A Hall of Science.

And so they have taken the old Church down, you say,—
The Church where we loved so well to kneel and pray:
But the sanctuary stands, and the choir;
And thence the song
Of a sacred, reverent science will echo long.

'Twas a happy thought: Where the music of worship had rung,
Even there that nature melodious should ever be sung;
Whence the vested priest, with stately tread,
Collected, calm, had approached the Mysteries Dread,
E'en the ronce, in modest guise, with thoughtful brow,
That the sage should move, God's lesser works to know.

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

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

'Twas sure unholy work, for pride or gain,
When men first dared to part God's truth in twain.
But, saith the poet weird, there's nought, I ween,
That his father's name was Pietro, and that he had a
quiet, and principally to save his soul.

Religion once and learning, hand in hand,
Sweet sisters, taught and blessed each Christian land;
And still they pine when parted, still they love
To clasp the hand, and former friendship prove;
Wisdom and virtue shall be where they dwell,
And bliss the land that guards the sisters well.

W. F.

Fra Angelico.

By the mystic school of painters we understand all those
who were followers or imitators of Giotto, in opposition to
the naturalists, who received such great encouragement from
the Medici. Of all the painters of the mystic school, Fra
Giovanni, better known as Angelico, without doubt stands
first. His merits as a painter have been acknowledged by
such critics as Vasari, whose minds were cast in an en-
tirely different mould. Vasari says: "Fra Giovanni was
a man of holy and simple habits; he lived a pure and
sanctified life, and was ever the friend of the poor on earth,
as I believe also that his soul is now in heaven. He was
always painting, and never wished to produce anything
save for the saints. He was wont to say that true riches
consist in being content with little. He might easily
have attained to high dignities, but he did not esteem
them, saying that the only dignity he desired was to es-
cape hell and to win paradise. He was gentle and sober,
and used to say that artists needed quiet and should be
free from interruptions, and that he whose works relate to
Christ should be ever communing with Christ. Never was
he known to exhibit anger, and when he had occasion to
administer any, he did it with a gentle smile. When others
sought works from his pencil he was wont to tell them
with extraordinary amiability that so long as the prior
was satisfied he would not refuse them. In short, both in
actions and words he was most modest and humble, and
in his paintings simple and devout; the saints he painted
have more the air of saints than those of any other artist.
He never retreated or heightened the effect of any of his
works, but left them just as they came from his pencil,
believing that such was the will of God. Some say that he
never took up his brush without first having recourse to
prayer. Whenever he painted a Crucifix he spread down his checks, and it is easy in the very coun-
tenance and attitude of his figures to see the purity of
his heart and his devotion to the Christian faith." Such
is the description of Fra Angelico given by the great art
critic and biographer.

Fra Angelico was born in 1387, at Vicchio, a village
which crowns the summit of the Apennines, in the prov-
ince of Mugello, and but a few miles from Vevey, the
native place of Giotto. Of his early years we know
nothing save that he was called Guido or Guidolino,
that his father's name was Pietro, and that he had a
brother whose name we find associated with his holiness
and his masterpieces. Vasari says: "Although he might
have lived in the world with the greatest ease, and, besides
what he possessed, have earned all he desired by the art
he knew so well even in his boyhood, yet being naturally
steady and good, he resolved to become a religious of the
Order of Friar Preachers, for his own satisfaction and
quiet, and principally to save his soul."

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

He had entered the convent at Fiesole, but was sent
shortly afterwards to Foligno and Cortona, where he pur-
sued his artistic studies, making frequent excursions to As-
sisi and other towns which possessed many of the great
works of the masters. While in Foligno and Cortona, he
executed many works; he did not remain there a great
length of time however, but returned to the Convent of
Fiesole, where he spent many years of his life, praying and painting. There glory came to him through the con­vent walls, for his fame as an artist spread throughout the country, and people came from all quarters to receive pic­tures from his hands. He refused no one, but gave to all who obtained the consent of the prior. The greatest of his works are the “Life of our Lord” in thirty-five pic­tures. These were painted for the Chapel of the Nunci­stas at Florence, which Cosmo di Medici had built with such magnificence. They are now in the Academy of Fine Arts. Others of his more celebrated works are: "The Law of Love" and "The Last Judgment. Many of the churches, chapels, convents and museums of Flor­ence are enriched with masterpieces from his hand, for a mere enumeration of which we have not space.

