

The Scholastic Year.

EDITED BY THE STUDENTS.

“Labor omnia vincit.”

VOL. I.

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No. XLIII.

EDITED BY A SPECIAL COMMITTEE.

THE “SCHOLASTIC YEAR” is devoted to the Interests of the Students, and will be issued weekly, at \$2 50 per annum, payable in advance.

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All business letters should be addressed to

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The “Associated Alumni of the University of Notre Dame.”

On Thursday, at 10½ A. M., June 23d, the Alumni assembled in the President's parlor for the purpose of organizing an Association to be known as the “Associated Alumni of Notre Dame University.” Rev. Wm. Corby, President of the University, was, by acclamation, appointed Chairman, and Rev. N. H. Gillespie Sec. *pro tem*. Having proceeded to the election of officers, it resulted as follows:

President—Rev. N. H. Gillespie, A. M., Notre Dame, Indiana.

1st Vice-President—F. Bigelow, A. M., Dayton, Ohio.

2nd Vice President—J. B. Runnion, A. M., Chicago, Illinois.

Treasurer—Prof. J. A. Lyons, A. M., Notre Dame, Indiana.

Secretary—Prof. M. T. Corby, A. M., Detroit.

Orator for next Commencement—Rev. E. B. Kilroy, A. M., Port Sarnia.

Alternate—James O'Brien, A. M., Galena, Ill.

Poet—Prof. T. E. Howard, A. M., Notre Dame.

Alternate—Prof. A. J. Stace, A. M., Notre Dame.

The Constitution as handed in by the Secretary of the standing committee was then dis-

cussed, altered and amended and now stands as follows:

The name of the Association shall be the “Associated Alumni of the University of Notre Dame.”

The object of the Association is defined to be: To preserve and strengthen the common tie that binds us to each other and *Alma Mater*, by means of yearly reunions and by literary correspondence.

The regular yearly meeting to take place on that Tuesday in the month of June next preceding the Annual Commencement of the University, when the order of business will be as follows:

Calling of the Roll.

Elections. First, of members, according to the conditions of eligibility specified below. Members thus elected will be invited to attend the same meeting.

Second, of the officers of the Society, to consist of a President, two Vice-Presidents, Treasurer, Secretary, Orator and Poet, with their alternates, for the coming year. The first five of these officers to be chosen from among the regular graduates. The last four, namely the Orator and Poet, with alternates, from among the members in general.

The meeting to conclude with a sumptuous banquet, with commemorations of absent and departed friends.

The Orator and Poet to exercise their talents, in the departments assigned them respectively, at the Annual Commencement Exercises one year from the time of their election, and their effusions to be published with the general statistics of the Association in an Annual Report.

Membership.—1st. All regular graduates in the Classical and Scientific courses of Notre Dame University, and all who have received honorary degrees, are members *ipso facto*.

2d. All those who have ever held the offices of

President, Vice-President or Prefect of Studies in the University, are members *ipso facto*.

3d. All who have been actively connected with the University as Professors or Students are eligible as members. The election to be by a three-fourths ballot of those voting.

The members present at the regular meetings shall be the voters for officers and members.

The annual fee shall consist of ten dollars.

The Chairman of the standing committee shall be the President of the University.

The members of the Association resident at the University of Notre Dame, shall constitute a standing committee to receive communications, transact the general business of the Association, and hand in its Report at the yearly meeting.

The members are requested to attend a Mass on the day of meeting, celebrated in behalf of all the members, living and dead, of the Association.

Resolved, that the list of Graduates be prepared and published in the Catalogue, together with the report of the meeting. Rev. N. H. Gillespie, Prof. Howard and Rev. T. L. Vagnier were appointed a committee to select an appropriate badge and motto.

Rev. J. C. Carrier was then elected a member of the Association; and on motion the meeting adjourned.

M. T. CORBY, Sec'y.

THE EXHIBITION.

The full and favorable reports to be found in the daily papers leave us little more to do in reference to our Exhibition, than to supply a few *Paralipomena*. The principal of these is the Speech by Thos. A. Corcoran, Esq., which we report in full. Our readers will appreciate its sound principles, correct judgment, and decided oratorical talent. We will only add that its delivery was worthy of its matter. Mr. Corcoran is a graduate of '65, and an Editor of the Cincinnati *Telegraph*, whose services in the cause of Catholic education and literature are too well known to need comment here.

The applause which followed the distribution of the medals of honor and proficiency was so great as in some cases to overpower their happy recipients, whose emotions were depicted on their expressive features. The number of decorations was far greater than ever before, and gave a splendor to the scene which made it, in the judgment of many, the finest exhibition ever witnessed at Notre Dame.

