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Equality.

Essay read before the Philodemic Association of Notre Dame University, March 29th, 1870.

[CONCLUDED.]

Yes, we are all equal before God, because before God we are mere nothingness—created out of nothing, and liable to return again to nothing the moment that the creating act is suspended. When we speak of ourselves "before God," we imply a certain attempt to compare the finite with the infinite, which in mathematical language reduces the former to zero. Not only all men, then, but even all creatures, are equal in this respect, and furthermore, each man is equal to the whole world, since a collection of nonentities is no more than one nonentity. But it by no means follows that all creatures are *relatively* equal because they are *absolutely* equal. We shall give a mathematical demonstration of this, as the most concise:

The quantities represented by $2x$ and $3x$ will always be relatively unequal, no matter what value may be assigned to the factor x , because they will always sustain towards each other the ratio of 2 to 3. But if we introduce the condition that x is zero, then $2x$ will equal $3x$, and the absolute equality will in no way destroy the relative inequality, or the ratio of 2 to 3 which these quantities bear to each other. As to this relative inequality among creatures, we do not think it impossible that no two are exactly equal. Even two eggs, which are proverbially alike, if they were actually equal, would produce chickens equal in every respect—as to size, form, color, weight, &c., which experience teaches us is not the case.

Now for the practical bearing of these investigations into the subject of inequality. Let us see whether society, and particularly whether government, the bond and foundation of society, is based upon the absolute equality or upon the relative inequality of the human race.

We may take various views of the formation of society. First, there is the utilitarian view, that men are bound together from motives of mutual interest. The blacksmith cannot live without the assistance of the carpenter, and both stand in need of the services of the farmer. This implies inequality, for otherwise how could one man supply the wants of another?

But taking a higher view of the formation of society,—considering it of divine institution,—we find that it is an extension of the family. In the family there is no equality. The father is revered as the head of all. He stands as the shadow of divine Providence to his children, and his authority is established not only by natural means, but by a divine mandate, forming the tenth part of the whole moral code, and this authority admits of no abrogation. Even among his children there is no real equality,—they are not born, like the offspring of some inferior animals, a multitude at one birth,—but in succession; and the

elder naturally retains that supremacy with which his earlier accession to strength and wisdom endows him. This relation of superior and inferior has seemed best to divine Providence for the maintenance of those human affections and ties which are the bond of society.

The family is no more than the model of true government. The relations of superiority and inferiority which await us on our entrance into life, accompany us to the grave. What reason do we assign for electing one man rather than another as an administrator of public affairs? Is it not because we have confidence in his integrity—his firmness—his judgment—his aptitude for public business—his knowledge of the exigencies of the country and the time—his sound sense and patriotic virtues? But in all these things—all these gifts, whether natural or acquired—we see in him something superior to other men. By our act of electing him we do not so much give him the ruling power, as recognize in him the power already conferred on him by divine Providence for the safety of the commonwealth.

Again, what are the ends of government? Some of its functions, at least, are founded in the inequality of men. To protect the weak against oppression implies that some are stronger than others. To repress disorders and punish crime implies that some are more wicked than others. Truly, we think if all men were equal there were no need of government at all.

It was this reflection that caused Boylesse, the author whose writings have furnished the above-quoted authority for human equality, to say: "*Humana enim auctoritas fundatur primo in inaequalitate hominum inter se.*" Inequality is the basis, the root, the very foundation of all government, all human authority, all social intercourse, all society itself.

Who would say that our motive for honoring our fathers and our mothers is founded on the consideration that they, like ourselves, are mere creatures, drawn out of nothing by the Will of an Almighty Creator; and not rather on the knowledge that the same All-wise Creator has been pleased to give them a relative superiority over us? It is assuredly this latter consideration, not the first, that moves us to perform our duty towards them. The first consideration only operates as the limit of this duty; teaching us not to obey them when their commands are manifestly opposed to those of the Creator. So the principle of equality is always the limit—never the basis of human authority. Inequality is the loom, that spins the thread of the social fabric. Equality is the Atropos, that cuts it off. The one says to the citizen: "Remember that God has placed magistrates over you: honor them." The other addresses the magistrate: "Remember that all men are equal in the sight of God: be not therefore haughty."