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

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

The Rosicrucians.

In the fourteenth century there arose in Germany a sect or cabal of heretical Philosophers or of Theosophists who assumed the name of Rosicrucians or Brothers of the Rosy Cross. To become a member of this association it was necessary to bind oneself by an inviolable oath to a fraternity. The world was informed in these books that by means of the secrets which the fraternity possessed the golden age would once more return. No sooner had these books been published than the whole tribe of Para­sites, Theosophists, Alchemists and chemists flocked to the standard of the Rosicrucians, and every strange and new mystery was referred to the fraternity.

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

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

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

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

His affection to the royal cause engaged him in the service of the king; and he attended several of his majesty's journies and expeditious. In one of these he became acquainted with Lord Faulkland and other celebrated royallists, whom the fortune of war had drawn together. During the heat of the civil war, he was settled in the family of the Earl of St. Albans and attended the queen-mother when she was forced to retire into France. He was absent from England about ten years, bearing a share in the distresses of the royal family, and laboring in their affairs. To this purpose he performed several dangerous journeys into Jersey, Scotland, Flanders, Holland, and elsewhere; and was the principal means in maintaining a correspondence between the king and his consort, whose letters he ciphered and deciphered with his own hand. Upon his return to England, he published a new edition of all his poems, consisting of four parts, viz.: 1, Miscellanies; 2, The Mistress; 3, Pindaric Odes; 4, Davidis. He also wrote his two books of Plants, published first in 1658, to which he afterwards added four books more. All the six books of Plants, together with his Latin poems, were printed after his death at London in 1678. The two first books treat of herbs, in a style, says Dr. Sprat, resembling the elegies of Ovid and Tibullus; the two next of flowers, in all the variety of Catullus and Horace's numbers, for which last author he is said to have had a peculiar love and reverence; the two last books treat of trees, in the way of Virgil's Georgics.

After his return to England he found those for whom he had labored ungrateful. The prodigiate Charles was too much taken up with his own ease and comfort to give heed to the services of others. The royal master was offended by a real or pretended offence which was discovered in Cowley's comedy of "The Cutter of Coleman Street," and from that time the poet was neglected by the court party. In his fortieth year, disgusted with the treatment he had received, he resolved to pass the remainder of his life in a studious retirement. He obtained an estate from Lord St. Albans, and to it retired. There he spent the last seven or eight years of his life in the solitude for which he had always yearned; but, says a late author, "he found a country life more delightful in anticipation than in reality: his country neighbors were as debauched in their morals as the roysterers of London; his tenants refused to pay him his rents, and his grass was devoured at night by strange cattle quartered upon the London gentleman by the innocent rustic's whose guileless simplicity and honest virtues have so often inspired the poetic muse." His solitude, from the beginning, never agreed well with the constitution of his body. He died at Chertsey, July 28, 1677, in his forty-ninth year, and was buried in Westminster Abbey, near Chaucer and Spenser. A monument was erected to him by the Duke of Buckingham in 1679, with a Latin inscription by Dr. Sprat. When Charles II heard of his death, he explained that "Mr. Cowley had not left behind him a better man in England": but it would have been more to the credit of the king had he shown the poet some sympathy when alive. His solitude, from the beginning, never agreed well with the constitution of his body. He died at Chertsey, July 28, 1677, in his forty-ninth year, and was buried in Westminster Abbey, near Chaucer and Spenser. A monument was erected to him by the Duke of Buckingham in 1679, with a Latin inscription by Dr. Sprat. When Charles II heard of his death, he explained that "Mr. Cowley had not left behind him a better man in England": but it would have been more to the credit of the king had he shown the poet some sympathy when alive. Besides the works already mentioned, he published "A Proposition for the Advancement of Experimental Philosophy" and "A Discourse by way of Vision" concerning the Government of Oliver Cromwell. The moral character of Cowley appears, though he lived in a corrupt age, to have been excellent. "He is represented by Dr. Sprat," says Dr. Johnson, "as the most amiable of mankind; and this posthumous praise may be safely credited, as it has never been contradicted by envy or faction." The works of the poet have been nowhere so amply criticised as in his life by Dr. Johnson. After a particular examination of the different pieces, the doctor, in taking a general review of Cowley's verse, observes "that he wrote..."
with abundant fertility, but negligent or unskilful selection; with much thought but little imagery: that he is never pathetic and rarely sublime, but always either ingenuous or learned, either acute or profound." Of his prose, the great doctor speaks with great approbation. "No author ever kept his verse and his prose at a greater distance from each other. His thoughts are natural, and his style has a smooth and placid equability which has never yet obtained its due commendation. Nothing is far-sought or hard-labor'd; but all is easy without feebleness, and familiar without grossness."