The newly painted proscenium and drop curtain executed by Prof. VonWeller, specially for this exhibition, added much to the *éclat* of the performances. The refined taste and judgment which pervade all the Professor's works was evident here. Our hall is henceforth and unmistakably a national institution and worthy of the name it bears.

We collect from the reports of leading news-

papers a few remarks commendatory of our students' doings, believing that being freer from any suspicion of partiality than anything original with us could be, they will be more satisfactory.

From the *Chicago Times* :

"The drama was well written, and, in plot and incident, it was very pleasing. The dialogue was very simple, and adapted to the ages of the impersonators; the catastrophe was of the usual phase—virtue rewarded and vice punished. Many of the boys exhibited considerable dramatic power, a conversance with the business of the stage, and considerable appreciation of the sense and expression of the text.

"The declamations and essays of the students all evinced a comprehensiveness of study, and the command of oratorical ability and rhetorical requirements. The Oration of Mr. Corcoran, a graduate of 1865, was an exceedingly able effort. Its subject was "Christian Education," and, in its treatment, he exhibited not only a conversance with the historical bearings of the subject, but great powers as a speaker and essayist. The oration was warmly applauded throughout.

THE EXERCISES AT ST. MARY'S ACADEMY.

"The beautiful little chapel was well filled with students and visitors. Inside, a stage was erected, and on either side were the pupils, clad in white, presenting an appearance tasty and eminently pleasing."

From the *Chicago Tribune* :

"As is usual, essays were delivered by the graduates, and that of H. D. Rodman, in behalf of the Medical Department, would do honor to an experienced practitioner of the allopathic school; that of James E. McBride, on Science, was sharp, pointed, and less prosy than much of the matter filling up the space of our scientific journals; while commerce was treated by H. B. Keeler in a style that many of our old members of the Chamber of Commerce might listen to with profit. The essays in Greek, Latin, French and German were delivered with the fluency of a professor. The Minim's Address, by three young masters, was the funny part of the programme, and brought down the house in repeated *encores*.

"The music by the Philharmonics was excellent, and several voices showed thorough training as well as natural qualifications, and received numerous attestations of applause. This class is under the instruction of Prof. M. T. Corby, who was recently the recipient of a valuable gold badge from the members. The N. D. U. Cornet Band, composed of thirty-six members under the charge of Prof. O'Neill, is a perfect model.

"The valedictory, by Mr. W. T. Johnson, of the Senior Department, was well written, and delivered in a very feeling manner.

"The valedictory of the Junior Department, by Master J. Flaigen, was a masterpiece of elocutionary talent as well as literary composition.

"The orator of the day, Mr. Corcoran, who is a graduate from this institution, and is now editor of the Cincinnati *Telegraph*, was listened to with marked attention.

ST. MARY'S.

"At 2 o'clock p. m., the exercises commenced at St. Mary's, opening with a grand march from Mendelssohn, executed on four pianos and two harps by twenty hands owned by ten fair budding beauties, who equalled in skill many professed musical artists. The whole direction of instrumental music is in charge of Professor F. Ziegfeld, of our city, who comes down twice a week to superintend and direct. In vocal music, the Misses Davenport and Pool gave evidence of a rigid training. Miss D.'s voice is one of the Caroline Richings style, and is well cultivated.

"The essays of the graduating class were superior productions, and if they did not receive the finishing touches from these kind sisterly teachers of St. Mary's, they were certainly models of compositions; the thoughts were true, pure, and practical.

"Following the essays came a four-act drama, entitled, "Marie Antoinette, or the days of Louis XVI," with a cast of some thirty characters. Miss Schutt as the intriguing, sarcastic Camille, was completely transformed from Miss Schutt the essayist and graduate. Miss Arrington, daughter of the late Judge Arrington, acquitted herself well in the character of Annette. Miss Walton, as the bold leader of the crazy, fanatical revolutionists, acquitted herself with all the *sang froid* of an Amazon. Miss Murry, as Marie Antoinette, the resigned, God-trusting Queen, conducted her part with much feeling, but *la petite* Lizzie Niel, as Louis Charles, the Prince and son of Louis and Marie, was a perfect little prodigy. The characters were well sustained throughout, and all deserve praise for perfect rehearsal. The tableau of twenty beautiful buds of promise in their angelic characters, with the guardian angel hovering over the dying Prince, elicited the admiration of all present.

"The juniors and minims in a quandary as to what they should do for the entertainment,' was pleasingly laughable."

Among other good things our short-handly

friends have omitted to notice, is the speech of Master Mark Foote, which both for its composition and delivery, must have been considered by the audience as equal, if not superior, to anything of its size and age.

