How Shall We Live?*

The rolling seasons sweep along
In silent, rapid, ceaseless song.
Like music from the heavenly spheres,
Unheard nor known by mortal ears.

But in the glowing dreams of Fancy's hours,
The favored spirit joins celestial powers,
And mingles in the golden visions seen
Afar beyond where mortal senses glean.

Creation's hidden melodies
Are free to him as Summer's breeze,
And order meets his raptured eye
Where dire confusion seemed to lie.

The broken months that formed a chance-wrought chain
Are seen in circling beauty meet again—
Each one a link of loveliness so fair—
So fit, that beauty never seemed but there;
The golden ones, the russet bright,
The glittering glance of crystal white,
The pleasing rays of emerald mild,
In turn delight sweet Fancy's child.

Borne by the rapid change we glide away,
Till passing time but seems a passing day.
And beauty fades before the careless eye.
And sounds of joy are brought to faint and die.

The gifted spirit sees in tears
The wasted wealth of golden years.
The powers of pure, immortal mind
To thoughtless rounds of earth confined.

Shall we aspire to feel the lofty thought
Entrance the soul with pleasures never wrought
By common joys? Or shall we walk the round
Of meaner minds where trifling toys abound?

The spirits of the great and good
Who with the beautiful have stood.
And breathed on earth of heavenly air.
Bid us walk forth to meet them there.

Our natures, Godlike formed to look above.
Bid us arise to seek a nobler love—
Bid us advance to seek the perfect Good,
And while on earth come nearer to our God.

* This poem first appeared in "The Progress," a manuscript journal edited by the students of Notre Dame some seventeen years ago.

—Nature's nobleman is everywhere—in town and out of town, gloved and rough-banded, rich and poor. Prejudice against a lord because he is a lord, is losing a chance of finding a good fellow, as much as prejudice against a plowman because he is a plowman.
truly conquers himself and gains the hardest and greatest victory in overcoming his own will and self-love?

There is a sort of mystery that presents itself to those unacquainted with spiritual life, hence they say: How can a man know that he has such a calling? that he can perform such heroic acts of virtue? that he can embrace the religious life at any time and without a call from God? To this question the words of St. Paul (Acts ix, 6) are evidently in place: "Lord, what wilt thou have me to do?" He must have recourse to Almighty God in prayer, to his spiritual director for salutary advice, and weigh well and study deeply his own individual self, his own heart. After acting thus, if he find within himself a strong desire to lead such a life, and if this desire continue for a long time, and seeing that he is not actuated by any ambitious motive or self-love, but by the grace of God, he will have sufficient reason to believe that there are good grounds for that holy calling.

We have said from no ambitious motive or self-love, for a person that would enter religion in such dispositions would be acting contrary to the will of God and His holy Church, and consequently bringing about his own destruction. For the motives of all persons entering religion should be to do penance for their sins and to avoid the dangers and allurements of this sinful world, as well as to make a true sacrifice of themselves to Almighty God by the practice of vows and aiming after religious perfection. All this is in strict conformity to the life of the Preceptor of our Lord, St. John the Baptist in the wilderness, and the early Christians, who, as we find recorded by St. Luke, had all things in common, as also to those mentioned by Eusebius during the first three centuries whom he calls ascetes. But these, however, cannot be called members of regular monasteries, for we do not find monasteries proper until the beginning of the fourth century, when St. Paul the first hermit betook himself into the desert of Thebaïs and there passed ninety years in communion with God. Thither he went to avoid the persecution under the Emperor Decius, which was begun in A.D. 286. About 374 St. Anthony, a man of noble parentage and possessing a large fortune, resigned all he had in order that he might devote his life to the service of God in the religious state. When he first began this kind of life he found others too living in the same manner, but continuous to towns and villages. This he considered not altogether in accordance with his ideas of monastic life, as he thought that the further he would be from the world the nearer he would be to God; so he retired into the desert, where great multitudes followed him, and hence he is generally considered the father of monastic life. Shortly after, St. Pachomius became the director of many religious, and the first founder of the renowned Congregation of Tabenné; he gave to his children in Christ a rule which he had received from an angel. The monastic life having thus originated, the populated deserts of Egypt and Thebaïs became not less renowned for the sanctity than for the number of those who there sought a retired life. Towards the end of the fourth century, when Rufinus visited those countries, he found in the city of Oxyriacus alone ten thousand religious men and twenty thousand nuns.

From Egypt this kind of life, so agreeable to the principles of the Gospel and the spirit of Christianity, quickly spread itself through all parts of the world inhabited by Christians. St. Hilary, about the beginning of the fourth century, having learned of St. Anthony's way of living, began to practice the like in Palestine, which was in a short space of time replenished with religious of both sexes; while in Syria and Mesopotamia St. James and St. Julian Sabas propagated a similar mode of life. Pontus and Cappadoecia had also the honor of being inhabited by religious men, among whom we find St. Basil and Gregory Nazianzen. The rule composed by the former for his religious is professed to the present day by the monks of Poland, Greece, Russia, and Italy. Nor was the western part of the Church behind at this age, for we are told the monastic life had already gained a considerable footing there in the fourth century. At this time, according to the statement of St. Augustine, there was a monastery near the walls of Milan, under the care of St. Ambrose; several in Rome, and one near Treves, in Germany, where two courtiers on reading the life of St. Anthony consecrated themselves to God. And this illustrious Saint himself, after his conversion, upon his return to Africa propagated there the same kind of life.

Towards the close of the fourth century the most famous monastery of all France was that of the Isle of Lerins, founded by St. Honoratus, afterwards Bishop of Aries, and from which France received many great saints and illustrious prelates. The British isles were not without this kind of life at a very early period. The monastery of Bangor in Wales had within its walls about two thousand monks. St. Patrick, who established Christianity in Ireland, did not leave his faithful children without this monastic discipline. That country was afterwards fruitful in sainted sons and daughters, together with numerous martyrs to the Faith, and gave to the nations of Europe, such men as St. Columbanus, St. Gall and St. Columbkill. By the latter saint was founded the famous Abbey of Deerham, and, subsequently, having passed over to Scotland, he founded there the Abbey of the Isle of Hy. From these two monasteries many others both in Ireland and Scotland took their origin. Speaking of the institute of St. Columbkill, Venerable Bede in his "Ecclesiastical History of the English Church" says: "Of whose life and words, some writings are said to be preserved by his disciples. But whatsoever he was himself, this we know of him for certain, that he has left successors renowned for much continency, the love of God, and regular observance." The Faith implanted by St. Patrick in the Irish people was not soon to vanish before the winter's gale, but was to stand the wreck of ages and the fury of the devil himself; so that at the present day it is just as strong as ever, and well, we hope ever remain so.

The monastic life, so pleasing to God, was not soon to vanish from the earth, but continues to the present day, and is not in anywise yielding to any thing like old age, as is evident from the number of religious orders that exist within the Church at the present time. As regards the many orders in the East, there are those of St. Basil and St. Anthony. In the West, St. Augustine, with many others, entered into a religious society in 390, where he remained for about thirty years; then, in his going to Hippo, where he was ordained priest and afterwards became Bishop. His own house he then changed into a monastery, where he lived in common with his clergy, and to which institute the Canon Regulars of St. Augustine owe their origin, who have flourished ever since in the Church of God, branching out into many Congregations, as those of St. Victor, St. John Lateran, etc. It was from this order that Luther apostatized in the sixteenth century,—the fa-
mous Father of Protestantism, in whom is truly verified the words of Revelations xii, 4,—drawing with him the third part of the stars of heaven, and casting them to the earth.