The Ode.

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

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

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

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

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

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

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

The Oolian Harps.

The Oolian harp is an extremely simple instrument to construct. Make a box of thin pine boards, four or five inches deep and five or six inches wide, and let it be the length of the window in which it is to be placed; on the top, at each end, a little strip of wood one-fourth of an inch thick and one-half of an inch high is to be glued on for the bridge for the strings, and across each end inside is
to be fastened a piece of hard wood an inch square for hold-
ing the pegs. In one of these fix as many pegs as there are
to be strings, and into the other as many small brass pins.
The instrument is to be strung with small catgut, one end
of which is attached to the brass pins and the other wound
round the pegs. The strings, which should not be drawn
tight, should be tuned in unison. A thin board should be
placed over the strings, about three inches above the
sounding-board. The box is to be placed in a window
partly open, so that a draught of air may play upon the
strings.

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

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

In Moore's Encyclopaedia of Music, the following no-
tice of a natural ×olian harp in a wild mountain notch of
the Black Forest of Preisgau, near the town of Fryburg, is
quoted from Kolb's Topographical Dictionary: "Some
soldiers stationed on these heights, near the end of the
seventeenth century, several times heard wonderful musi-
cal tones proceed from the tops of the firs which crowned
the cataracts near them. In the notch of the mountain,
a projecting rock, breaking off abruptly, gave a singular
opposite impulse to the current of air streaming up and
down through it, and thus formed a natural ×olian harp
in the boughs of the firs and shrubs, to the tones of which
the dashing of the mountain stream furnished an accom-
paliment. This natural music is still heard on a windy
night by the side of the mountain stream. The soldiers,
impelled by that religious feeling which at those times
was a prominent trait in the common people as well as
in their superiors, looked for something supernatural.
They found fixed on the highest and most beautiful fir,
near a clear fountain, an image of the Virgin Mary, made
of soft wood, holding the Holy Infant in her arms. A citi-
zen of Fryburg, Frederich Schwab, had fixed it there in
the year 1689, as a token of acknowledgment for his recov-
ery at the fountain. The soldiers, taking the tones for the
adoration of the angels paid to the Mo-ther of the Saviour
made a tin cupola over the image, with the inscription, "St
Mary, patron of soldiers, pray for us!"

Reminiscences of the Dead.—No. 4.

REV. STEPHEN THEODORE BADIN.

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

Rev. Stephen Theodore Badin, the first priest ordained
in the United States, was born in Orlean, France, in the
year 1763. In 1792 he left his native country in company
with two pious priests, Flaget and David, and on his ar-
ival in Baltimore was received by Bishop Carroll, the
first Bishop of the United States. He left his own country
in order not to be ordained at the hands of a constitutional
Bishop. He was advanced in his studies, and in the year
1793 was ordained priest by Bishop Carroll, and received
from him the mission of evangelizing the boundless forests
and prairies of the Great West.