But there has been another and more serious mistake—arising from no fault of the reporter, however. The Juniors and Minims feel indignant that Mr. Johnson's address to Rev. Father Superior on Tuesday evening was read in the name of the Senior department only. They say that it was understood that Mr. Johnson was to appear as the representative of the whole body of students, of which respectable body the Juniors and Minims deem themselves no inconsiderable portion. They say also that it should have been made plainer that the whole of Tuesday evening's entertainment including the Philomathean drama of the "Recognition," was intended as a personal compliment to Father Superior, since his festival falls this year too late to be celebrated by the students. All which we hope Rev. Father Superior will now clearly understand, and not think his Juniors and Minims, and particularly his St. Cecilia Philomathean Society, behindhand in the expression of their loyalty. This explanation is made by a special official request.

We do not publish the lists of graduates and premiums, as our space is very limited this week, and our subscribers will find them all in the University Catalogue, which will be forwarded in a few days.

As our friends of St. Mary's have not found time, or thought it necessary to send us in a report of their own exhibition, we must conclude that the newspaper articles in their regard do not require any notes and emendations. All that they have said in praise of the music, we beg to endorse in full. Being, like them, outsiders, we do not feel the same scruple in giving our applause, as we should if we were speaking of our own doings. But when we have said that the music was worthy of St. Mary's Academy, we think the most enthusiastic approbation could say no more. The drama, calling up the soul-harrowing scenes of the French Revolution, is somewhat too painful, we think, for such occasions. The cruel sufferings of the innocent little prince excite a revolting of the feelings in the beholders, which is far different from the sublime terrors of orthodox tragedy. But this, of course is a matter of taste and judgment. Perhaps the directresses of the exhibition thought that some darker shades were necessary to relieve the prevailing brilliant tints, and having enjoyed the *tout ensemble* so much, we will not quarrel with those who undertook the difficult task of arranging it. As for the acting, it was all that could be desired.

In conclusion, we hope and believe,—auguring well from our Annual Commencement,—that 1868-'69 will be as satisfactory a Scholastic Year as its predecessor—we could scarcely wish it more; and that the Silver Anniversary may find us all in good health and condition to enjoy it. *Vale!*

ORATION OF THE DAY.

The following is a report of the address of T. A. CORCORAN, A. M., (a graduate of the University, now of the Cincinnati CATHOLIC TELEGRAPH) delivered at the Commencement exercises on the 24th. His subject—

Christian Education.

I will not detain you long—only a few minutes. The exercises, although highly interesting and entertaining, are already long; and I shall not presume to try your patience by delivering a labored set speech with the mercury at 100; the fervor of the sun would in all probability melt you much sooner than the fervor of my eloquence. I wish to speak only a few words, addressed particularly to those of my fellow-students of Notre Dame who are about bidding farewell to their *Alma Mater*, as I did three years ago.

My young friends, you are near five hundred strong; within a few hours you will have said good-bye to each other, to your superiors and professors, and the scenes of your collegiate triumphs and defeats, and set out for your expectant and happy homes, rendered thrice happy by your return. In all probability, one half your number will never return to Notre Dame, but will, after a few week's recreation, enter upon the business of life. Then, when you find yourselves for the first time to be necessarily self-responsible and self-reliant human beings, no longer under the immediate guidance of your parents or preceptors, the mighty map of life spread out before you, on whose surface your own hands alone must trace out your course, whether it be straight or crooked, your conquests and losses, whether they be great or small, your victories and defeats, whether they be glorious or ignoble; then, I say, will the important question forcibly and persistently present itself to each of your minds: "What is my duty in life?" It is a question, my friends, which, if you would, you cannot evade—the workings of God's just and immutable laws will force you to answer, to your honor and happiness, if you will; otherwise, to your disgrace and sorrow—for,

"There's a Divinity that shapes our ends,
Rough-hew them how we will."

We are too apt to forget this fact. Each of us is too prone to regard himself as an isolated being whose discharge or neglect of duty is immaterial to the rest of the world—forgetting that the perfection of the whole depends upon the perfection of the parts, forgetting that the human race, as the Universe, is an All-wise God's work, therefore perfect, therefore nothing in it superfluous, and that therefore the perfection of the human race depends upon its every member's fully and faithfully discharging his duty—as the perfection of the Universe depends upon its every component part fully and faithfully performing its allotted function. If man, reasonable man, who so highly esteems himself and all his perfec-