St. Benedict, towards the end of the fifth century, retired from the world, and after leading for many years a life of penance, mortification and self-denial, founded twelve monasteries in Latium, and the thirteenth at Monte Cassino, in the kingdom of Naples, where he died in the odor of sanctity in the sixth century. The rule of St. Benedict was embraced by almost all the religious of the West until about the beginning of the twelfth century. The glorious life of St. Benedict was written by St. Gregory the Great in his Dialogues. The Cluniacensae sprung from the rule of St. Benedict, and were so called from their first abbey of Cluny in France; their founder was St. Odilo, a man imbued with the spirit of charity and remarkable for the practice of the most eminent virtues. He instituted his order in the tenth century, and it flourished for a long time in great sanctity. St. Romuald instituted the Camaldulenses in the end of the tenth century; they flourish to this day, eminent for a high degree of sanctity, and from whom the Church receives much edification. The monks of Valombrosa were instituted in the eleventh century, by St. John Gualbert, receiving their name from the place of their first institution. In this century were also founded the Cistercians, by St. Robert, abbot of Molesme, in France. The Cistercian monks need no commendation; indeed they are in themselves something marvellous. The successor of St. Robert was St. Alberius, to whom succeeded St. Stephen Harding, an Englishman by birth, who had the good fortune or happiness of receiving the great St. Bernard into his Society, by whose example not less than by his preaching and miracles this order was wonderfully propagated; from him the religious are commonly called Bernardines. The famous institute of La Trappe, in France, is a branch of this order, which has renewed in this our day the austerities of the primitive religious. These monks are now called Trappists, from the Abbey of La Trappe; they have lately established themselves in this country, where they have two establishments, one in Iowa, the other in Kentucky. The Trappists have been for a long time established in Ireland, and very few there are who have not heard of the famous monastery of Mount Melleray, in the County Waterford. Other religious professing the rule of St. Benedict are the Silvesterines, the Grandimontenses, the Celestines, the Olivetans, etc. The Carthusians were founded towards the end of the eleventh century, by St. Bruno, who with a few companions retired from the world and in the desert mountain of Carthusia laid the foundation of his order. The Carthusians preserve to this day their primitive fervor, observing perpetual silence, perpetual abstinance, wearing the hair shirt and practising other austerities too numerous to mention. About the year 1120, St. Norbert, who had exchanged his high position in life for one of voluntary poverty, founded an order of Canon Regulars called after him Norbertines, or Premonstratenses, from Premontré in France. About this time also was instituted in France the Order of the Blessed Trinity, for the redemption of captives, by St. John de Matha and St. Felix de Valois, two holy priests who on account of their sanctity were chosen by God for this charitable and meritorious work. For this same and another was instituted in Spain by St. Peter Nolasco, called the Order of Our Lady of Mercy. The White Friars, as the Carmelites are sometimes called, especially in England, were brought to Europe about the year 1290; they quickly spread themselves through all parts of Christendom, and received the sanction they so well deserved. These were originally hermits, living on Mount Carmel, hence their name. They were assembled together by Aimeric, Patriarch of Antioch, when the Christians were in possession of Syria and the Holy Land, and received their rule from Albert, Patriarch of Jerusalem. Their rule having in time been mitigated, it was renewed in its primitive austerity by St. Teresa in the sixteenth century, and the friars and nuns that followed her reform are called Barefoot Carmelites. The Orders of St. Dominic and St. Francis were instituted respectively by St. Dominic and St. Francis, the former for preaching the Gospel to infidels and sinners, which it has done with wonderful success. These two orders have furnished the Church of Christ with several Popes, many Cardinals, ecclesiastical writers, etc., as well as with many Saints. The children of St. Francis increased with a wonderful rapidity, so much so that when he held a chapter in Rome in the year 1221, five thousand religious were there assembled. The principal branches of this order are the Conventuals, the Observants and the Capuchins. The nuns of St. Francis are called generally Poor Clares, from St. Clare, the first abbess, who received the habit from St. Francis himself. The nuns of the Third Order of St. Francis are called Penitents.

Thus we see the providence of God in raising up such holy souls for the welfare of His Church and the general benefit of mankind. Other orders were founded between the thirteenth and sixteenth centuries, such as the Servites of Mary; the Crucigeri; the Jesuates, by St. John Colombini; the Bridgetines, by St. Bridget; the Hieronymites, by Pedro Ferrandino; the Minims, by St. Francis of Paula, etc. In the sixteenth century several new orders sprang up, as the Theatines, instituted by St. Cajetanuss Theatini; and the Jesuits, or Society of Jesus, founded by St. Ignatius of Loyola. This order has done remarkable service in the Church, and was raised up by God at a time when it was just needed to defend the Faith against heretics and propagate it amongst infidels. The sainted men who have illustrated this order could not be surpassed as a learned body, and their saintly successors are to this day a terror to sceptics, heretics, and all those who rise up against the Son of Peter. They are spread all over the world, and, as a mark of their divine character, are the first to be attacked by the enemies of the Church, the enemies of God. The nuns of the Visitation of the Blessed Virgin were instituted by St. Francis de Sales, Bishop of Geneva, at the beginning of the seventeenth century. Besides these there are several regular congregations of clergy living in common, some under the tie of religious vows, and others not; as the Oratorians, instituted by St. Philip Neri, the Fathers of the Christian Doctrine, the Redemptorists, or Congregation of the Most Holy Redeemer, the Congregation of the Holy Cross, and the Lazarists, or Congregation of the Mission. To these may be added several communities of men, such as the Brothers of the Christian Schools, etc., and of women, such as the Sisters of Charity, the Sisters of the Presentation of the B. V. M., the Sisters of Mercy, the Sisters of St. Joseph, Little Sisters of the Poor, Sisters of the Holy Cross, and others.

The foregoing short account of the chief orders that exist in the Church will suffice to show in the first place that as they have flourished, we may say, from the time of
the Apostles to our own day, there is nothing new or strange about them, but on the contrary, form what may be termed a defensive breastwork against the inroads of infidelity and schism, and are in reality the pillars of the Church; in the second place they have the sanction of the Church, the repository, the pillar and the ground of truth, which is a sufficient proof against all malicious and sectarian slanders with which they may be assailed. We have said a sufficient proof—nay more, it is an infallible proof, one that can never be gainsaid by the enemies of religion. For when the Church speaks, Christ speaks, and when Christ speaks God speaks, hence the foolishness of those who strive to ridicule them. In the next place they are in perfect accord with the Church, professing the same faith as all other Catholics, subject to one and the same head, and closely united together in the bonds of charity, brotherly love and communion. What beauty! What harmony is there not found in the Church of God?

---

Freemasonry.

BY M. B. DRAPIER.

[Concluded.]

So far we have seen the origin of Masonry, and how, from being a charitable institution, it soon degenerated into one of a social and political character. That it was, formerly, instituted for charitable purposes, no one will deny; for we read that the disciples of Steinbach went through Europe building churches and refusing to take any more for their labor than was sufficient for their sustenance. We have also seen that Masonry has been censured and condemned by the Church, and that it has been the policy of nearly every Government to suppress it. Why was this, you may ask? We will endeavor to answer this question as briefly as possible. Masonry pretends to have for its object not merely the improvement of the minds of its members by instructing them in the arts and sciences, but to make better their hearts by enforcing the precepts of religion and morality; it pretends, as a certain writer says, to be in possession of a secret to make men better and happier than Christ, His Apostles, and His Church can make them, a pretension so monstrous that it would of itself be sufficient to brand an association with the disapproval of all good men. The Catholic Church, in the first place, condemns this society because it is secret. Freemasonry imposes secret oaths, which is contrary to the teaching of Scripture, which says: "Our speech should be yea, yea, and nay, nay," and that it is not lawful to swear. Again, in Masonry, as in every secret society, the individual responsibility of its members is taken away. It is a well-known fact that the great majority of the association, up to the "Knights of the White Eagle," as they are again called, "Kadosch," are in perfect ignorance of its real objects. As to these we can have no other clue than that given by those who are said to have been themselves Masons, and who have given what they aver to be its principles and mode of action. We give these for what they are worth, leaving the defence, if any can be made, to those who have the means of knowing differently. Barruel, than whom none was ever better versed in Freemasonry, having been himself a Ma’son, makes mention of one who had advanced to the grade of Rosicrucians, one grade lower than the Knights of the White Eagle, but who, until he was initiated into the grade of Kadosch, or Knights of the White Eagle, was said to be completely stunned and horrified by the demoniacal disclosures poured into his ears. Professor Robinson, of Edinburgh, who had been a member of the Masonic Society, in speaking of the pernicious effects of Freemasonry, says: "If there be a necessity for secrecy, the purpose of the association is either frivolous or it is selfish. Now, in either case the danger of such secret assemblies is manifest. Mere frivolity can never seriously occupy men come to age. And, accordingly, we see in every corner of Europe where Freemasonry is established, the lodges have become seed-beds of mischief. I believe that no ordinary brother will say that the occupations in the lodges are anything better than frivolous, very frivolous indeed. The distribution of charity needs be no secret; and it is but a very small part of the employment of the meeting." He then goes on to say that if a frivolity cannot furnish sufficient occupation to the mind, it is likely that they will carry on affairs in the meetings requiring strict concealment. "When this is the case," he says, "self-interest alone must prompt and rule, and now there is no length that some men will not go when they think themselves in no danger of detection and punishment. The whole proceedings of the secret societies of Freemasons on the Continent (and, I am authorized to say, of some lodges in Britain) have taken one turn, and this turn is perfectly natural. In all countries there are men of cen- centulous morals. . . . And where can the sentiments or schemes of discontented men find such safe utterance or probable support as in a secret society?" This is the judgment of a man who professes to be intimately acquainted with the workings of Masonry, and who apparently had no selfish or sinister motives in pronouncing such a judgment. How comes it, then, that Masonry has so many estimable followers? This is easily accounted for. The machinery of Masonry, as we have seen, is conducted with such skill that the members of a lower grade know nothing about the secrets of a higher grade. The order is divided into thirty-three grades, the principal degrees of which are six—the grade of Apprentice, of Fellow-craft, of Master, of Elect, of Rosicrucian, and of Kadosch. Those in the lower grades are but the blind instruments of those of the higher grades, and you cannot persuade them that the society is of any other than a purely philanthropic character; for the fact is, they are as ignorant of its real object as are those who never belonged to it. Here is the oath which Barruel says was administered to him: "My brother, are you prepared to execute every command you may receive from the Grand Master, even should contrary orders be laid on you by king or emperor, or any other ruler whatever?" Again says Barruel (p. 232): "The grade of Kadosch is the soul of Freemasonry, and the final object of its plots is the re-introduction of absolute liberty and equality through the destruction of all royalty and the abrogation of all religious worship." We have seen, then, that the real object of Masonry is not the moral improvement of its members; and it is but a year since a certain Mr. Frothingham gave utterance, in the Masonic hall, New York city, to this blasphemy: "Tolli Paine has keyed my moral being up to a higher note than the Jesus of Nazareth." Besides is it not evident, since we sometimes see men of such depraved nature occupying the most prominent places in the highest grades, that this society is not what it pretends to be?

in a procession of Communists, numbering five thousand grades. Louis Blanc, a Freemason, proves that if Masonry "Philippe Egalite," etc., were all members of the highest Mirabeau, Robespierre, Condorcet, Guillotine, Volney, 237, an organ of the craft, it is declared that Socialism, raised by the efforts of the craft. This is not, however, in the least surprising; for in The Latomia, Vol. XII, p. temple and the corner stone of the social fabric about to be raised by the efforts of the craft." This is not, however, in the least surprising; for in The Latomia, Vol. XII, p. plause, the Commune to be "the antitype of Solomon's temple and the corner stone of the social fabric about to be raised by the efforts of the craft."

