Notre Dame Scholastic.

Devoted to the interests of the Students.

"LABOR OMNIA VINCIT."

VOLUME III.

UNIVERSITY OF NOTRE DAME, INDIANA, JANUARY 22, 1870.

NUMBER 10.

Notre Dame.*

(Continued from page 66.)

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

Leur separation n'avait duré que quatre mois, elle leur avait paru quatre années.

Before the arrival of Brother Vincent and his colony from St. Peter's, Father Sorin had made bargains for the brick, lumber, etc., to begin building the College as soon as the spring would open; but a more pressing need had to be attended to—a church had to be built. An appeal was made to the few Catholics around; they could or would do little—most of them were poor, many were not very fervent. However, a subscription was made: it was paid in labor. On a certain time they got together; cut down logs enough to build a church forty-six feet long and twenty wide; when the logs were hauled to the spot where the church was to be built, a new obstacle appeared—there were no longer than the Brothers', and theirs may be judged from what he wrote shortly after their arrival: "Our separation had lasted four months—it seemed to them four years."

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

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

Before the College walls were up to the third story, measures had been taken to secure a Charter for the College and for the Manual Labor School, which latter establishment was, and has ever been, one of the favorite enterprises of Father Sorin. Stern duty compelled us, as veracious chroniclers, to mention some manifestations of bigotry and ignorance displayed against the Order of Religieuses, three of whom are mentioned in the following extracts:

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Mary's. * From "The Silver Jubilee," compiled and published by Joseph A. Eyman, A. M.
intrude same ceremony upon the solemn scene,—
much to the joy of the aforesaid "boys," who
were always on the lookout for something to
laugh at; not that they took those scene
grace profited by the excellent short discourses
that were then given by Father Sorin, Granger
and Coignet, and occasionally by Fri Stating the
members in their full piety and solid sense.
After-life were acquired by a discipline of
which visits to this Chapel formed a part, is shown
by the many good citizens of these United States
who were then careless lads in the group around
the altar. If those youngsters profited by the
Dominion in spite of their proclivity to take ad-
Vantage and enjoy any by-play or contra temp
that are unavoidable in outdoor exercises, the mor
serious must have respe a still more abundant
harvest of grace.

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

Having erected the College building, or as
much of the plan as was deemed necessary at the
time, and organized the religious community of
priests and clerics with the members then re-
siding at Notre Dame, Father Sorin, with that
prudence and foresight that have been his distin-
guishing qualities, set about laying the true foun
dations of this establishment of Notre Dame,
but of his Order of Holy Cross in America.
The Society of Holy Cross, of which he was one of
the very first members, had been established some
years before in France. Its object was to give
minions and retreats, to teach in colleges and
schools, and to instruct young lads in trades. Its
members were of two classes—priests and lay.

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

The Novitiate and Chapel were built, as we
have already mentioned, on the little mound be
turned the two leaklets, which was once upon a
time, and organized the religious community of
the Church right off.

... How's that, John?—looking back over
his shoulder.

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

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

"All right," was the impatient reply.

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

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

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

"All right."—

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

"Glory! Brother Rollicks—glory! One step
on the way to salvation!"

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

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

"All right."

"Well, mister, I guess What's his-name did get
out, or he must have been rather a sort of uncon-
formable meal for that 'ere fish to keep. Tes, mis
ter, it's all right I believe he got out safe."

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

"You needn't holler so loud yet. I ain't quite
so far gone as you think, mister. I rather think—"

"All right, Bill, all right."

"Yes, mister, yes, it's all right. He did get
out, you see, if you can, and don't let the
next question be quite so much of a stickler."

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

At this point Bill showed unmistakable signs
of incredulity, but John came to his aid with "All
right, Bill; it's all right I tell you. Say you
Bill's faith was gone, however, and looking
straight at Brother Sticker, he said: "I tell you what, miser, there ain't no three boys that ever talked about Why, I belong to an iron-foundry, and then we might have fewer pettifogging politicians, who use base means, as slander, to attain their desires. To reform the press would be to turn around the process. The press are the agents of the people, as the press are the echoes of those of the nation. Regenerate, then, the people, and the press, echoing the sentiments of the people, will also be regenerated. All through the ages in which they exist, but not necessarily in the United States, must be closed, thus cutting off the sources of vice, yet the grand purposes for slander as well as for all other vices, is the refining and ennobling influence of the religions of truth, which for two thousand years has exerted so marvellous an influence in the civilization of mankind. Let education and religion perform the mighty work of civilizing man together, hand in hand. Let the heart of the American youth be cultivated as well as his head, and a new era of things will take place in America—corruption will be replaced by integrity, the reformer, who guides the government through every danger, the professions will be closed to the uneducated,—and then the day will be in America in which there will be no occasion to act against the Foil of Slanderer Public Men during Life, and Defying them when they are Dead.