The maxims that I have chosen to head this essay may all be understood as taking this view of equality. The quotation from the Declaration

of Independence should be considered in reference to its context, and it will be found that the principle of equality is introduced not to form the foundation for a new government; but to be the destruction of the old. It is the leveling principle—the destroying principle. When a government or any other social institution has become corrupt, or has ceased to fulfil the object for which it was established, this principle of equality may be used to destroy it and clear away the ruins. But when the new social edifice is to be built, the principle of inequality must be again brought into play.

The fallacy that there is "leveling up as well as leveling down" has been sometimes quoted by the new lights of our present century. There is no such thing in nature as "leveling up." Near Quebec there is a beautiful cascade, the spray from which in winter forms a cone of ice, over a hundred feet in height. When the "leveling down" of this mountain takes place by the agency of the strengthened sun, the "leveling up" of the River St. Lawrence is not perceptible. So it is in the world. If the wealth, power and influence of the favored few were divided equally among all, the multitude would be but imperceptibly enriched. Moreover, a new distribution would soon have to be made, for God does not give the gifts of nature equally and he that possessed most of these would soon earn the favors of fortune.

To a mind uncontaminated by the base passions of envy, jealousy, and grumbling discontent, the inequalities of the social world are as beautiful as the hills and valleys of the physical landscape. Many delicate plants flourish on the sunny hillside or in the sheltered valley which would not grow on the broad level plain; and many lovely virtues in like manner, such as loyalty, fidelity, reverence, obedience, and filial piety, owe their existence to social inequality. Let us put aside then all idea of founding a state of society on the principle of equality, and accept with a cheerful heart, the inequalities which Providence has made in society, as in the rest of His Creation. S.

A Lawyer's Qualifications.

A lawyer, in a free country, should have all the requisites of Quintillian's orator. He should be a person of irreproachable virtue and goodness. He should be well read in the whole circle of the arts and sciences. He should be fit for the administration of public affairs, and to govern the commonwealth by his counsels, establish it by his laws, and correct it by his example. In short, he should resemble Tully, whose fruitful mind, as this distinguished teacher of oratory observes, was not bounded by the walls of the forum, but by those of nature. Nor do I recollect any material part of the attractive chain of classical studies but which may be useful as well as ornamental in our legal pursuits. The perusal of the best Greek and Roman authors, the present models of composition and correctness, is highly im-

portant to those who wish to form their taste and animate their genius. The ancient classic writers are in general so distinguished for their good sense and manly graces, and have formed their works on such sure principles of nature, that they have always been diligently studied in countries and by scholars the most celebrated for learning and accomplishments, and no doubt they will receive the admiration of the most distant ages. But it is not only with a general view to taste and elegance, or even for the glowing exhibition of public examples, that I would thus warmly recommend the original compositions of the ancients. The knowledge of the civil law, the most durable monument of the wisdom of the Romans, is extremely interesting, whether we consider the intrinsic merit of the system, or its influence upon the municipal laws of the land. That venerable body of law which was compiled under the auspices of the emperor Justinian, and which has fortunately come down to the delight and improvement of modern times, discovers almost everywhere the traces of an enlightened age of the Roman jurisprudence. And it is a well known fact, that although the taste and philosophy of the Romans declined with their freedom, a succession of eminent civilians continued to shine with equal lustre far under the emperors, and Papinian, Paul and Ulpian still preserved the sound sense and classic purity of the civil law.

The art of close reasoning, which is greatly helped by the sciences of logic and mathematics, is one of indispensable importance to those who wish to possess weight and reputation at the bar. A distinguished mind is, to be sure, not an ordinary gift; an accurate acquaintance with the general principles of universal law, and an accurate discernment of the minute and often latent circumstances which discriminate the operation of causes and enable the means to be justly applied to the end, are the fruits only of great capacity and consummate application. Such fortunate geniuses are destined, like Hardwicke or Mansfield, to enlighten and meliorate the jurisprudence of their own times, and render their names familiar with future generations. But as an eminent author has observed, legal studies require only a state of peace and refinement, and may even be pursued with a common share of judgment, experience and industry; and it will be found in almost every degree of natural talents, that mathematical and logical exercises contribute to collect and strengthen the powers of the human mind.