The ceremonies in the higher degrees of Masonry are, in every way, calculated to harden the heart, and to suppress broad feelings of humanity. The allegorical story is related to the initiated; he is first led into the lodge, which is hung round with black. In the centre of the room is a coffin, and around this the brethren stand. The Master then relates the fable. Want of space will not permit more than a brief outline of it. Adoniram was appointed, by Solomon, paymaster at the building of the Temple. The number of workmen was three thousand. In order, then, that he might be able to give each one his due, Adoniram made three divisions of them—apprentices, fellow-craftsmen, and masters. To distinguish one class from the other, he gave to each a peculiar word, signs and grips. Three of the fellow-craftsmen, desiring to know the Master's word, and by this means get his salary, lay in wait for Adoniram as he came to shut the gates of the temple. They endeavored to make him reveal to them the word: this he refused to do; and, as a consequence, they killed him. After the fable is related, the person initiated is informed that the object of the degree is to recover the lost word, and to avenge the death of Adoniram. He is then led into a dark room, blindfolded, and before him is placed a manikin which is stuffed with bladders of blood—he is then called upon to avenge the death of Adoniram, and he at once plunges the poniard into the breast of the supposed assassin. "What a damning proof," says Barruel, "do we not find in these trials where the candidate is taught to strike with his poniard the pretended assassin of his grand master? In common with the Templars, it is on Philip le Bel that they wreak their vengeance; and in every other king the sect beheld the pretended assassin. Want of space will not permit us to say much more. We cannot better conclude than by inserting a portion of Mr. Thurlow Weed's letter to the New York Herald: "Those in this country who respect religion, law, and the peace of society should not be imposed upon by the aspect of Freemasonry here. The principles and modes of acting of the society are those we have described. The application of them depends wholly on time, place and circumstances. The ordinary observer sees nothing in the members of the craft here but a number of inoffensive individuals, who belong to a soi-disant benevolent association which, by means of secret signs, enables them to get out of the clutches of the law, procure employment and office, and other advantages not enjoyed by their fellow-citizens. But the innocent rank and file are the dead weight which the society employs, on occasion, to aid in compassing its ulterior designs. Here there are no civil or religious institutions which stand in their way, and their mode of action is to sap and mine the morals of the community, on which society rests, and with which it must perish. Of what it is capable, if it seems needful to compassing its ends, anyone may understand by the fiendish murder of William Morgan. This murder was decided on at a lodge-meeting directed by Freemason officials, in pursuance of the rules of the craft, and was perpetrated by Freemasons bearing a respectable character, who had never before been guilty of a criminal action, who were known, yet were never punished nor even tried, but died a natural death, and who do not appear to have experienced any loss of reputation for their foul deed."

The Kensington Catholic Public School.

The Kensington Catholic Public School was founded in February, 1873, by the Right Rev. Mgr. Capel. It began with 5 boys, and work was carried on at first in Mgr. Capel's own house. There are now 70 boys in attendance; a site of six acres and a half of ground has been purchased, and there is a temporary wooden building containing class-rooms, chapel, etc.

The object of the Founder of the Catholic Public School is to provide for the sons of Catholic gentlemen advantages equal to those enjoyed by Protestant boys at Eton. The old Catholic system of education, with its admirable combination of school and family life, has been adopted; the boys live either with their parents, or in the houses of masters, each master receiving only a limited number, so that the idea of family life may be carried out. The masters are graduates of English or foreign Universities, or men who have been specially trained for the work of teaching. All the modern methods of imparting knowledge are in use. The French and German languages are taught by natives.

Six forms are now organized, and a special department has been formed for the purpose of preparing youths for army and civil service examinations. Boys are received at the Catholic Public School from the age of nine years and can remain until they are seventeen or eighteen. Cricket and football are encouraged at the school, and the boys are drilled by a sergeant. The present wooden building is about to be replaced by a handsome and permanent structure. The new school will be calculated to receive 400 boys, and adjoining it will be a beautiful chapel, the gift of a generous friend.

Scientific Notes.

—J. Scott Bowerbank, well known for his studies of the lower forms of marine life, especially the sponges, died at Hastings (England), on the 9th of March, in his eightieth year.

—Mr. William Gossage, F. C. S., the inventor of several important processes in practical chemistry, died at Earleigh, Bowdon, Cheshire, April 9, in his seventy-eighth year.

—Gay-Lussac, the great French physicist and chemist, was born in 1778; his centenary will be celebrated by a
festival and the erection of a statue either at Limoges or Paris.

—A new theory of the cause of auroras has been started, Groneman assuring that it is a play of electric light on cosmic dust, clouds of which are encountered by the earth in its annual passage around the sun.

—We return thanks to Appleton & Co. for the Popular Science Monthly Supplement. The Supplement is not behind the Monthly itself, for its articles are first class, both from a scientific and literary standpoint.

—Eliton Cowas, U. S. Army, the distinguished naturalist of the Eddy surveys, and one of the most eminent ornithologists in America, has just been elected Professor of Anatomy in the National Medical College at Washington.

—The solar prominences are being daily mapped by Tacchini of Palermo, Secchi of Rome, Christie and Manning of Greenwich, and others, while daily photographs of the sun are taken at Greenwich, Paris, Moscow, Toulouse, Kasa, South Kensington and Melbourne; and at many other observatories the spots are observed every day.

—The Commissioners selected by Congress to investigate and report on the best means of destroying and preventing the ravages of the locusts have issued their first Bulletin under the auspices of the Interior Department. The present number has extensive reference to the destruction of the young insects, and the next one will be on the Natural History and the habits of the species.

—An interesting discovery of animal remains was recently made in a cave near Santander, in Northern Spain. The discoverers, Messrs. O'dellly and Sullivan, describe the cavern as an enlarged joint or rock fissure, into which the entire carcasses, or else the living animals, had been precipitated. Prof. A. Leith Adams has identified among these remains numerous portions, including teeth, of Elephas primigenius, which is important as furnishing the first instance of the occurrence of that animal in Spain.

Art, Music and Literature.


—A superb portrait by Gresnitz of the Marchioness of Chaswood lately sold in Paris for $4,000.

—Seven thousand copies of Gen. Pleassant's "Blue Glass," and their readers, have been sold.

—Mme. Arabella Goddard's first recital in Paris called forth the hearty applause of the French critics.


—A Berlin inventor has produced a machine for turning the leaves of music by a movement of the performer's foot.

—Trinity College, Dublin, is said to have the harp that was played upon by King Brian Borouhm in the tenth century.

—Mr. Bagehot's articles in The London Economist have been sold.

—Richard Wagner has a bulky MS. autobiography which he keeps carefully stowed away somewhere in his library for the benefit of the world when he shall be no more among the living. He is a dasher and sometimes when he has guests declaims for their benefit an act from some one of the master's dramas.

—The London Echo sounds a warning to literary men, founded on the early deaths of many brilliant and promising scholars. The younger men are written up as men of excitable intellectual temperament—careless of rest, drinking strong coffee and tea, turning their nights into days, smoking themselves into excitement, and paying the penalty of unnatural lives by untimely death.

—A painting which gives evidence of being an authentic original portrait of the redoubtable Admiral Captain, Miles Standish, has been discovered in a Boston picture store by Capt. A. M. Harrison of Plymouth. It is painted upon wood, and bears the Captain's name on the upper part. Artists and connoisseurs have inspected it, and pronounce it an original painting by James, a distinguished English painter, and it is supposed that it was painted in 1624, when Standish went to England as agent of the Plymouth colony.

—William H. C. Hosmer, the poet, died at Avon, May 23. Mr. Hosmer was born in Avon, N. Y., on May 25, 1814. He was graduated from the University of Vermont in 1841, and subsequently succeeded John Young as Master in Chancery.
in New York. Having made a study of Indian life in Wisconsin and Florida for several years, he printed several poems relating to Indian character and traditions, of which the best known are "Legends of the Senecas," "The Fall of Tecumseh," and the "Warriors of the Genesee." In 1854 he published two volumes of poems including "Indian Traditions and Songs," "The Months," and "Bird Notes." In 1854 he moved to New York city and took an office in the Custom House. Mr. Hosmer was converted to the Catholic faith sometime ago.