tions, would but raise his eyes from the egotistical contemplation of himself and his ephemeral works, and oftener gaze heavenward, there observing the admirable and perfect order and harmony reigning among the countless myriads of worlds, whose numbers perchance are greater, and whose evolutions are more varied and constant, than those of men, he might recognize the importance of the fact that he and every one of his fellows has a duty in life to perform, and that the perfection of the family, the society, the state, and the world in which he lives depends upon the faithful discharge of this duty. If one of these myriads of worlds that fill the heavens were to cease for one instant to discharge its functions, to perform its evolutions; or were the Omnipotent hand that placed it there to quickly snatch one of them from its axis; inexpressible, unimaginable confusion and destruction would instantly succeed to the state of perfect harmony and preservation now reigning there. And, my friends, if each individual of the human family faithfully discharged his duties, equal harmony would prevail among mankind as reigns throughout the spheres; but it is not so, and the confusion and destruction rioting in the human family, although less noted because less novel, are not less disastrous and woeful in their consequences to society than would be the derangement of the planetary system to the Universe.

Thus, you will see, my friends, how important it is, not only to ourselves, but to society, the nation and the world, that we should understand what is our duty in life, and faithfully discharge it. Every one has his own particular duties to perform, peculiar to himself; but we all have a common duty, as we all have a common origin and a common end—just as each star in the firmament has its particular and common functions; and the discharge of this common duty necessarily includes the discharge of the particular, individual duties, just as the whole includes the parts. It is to address you upon this point for a few moments that I ask your indulgence.

What is our common duty? In few and simple words, our common duty is to assist in the advancement of the human race, to contribute our share to what the world denominates Progress. Before we can intelligently and efficiently do this, we must have a clear conception of what progress is. The word progress, from the Latin *progredior, progredi, progressus sum*, literally means to go on, to advance, but its true signification, when used in the present sense, is more correctly indicated by our word "improvement." In order to advance, or improve, it is indispensably necessary that some certain, definite object be in view. There can be no advance to unknown perfection, no improvement after an unknown exemplar—it is only a fool who sets out to search of something, he knows not what, nor where. Then, before we can progress, we must know our objective point, and the route that leads to it. This we can know by considering what we are, and whence we started.

We are Christian followers of the meek and hum-

ble Redeemer, who sealed with His blood our whole system of civilization, moral, mental and material. We started from Pagan civilization and Pagan barbarism, that in Europe were together drowned in the blood of the Christian martyrs. Hence, our progress must be progress in Christian civilization as distinguished from Pagan civilization and Pagan barbarism; our advance must be advance in Christian perfection as distinguished from Pagan perfection or imperfection. Otherwise, we would be sailing under false colors, we would be living, acting falsehoods, pretending to be Christians, while in fact we would be Pagans. And when I say progress in Christian civilization, I mean progress in its broadest sense, progress that tends towards the elevation of man—social progress, progress in government, in the sciences and the arts; progress in all knowledge; for I hold that in the progress in any and all these directions, when made in accordance with the fundamental, (that is, Christian), ideas and tenets of our system, consists the true and real elevation of man on earth; while, on the other hand, if our so called progress conflicts with the fundamental (Christian) ideas and tenets of our system of civilization, man is degraded and debased almost to the level of the beasts. To be satisfied of this, it is only necessary to draw a short comparison between Christian and Pagan civilization, and the respective results of the two systems.

What is, and ever has been the pervading dominant spirit of every non-Christian system of civilization, every step in human progress outside the Christian dispensation? Selfishness, unqualified selfishness; self-love, self-gratification in all things, and at any expense. This was the most striking characteristic; the origin and the end of every ancient non-Christian civilization, as it is of our present non-Christian civilization. And viewing civilization from this stand-point, regarding it as beneficial and desirable only inasmuch as it secures to mankind the greatest amount of physical indulgence, sensual pleasure, Pagan civilization, as it existed among the Egyptians, the Persians, the Carthaginians, and the Grecians, centuries before the dawn of Christian civilization, and especially as it existed among the Romans and their colonies in the first centuries of the Christian era, was perfect, at least as perfect as anything human may be. The human race, according to Pagan theology and philosophy, had progressed to the high meridian of perfection. For the Pagans were at least consistent, their practice being in keeping with their theory; they did not preach paganism, that is self-love, material enjoyment, indulgence in every sensual pleasure, gratification of every physical, animal appetite and passion, in one word, deification and worship of the body, the animal part of man; and at the same time practice Christianity, that is, self-abnegation, subordination of the body to the mind, crucifixion as it were, of the animal appetites of the body, whether of the intellectual or physical order. In this they were admirably consistent. Their idea of Perfection was, satiation of the mental and