The doctrines of moral philosophy form the foundation of human laws, and must be deemed an essential part of judicial education. It is the business of this science to examine the nature and moral character of man, the relations he stands in to the great Author of his being and to his fellow-men; the duties, the rights and happiness resulting from those relations.

We are led by these inquiries to a knowledge of the nature, extent and fitness of moral obligation, the object and efficacy of punishment, the necessity and final end of government, the justness and harmony of obedience.

But the art of public speaking is singularly applicable to the profession of the law, which, by its bar and senatorial employments, possesses a field which, next to that of the pulpit, is eminently within the region and under the influence of eloquence. The object of public speaking is to illustrate and enforce the truth. To this end it is necessary to remove prejudices, engage the attention, state the cause with clearness, arrange the arguments with skill, and deliver them with justness of expression and the force of sincerity. "Perhaps there is no scene of public speaking," says an elegant teacher of the science of rhetoric,* "where

eloquence is more necessary than at the bar. The dryness and subtlety of the subjects generally agitated in such places, require, more than any other, a certain kind of eloquence in order to command attention; in order to give proper weight to the arguments that are employed, and to prevent anything which the pleader advances from passing unregarded." And when we recollect the intimate connection that subsists between the pursuits of law and general policy, and the path which is open in this and in all free countries, from the laborious duties of the bar into the deliberate assemblies of the nation, the student is strongly invited to aim at something higher than the calm and temperate eloquence which is proper in his profession. He should strive to make himself a master of the great variety of public interests, and the springs of public action. He should cultivate a glowing attachment to his country and the best good of mankind, and awaken in his breast those lively passions which give the highest energy to the understanding, and the boldest efforts of eloquence. It was by virtues like these, added to the force of universal education, that the ancient orators, most of whom were lawyers, attained to such pre-eminence in their age and country. And in like manner the principal ornaments of the English bench and bar, within the period of the present times, have been not more remarkable for their consummate knowledge of the law than for their talents, oratory, and acquisitions as scholars.

But I have ventured perhaps sufficiently far in endeavoring to point out, for the benefit of the student, the principal advantages of a knowledge of our government and laws, and the utility of academical learning in aiding his pursuits.—*Chancellor Kent's Introductory Lecture on Law,—from the "Bench and Bar."*

* Blair's Lectures, Vol. II., 272.

For the "Notre Dame Scholastic."
The Rose.

Sweet, lovely flower! whose blushing cheek
To every heart doth softly speak
The charms of chaste and holy love,
Teach us the lesson to improve.

When on the evening's balmy air
Thou shed'st thy odors rich and rare,
Teach us to know that sweetness true
Does not consist in form nor hue.

O no, 'tis not what strikes the eye
Can tell what charms or stung may lie
Concealed beneath that luring form
Which often wins us but to harm.

But when we feel that peaceful spell,
Like fragrance from the rose-clad dell,
Creep o'er our souls; then may we say:
No secret venom here holds away. M. B. B.

For the "Notre Dame Scholastic."

Reading.

We at the present day enjoy many advantages which a few centuries ago were not possessed by our ancestors. Among these advantages, and by no means the least in importance, are the opportunities we have for reading. Though we should value highly and endeavor to profit by these advantages, we should not forget that discrimination should be observed in our selections from the innumerable varieties of books issued, but select such books as are most conducive to the development of our mental faculties, and at the same time containing the most useful information.

We should, in the first place, endeavor to contract good habits of reading; as habit has, in read-

ing as well as in other things, great influence over us; and to this end it is necessary to take into consideration both the quality and the manner of reading, as well as the time we should devote to it.

It is my object in this essay to determine the quality of reading which I consider really profitable to man, and reserve the two other considerations to be developed on another occasion.

Man forming a part of nature, and constantly surrounded by her influences, on looking around him sees what nature has done for the development of his mind, and that, in almost every vocation in life, a knowledge of the natural sciences would be of great use to him.

Every day we are brought into contact with nature, while art is formed from and in accordance with the laws of nature. These facts seem to point out nature as the proper study for man, and works written on nature as the most appropriate to be read. If, in addition to these, we select general history, the lives of great and good men, together with the history of modern discoveries and inventions, we have certainly the leading subjects which co-operate in promoting the development of the mind.