—A second volume of the Records of the English Province of the Society of Jesus is shortly to appear under the editorship of Mr. Henry Foley, S. J. It will contain a biographical and historical sketch of the English Province during the times of persecution, with lives of Southwell, the Jesuit poet, P. M. Morse, P. Page, Holland, and other Fathers of the Society, as well as of several of the leading Catholic laymen who were connected with the Jesuits. Mr. Foley is publishing for the first time a large number of documents from the Public Record Office, the collection of MSS. at Stonyhurst and elsewhere illustrating the history of the Stuart period. Among other incidents which he notices are the fall of the French Ambassador's house in 1633, when more than one hundred persons perished under the ruins: the seizure of the Jesuits' College in 1639, and the consequent proceedings in Parliament, and the settlement of the question in 1641. We are glad to see that the second volume of "The Times" was published in 1641, containing the history of the Lancashire district, which was at first limited to private circulation, has lately been published by Messrs. Burns & Oates. Mr. Foley is acting wisely in giving to the public at large the results of his indefatigable research.

Books and Periodicals.

The contents of the June number of Church's Musical Visitor are: I, A Talk with Wagner and Liszt; II, Vocal Solo (from Cimarosa); III, Don Giovanni (from Mozart); IV, London Letter from Mr. Palmer; V, Felix Mendelssohn Bartholdy; VI, Normal Corner; VII, The Sign; VIII, An Organ for the Music Hall; IX, Musical Hopper; X, Buds, Blossoms and Blooms; XI, Theodore Thomas; XII, Enterprise; XIII, Editorial; XIV, Editor's Notes; XV, Answers to Correspondents; XVI, A Chapter on Intervals; XVII, Montreal Letter; XVIII, Music in Boston; XIX, New York Letter; XX, Transposition; XXI, Items Here and There; XXII, Ten New Inventions; XXIII, Schubert; XXIV, Publishers' Department; XXV, Music—An I Unforgiven Still, (Song and Chorus); Largo Arranged for Piano; When You'll be Far From Me; Cabinet Organ Letter; XXX, Halldy; XXXI, The Sign; XXXII, American Owls. By the Seaside," etc., etc. New York: The Catholic Publication Society, 1867. The Life of Ven. Clement Mary Hofbauer, Priest of the Congregation of the Most Holy Redeemer, by a Member of the Order of Mercy, Author of "The Life of Catherine McAuley," "Life of St. Alphonsus," "Glimpses of Pleasant Homes," "Annel's-Dreams," "Happy Hours of Childhood," "By the Seaside," etc., etc. New York: The Catholic Publication Society, 1867. The Life of Ven. Clement Mary Hofbauer, by a member of the Order of Mercy, has been received, and we note, with the highest of standard excellence expected from the talented authors of "Catherine McAuley," "Life of St. Alphonsus," and a number of other works which enrich our Catholic libraries. It is doubly welcome to us at this season, when the demand for suitable premium books is so great, not only for its convenient size, 317 pages, 12 mo. but especially for the attractive style in which it is got up, and for which the Catholic Publication Society is noted. As to the subject of the book, our limited space forbids us to speak at length; his virtues have justly ranked him with such men as Neander, and the "Warriors of the Genesee," of our century. To American Catholics, Father Hofbauer should be most especially dear as being the spiritual Father of a band of zealous missionaries who have labored in almost every part of the country with a fervor and zeal which may be easily recognized as the heritage of their founder, the first German Redemptorist. We hope some of our young friends who are so fortunate as to get a part of his life story in so compact a form, to get this patriotic work, which make it the subject of an essay which will be worthy of a place in our pages.
theological institutes, 171 clerical students, 16 colleges for young men, 31 female religious institutes, 45 female academies and schools, 1,587 parochial schools, 319 asylums, 95 charitable institutions. In 1877 we have 5,393 churches, 1 Cardinal, 11 Archbishops, 57 Bishops, and 5,397 priests. In 1838 there was but one Archbishop in the United States. Now we have 1 Cardinal, 11 Archbishops, 57 Bishops, and 5,397 priests in the whole United States. Now we have 1 Cardinal, 11 Archbishops, 57 Bishops, and 5,397 priests. This is not right, as literary and other mental drudgery is the hardest kind of drudgery, and should therefore be as liberally compensated as possible. An education suitable to qualify one for such pursuits is very expensive, and entails much labor in its attainment, which are additional claims to remuneration. The other periodicals of that day were the Truth-Teller, published weekly in New York, and which has passed away; the Catholic Telegraph of Cincinnati, still published; the Catholic Herald of Philadelphia, which expired at a ripe old age, several years ago; the Catholic Advocate, published in Bardstown, Ky., now issued in Louisville, and Der Wahre Freund, a German paper, still published in Cincinnati by the Benziger Brothers. The latter were in 1838 no illustrated Catholic papers, no magazines, no reviews—only six weekly papers, and they languishing for support. Now there are 33 Catholic weeklies, 1 of them illustrated, 3 magazines ably edited and well supported, and 1 Review that would do credit to any age or country.

In 1838 there was but one Archbishop in the United States, Most Rev. Samuel Eccleston, D. D., Archbishop of Baltimore; besides which there were but 15 Bishops and 478 priests in the whole United States. Now we have 1 Cardinal, 11 Archbishops, 57 Bishops, and 5,397 priests. There were in 1838 but 334 churches, 341 stations, 16 ecclesiastical institutes, 171 clerical schools, 16 colleges for young men, 31 female religious institutes, 45 female academies and 69 charitable institutions. In 1877 we have 5,392 churches, 2,768 chapels and stations, 34 Theological seminaries, 1,317 ecclesiastical students, 62 colleges, 540 female academies and select schools, 1,587 parochial schools, 219 asylums, 95 hospitals, and a Catholic population of about 6,000,000 against a Catholic population in 1838 of about 1,300,000.

In 1776 there was but a proportion of one Catholic to
every 120 of the total population of the United States, in 1838 there was about 1 to every 14, in 1876 we had 1 to every 6 of the total population. Since 1838 we have an increase of 54 Bishops, 4,119 Priests, 4,968 Churches, 47 Colleges, 502 Female Academies, and 275 Asylums and Hospitals—or an average increase each year during the last 38 years of 1 8-19 in Bishops, 137 priests, 150 churches, 13 chapels and stations, 9 3-3 in colleges, 13 8-3 female academies, and 8 5-19 charitable institutions, without taking into consideration the increased capacities of churches, colleges, academies and charitable institutes, which are at least double now what they were then.

In looking over the list of ecclesiastics in 1839 one is perhaps still more forcibly struck with the great changes that have taken place in these 38 years. The Archdiocese of Baltimore, the primatial See, of course takes the lead, both by priority and rank. It was erected into a Bishops in 1789, by Pius VI, and elevated to an Archbishopric by Pius VII in 1808. Of the list of clergy there in 1838 we find but three now living that we know of, Rev. Charles L. White, D. D., at present pastor of St. Matthew's Church, Washington, D. C., a wise scholar and an eloquent preacher, Rev. James Curley, S. J., now Vice-President of Georgetown College and then one of the faculty of that institution, and Rev. John McElroy, S. J., in 1838 President of St. John's Literary Institution, Frederick, Md., and now, we believe, a resident of the Novitiate at that place. This venerable patriarch has of late been afflicted with blindness, but, though blind, and feeble with age, he still has the consolation of being able to offer up the Holy Sacrifice of the Mass. Of the Archdiocese of Philadelphia, the second in order, created in 1808, there are still living Most Rev. Archbishop Peter R. Kenrick, now Archbishop of St. Louis, Mo., Rev. Edward Sourin, S. J., and Rev. Peter Lembe, the colaborer of Rev. Prince Gallitzin in the Pennsylvania missions. Archbishop Kenrick was then Vicar-General of the diocese of Philadelphia and Superior of the Theological Seminary there; Rev. Father Sourin was pastor of Christ Church, Westchester, Pa., and attended the Church of the Assumption of Our Blessed Lady at Pleasant Mills, New Jersey, and other missions; Father Lembe was pastor of St. Patrick's, Eueensburg, and Rev. Prince Demetrius A. Gallitzin pastor of St. Michael's, Loretto,—all these clergymen, of course, having also to attend various other missions or stations throughout the diocese. Of the Diocese of New York, created in 1808, we can give no record than that his Eminence Cardinal McCloskey was then pastor at the Cathedral in New York city; we are not acquainted with any others of the surviving clergy, if there be any. Of the Diocese of Boston, created in 1859, and including at that time the States of Massachusetts, Maine, Vermont, New Hampshire; Rhode Island, and Connecticut, Rev. Father Plotin, as present pastor of the Church of the Most Holy Redeemer, Boston, is the only survivor with whom we are acquainted; he was in 1838 pastor at Worcester, Mass., and President of St. James's Seminary at that place.