physical man with pleasure; and their progress towards the realization of that idea was wonderful, as to its directness. They permitted nothing to stand between them and the attainment of their ideal perfection. Manhood, womanhood, modesty, morality, decency, life itself, were unstintingly sacrificed at the shrine of their civilization. Respect for man, for his natural rights, his life itself, was unknown to the civilized Pagans. He who could by his own strong right arm defend himself and his rights, was respected and honored; he who could not was made a slave. When Roman civilization had reached its high meridian, when the sciences and the arts most flourished, the number of Roman slaves was to the number of Roman freemen at least as five to one. And the master had absolute control over, not only the services, but also the life of his slaves—if he killed one of them he had to pay a small fine to the Emperor. It was not an uncommon practice for a host to entertain his guests by dividing his slaves into two parties, placing arms in their hands, and setting them to butchering each other. One instance is recorded and unquestionably true of the Roman patricians being regaled with the sight of two thousand friendly men engaged in mortal combat at the Emperor's order. It came to be of almost daily occurrence for the Roman nobles, men and women, to witness for pleasure the mangling and devouring of scores of human beings by wild beasts in the arena. The people of each nation were at perpetual war with those of every other, and the life of every man found in a foreign land was forfeited. Children were burthensome to their refined and civilized mothers, and they were murdered by the thousand. Old, decrepit men and women were in the way of their children, and they were gotten rid of. A life, a human life, the most awfully sacred of God's creations, was sacrificed to a momentary pleasure with as little concern as we would feel in plucking a rose.

Woman was brutalized almost to the extinction of humanity. Womanly modesty, virtue, was almost unknown amongst the Romans at the time of their greatest refinement and civilization. True to their principles, the Romans sacrificed on pleasure's altar the honor and virtue of their wives and daughters. Even the noblest and greatest of them, those whom we yet honor in their works of art, participated with their wives and daughters in orgies too horrible and beastly to be even thought of without a shudder—fit only to be recorded of devils, not of men. Virtue had no existence in Roman society. Dishonesty, corruption and cruelty, from the highest official of the Empire to the meanest slave of the family, was the rule. The tempest of fraud and dishonesty that for some years has been sweeping over our own fair land, is but a gentle zephyr when compared with the hurricane that devastated the Roman Empire. Every vice known to man was deified and worshiped in magnificent temples built in their honor. Roman history for three hundred years is one horrible, ghastly tale of vice and crime, varied by scarce one virtue. And this

is but an epitome of the history of every other Pagan civilization. The history of Grecian, Egyptian, Phœnician, Assyrian, and Persian civilization tells the same sad story as that we have hastily glanced at in the Roman: Self-love, self-indulgence, was the origin as it was the object of each of these peoples in their efforts to progress to a more perfect civilization; and every good and great thing, every virtue, was sacrificed to that one common object.

Yet these people were civilized people; they had reached as high a standard of refinement and culture as we ourselves have arrived at. True, the sciences were not so thoroughly cultivated and perfected as they now are; but that was not necessary in order that their idea of civilization might be realized. A knowledge of the form and evolutions of the earth, the laws governing the planetary system, the number, magnitudes and distances of the planets, or the laws of gravitation and electricity, was not at all necessary to the perfection of their system of civilization, which depended upon a knowledge of those things only which gave them additional facilities for self-indulgence. But these sciences were not entirely unknown, only not much cultivated; Eratosthenes measured the earth and Hipparchus mapped out the heavens; mathematics, chemistry and physics were not all unknown, while philosophy was studied, cultivated and honored relatively more than it has ever been since. But the arts, the fine arts especially, which minister to the sensual pleasures of man, were carried to a higher state of perfection than we have yet realized. The productions of the Grecian and Roman sculptors are to this day unequaled, and are studied as models by the artists of every land. True, they had no steam printing presses in those days, yet their literature, in all its departments—belles lettres, poetry, history, fiction, drama—compares favorably with the literature of any succeeding age, even our own. Their books of oratory and rhetoric are still studied in our educational institutions, and their orators are held up to the admiration and imitation of our youth as perfect models of eloquence. The perfection to which architecture had been carried may be judged of by the mighty ruins to be seen in Jerusalem, Babylon, Thebes, Nineveh, Athens and Rome. In short, there remained to these people little room for further progress under their system of civilization; they had reached the goal they set out for, and were possessed of the ideal perfection they had conceived. They saw their utter inability to progress further, and sat stolidly down to enjoy what they had amassed. Without faith in human perfectibility, because without hope in anything more beautiful or perfect than man and his imperfections, and therefore without any known object towards which to progress, they gave themselves up completely to materialistic, sensual pursuits and pleasures, and with despair in their hearts and minds, calmly saw themselves being engulfed in that limitless ocean of vice and corruption that they themselves had formed.