The Catholic Telegraph of April 28th, 1853, says that no
pen could adequately describe the hardships, privations
and anxieties which fell to the lot of the inexperienced
missionary to whose sole care so vast a field of labor and
responsibility was confined. By day and by night, in
winter and in summer, he had to travel through the un-
broken forests, cross flooded rivers, expose his life to the
toshest of the Indian, contend with the hostility and
prejudices of sectarian and infidels, and occasionally en-
counter the opposition of the evil spirit who sought by the
the suggestions of worldly prudence to divert him from his
arduous task. But the intrepid soldier of the Cross con-
tinued faithfully at his post. He knew whom he had
waved at his ordination to imitate and to serve. He knew
whom he had trusted, and he never was confounded. In
the midst of his arduous labors to organize congregations,
build chapels, teach the catechism, visit the sick, reclaim
missions and the residence of the priest who attended the
scattered Catholic population of Northern Indiana and
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broken forests, cross flooded rivers, expose his life to the
toshest of the Indian, contend with the hostility and
prejudices of sectarian and infidels, and occasionally en-
counter the opposition of the evil spirit who sought by the
the suggestions of worldly prudence to divert him from his
arduous task. But the intrepid soldier of the Cross con-
tinued faithfully at his post. He knew whom he had
waved at his ordination to imitate and to serve. He knew
whom he had trusted, and he never was confounded. In
the midst of his arduous labors to organize congregations,
build chapels, teach the catechism, visit the sick, reclaim
missions and the residence of the priest who attended the
scattered Catholic population of Northern Indiana and
Southern Michigan. The mission extended from Cold
water, east, to the Illinois line, west, and from Kalmar-
voo, north, to Rochester, south. This mission was afterwards
given to the Congregation of the Holy Cross, and the land
now known as Notre Dame was deeded to that Congrega-
tion by Father Badin.
pointed its first Bishop. He took possession, however, of two worthy English Dominicans, Fathers Tuite and Wil­
er and brethren in the ministry were Rev. Mr. Olivier, at Praire du Rocher, and Rev. Mr. Richard, of Detroit.

In 1824, we find for the first time a name never to be forgotten in the religious annals of the West, Mr. Nerincx, of Belgium, associated with Mr. Badin, in the establish­ment of religion in Kentucky. Next came a colony of Trappists, under the good Father Urban Guillet; and then two worthy English Dominicans, Fathers Tuite and Wil­son, who settled at St. Rose's, near Springfield. Under the hands of these devoted fellow-laborers the desert bloomed and gave its fruits. In 1808 the See of Bardstown was erected, and the Right Rev. Benedict Joseph Flaget ap­pointed its first Bishop. He took possession, however, of the episcopal palace, a log cabin, sixteen feet square, built by Father Badin, only on the 11th of June, 1811, and re­ceived a coadjutor in the person of his beloved brother Sulpitian, Right Rev. John David, in August, 1819.

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

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

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

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

Art, Music and Literature.

Mr. Gerry, a Boston artist, realized about $2,000 by a late sale of pictures in that city.

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

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

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

Mr. W. Minto is to write the article "Byron" for the new edition of the "Encyclopaedia Britannica."
—Jeannie; in the habit of making water-color sketches of places of interest visited by him during his travels.

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

—The Grecian statue has come to grief. Money enough collected, and the subscriptions made have been returned to the subscribers.

—David Neale's painting of Westminster Abbey, formerly owned by the Chicago Academy of Design, was recently sold in Boston to a gentleman residing in that city for the sum of $20,000.

—Mr. James Stothert, an English writer, has in the press a work entitled "French and Spanish Painters," which is to contain an account of living artists as well as of "the old masters," with many illustrations from her own drawings.

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

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

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

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

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

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

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

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

—Sanskrit is becoming almost fashionable abroad, and the question "How can I get information about the names and nature of Sanskrit writings, and of the religion, laws, and philosophy of the Hindoo races?" is so often asked as to call forth a volume by Prof. Monier Williams, of Oxford, which is spoken of as a compact but trustworthy treatise of Sanskrit writings, with translations of selected portions.

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

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

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

—Watson's Art Journal.

—Six pictures by the leading French artists sold recently in New York for $30,000, and this seems to have been far below the market price, with the result that the purchaser at once shipped them for sale. One, entitled "The Partie Perdue," by Mme. Millot, was declared to be the finest specimen of that artist's work ever brought to America. "Molière Chez Louis XIV." by Gerome, was the original; a replica was painted in 1866 by Gérôme's pupils for the use of the engraver, which was afterwards retouched by the artist himself and sold. "La Halte de la Diligence," by Vernet, was sent back to Europe two years ago, at the artist's request, to be exhibited in Vienna. "Les Contributions Indirectes," by Zimocois, was the most judicious investment; it was purchased from the artist before the opening of the salon of 1866 for twenty-five hundred francs. Before it left the salon ten thousand francs were offered for it; it has now been sold for about fifteen thousand francs, and the buyer has already refused an advance of fifteen per cent, but holds it for sale at twenty-five thousand francs. The other two pictures were "La Fin de la Conquête," by J. H. Delaroche, and "Les Enfants de la Princesse Clothilde," by Alma Tadema. With the exception of Zimocois, the artists are all living.