Detroit is the next diocese on the list, although Cincinnati is twelve years older, being established, the latter in 1821, the former in 1833. Of the clergyman in the diocese of Detroit in 1838 we know of but one now living, Very Rev. Father Kundig, now Vicar General of the Diocese of Milwaukee, Wis. He was then located at the Cathedral of St. Ann, in Detroit, but afterwards removed to the place where Milwaukee now stands, where he erected the first log chapel, it being then but a small settlement. Milwaukee is now a bishopric, and the city has 120,000 inhabitants. Truly Father Kundig has reason to admire the wonders that have been wrought around him in this comparatively short space of time. We might remark in passing that the Very Rev. Father has been a priest in three dioceses without having ever received an exeat from a Bishop. He was first a priest in the diocese of Cincinnati, and when the diocese of Detroit was erected he became subject to the Bishop of that city. Afterwards, stationed as he was at Milwaukee when that diocese was formed, he became by the division of the diocese of Detroit a priest of the Milwaukee diocese. Of the diocese of Cincinnati, the present Archbishop, Most Rev. John B. Purcell, D. D., was then Bishop, with Very Rev. Father Badin, the founder of Notre Dame, as his Vicar-General. The present Archbishop of Milwaukee, Most Rev. John M. Henry, D. D., was then a simple priest, and pastor of Holy Trinity Church in Cincinnati. Right Rev. H. H. Yuncker, afterwards Bishop of Alton, was pastor of St. Mary's Church, Chillicothe, and attended Columbus occasionally, which then had no church of its own, although now it is the seat of a flourishing bishopric. Rev. F. X. Tschenhess, C. Ss. R., who died lately after celebrating his golden jubilee, was then pastor at McKutchinsville and visited Tiffin as a station. Rev. John M. Young, afterwards Bishop of Erie, was Prefect of Studies at the Cincinnati Athenaeum, of which the present Vicar-General of the diocese, Very Rev. Edward Purcell, was Principal. We believe that Most Rev. Archbishop Purcell, now in the 77th year of his age, the 51st of his priesthood, and the 44th of his episcopate, has ordained more priests and consecrated more Bishops than any living Prelate. He was made Archbishop in 1859, 37 years ago, and received the pallium from the hands of the Holy Father himself, in the Pope's private chapel in Rome. This venerable Patriarch of the American Hierarchy—"the Hughes of the West," as O'Kane Murray styles him—has done an immense amount of labor in the vineyard of the Lord during his long and eventful lifetime, and we hope he will yet survive many years to see it still further advanced. A few weeks ago a canard was sent to a New York paper by some irresponsible busybody stating that the Archbishop was seriously ill, and obituary notices were being prepared in consequence—but, like the false rumors about the Holy Father's health, it had no foundation in fact. The Archbishop, we are glad to learn, is in the best of health, and promises, to all appearance, many years more of apostolic labor.

As to the remainder of the then existing dioceses our very limited space will allow no special remarks now, but we cannot pass that of Vincennes, in which Notre Dame was then located, without a few notes. It took within its bounds the States of Indiana and part of Illinois, including Chicago. The saintly Rt. Rev. Simon B. Bruté, was Bishop, being consecrated in 1834. He died in 1839, and was succeeded by one of his collaborators, Rt. Rev. Celestine de la Hallandiere. Of the clergy then laboring in the diocese, we know of only four now living, Rt. Rev. Maurice de St. Palais, D. D., now Bishop of Vincennes Very Rev. Julian Benoit, the present Vicar-General of the diocese of Fort Wayne, then pastor of St. Mary's, Perry Co.; Rev. Irenaeus St. Cyn, one of the two missionaries then at Chicago, and now residing in the diocese of St. Louis, and Rev. Louis J. Neyron, then pastor at New Albany and the Knobs, with Jefferson, Charleston, Corydon, Salem, etc., as missions or stations, and now residing at Notre Dame.
There was no pastor at St. Mary's of the Lake (Notre Dame) or South Bend in 1838. Rev. Louis Deselles having left this for a better world on the 26th of September, 1837 he died at the old log chapel on the banks of St. Mary's or the lower lake here, surrounded by his affectionate Indians, and his remains are deposited in the vault of the new Church of Our Lady of the Sacred Heart. He was suc­ceeded in 1839 by Rev. Benjamin Petit, who afterwards left here to accompany the Potawatome Indians when driven west in the Mississippi. He died shortly after, in St. Louis, a martyr to his spirit of zeal and charity, but his body was brought back to Notre Dame, where it reposes with that of his saintly predecessor in the vault of the new church. As to Rev. Father Neyron he is still hail and hearty, and teaches his class at the College every day. Rev. Father Neyron was before his ordination a surgeon in the army of the great Napoleon, was taken prisoner at Waterloo, but regained his liberty—on condition, that he would give his services to the wounded, who were very numerous. Afterwards becoming a priest, he eventually came to the United States, where he has done good and effective service in various missions in Indians.

—Frank Smiley (Commercial), of '76, prospers in Kewanee, III.
—James Spillard (Commercial), of '72, is studying law in Elgin, Ill.
—Peter Kennedy (Commercial), of '76, lives in Cannellsburg, Ind.
—Philip Corbett (Commercial), of '76, is doing well in Anderson, Ind.
—John T. Foley (Commercial), of '76, is thriving in Nashville, Tenn.
—Leo Moskowski (Commercial), of '72, is in the hardware business in Elgin, Ill.
—G. M. Webb (Commercial), of '70, is in the grocery business in Peru, Ind.
—M. Egan (Commercial), of '75, is in the drugstore business in Grand Rapids, Mich.
—John J. Griffin (Commercial), of '66, is in the wholesale liquor business in LaFayette, Ind.
—Frank Moskowski (Commercial), of '78, is in the office of the Western News Co., Chicago, Ill.
—Rev. President Colovin was quite ill at the beginning of the week. He is now much better.
—Very Rev. Father General returned last Monday from his trip to the South. He is in the enjoyment of good health.
—We have been favored with a copy of the Elgin (Ill.) Advocate, of May 30, in which there is a long account of a mission preached in the Catholic church of that city. The account was written by Daniel E. Maloney, of '74.
—We are pained to announce the death of Rev. Father Campbell, of Lacon, Ill. Father Campbell was well known here, and his death will be regretted by a large circle of friends. He was the uncle of Joseph Campbell, of '76.
—We are in receipt of a complimentary letter from Rt. Rev. Monsignor Capel, D. D., of the Catholic University College, Kensington, London, W. We have heard with pleasure from other sources that the Rt. Rev. Doctor will come to the United States in the interest of the Catholic University, of which he is the Rector. We hope he may find it convenient to visit Notre Dame.
—The Burlington (Iowa) Gazette, under the head of "County Politics," thus speaks of Charles J. Dodge, of '74: "Among the younger men mentioned as possible aspirants for the office [Legislature] is Charles J. Dodge, Esq., one of the most prominent of the younger class of lawyers of our city. Although but two years in the practice, he has placed himself in the front of his profession, and has a professional good name equalled only by the excellence of his private character. Being a son of the old war-horse, Hon. A. C. Dodge, his democracy cannot be questioned."

—Of Wm. Kelly (Commercial), of '73, the Chicago Times has the following notice: "A YOUTHFUL GENIUS. —Muskegon possesses a youthful genius of seventeen summers, who promises to make his mark in the world some of these days. His name is Wm. Kelly. Last season he designed and built several sailing yachts, and now he has nearly completed without assistance a beautiful steam yacht twenty-eight feet long, with seven feet beam. The little craft is to have a six-inch square engine, also built by this young genius. The boiler is the only thing about her that has been furnishing by other parties, and this is of steel. The new yacht is nearly ready for launching." During his sojourn at Notre Dame, Master Kelly's amiable disposition was for him the esteem of Prefects and Professors. His talent for drawing was of a high order, gaining for him the prize in his class for that study. The same specimens executed here obtained for him the premium at the Michigan State Fair the year following.

Local Items.

—The May devotions are now over.
—The games for the championship of the College are closed.
—The chimes now delight us every day with a number of pretty airs.
—Every one coming to the Commencement exercises will be welcome.
—The canine species will be well represented in the first play at the coming exhibition.
—The Star of the East Baseball Club succeeds this year in carrying off the championship.
—Very one should prepare for the examinations. The time intervening is becoming short.
—Many of the arches erected on the Feast of Corpus Christi were quite tasteful and beautiful.
—By oversight the name of Corporal W. Jones was omitted on the committee of arrangements of the Cadets' picnic.
—The Minima return their sincere thanks to Very Rev. Father General for the box of delicious oranges sent by him to them.
—Last Monday evening there was one of the most extensive and brilliant displays of aurora borealis ever seen at Notre Dame.
—Every one should look out that he may pass a good examination. It will be his own fault if a young man comes out the lowest in his class.
—The Star of the East Baseball Club defeated the Juanita Club at baseball last week to the tune of 17 to 11. The Star of the East is now the champion club.
—We are told that at the end of the exercises on Commencement Day the students will sing "Home, Sweet Home," with music by the Band as accompaniment.
—To judge from appearances, there will be more people attending the Commencement exercises this year than in any former year. We hope that such will be the case.
—We understand that the old members of the St. Cecilia Philomathean Association residing in Chicago intend having a grand reunion at the Matteson House sometime during vacation.
—There were a great many strangers here on Corpus Christi. Notre Dame is one of the few places in the United States where the processious on this beautiful Feast can be held out-doors.
—The Examinations will begin on the 17th of this month. The Graduating Class will be examined on the 10th, and continued until the matter laid down in their course shall have been thoroughly gone over.
—The 31st regular meeting of the Columbian Literary and Debating Club was held Sunday evening, May 27th. Declamations were delivered by D. O'Leary and T. Schlink. W. McGorrist read an essay.
—The Entertainment given at St. Mary's Academy last Wednesday was beautifully gotten up. The parts assigned
to the young ladies were filled by all with much credit. A full report of the Exhibition will be given in our next number.

