASSICS, LAW,  
 MATHEMATICS, MEDICINE,  
 SCIENCE, MUSIC.

To such as wish to devote themselves to Commercial pursuits, NOTRE DAME gives a more thorough business training than can be obtained in any purely Commercial College.

## THE COMMERCIAL COURSE

has always received the most careful attention on the part of the officers and Commercial Faculty of the Institution.

In all the courses the best systems of teaching are adopted and the best authors for each branch selected.

New Students will be received at any time, their term beginning with date of entrance.

CATALOGUES, giving full particulars, will be sent free on application to the President.

For farther particulars, or Catalogue, address

Rev. T. E. WALSH, C. S. C.,  
 Notre Dame P. O., Indiana.

## Michigan Central Railway

## Time Table—Nov. 16, 1879.

	*Mail	*Day Express.	*Kat. Accom.	†Atlantic Express.	†Night Express.
Lv. Chicago - -	7 00 a. m.	9 00 a. m.	4 00 p. m.	5 15 p. m.	9 10 p. m.
" Mich. City -	9 25 "	11 13 "	6 25 "	7 40 "	11 30 "
" Niles - - -	10 45 "	12 15 p. m.	8 05 "	9 00 "	12 48 a. m.
" Kalamazoo -	12 33 p. m.	1 40 "	9 50 "	10 28 "	2 28 "
" Jackson - -	3 45 "	4 05 "		12 50 a. m.	5 00 "
Ar. Detroit - -	6 48 "	6 30 "		3 35 "	8 00 "

	*Mail	*Day Express.	*Jackson Express.	†Pacific Express	†Even'g Express.
Lv. Detroit - -	7 00 a. m.	9 35 a. m.	6 55 p. m.	9 50 p. m.	8 10 p. m.
" Jackson - -	10 20 "	12 15 p. m.		12 45 a. m.	1 15 "
" Kalamazoo -	1 15 p. m.	2 37 "	4 50 a. m.	2 43 "	1 33 a. m.
" Niles - - -	3 05 "	4 07 "	6 50 "	4 15 "	3 30 "
" Mich. City -	4 30 "	5 20 "	8 08 "	5 30 "	4 55 "
Ar. Chicago - -	6 50 "	7 40 "	10 35 "	8 00 "	7 30 "

## Niles and South Bend Division.

*GOING NORTH.			*GOING SOUTH		
Lv. So. Bend—	8 45 a. m.	6 70 p. m.	Lv. Niles—	7 05 a. m.	4 15 p. m.
" N. Dame—	8 52 "	6 15 "	" 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

O. W. RUGGLES,

H. B. LEDYARD,

G. P. &amp; T. A., Chicago, Ill.

Gen'l Manager, Detroit, Mich.

G. L. ELLIOTT, Agent, South Bend, Ind.

## L. S. &amp; M. S. Railway.

On and after Sunday, Nov. 7, 1881, trains will leave South Bend, as follows:

## GOING EAST:

2 32 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo, 9.50 a. m.; Cleveland, 2.30 p. m.; Buffalo, 8 05 p. m.

11.23 a. m. Mail, over Main Line, arrives at Toledo, 5.35 p. m.; Cleveland, 10.10 p. m.; Buffalo, 4 a. m.

9.27 p. m., Atlantic Express, over Air Line. Arrives at Toledo, 2.45 a. m.; Cleveland, 7.05 a. m.; Buffalo, 1.10 p. m.

12 38 p. m., Special New York Express, over Air Line, arrives at Toledo, 5 40 p. m. Cleveland, 10.10 p. m.; Buffalo, 4 a. m.

6 35 p. m. Limited Express. Arrives at Toledo, 10.35 p. m.; Cleveland, 1 45 a. m.; Buffalo, 7 25 a. m.

## GOING WEST:

2 32 a. m., Toledo Express. Arrives at Laporte, 3.25 a. m. Chicago, 6.10 a. m.

4 48 a. m. Pacific Express. Arrives at Laporte, 5.45 a. m. Chicago, 8.20 a. m.

7.40 a. m., Accommodation. Arrives at Laporte, 8.44 a. m. Chesterton, 9.40 a. m.; Chicago, 11.30 a. m.

1.17 p. m., Special Michigan Express. Arrives at Laporte 2 15 p. m.; Chesterton, 3.10 p. m.; Chicago, 5.00 p. m.

4 26 p. m. Special Chicago Express. Arrives at Laporte 5.18; Chesterton, 6.07 p. m.; Chicago, 8 p. m.

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

J. W. CARY, Genl. Ticket Agt., Cleveland.

J. H. PARSONS, Sup. W. Div., Chicago.

W. P. JOHNSON, Gen'l Pass. Agent, Chicago.

P. P. WRIGHT, Gen'l Sup't., Cleveland.

JOHN NEWELL, Gen'l Manager, Cleveland.