Here was a people that had progressed almost to perfection in material civilization; they possessed half the wealth of the known world; ruled and received tribute from half the peoples of the earth; were masters of the arts and sciences; their marble cities and homes and public buildings were adorned with whatever was beautiful in art and nature, in the world; their tables groaned beneath the luxuries of every clime; their bodies were clothed with the finest textures; in one word, they were in the, unfortunately, too ordinary meaning of the phrase, refined, educated, civilized people. And yet, when measured by the Christian standard, how base, how ignoble, how barbarous! All their education and refinement but render them the more despicable. It is this fact, my friends, that I wish to particularly impress upon your minds: that there is a spurious as well as genuine civilization, a progress which leads backward and downward, as well as one that leads forward and upward; that material progress, progress only in the things which begin and end on earth, is not necessarily advance in perfection, or conducive to the welfare of the human race. Herein is our common duty; to clearly distinguish between true and false civilization, between real and sham progress, and to give the full weight of our influence, be it great or small, to the cause of truth.

We are Christians, our civilization is Christian, together with all its customs, laws, and institutions, founded upon the Christian dispensation; hence our progress must be advance in knowledge and practice of Christian perfection; and any progress, whether physical or mental, conflicting with Christianity, is but progress towards the civilization that we have seen among the ancient pagans, and that may now be seen among every non-Christian people, for they have the same motive and the same object—human pride and the gratification of human passion.

How much more noble, grand and beautiful is the true Christian idea of civilization, of progress? Instead of self-love, self-admiration, self-gratification—the mainspring of Pagan progress, the object of Pagan civilization—love, admiration and gratification of God, the sum of all perfection, is substituted. The Christian God is the exemplar of Christian civilization; the origin and end of Christian progress; and as that Infinitely-perfect Exemplar of the Christian is more perfect than that finitely-imperfect exemplar of the pagan, so must true Christian civilization be more perfect than pagan civilization.

The contrast between the results of the two systems when they grappled with each other for the mastery from the fifth to the tenth century strikingly exemplifies this. The whole non-Christian world, civilized and barbarian, regarded man as no more than a brute, whose right of life was a question of might; Christianity taught the world the dignity of man, that he was possessed of an immortal soul formed after the likeness of his Creator; that that soul had been redeemed by the life of a God, and that therefore his life belonged to God and not to man. Human

liberty was unrecognized as a right, and slavery, brutal slavery, was the condition of the greater part of the human race; Christianity taught the Redemption of all men, bond and free, that the same price, the life of a God, had been given for the spiritual freedom of every human being; and when, in the eleventh century, Pope Alexander III, as the head of the Christian world, declared slavery to be no longer a recognized institution of civilization, the master was prepared to recognize his slave as his brother. The degraded condition of woman in all her relations with man is too horrible to dwell upon. Christianity placed a woman at the head of her catalogue of saints and honored her next to the Father of Christianity, for she was the Mother.

The sacredness of the marriage tie, without which society can have no existence, was scorned; marriage was looked upon by men and women as burdensome and discreditable: Christianity elevated it into a sacrament, making the tie sacred and indissoluble, thus instituting the family, from which must proceed, and upon which must depend every form of society and government. Maternity was disgraceful, and every matron was a Herod: Christianity taught that by maternity a Saviour was given to the world, satan conquered, vice condemned and virtue honored, a woman made queen of heaven and earth, and womankind elevated to an equal rank with man; and the slaughter of the innocents ceased, and motherhood became the brightest crown of Christian matrons.

The civilized pagans cultivated all the arts and many of the sciences most assiduously, but only to minister to their sensual pleasures; painting, sculpture, prose and poetical fiction, the drama and stage, architecture, all, all were prostituted to the most foul and immoral uses: Christianity cultivated all the arts and sciences with redoubled vigor and success, but dedicated them to God and virtue; instead of vice and obscenity, she painted and chiseled virtue and modesty; instead of deified emperors, kings and nobles committing horrible crimes, she painted and sculptured, with a halo of celestial glory encircling their brows, obscure, humble men and women who died miserable deaths in the arena, on the rack, or at the stake, in the cause of virtue. Instead of building in the center of every city and town magnificent, stupendous circuses and amphitheaters in which the populace might gorge itself with the sight of the daily shedding of torrents of human blood by wild animals and wilder men; or marble theaters on whose stages modesty, virtue itself was outraged in the presence and for the pleasure of tens of thousands of men and women; Christianity erected more vast and magnificent cathedrals, more beautiful cross-crowned churches, in which the populace were taught brotherly love, charity, to abhor bloodshed, to love chastity and virtue. Pagan civilization disposed of the afflicted—the blind, the lame, the deaf, the dumb, the insane and the impoverished—by feeding them to the wild beasts, and when the supply of these ran short, countless