—Vespers to-morrow are, as far as the Capitulum, of St. Mary Magdalene of Pazzi, page 153 of the Vesperal; from the Capitulum, of St. Francis Caracciolo, page 153, with Commination of St. Mary Magdalene of Pazzi and the second Sunday after Pentecost.

—Who is to receive the highest percent. at the coming examination? This question should interest every student here at Notre Dame. And again, another question should be attended to—viz.: Which class can retain the highest percent.? We leave them to the students the answers.

—The members of the St. Cecilia Philomathean Association will next Tuesday plant a society-tree. As a mark of respect to the memory of their first Director, the tree will be planted at the grave of the late Rev. N. H. Gillespie. The Society will hereafter plant a tree every year.

—On looking over the programme of the St. Cecilia Philomathean Association, published in this week's issue of the SCHOLASTIC, we notice that an entirely new set of plays, speeches and songs are introduced. The Cecilians evidently intend giving their friends a treat, and we hope they will find their wishes realized to the full.

—We visited the Juniors' study-hall during the week, and found all their plants in bloom; a beautiful bouquet of flowers graced the prefect's rostrum, and the canary was chirping merrily. We were struck with the neatness of things in general, and are satisfied that the boys having charge of the study-hall do their work well.

—We would like to have the following numbers of the SCHOLASTIC, viz.: Vol. I, No. 43; Vol. II, No. 42; Vol. III, No. 41; Vol. IV, No. 40; Vol. V, Nos. 39 and 40; Vol. VI, No. 42; Vol. VII, No. 44; Vol. VIII, Nos. 39 and 40; and Vol. IX, No. 43. Anyone having any of these copies to spare who will please let us have them, will confer a great favor upon a subscriber who wishes to complete a set of the SCHOLASTIC.

—At the beginning of the month of May we spoke of Masters McGrath, Hanson, Lindburg, Kauffman, J. and Nelson volunteering to supply the small altar in St. Edward's and St. Patrick's dormitories with flowers. We have been informed that they persevered in the good work until the end, sacrificing their evening recreations to cult wild flowers, Bros. Peter and Robert occasionally presenting them with flowers from the garden.

—The Curator of the Museum most gratefully acknowledges the receipt of a superb specimen, donated to the Museum, by Dr. Camillus of Trenton, N. J. It is a large full-grown peacock, artistically mounted on a beautiful rustic stand, and is the estimation of every one who has seen it a magnificent specimen of taxidermic skill. It is only one of many things Br. Camillus has secured for the Museum, for which those in charge are under many obligations.

—As may be seen from the programme, printed this day, the members of the St. Cecilia Philomathean Association will play "Major Andre" next Tuesday evening. The entertainment is got up in honor of the Pope's Golden Jubilee, which occurs on the 3rd. For local reasons the celebration has been deferred until the evening of the 5th, when doubts the Student's Association will give us one of their old-time Entertainments. As this will be the first presentation of the play of "Major Andre", at Notre Dame, it will certainly attract a large audience.

—We were glad to see the South Bend Societies turning out so strong, and making such a fine appearance in procession on Corpus Christi. There were the St. Stanislaus Society, of St. Stanislaus Church (Polish), in regalia, 84 members; the St. Casimir's Society, from the same church, in variegated regalia, 75 members; the St. Joseph's Total Abstinence and Benevolent Society, of St. Joseph's Church, in green regalia, 35 members; the St. Joseph's Catholic Benevolent Society, of St. Joseph's Church, in blue regalia, 56 members; in all, 246.

—We call attention to the card of E. M. Brown, of '85, Attorney at Law of Lake County, which appears in this number of the SCHOLASTIC. Mr. Brown was for several years city attorney of Cleveland, and might have obtained other offices in the gift of the people but wisely gave up political aspirations in order that he might devote all his attention to his large practice. As a lawyer, he stands at the head of the young members of the Cleveland bar, and can be relied on as conscientious, able and industrious. Business of a legal nature in Northern Ohio cannot be committed to better hands.

—The following is the list of the champion baseball clubs as far as we can learn, viz.: 1866, Juanita; '67, the Juanita; '68, the Juanita; '69, the Enterprise; '70, the Star of the West; '71, the Star of the West; '72, the Star of the West; '73, the Excelsior; '74, the Excelsior; '75, the Excelsior; '76, the Juanita; and '77, the Star of the East. Of the clubs which have held the whip-pennant, the Enterprise and the Star of the West are no longer in existence. The latter Club we believe was merged into the Excelsior Club. The Juanita Club held the championship five years, the Star of the West three years, and the Star of the East two.

—The practice of standard overtures is one of the best means of forming a good taste by our instrumental performers, and we are glad to see that the number of those who are ambitious enough to choose overtures for their examination pieces is scarcely behind that of former years. We give a list of the violinists who are rehearsing overtures in the original keys: M. Kauffman, "Der Freischutz," Weber; A. Sterner, "Macht's nicht zu la 核," Burger; "Don Juan," Weber; J. P. McHugh, "Zampa," Herold; J. Rothert, "Iphigenia in Aulis," Gluck; A. K. Schmidt, "Barber of Seville," Rossini; P. Stahl, "Tancred," Rossini; W. Tushby, "Norma," Bellini; C. Feltier, "Caterina del Sasso," and Locksmith, "Thamar," W. Chapotin (Flute), "Caliph de Bagdad," Beethoven.

—The following is a full record of the games played by the contending nines for championship this season:

April 10th—Juanita vs. Star of the East, 29 to 37.

15th—Juanita vs. Excelsior, 19 to 5.

20th—Excelsior vs. Star of the East, 11 to 8.

20th—Star of the East vs. Excelsior, 31 to 13.

23rd—Juanita vs. Atlantic, 37 to 15.


May 2d—Atlantic vs. Juanita, 54 to 15.

10th—Juanita vs. Star of the East, 49 to 16.

15th—Juanita vs. Atlantic, 23 to 18.

15th—Star of the East vs. Juanita, 11 to 5.

20th—Atlantic vs. Star of the East (3innings), 8 to 3.

23rd—Star of the East vs. Juanita, 17 to 11.

—The Junior Cadets' picnic was a complete success. When we were informed that Br. Paul was to superintend the work we knew that "Ne plus ultra" would be the explanation of all who would have the pleasure of attending. He left the College at 8 A.M., took the usual school Band, and arrived at "Johnson's Woods" one half an hour afterwards. The distance from the College is about one mile, and the location is all that could be desired for picnic grounds. The Pupils feel very grateful to Mr. for his kindness in allowing them the use of his grove. The luxuries of the season were dealt out abundantly at different times during the day. The day was spent pleasantly by all, students and invited guests, of whom there was a large number. The Band discharged sweet music. The boys danced, sang and enjoyed themselves as only Juniors can.

—We desire that our friends send us copies of newspapers containing notices of old students, etc. Sometimes we receive notices in an indigestible manner of the election of a Notre Dame student to office when we had no knowledge of their being candidates. Don't be afraid, boys, but let us see all the complimentary notices of you that are published. Remember that you have more friends of the SCHOLASTIC who desire to know all that may be said of you, more especially if it be said in praise. We wish we could impress upon the minds of all that the SCHOLASTIC is the students' paper, not the students of last year, but the students of every year, and that the great desire of the editor is to give information concerning all students who have studied here at Notre Dame. It is because such is the object of the SCHOLASTIC that we endeavor to extend circulation among the students. We are anxious to maintain the friendships of school-boy days, and make all old students, no matter of what year, have a feeling of fellowship.
amid each other. The subscription price of the Schola
tastic is less than that of any other College paper, viz,
$1.50 for 42 numbers, and every old student should make it a point of honor to subscribe.

The following is the programme of the St. Cecilia
Philomathian Association’s nineteenth annual summer exer-
tises, to take place on the evening of Tuesday, June
6th this year, in honor of the Golden Jubilee of our Holy
Father Pope Pius IX:

PART FIRST.

Grand Introductory March. N. D. U. Band
Song and Chorus—“Jubilee Hymn of Pope Pius IX”
Address of the Evening. A. J. Burger
Declaration of the Constitution, in 1847.
Song and Chorus—“Angel of Peace”
Address (Complimentary). A. Widdicombe
Music. Orchestra.
Prologue. Ralph J. Goles.

PART SECOND.