—Mr. Arthur Gilman writes to The Boston Transcript this description of a book which the Women's Centennial committee of Cambridge has purchased, proposes to publish soon: "The object of the book is to put the reader as near as possible in the place of a resident of Cambridge in 1776. To accomplish this, the history of the town and its college will be given in outline from the beginning of both to the year mentioned. The houses then existing, which still remain, will be described and illustrated. The men and women of 1776 will be presented in lively sketches—the officers, the inhabitants of 'Tory Row,' the commander-in-chief and the guests at headquarters. A diary will give a correct idea of the lively events in town, from the battle of Lexington to the Declaration of Independence. This will be found extremely entertaining, for it contains a record of many events of minor importance (like the story of a fowl dinner given to the students by Dr. Apthorp) that have been omitted by more staid historians. Besides the contributions in verse and prose by prominent writers now living in Cambridge, the volume will contain original letters never before published—written from Westminster, Eton, Oxford, Edinburgh, Cambridge, the traitor Benjamin Church, and one, furnished by Mrs. Sparks, describing the battle of Lexington from a British point of view."
He knows that if he allows himself to keep bad company he will by the vicious conversation of his companions be led to imitate vicious ideas, to form vicious habits, and perhaps be led into crime. He cannot but see that those books in which vice is dressed in fair garb is as dangerous to him as bad company. It is even more dangerous: for conversation does not clothe vice in the same garb as do most of the novels which now come teeming from the press. What would shock the finer feelings of a young man when coming from the lips of men, has not that effect when described by an author, and read in the privacy of retirement.

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

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

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

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

The Use of Time.

The use we make of time is of the greatest importance to us. How many are there who allow the present time to flee away while they have their minds wholly absorbed in anticipating pleasures which they hope to enjoy in the future. The power of looking forward into futurity, though
it is the distinguishing mark of reason, if misapplied or
missed serves only to flatter the imagination, mislead the
mind into a maze track of errors, and render disagreeable
the few comforts allotted to human life.

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

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

A certain amount of happiness is in everybody's power
obtain. It requires neither eminent genius nor talent
to render life agreeable, for we frequently see men of
mean abilities far more happy than those distinguished for
their learning and wit. But it is not because these men
are possessed of learning that they are unhappy; rather
must this state of unhappiness be ascribed to the volatility
of their dispositions and the vigor of their imaginations,
which cause them to continually desire new objects and
as frequently find disappointment. What folly is it not in
them to continue forming bright expectations only to be
dashed to the earth, and not to seize on the present op-
portunities of making good use of their time! How sweet
and consoling, on the other hand, is the reflection of those
who have made good use of their time! How happy the
prospect of the learned, whose knowledge sheds abroad
a love of virtue and piety,—of everybody who acts well,
and avoids evil! Their satisfaction will be great, for their
hours; yet such is our nature and the inlaluation of our
minds that notwithstanding the most convincing proofs of
the absurdity of building upon the future, we perseveres
in the delusion, and pursue a will-o' the-wisp that shines in
the distance but always eludes our grasp.

If everyone, instead of indulging in vain and uncertain
expectations of future happiness, would give his mind to
studying in what manner he may best improve the pres­
hour, he would find solid advantages accruing to him
ent hour, he would find solid advantages accruing to him
in the few comfoj'ts allotted to human life.

—A fool in a high station—like a man on the top of a
high mountain—everything appears small to him, and he
appears small to everybody.
—Hereafter Caretism will be taught in the study-hall and not in the church.

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

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

—Any cold couldn’t keep still while he was being shot at in Mr. Bonny’s photograph rooms.

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

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

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

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

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

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

—They write to us that “the Editor of the Scholastie should beware that editors are getting hurt in this neighborhood nowadays.” But then remember that we are in possession of a “Bagardus kicker.” Beware!

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

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

—“Andy,” who says: “I’m an old-fashioned poet, I tell you,” wrote to Bi—there, we almost gave the name!—“As I sit down this evening to write you a few lines.”