Law Department of the University of Notre Dame, Indiana.

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

The course of studies embraces, chiefly—Ethics; Constitutional and International Law; Common Law, in all its divisions; the Law of Contracts; Equity; Criminal Law; Commercial Law; the Law of Evidence, Pleading and Practice. The usual, and it may be added the unprofitable, system of deterrying is dispensed with, its stigma is adopted the use of such text-books as are universally admitted to be standard authorities on the principles of Law. In addition to this, and for the purpose of imparting a practical as well as a theoretical knowledge of his profession to the student, the members of the Class shall be required from time to time to argue cases, draw up pleadings, and conduct law suits according to the rules and formalities of regular courts of justice. The entire course for those just commencing is intended to be completed in two years, or in four terms; which last correspond with the terms of the other departments of this University.

You have but to wish for admittance and it suffices. Now to remedy this we should make a study of the natural education and the natural character of men, and then we might have fewer pettifogging politicians, who use base means, as slander, to attain their desires. To reform the press would be to turn around the process.

For particulars, address Rev. W. COUTIN, S.S.C.
As so many boa-constrictors. Their broth is all intellects. Because, this sentimental literature or depicts in glowing colors, with little or no leisure in reading the sentimental literature of the purpose of advertising his establishment. We for they are the majority, we presume, are partially if not fully that a very few are so stupid as to be unconscious public mind by their startling effusions, they are cognize, as there are so many of them that we have claims refer to those Journals that put forward are not now speaking of such papers as We mean by "spare time" the time left after due consideration, as any of the wide domain of legitimate union literary in the true sense of the word; or in scaring the records of by-gone ages! History is crowded with events as highly sensational, if we dare use such a word in this connection, as any of the wide domain of legitimate or illegitimate fiction.

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

But, that picture we have described, was a splendid thing. It shows that the paper in which it is found, is pre-eminently a family journal.

Why, a family of thirteen could subsist a week only by contemplating such a grand affair. Kill a cat that has nine kittens, then paste this picture on the side of the box in which the kittens are kept, and no doubt the kittens would need no other sustenance, they would soon become large cats of an imaginative disposition, just by looking at the picture. If any individual is disposed to be sceptical as to the real merits of these papers as family journals, let him try their effect by so normal experiment. We find in a family furnish such mental nutriment to those he loves, and as "yellow backs."

"Literature" means moral depravation and love sick tales of several columns in length. Thrilling tragedy, in which the author takes special pains to exhibit, with as much exaggeration as possible, the most revolting phases of humanity. One often finds, upon the first page of one of these publications, the following apposite statement: "An attack on Art, Literature, Science, etc., etc." "Devoted to Art." Of course it is anyone can see, if he but opens his eyes, that it is devoted to the art of making intellectual imbeciles. "Literature" means moral depravation and morbid imagination; "Science," commonly, either nothing at all or scholium; it is by far preferable that it should be the first: "Etc," number one scandal; "Etc," number two, just sufficient apparently or really useful information to outrate the incautious, and deceive the ignorant.

If the ignorant and depraved only, patronized such papers, then there could be no source of surprise in the matter. But this is not the case. Many young men of good intellects and tolerable education, from a morbid taste for the sensational, mis-spend their leisure hours in pursuing them. How many hours, thus squandered, might have been used in acquiring a knowledge by reading some journal literary in the true sense of the word; or in scaring the records of by-gone ages! History is crowded with events as highly sensational, if we dare use such a word in this connection, as any of the wide domain of legitimate or illegitimate fiction.