cargoes of barbarians were imported: Christian civilization built innumerable hospitals and asylums in which the unfortunates of the human race were cared for; erected countless academies, convents and monasteries in which the rich and the poor were educated; and sent forth into the barbarous lands, instead of slavers, thousands of charitable apostles and teachers who gave their lives to mitigating the woes of their fellow-men. Instead of teaching man to look upon himself as the sum of all perfection, and the gratification of his physical desires and passions as the goal of human progress, Christianity taught him to look to the Infinite God as his exemplar of perfection, and to behold in eternity the only goal and limit of human progress. Thus, with faith in Infinite perfection to aim at, human progress under the Christian system of civilization can not be compared with that under any other possible system; it must continue to advance to the end of time, for its object, God and His perfections, can only be realized in eternity; while that under every other system has man and his imperfections for its object, which must be attained in time—and in corruption and annihilation.

Doubtless, there is not one person in this vast audience who does not honestly think that he fully indorses every idea that I have presented, and who does not rejoice in the consciousness of living under a Christian system of civilization. And yet, if we were to turn our thoughts in upon ourselves, subjecting our hearts and minds to a close scrutiny, we would probably find that all our ideas of civilization and human progress are not consistent with our professions; and if we were to impartially judge our own social, educational and political institutions, we would most certainly be surprised to discover what a deep and mighty undercurrent has of late years set in against Christian and towards pagan civilization. The points of resemblance between the ideas at present entertained by a large part of the Christian world on human progress and civilization, and those entertained on the same subjects by the Pagan civilized nations are neither few nor faint. Like them, we have arrived at a high state of social culture and refinement, and have wonderfully progressed in the development of the arts and sciences, and in all material prosperity; and like them are we not turning many of these inestimable blessings into curses? Are they not made to minister almost exclusively to the material enjoyments, physical pleasures of man, at the expense of almost every Christian virtue? The printing press, the most powerful of all agents for the enlightenment and regeneration of the whole human race, has become in great part an equally powerful instrument for the debasement of mankind. Half our literature is to-day more foul and immoral than that of any pagan nation, and a thousand times more extensively read. Like theirs, many of our most fashionable public amusements are immoral and brutal. Like them we are coming to regard life trivially. Each morning we calmly read of at least half a dozen suicides and murders having

been committed within the United States alone during the preceding twenty-four hours.

In short, measured by the Christian standard, our civilization is, in all things except human liberty, rapidly assimilating itself with the Pagan systems.

What is the cause, the explanation, of this? Very simple: there is an exquisitely delicate connection between ideas and events; man is the same always and every place; and the same order of ideas entertained by man, inevitably produce the same order of events. A large part of mankind entertain ideas identical with those held by the ancient civilized Pagans—they disbelieve in God, the Christian God; deny Christ, the founder of our system of civilization; deny the Scriptures, the rule of progress, and, like the Pagans, entertain such ideas of Deity as human reason—that is, to a great extent, human desires and passions—dictates; and the same order of events is being produced.

Here, then, is our common duty; to fully recognize the fact that our system of civilization is radically and necessarily Christian; that Christianity is as necessary to the permanence and vitality of our social, educational, and political institutions as the soul is to the body; that the progress of the human race, if we would not imitate the fate of the pagans, must be made in accordance with the Christian laws and principles; and, recognizing these facts, earnestly and manfully to act up to them, taking our part in that glorious progress which began eighteen hundred years ago, which has achieved far greater material as well as moral success than was ever before realized, and which will end, not in time, corruption, and annihilation, but only in eternity and perfection.

Would we have a present, living model?—the history of our noble *Alma Mater* affords an admirable one. Her course is a perfect type of what I mean by Christian progress.

Twenty-seven years ago, the rich fertile valley that now lies smiling around us was the domain of wild nature. Instead of the broad acres now groaning beneath their load of every cereal and vegetable product useful to man, were unclaimed and unknown swamps and forests and marshes. Instead of the beautiful, grand, and consoling service daily performed in honor of the one true, Christian God, was the cruel war dance by the wild savages around the savage stake. Where now proudly towers our magnificent University building, surrounded by her village of dependencies, in whose classic halls are cultivated every art and science, from the most abstruse to the most simple, and whose very atmosphere is redolent with refinement, culture and virtue; one short quarter of a century ago was the lair of wild beasts, or the site of an Indian village, in whose squalid wigwams were ignorance, superstition and barbarism.