THE MIDNIGHT INTRUDER.
Cast of Characters:

Mr. Aspen Timid ........................................ M. Kauffman
Zeb. Ferguson ............................................ W. Taulby
Kock-Kneed Sam ......................................... W. Karr
Dark-Lantern Bill ....................................... W. J. Brady
The Intelligent Canine ................................. J. Bell
Signor Figurante ........................................ J. Coughlin
Plato M. C. ............................................... H. L. Keyes
Bob (Major-domo to the Governor) ................. F. E. Carroll
German Declaration ..................................... J. Rothert
Spanish Declaration ...................................... P. Schnurrer
Music ...................................................... Orchestra

PART THIRD.

MAJOR JOHN ANDRE.
An Historical Drama in Five Acts, by the Rev. P. Leo
Haid, O. S. B., and played for the first time at Notre
Dame.

Dramatis Personae: 

Gen. George Washington .............................. G. J. Clarke

Greene .................................................. S. D. Ryan
Lafayette ................................................. G. P. Cassidy
St. Clair ................................................ J. J. Mosle
Putnam .................................................. F. W. Cavanaugh
Hamilton ................................................. J. G. Browne
Knox ..................................................... John Phelan
Steuben .................................................. C. Faxon
Parsons .................................................. W. Oolbaugh
Col. Clinton ............................................. G. V. Larkin
Jameson ................................................ G. Sampson
Major Talmage ........................................ F. J. Golesa
Pauding ................................................ N. P. Mayer
Van Wert ................................................. W. F. Hake
Williams ............................................... Otto Lindberg
Sir Henry Clinton ...................................... A. Widdicombe
Major John Andre (the spy) ........................ A. J. Burger
John Andre Sr. (Major Andre’s Father) ........ W. Ohlman
Gen. Knyphausen ....................................... M. B. Kauffman
Roberson ................................................ T. Nelson
Admiral Graves ........................................ G. Sugg
Col. Carleton ........................................... R. C. Johnson
Fischel .................................................. E. Moran
Benedict Arnold (the traitor) ....................... C. Hagan
Hezekiah Smith (a Tory) ............................ J. E. Hargett
Sylvester (Page to Sir Henry Clinton) ............ F. McGrath
Nicol ...................................................... Warrend
Oneida .................................................. E. Moran
Holland ................................................. C. H. Taylor
Chester .................................................. T. Fischel
Wellington .............................................. W. Taulby
Mcauley ................................................ J. Perea
Newman ................................................ J. Healy
Hillarton ................................................ E. J. Pennington
Epilogue. ............................................... J. Carroll

GRAND TABLEAU.

Nabisco .................................................. E. F. Carroll

Eulogy. ............................................... C. J. Clarke

Class Honors.

FOR THE MONTH ENDING MAY 29.

PREPARATORY COURSE.

SINNERS—L. W. Proudhomme, W. Turnbull, W. McGregor,
P. O’Leary, T. Quinn, H. Whitmer, P. J. Mattimore, P. W. Mat-
THE NOTRE DAME SCHOLASTIC.

timore, M. Caldwell, T. McGrath, G. Gross, J. McIntyre, T. Logan.


MUSICAL DEPARTMENT.


Saint Mary's Academy.

—as no account of the trip of the vocalists to the renowned city of Bertrand has been sent in, we must omit the promised description of that grand picnic.

—On last Sunday the Children of Mary admitted seven new numbers to their number. Their names are: Misses M. Perley, M. Ewing, M. Dunn, A. Walsh, L. Tighe, K. Kelly, L. Beall.

—the young ladies of the Graduating Class felt much slighted that no mention has been made of the excellence of their cooking, as displayed in the fine supper they prepared on the 24th ult.

—the beautiful devotions of the month of May closed on the eve of Corpus Christi. These devotions were conducted and attended with great fervor. All feel grateful for the eloquent and instructive sermons given during the month, in the Convent Chapel by the Rev. Fathers from Notre Dame.

—the Feast of St. Angela (the patronal Feast of Mother Superior) was celebrated with great eclat on the 30th of May. The pupils vied with each other in doing honor to the occasion. Very many guests were present, and the day was one of real festal gayety. We give below the programme of the Feast.

Entrance—"Festung" (Adolph Jensen).


Tableaux from the Life of St. Angela.

No. 1—Saint Angela and her little Sister at prayer. No. 2—Death of her Sister. No. 3—Saint Angela's Request.

Musical Thoughts.

"Birdling with her Trilling Song" (Miss B. Spencer; Accompaniment, Miss E. O'Connor).

ORIGIHAL DRAMA.

MATHILDA OF TUSCANY.

Prologue.

Act 1st—Scene 1st. Miss M. Ewing as Mathilda of Tuscany, 1st and 2d.

Song—"La Printemps" (Titto Mattei).

Miss Foote; Accompaniment, Miss B. Spencer. Act 2d—Scene 1st. The Camp. Scenes 2d and 3d.

"Sage mir. Vogel im grünen Wald" (Abt).

Miss E. O'Connor; Accompaniment, Miss Spencer.

The Scholastic Almanac FOR 1877.

Contents.


Tableau of Honor.

Senior Department.


1st Class—Miss E. O'Connor, B. Spencer, H. Julius and J. Nunning.

2d Class—Misses E. O'Connor, B. Spencer, H. Julius.


CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.


1st Class—Miss E. O'Connor, B. Spencer, H. Julius and J. Nunning.

2d Class—Miss D. Gordon, J. Nunning.


The Scholastic Almanac

Contains, besides the ordinary calendars, selections in prose and verse, both serious and humorous, from the pages of the Notre Dame Scholastic. It is printed on tinted paper and in the best style of typographical art.

Every student should procure a copy.

Every one acquainted at Notre Dame should take a copy.
Michigan Central Railway

Time Table—May 13, 1877.

<table>
<thead>
<tr>
<th></th>
<th><em>Mail</em></th>
<th><em>Day Express</em></th>
<th><em>Kal. Express</em></th>
<th><em>Atlantic Express</em></th>
<th><em>Night Express</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv, Chicago...</td>
<td>5 00 a.m.</td>
<td>9 00 a.m.</td>
<td>3 45 p.m.</td>
<td>5 15 p.m.</td>
<td>9 00 p.m.</td>
</tr>
<tr>
<td>&quot; Mich. City...</td>
<td>7 55 a.m.</td>
<td>11 15 a.m.</td>
<td>7 55 a.m.</td>
<td>11 15 a.m.</td>
<td>9 00 a.m.</td>
</tr>
<tr>
<td>&quot; Niles...</td>
<td>9 01 a.m.</td>
<td>12 15 a.m.</td>
<td>8 20 a.m.</td>
<td>9 00 a.m.</td>
<td>12 35 a.m.</td>
</tr>
<tr>
<td>&quot; Kalamazoo...</td>
<td>10 50 a.m.</td>
<td>1 39 p.m.</td>
<td>11 50 a.m.</td>
<td>2 15 p.m.</td>
<td>3 15 a.m.</td>
</tr>
<tr>
<td>&quot; Jackson...</td>
<td>2 15 p.m.</td>
<td>5 05 p.m.</td>
<td>5 30 a.m.</td>
<td>12 50 a.m.</td>
<td>2 45 p.m.</td>
</tr>
<tr>
<td>Ar. Detroit...</td>
<td>5 45 a.m.</td>
<td>9 30 a.m.</td>
<td>8 40 a.m.</td>
<td>3 35 a.m.</td>
<td>8 00 a.m.</td>
</tr>
<tr>
<td>&quot; Kalamazoo...</td>
<td>7 00 a.m.</td>
<td>9 55 a.m.</td>
<td>6 45 p.m.</td>
<td>10 35 p.m.</td>
<td>2 15 a.m.</td>
</tr>
<tr>
<td>&quot; Jackson...</td>
<td>10 50 a.m.</td>
<td>1 39 p.m.</td>
<td>11 50 a.m.</td>
<td>2 15 p.m.</td>
<td>3 15 a.m.</td>
</tr>
<tr>
<td>Ar. Detroit...</td>
<td>5 45 a.m.</td>
<td>9 30 a.m.</td>
<td>8 40 a.m.</td>
<td>3 35 a.m.</td>
<td>8 00 a.m.</td>
</tr>
<tr>
<td>&quot; Niles...</td>
<td>7 00 a.m.</td>
<td>9 55 a.m.</td>
<td>6 45 p.m.</td>
<td>10 35 p.m.</td>
<td>2 15 a.m.</td>
</tr>
<tr>
<td>&quot; Jackson...</td>
<td>10 50 a.m.</td>
<td>1 39 p.m.</td>
<td>11 50 a.m.</td>
<td>2 15 p.m.</td>
<td>3 15 a.m.</td>
</tr>
<tr>
<td>Ar. Chicago...</td>
<td>5 45 a.m.</td>
<td>9 30 a.m.</td>
<td>8 40 a.m.</td>
<td>3 35 a.m.</td>
<td>8 00 a.m.</td>
</tr>
</tbody>
</table>

Niles and South Bend Division.

GOING NORTH.

Lv, So. Bend—8 15 a.m. 6 30 p.m.
Lv, N. Dame— 8 33 a.m. 6 45 p.m.
Ar. Niles— 8 15 a.m. 6 30 p.m.
Lv, Niles— 5 35 a.m. 3 05 p.m.
Ar. So. Bend— 7 50 a.m. 5 45 p.m.

*Sunday excepted.*

GOING SOUTH.