—The game for Junior championship between the Active and Excelsior Lines was played Wednesday evening, December 1st, and resulted in favor of the former by a score of 15 to 5. The following are the members of the Active Club: P. Hague, c. and Captain; H. Millen, p.; A. Mcintosh, s. s.; A. Ryan, lb.; J. Cavanaugh, 3 b.; C. J. McCloskey and Archbishop Purcell; and slightly to the right, P. Hagan, C. Oesinger, D. Ryan, and J. Kinney were admitted to membership. Thanks were tendered to Prof. Edwards, B. Simon and B. Leander, for favors, and for assistance at the last Exhibition. G. Y. Whipple closed the exercises by reading a parody on the “Light Brigade.”

—The 4th, 5th and 6th regular meetings of the St. Cecilia Philomathes Society were held respectively the 19th, 20th and 21st of November. The following read compositions and declaimed: N. Dryfoos, M. Kaufman, J. Nelson, J. French, W. Morris, C. Whipple, A. Holmes, J. Plants, M. Gleason, A. Gaige, and W. H. C. Hake, P. Hagan, C. Oesinger, D. Ryan, and J. Kinney were admitted to membership. Thanks were tendered to Prof. Edwards, B. Simon and B. Leander, for favors, and for assistance at the last Exhibition. G. Y. Whipple closed the exercises by reading a parody on the “Light Brigade.”

—A few lines.

—While we are compelled to take the medicine, we must prepare for us by the South Bend Thugs uncomplainingly. Bullets and bludgeons are the remedies administered. While we are compelled to take the medicine, we must say that we don’t bank it.

—The 11th, 13th and 15th regular meetings of the St. Stanislaus Philomathes Society took place Nov. 19th, 21st and 22d. At these meetings there were two debates; the first, was, “Resolved, That tobacco is destructive to health.” Masters Hoffman, Ham, and Walsh, gained the day.

—The next regular meeting of the Active Club was held Wednesday evening, December 1st, and resulted in favor of the former by a score of 15 to 5. The following are the members of the Active Club: P. Hague, c. and Captain; H. Millen, p.; A. Mcintosh, s. s.; A. Ryan, lb.; J. Cavanaugh, 3 b.; C. J. McCloskey and Archbishop Purcell; and slightly to the right, P. Hagan, C. Oesinger, D. Ryan, and J. Kinney were admitted to membership. Thanks were tendered to Prof. Edwards, B. Simon and B. Leander, for favors, and for assistance at the last Exhibition. G. Y. Whipple closed the exercises by reading a parody on the “Light Brigade.”

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The NOTRE DAME SCHOLASTIC.

quent falls of snow and rain, as much of one falling as the other. Hence the weather will be very changeable. There will be some fine, clear weather, and boat and rubbers will be more the order of the day rather than necessaries. Climate and Nature will be our guides in all probability. Come to us with rain, snow, or a drizzling rain. The great prophesy will be fulfilled, if it does not come true, everyone will in all probability be noted for great changeability. There will be very changeable. In a word, the winter of 1875-6 will be the reverse of 1874-5; that is, it will be long, not very cold, and sad rather than short, severe and joyous. The winter we are about to enter upon will in all probability be noted for great winds. It must be remembered that the above was prophesied for the Canadian winter. If it happens to be true for this locality, the Scholastic will take the credit of prophesying rightly. If it does not come true, everyone will please remember that we simply print it as an item of interest.

Roll of Honor.

SENIOR DEPARTMENT.


MINOR DEPARTMENT.


Junior Department.

Class Honors.

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


CIVIL ENGINEERING—J. Brown, E. Groves.


List of Excellence.

[The students mentioned in this list are those who have been the best in the class, as determined according to the competitions, which are held monthly.]

MINOR DEPARTMENT.


COMMERCIAL COURSE.


Saint Mary's Academy.

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

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

—The Study Hall presents a very cheerful appearance.

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

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

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

—The Examination of the Music Classes appear to be a source of fear to many who commenced music last September. In order to calm all anxiety, we shall examine beginners on the lessons, five finer exercises, and the matter contained in the "Instructors" the ordinary daily practice. We wish all to understand clearly that the object of examination is to find out how each pupil is progressing, not to listen to pieces such as we hear at private reunions. Therefore, position at the piano, and hands, touch, time, proper use of the pedal, marks of expression, shall be noted, not the composition but the manner in which it is played. Have every teacher do the above more than you are able to perform according to your grade. From the higher classes we expect pieces containing the particular object of their exercises. One page well played is worth more than twenty stumbled through, for the sake of saying you play a composition of such and such great artists. Do what you can, and be assured your examination will be a success.