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

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

Resolved, That we shall cherish the memory of our departed fellow-professor as that of one whom we would imitate in his unselfish devotion to the education of the young in Religion, Art and Science; and that, when our own course is run, we would imitate in his unselfish devotion to the education of the young in Religion, Art and Science; and that, when our own course is run, we

The Late Professor Girac.

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

Death has visited the Faculty of Notre Dame for the first time. On Christmas eve the venerable musician, the Rossini of Notre Dame, as he has been called, closed his ears forever to the harmonies of earth, only to open them again, we trust, on Christmas morning to the diviner harmonies of Heaven.

What a day of delight, the first of his new and never ending life, was Christmas for him who had so often, on every festival and Sunday of the year, given heavenly joy to so many Christian hearts. But for us, for Notre Dame, for all his friends, his sudden departure shed a solemn gloom over all the joys of the Christmas festivities.

Prof. Girac had been slightly indisposed for a few days, but he was not permanently confined to his bed, and no one apprehended any danger. Even on the evening before he died, when last seen, he seemed as well as usual; but on entering his room the next morning he was found senseless, and it is believed that he was taken with a convulsive chill during the latter part of the night.

Several restoratives were at once applied, and he soon recovered, and it is believed that he was taken with a convulsive chill during the latter part of the night.

When, having received the consolations of his holy priest, he peacefully passed away. He was to him the vestibule of heaven, where he spent three score years and ten with the chief of earthly blessings, a Christian's death.

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The music was furnished by the excellent Orchestra of the University, and consisted of over fifty members, the chief of a lighter character.

We noticed that some of the violin solos were given with much feeling, while the crescendos of the overtures were, in nearly every instance, well worked up. Of the students in the Orchestra it seems to us that Messrs. Rumsey and Shleton deserve special mention for the creditable way in which they acquitted themselves.

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

As to the debate on the Expulsion of the Moors from Spain, we respectfully submit it might have been made more interesting in several essential particulars. In the first place we want to know if the two Societies mentioned are made up of two debating members? If there be more, where were they on that occasion? In the next place a little more preparation on both sides would not have detracted, we think, from the laurels of the disputants. The affirmative side of the question was well and thoughtfully discussed. The ability of the affirmative speaker is well known, so we need not stop here to praise it. What became of the chairman? The quaint and original peculiarities of the gentleman on the negative kept his hearers in constant laughter; he certainly handled the arguments of his opponent, without gloves, and was admitted by every one present to be the victor. But while this is true, it seems to us that none of those who heard him would have been disappointed, in the least, if he had been somewhat more partial to the adverse duties of debate. Personals, and personal pronouns the third person, ought to be left out on such occasions. By the way, if it be a fair question, may we ask...
who has a right to claim the credit of teaching elocution to our friend of the negative? Or is it his heat-and-toss system an invention of his own? "Spartacus to the Roman Envoys" was well rendered, and so was "The Polish Boy," except, perhaps, there was a little too much polish for any boy. The "Scene in a mad-house" was made enough. It may be want of taste in us, but even so we don't see much to be gained from trying to go mad. We are known people to succeed in that without any effort at all. The exercises terminated with a few brief remarks from Rev. Father Corby, President, in which he complimented the students on their success in the parts they had undertaken, and expressed his wish that he would have the pleasure of being present again at a similar exhibition. Thanking the members of the St. Aloysius' Philomathic and St. Edward's Societies for their kind invitation, as well as for the great pleasure derived from their entertainment, we are pleased to notice that it commands much attention, which it so greatly deserves, being one of the most admirable and time-enduring monuments of Christian literature.

ORDAINED.—We learn from the Catholic Telegraph that Mr. Anthony Messens was ordained priest on the 8th inst. in Cincinnati. Rev. Mr. Messens is a graduate of Notre Dame, being a member of the class of '97. We hope he will favor us with a visit before entering upon the discharge of the duties that will be assigned him.

TO THE BERMUDAS.—Mr. Theo. Ewing of the class of '96, we understand has started on an extended tour to the Bermudas, in search of information, instruction, and health. Mr. T. Ewing was for a time Professor of Geology at the University.