Lv, So. Bend—7 30 a.m. 4 55 p.m.
Lv, N. Dame— 8 25 a.m. 6 35 p.m.
Ar. Niles— 8 00 a.m. 3 45 p.m.
Lv, Niles— 5 55 a.m. 2 45 p.m.
Ar. So. Bend— 7 40 a.m. 4 45 p.m.

*Sunday excepted.*

Henry C. Wentworth, H. B. Ledyard.

Branch of SHIBLEY’S, 184 E. Madison Street, Chicago.

Look to Your Health.

Boland’s Aromatic Bitter Wine of Iron is the best Spring remedy for impure blood, physical exhaustion, or impaired digestion.

Ladies troubled with ailments incident to delicate conditions will find it invaluable.


Chicago, R. I. & Pacific.

Through trains are run to Leavenworth and Atchison, connecting with trains for all points in Kansas and Southern Missouri. This is acknowledged by the travelling public to be the Great Overland Route to California.

Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

Leaves
Arives
Omaha, Leavenworth and Atchison Express... 10 00 a.m. 1 45 p.m.
Para accommodation .................................. 5 00 p.m. 9 35 a.m.
Night Express....................................... 10 00 p.m. 6 05 a.m.

A. M. SMITH, H. RIDDLE, 

M. Livingston & Co.,

A RE THE
Leading Merchant Tailors in South Bend.

94 MICHIGAN St., SOUTH BEND, IND.
C. & N.-W. LINES.

THE CHICAGO & NORTH-WESTERN RAILWAY.

Embraces under one management the Great Trunk Railway Lines of the WEST and NORTH-WEST, and, with its numerous Branch Lines, forms the shortest and quickest route between Chicago and all points in Illinois, Wisconsin, Northern Michigan, Minnesota, Iowa, Nebraska, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia.

CHICAGO, ST. PAUL AND MINNEAPOLIS LINE

Is the short line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minneapolis, Iowa, and all points in the Great Northwest.

CHICAGO, CINCINNATI, ST. LOUIS AND MINNEAPOLIS LINE

Is the short line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minneapolis, Iowa, and all points in the Great Northwest.

LA CROSSE, WINONA AND ST. PETER LINE

Is the best route between Chicago and La Crosse, Winona, Rochester, Owatonna, Mankato, St. Peter, New Ulm, and all points in Southern and Central Minnesota.

GREEN BAY AND MARQUETTE LINE

Is the only line between Chicago and Janesville, Watertown, Fond du Lac, Oshkosh, Appleton, Green Bay, Escanaba, Negauaue, Marquette, Houghton, Hancock and the Lake Superior Country.

FREEPORT AND DUBUQUE LINE

Is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport.

CHICAGO AND MILWAUKEE LINE

Is the old Lake Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwaukee.

PULLMAN PALACE DRAWING-ROOM CARS

are run on all through trains of this road.

This is the ONLY LINE running these cars between Chicago and St. Paul and Minneapolis, Chicago and Milwaukee, Chicago and Winona, or Chicago and Green Bay.

Close connections are made at Chicago with the Lake Shore & Michigan Southern, Michigan Central, Baltimore & Ohio, Pittsburgh, Ft. Wayne & Chicago, Kankakee Line and Pan Handle Railroads, for all points EAST and SOUTH-EAST, and with the Chicago and Alton and Illinois Central for all points SOUTH.

Close connections are also made with the Union Pacific R. R. at Omaha for all far West points.

Ticket offices over this route are sold by all Coupon Ticket Agents in the United States and Canada.

Remember, you ask for your Tickets via the Chicago & North-Western Railway, and take none other.

New York Office, No. 415 Broadway; Boston Office, No. 5 State Street; Omaha Office, 325 Farnam Street; Sar Francisco Office, 121 Montgomery Street; Chicago Ticket Offices, 63 Clark Street, under Sherman House; 75 Canal, corner Madison Street; Kinzie Street Depot, corner W. Kinzie and Canal Streets; Wells Street Depot, corner Wells and Kinzie Streets.

For rates or information not attainable from your home ticket agents, apply to


The lowest current rates.

That runs the celebrated PULLMAN PALACE CARS from Chicago to Baltimore, Washington City, Philadelphia, and New York without change. Through tickets for sale at all principal ticket offices at the lowest current rates.

EDWARD BUYSSE,
DEALER IN
Watches, Clocks, AND
JEWELRY.

All Kinds of Engraving Done.

SOUTH BEND, INDIANA.

Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.
DEC. 10, 1876.

TRAINS LEAVE CHICAGO DEPOT.
Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pittsburgh</td>
<td>Leave</td>
<td>11.30 P.M.</td>
<td>9.00 A.M.</td>
<td>6.00 A.M.</td>
</tr>
<tr>
<td>Rochester</td>
<td>10.40 A.M.</td>
<td>10.15 A.M.</td>
<td>3.15 P.M.</td>
<td>7.45 A.M.</td>
</tr>
<tr>
<td>Alliance</td>
<td>5.05 A.M.</td>
<td>5.30 A.M.</td>
<td>5.55 P.M.</td>
<td>11.05 A.M.</td>
</tr>
<tr>
<td>Orrville</td>
<td>4.47 A.M.</td>
<td>4.29 A.M.</td>
<td>7.29 P.M.</td>
<td>12.29 P.M.</td>
</tr>
<tr>
<td>Mansfield</td>
<td>6.50 A.M.</td>
<td>4.40 A.M.</td>
<td>9.55 P.M.</td>
<td>3.11 A.M.</td>
</tr>
<tr>
<td>Crestline</td>
<td>7.30 A.M.</td>
<td>5.15 A.M.</td>
<td>10.39 P.M.</td>
<td>5.50 A.M.</td>
</tr>
<tr>
<td>Crestline, Leave</td>
<td>7.50 A.M.</td>
<td>5.40 P.M.</td>
<td>10.35 P.M.</td>
<td>11.05 A.M.</td>
</tr>
<tr>
<td>Crestline</td>
<td>9.25 A.M.</td>
<td>5.40 P.M.</td>
<td>10.35 P.M.</td>
<td>11.05 A.M.</td>
</tr>
<tr>
<td>Lima, Leave</td>
<td>10.45 A.M.</td>
<td>9.35 A.M.</td>
<td>1.05 A.M.</td>
<td>7.35 A.M.</td>
</tr>
<tr>
<td>Ft. Wayne, Leave</td>
<td>11.30 A.M.</td>
<td>10.15 A.M.</td>
<td>3.35 P.M.</td>
<td>7.55 A.M.</td>
</tr>
<tr>
<td>Plymouth, Leave</td>
<td>12.05 A.M.</td>
<td>11.45 A.M.</td>
<td>4.15 P.M.</td>
<td>8.35 A.M.</td>
</tr>
<tr>
<td>Chicago, Leave</td>
<td>7.50 A.M.</td>
<td>7.30 A.M.</td>
<td>9.30 A.M.</td>
<td>9.00 A.M.</td>
</tr>
</tbody>
</table>

GOING EAST.

<table>
<thead>
<tr>
<th>No. 4</th>
<th>Night Ex.</th>
<th>No. 5</th>
<th>Fast Ex.</th>
<th>Pac. Ex.</th>
<th>Night Ex.</th>
<th>Mall.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago, Leave</td>
<td>10.40 P.M.</td>
<td>8.30 A.M.</td>
<td>5.35 P.M.</td>
<td>5.35 P.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plymouth, Leave</td>
<td>2.40 A.M.</td>
<td>11.25 A.M.</td>
<td>9.00 A.M.</td>
<td>9.00 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ft. Wayne, Leave</td>
<td>6.55 A.M.</td>
<td>2.10 P.M.</td>
<td>11.45 A.M.</td>
<td>11.45 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lima, Leave</td>
<td>8.05 A.M.</td>
<td>4.05 A.M.</td>
<td>1.39 A.M.</td>
<td>1.39 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Forest, Leave</td>
<td>10.10 A.M.</td>
<td>5.30 A.M.</td>
<td>2.50 A.M.</td>
<td>2.50 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crestline, Leave</td>
<td>11.45 A.M.</td>
<td>6.55 A.M.</td>
<td>4.30 A.M.</td>
<td>4.30 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crestline</td>
<td>12.05 P.M.</td>
<td>7.15 P.M.</td>
<td>4.30 A.M.</td>
<td>6.05 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mansfield</td>
<td>12.35 A.M.</td>
<td>7.35 A.M.</td>
<td>5.00 A.M.</td>
<td>6.50 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rochester, Leave</td>
<td>6.00 A.M.</td>
<td>1.20 P.M.</td>
<td>11.00 A.M.</td>
<td>11.00 A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pittsburgh, Leave</td>
<td>7.30 A.M.</td>
<td>2.30 A.M.</td>
<td>11.15 P.M.</td>
<td>3.30 P.M.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Train No. 6 runs Daily. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday.

THIS IS THE ONLY LINE

That runs the celebrated PULLMAN PALACE CARS from Chicago to Baltimore, Washington City, Philadelphia, and New York without change. Through tickets for sale at all principal ticket offices at the lowest current rates.

F. R. MYERS, G. P. & T. A.