—The celebration of Thanksgiving Day was according to the usual programme. Religious service in the morning and general recreation all day. Regular orchestra and band according to the traditions of our forefathers, the Elbel Brothers Band being engaged for Thur.-day, the Thanksgiving ball was postponed till Friday evening. In the mean time fancy costumes of the "new" elaborate style were being manufactured out of rare materials, and on Friday evening the Academy was alive with queens, princesses, classical and hi-storic characters, flower-girls, Indian musicians, Indians, Chinese and Japanese above all were the American lady aristocrats of 1776. At the very school-stylish hour of 6 P. M. the Elbel Band arrived and then commenced the Grand Centennial March in the recreation hall, which had been draped most patriotically in red, white and blue. The young ladies of the Centennial Graduating Class, who, ambitiously to get gradu­ating medals in 1776, led the ranks. Each of these young ladies was costumed to represent the notable of 1776.
Mrs. Martha Washington, Mrs. Curtis Washington, Mrs. John Adams, represent the American court circle of that period. With the cloistered European queens weekly followed in the train of these American aristocrats. Then came the variety of costumed young ladies as named below. The roll ones next upon associated antique styles, more picturesque than graceful. The dancing was lively, and all seemed to enjoy the innocent gayety of the evening. At ten, the closing March, then all retired, well satisfied with themselves and the rest of the world. No phantoms of heavy bills to be presented by merchants and dress-makers haunts their slumber, and next morning at nine A.M. everyone was at her class duly as punctually as if she had never been to Thanksgiving Day.

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

SENIOR DEPARTMENT.

JUNIOR DEPARTMENT.
Those with * to their names received 100 throughout.


ACADEMIC COURSE.
HONORABLY MENTIONED FOR IMPROVEMENT IN LESSONS.


MINOR DEPARTMENT.


MINOR DEPARTMENT.


MINOR DEPARTMENT.


MINOR DEPARTMENT.


MINOR DEPARTMENT.


MINOR DEPARTMENT.


MINOR DEPARTMENT.
THE NOTRE DAME SCHOLASTIC.

THE WEEKLY SUN.

1776. NEW YORK. 1876.

Eight hundred and seventy-six is the Centennial year. It is also the year in which an Opposition House of Representatives, the first since the war, will be in power at Washington; and the third hundred and seventy-sixth President of the United States. All of these events are sure to be of great interest, and we fully expect to fully the two latter. All of them and everything connected with them will be fully and freshly reported and expanded in THE SUN.

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

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

The WEEKLY SUN, which has attained a circulation of over eighty thousand copies, already has its readers in every State and Territory, and last year the old year of the twenty-third election of a President of the United States. All of these events are sure to be of great standand importance, especially the two latter; and all of them and everything connected with them will be fully and freshly reported and expanded in THE SUN.

We are the only weekly paper devoted to Manufac­tures, Mechanics, Inventions, and New Discoveries in the Arts and Sciences.

Every number is profusely illustrated, and its contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical and Scientific Progress of the World. Descriptions, with Beautiful Engravings of New Inventions, New Implements, New Processes and Improved Industries of all kinds: Useful Notes, Recipes, Suggestions and Advice by Practical Writers for Work­men and Employers in all the various arts, forming a complete repository of New Inventions and Discoveries; containing a weekly record not only of the progress of the Industrial Arts in our own country, but also of all new discoveries and inventions in every branch of Engineering, Mechanics and Science abroad.

The Scientific American has been the foremost of all industrial publications for the past Thirty Years. It is the oldest, largest, cheapest and best weekly illustrated paper devoted to Engineering, Mechanics, Chemistry, New Discoveries, Science and Industrial Progress published in the World.

IT PAYS! IT PAYS!

It pays every Manufacturer, Merchant, Mechanic, Inventor, Farmer, or professional man to keep informed on all the improvements and discoveries of the age.

It pays the head of every family to introduce into his household a newspaper that is instructive, one that fosters a taste for investigation, and promotes thought and encourages discussion among the members.