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

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

PUBLIC READING.—The "Genius of Christianity," by Chateaubriand; is being read in the Seniors' refectory. We are pleased to notice that it commands much attention, and is prominent. When an individual "shuffled off this mortal coil," he left a sort of inexpressible benefit over his remains, and if it be found that his conduct during life had not been good, he was refused funeral honors. If that custom was introduced into the United States, all the crape-dealers would immediately fall in business. Arrangements to suit his taste, if they brought him any unpleasant tidings. You see he wished to take the world easy, and not be troubled with any of the disasters incident to human existence. He was unfortunately strangled at Sals, about the end of his life, by some ill-disposed persons, who took him at a disadvantage.

Some of the customs of the ancient Egyptians were queer. Amongst others the following one is prominent. When an individual "shuffled off this mortal coil," they held a sort of a caucus over his remains, and if it be found that his conduct during life had not been good, he was refused funeral honors. If that custom was introduced into the United States, all the crape-dealers would immediately fall in business. Arrangements to suit his taste, if they brought him any unpleasant tidings. You see he wished to take the world easy, and not be troubled with any of the disasters incident to human existence. He was unfortunately strangled at Sals, about the end of his life, by some ill-disposed persons, who took him at a disadvantage.

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be wished everything to be finished up in style, he ordered his tomb to be decorated with an epitaph, which has been paraphrased in French as follows: "Je n’al sui manger, boire et m’amuser bien, Et si toujours comme tout est bien pour moi rien," which being translated into modern English means, "I have eaten and drunk and amused myself well And have always let everything else go to —— whatever it could. Aristotle injured the cause of grammar by his natural philosophy, and struck woman-suffrage a powerful blow, when he said this epitaph was better suited to a hog than to a man. If Aristotle was a pagan, his views were wonderfully correct on some subjects."

For the "Notre Dame Scholastic."

The Latin Language.

EYSS BY JOHN A. ZAHM.

The Latin language takes its name from Latium, a country in central Italy. This country, situated between the territories of the Greeks and barbarians, overrun in turn by both, was finally peopled by different tribes, and developed a language partaking of their different idioms. It is compounded of the Greek, Osco, Umbrian and Celtic languages, but is based principally, on the first, for the roots common to the Latin and Greek languages are very numerous, and upon careful examination the two languages are found to be very closely connected. Even the alphabetical characters employed in the infancy of the Latin language closely resembled those of the Greek. The Romans, not being a commercial people, could extend their language only by their conquests. Even then its progress in some countries was singularly impeded, for the Greek was then more extensively spoken than the Latin, and being a superior means of communication, was adopted in preference to the latter. In some places it was used only as an official or literary language. It attained its perfection during the reign of Augustus, when the most eminent of the Latin writers flourished. After this the language gradually became corrupted by admitting a large number of foreign words, especially from the Greek and barbarian tongues, with whom the Romans were in constant contact. The destruction of the Latin as a national language was chiefly occasioned by the removal of the capital to Constantinople, and subsequently by the tribes of the North overrunning the Roman empire. The ruin of the language, like that of the empire, would undoubtedly have been completed had it not been preserved by Christianity, which adopted it as the language of the Church. Since, then three circumstances have tended to preserve it: the preponderance of the Pope, the monastic institutions, and the use of a Latin liturgy. In Europe, long after it had lost its local, or natural character, it was indefinitely transmitted to posterity by the translations of the Bible, and by the works of the Church, which were written in this language. The modern Latin is most remarkable for its conciseness whch is unabated in its translation to modern languages extremely difficult. The number of its political terms renders it very advantageous to the orator and to the historian, but it seems to be best adapted for oratory. It is not well suited for philosophical writing, for Cicero says that he was obliged, when writing his philosophical works, to coin new words, as there were none in the language whereby he could express his meaning in that regard. Although the Latin is less copious than the Greek, English or German; less plislable than the French; less delicate than the Italian, less stately than the Spanish, and more nervous and compact than either of these languages. The musical and gesticulating pronunciation of the Latin was carried to a very high degree. The quantity of its syllables was more fixed than that of any other language except the Greek; and next to the Greek it is the most perfect language that ever existed; far surpassing all the modern tongues in many respects. It is the foundation of several of the modern languages, especially of Italian, Spanish and French, in all of which the vowels have nearly the same pronunciation. They are, moreover, so closely connected with the Latin that when a person is once acquainted with it he can learn them in a short time, and with comparative ease. Although the literature of the Latins was modeled after that of the Greeks, it is, nevertheless, after the Greek the first in order of perfection. In prose, Cicero, Tacitus, Livy and Caesar excel; while in poetry, Virgil, Horace, Juvan and Ovid are the most renowned. The literature of the Romans, when compared with that of other nations, is far superior, for modern writers almost invariably take the works of Latin, or Greek authors as their models.