This is a faint description of what Notre Dame du Lac was twenty-seven years ago when the then young and vigorous, penniless and friendless, Rev. E. Sorin and a half dozen faith-

ful assistants set foot here. To detail to you, who know so well, what she is now, would be more "tedious than a thrice told tale." But to see how she became what she is will enable us to emulate her wonderful success. Undeviating adherence to Christian principles by her founders and managers has placed Notre Dame in the proud position she now occupies. The first rude log hut erected by the noble Brothers was adorned only by a cross, the symbol of Christian civilization, and was named Notre Dame du Lac, after the Mother of Christian civilization; and from that hour to this, the meaning, of that cross, the signification of that name, have not been for one instant lost sight of. Her officers and directors have loved, fostered and advanced material progress; but at the same time they did not forget that material progress alone, unaccompanied by moral progress, was not beneficial but hurtful; and while they labored hard to increase their material wealth in order to enlarge their sphere of usefulness; while they adorned their extensive grounds with broad avenues and sweeping greenswards, beautiful gardens and palatial buildings, surrounding themselves and their pupils with every comfort and beneficial luxury; while they themselves assiduously cultivated every art and science and investigated and practiced every means conducive to material prosperity, and zealously instructed their youthful charges in the same; they did not forget that all this, if arrayed against Christian principles, if unaccompanied by Christian faith and Christian practices, led ultimately and, in the light of all history, inevitably to decay and deterioration. Inspired with these ideas and guided by these principles, the now venerable founder of Notre Dame together with his zealous and able assistants have, in the grand institution they have built up and in their thousands of Christianly educated foster children, within the short space of twenty-five years, with their own stout arms, brave hearts and clear heads, erected a monument to and of civilization, true human progress, almost unparalleled on this continent, and that will hand their names down to the gratitude and veneration of posterity through many a coming distant generation.

Fellow students of Notre Dame du Lac, let us benefit by the noble lesson our Alma Mater has taught us, let us emulate the grand example she has set us—let our motto be *excelsior usque ad perfectionem*, progress, higher, higher even to perfection; then we will add to and participate in her honor and greatness, and be worthy of the proud distinction of being numbered among her Alumni:

"Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way,
But to act, that each to-morrow
Find us further than to-day.

Art is long and time is fleeting;
And our hearts though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle;
Be a hero in the strife!

Trust no Future how'er pleasant
Let the dead Past, bury its dead:
Act—act in the living present—
Hearts within, and God o'erhead!"

ST. JOSEPH'S ACADEMY, SOUTH BEND.—We are requested to announce that the Commencement Exercises of this institution will take place on the evening of Thursday, July 2d. A small fee will be required at the door for obvious reasons. The friends and patrons of the Academy are respectfully invited to attend. The programme is interesting and varied, containing essays, addresses, musical and dramatic exercises, etc. We are sorry that our space does not permit us to give it in full.

THE ST. CECILIA PHILOMATHIANS.—A farewell meeting of this Association took place on Tuesday, the 23d inst., when there was a full attendance. After several farewell speeches, expressive of the friendliest fraternal feelings, votes of thanks were returned to Rev. A. Lemonnier, S.S.C., for his kind patronage and directorship, and to Prof. J. A. Lyons, A.M., for his efficient presidential management of the Association during the past collegiate year. The Association then adjourned to meet again in the coming September.

D. J. WILE,
JAMES WILSON, } Committee.
R. J. McCARTY, }

Apology.

The "Special Committee" in charge of this final number of the first volume of THE SCHOLASTIC YEAR have been so lamentably unhinged by grief at parting with so many friends that most of us have been unable to do duty at all. We trust the public will overlook the short-comings of this, which, at any rate, must be acknowledged to be the most *solid* number of our little paper. But, seriously, many of the sources from which we ordinarily replenish our columns have been ruthlessly cut off, even as the water-rate collector cutteth off the supplies of him that faileth to pay up to time. Others among our fountains of information have "dried up." Ike, disappointed of his diploma in the Commercial Department, which was withheld on account of his not having commenced book-keeping, and enraged at not getting the Premium of Honor, which "all the boys" said he deserved, went off by the first train East. He called first at our office to see if he couldn't get a cattle-hog, and was told that it would be forwarded to his respected parent as soon as published.

The Second Volume of THE SCHOLASTIC YEAR will commence with the resumption of studies in September. A continuance and extension of patronage is respectfully solicited. We expect all the old members of our editorial corps back and probably some new ones. Henceforth no effort will be spared to render our paper worthy of the high purpose for which it was designed.