The Scientific American,

which has been published weekly for the last thirty years, does this to an extent beyond that of any other publication; in fact, it is the only weekly paper published in the United States devoted to Manufactures, Mechanics, Inventions, and New Discoveries in the Arts and Sciences.

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

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

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Proprietor of the
Notre Dame and St. Mary's Bus Line!

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Now, that telegraphic communication has been made between Notre Dame and my office, through the Michigan Southern Depot, I shall be prompt to have passengers in time to meet all trains.

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

P. Shickey.

L. S. & M. S. Railway.

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

**GOING EAST.**

<table>
<thead>
<tr>
<th>Time</th>
<th>Destination</th>
<th>Station</th>
<th>Time</th>
<th>Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:40 a.m.</td>
<td>Night Express, over Main Line, arrives at Toledo 10:55</td>
<td>Cleveland 10:15</td>
<td>11:55 p.m.</td>
<td>Toledo Express, over Air Line, arrives at Toledo 10:15</td>
</tr>
<tr>
<td>9:12 p.m.</td>
<td>Atlantic Express, over Air Line</td>
<td>Toledo, 10:15</td>
<td>7:53 p.m.</td>
<td>Toledo Express, Main Line, arrives at Toledo 10:30</td>
</tr>
<tr>
<td>4:40 p.m.</td>
<td>Local Freight</td>
<td>Toledo, 10:30</td>
<td>7:53 p.m.</td>
<td>Toledo Express, over Air Line, arrives at Toledo 10:15</td>
</tr>
</tbody>
</table>

**GOING WEST.**

<table>
<thead>
<tr>
<th>Time</th>
<th>Destination</th>
<th>Station</th>
<th>Time</th>
<th>Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:40 a.m.</td>
<td>Express, arrives at Laporte 15</td>
<td>Chicago 6:30</td>
<td>5:40 a.m.</td>
<td>Pacific Express, arrives at Laporte 5:45</td>
</tr>
<tr>
<td>9:12 a.m.</td>
<td>Evening Express, arrives at Laporte 6:30</td>
<td>Chicago, 5:45</td>
<td>10:15 a.m.</td>
<td>Special Chicago Express, arrives at Laporte 6:30</td>
</tr>
<tr>
<td>9:10 a.m.</td>
<td>Local Freight</td>
<td>Chicago, 7:00</td>
<td>10:45 a.m.</td>
<td>Special Chicago Express, arrives at Laporte 6:30</td>
</tr>
</tbody>
</table>

**SOUTH BEND, INDIANA.**

Michigan Central Railway

Time Table—November 21, 1875.

<table>
<thead>
<tr>
<th>Time</th>
<th>Destination</th>
<th>Station</th>
<th>Time</th>
<th>Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:00 a.m.</td>
<td>Express, arrives at Laporte 15</td>
<td>Chicago 6:30</td>
<td>6:00 a.m.</td>
<td>Accommodation, arrives at Laporte 9 a.m.</td>
</tr>
<tr>
<td>11:00 a.m.</td>
<td>Local Freight</td>
<td>Chicago, 11:00</td>
<td>2:30 p.m.</td>
<td>Special Chicago Express, arrives at Laporte 6:30</td>
</tr>
</tbody>
</table>

**Notre Dame and St. Mary's 'Bus Line!**

<table>
<thead>
<tr>
<th>Time</th>
<th>Destination</th>
<th>Station</th>
<th>Time</th>
<th>Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:15 a.m.</td>
<td>Express, arrives at Laporte 15</td>
<td>Chicago 6:30</td>
<td>4:15 p.m.</td>
<td>Special Chicago Express, arrives at Laporte 6:30</td>
</tr>
<tr>
<td>5:00 a.m.</td>
<td>Express, arrives at Laporte 15</td>
<td>Chicago 6:30</td>
<td>6:00 a.m.</td>
<td>Accommodation, arrives at Laporte 9 a.m.</td>
</tr>
<tr>
<td>11:00 a.m.</td>
<td>Local Freight</td>
<td>Chicago, 11:00</td>
<td>2:30 p.m.</td>
<td>Special Chicago Express, arrives at Laporte 6:30</td>
</tr>
</tbody>
</table>

**Sunday excepted.**

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Notre Dame and St. Mary's Bus Line.

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Gen'l Sup't., Chicago.

E. J. Best,
Agent, South Bend,
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