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

Literary Entertainment.

Given by the St. Alloysius Philodemic and the St. Edwards Society, Tuesday evening, Jan. 11th, 1870.

PROGRAMME:

Overture. —— Orchestra.


Declaration —— "The Polishing Boy." —— L. R. Logan.


DEBATE:


Affirmative. —— J. E. Shabanah.

Music. —— Orchestra.

Essay —— "Decline and Downfall of the Roman People." —— J. C. Eisenman.

Declaration —— "Scene in a Mad-house," with music. —— L. R. Logan.


Closing Remarks. —— By the Rev. President.

Overture. —— Orchestra.

St. Alloysius Philodemonic Association.

Meeting Errors. —— The twelfth regular meeting of the Philodemic Association was held on Tuesday evening, January the 18th. After the regular business of the society had been transacted, Mr. Thomas Johnson read a very fine essay, entitled "Altheism and Materialism." He gave a survey of these two creeds, and enumerated some of the most prominent men who have belonged to each. His manner of treating the subject, showed that he had a thorough knowledge of everything pertaining to it, which made it not only interesting but also entertaining. As some of the members, who were engaged for the debate of the evening had gone home, it was postponed until the next regular meeting. The Two-Penny Gazette, a paper containing from twelve to sixteen pages weekly, was then read, which greatly interested all present. A committee was appointed to express their regret for the departure of Messrs. Conneau, Heery, Iffignriz and Wrapp, lately members of the Association.

J. S., Cor. Sec.

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

THOMAS JOHNSON, President.

JAMES FOLEY, Secretary.

John Zahn, Committee.

Exhibition Extraordinary.

By the THESSALIAN SOCIETY OF NOTRE DAME, ON TUESDAY EVENING, FEB. 1ST, 1870.

PROGRAMME:

Grand Entrance March —— Notre Dame U. Band.

Overture. —— Orchestra.

A. W. Arrington.

Arrangement. —— H. P. Morancy.

Declaration (Donn's. Declamation (The Indian). —— J. C. Eisenman.

Declamation (Comic). —— S. Rowland.

Music. —— Notre Dame University Band.

Declamation (Oration). —— J. P. Logan.

Oration. —— R. McCarthy.

Music. —— Notre Dame University Band.

To conclude with "T.I.M. FINNIGAN."
Owing to the Christmas holidays the certifi-
cates for good conduct and improvement in
classes were not delivered at the appointed
time, but will be awarded before the end of the
session. The bulletins, which will be sent home
then, will bear the notes of the Examination.

Where is it?—Interested parties would be
happy to be informed of the whereabouts of that
swing which so suddenly disappeared from the
recreation hall. Surely no such an instance of spontaneous combustion is within the range of
the possible. According to a tyr so in the medical
profession, who has studied chemistry in a certain
collegiate West, combustion is the act of buiting,
but we are convinced that the swing in question
did not burn, hence where is it?

This St. Joseph Valley Register is now printed
on South Bend paper, and better paper, or a bet-
ter printed paper, is not found anywhere in the
West, or even in the East, so far as we have seen.
South Bend will soon produce everything she
wants, even at present her busy manufacture of
candles shows the fatal consequences which are likely
to result from that system of education if not dis-
continued. He justly attributed the corruption
of the present generation to the want of a sound
education, which cannot be obtained in the pub-
lic schools where the education of the soul is con-
demned rather than encouraged. He said to rescue
the future victims of public schools from the grasp
of sin, it is necessary that religion should be intro-
duced as the most essential element of a sound
education. If this be neglected, he predicted, the
inevitable downfall of the American republican
form of government.

The Reverend gentleman after having substan-
tiated his assertions by indisputable arguments,
concluded his interesting discourse and devoted
an eloquent and logical discourse on education. The
Reverend speaker after giving a list of the different
systems of education, showed the best manner of obtaining and making use of an
education when obtained. He pointed out the
evil influence which the present public school
system has upon the rising generation, and showed the final consequences which are likely
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