I do not, by any means, intend to say that every one should adopt the same course and habits of reading; yet a knowledge of ourselves and the objects which surround us would be of great use to all; and as some have greater abilities to acquire knowledge than others have, a knowledge of these and all other branches shall always be possessed in different degrees by different persons, each one selecting what is best adapted to his own mental capabilities.

But it is necessary not only to read certain books in order to derive the greatest possible benefit, but to refrain from reading others. That there are books which, if read, will prove injurious to the reader, cannot be denied; while others though they do not injure the mind directly, still do not prove advantageous, and therefore should not be read. The works of fiction, as a general thing, should not be read, as they have a tendency to destroy a taste for truthful reading. Novels may be classed under fiction of the worst kind, as they destroy not only a taste for good reading but the characters found in them often leave such impressions on the mind of the reader as to render him unfit for the ordinary duties of life. These facts, and the consideration that no useful information can be derived from reading novels, should certainly be enough to condemn them.

The habit of reading too much of our periodical literature may also be considered within the limits of these remarks. A certain amount of this kind of reading is of course necessary, in order to be aware of the important events which are constantly transpiring in our midst; still, I am satisfied that injury and not profit must necessarily follow from the almost exclusive attention which is given to the reading of the daily as well as the periodical literature of the times. There are many persons who take, for example, as many as five or six daily papers—whereas one or two would be sufficient to inform them of events of any importance contained in them all—and as a natural consequence must devote much time to them in order to read the principal portions of them. In fact, they read nothing else, and therefore waste their time in reading what they call the news of the day, but what in reality might be called the opinions of different persons on topics as indifferent or as useless as the opinions themselves. Much of our periodical literature of the present day is certainly susceptible of improvement. There is too much detail and too little variety. The old Latin proverb "*Non multa sed multum*," is entirely overlooked by many of our writers of

the present day, and they give us a great many things to read but not much of anything that is worth reading.

Our literature is, however, rapidly improving, but it must be borne in mind that the literary taste of any people is always the standard of their literature; and as the former is high or low, so shall be the latter.

H. P. MORANCY.

[For the Notre Dame Scholastic.]

My Sister.

FROM THE IRISH.

I.

Ah me, ah me!
Oft, bending o'er the tiny bed
Where pillowed lay thy curly head,
I murmured many a prayer the while,
Well pleased to see thee sleeping smile—
Marie, Marie!

II.

Ah me, ah me!
Long years immured in classic halls
Where fairy foot-step seldom falls,
Oft strayed to thee from joyless books
My loving thoughts if not my looks—
Marie, Marie!

III.

Ah me, ah me!
When speeding back to early friends,
And childhood's home that pleasure lends
To human heart, mine throbb'd the more
To find thee fonder than before—
Marie, Marie!

IV.

Ah me, ah me!
Exiled by tyrant Saxon laws
For battling in her sacred cause
I sought the land of liberty,
And left thee weeping—ah, Marie—
Marie, Marie!

V.

Ah me, ah me!
Thy queenly form, thy features fair,
Thy beaming eyes and golden hair,
Thy winsome ways and genial smile
Did many a weary woe beguile—
Marie, Marie!

VI.

Ah me, ah me!
For graceful mien, for visage fair
Or dimpled cheeks I little care—
I loved thy manners, free from art,
And noble, generous, tender heart—
Marie, Marie!

VII.

Ah me, ah me!
In peace and strife—'mong friend or foe—
Thro' life—till death—come woe,
On land, or where the billows roll
Lived one thought ever in my soul—
"Marie, Marie!"

VIII.

Ah me, ah me!
Said tidings followed o'er the main—
"Wouldst thou behold the face again
Of her we love? haste, haste, O son,
Ere yet her mortal course be run!"
Marie, Marie!

IX.

Ah me, ah me!
How fast I homeward flew to thee,
High mountains braved and stormy sea
'Mid many a peril long to tell
Of what by flood and field befel—
Marie, Marie!

X.

Ah me, ah me!
How oft for thee I, waking, prayed!
How oft in dreams beheld thee laid
Where I would lie thy life to save—
Low in the dark and silent grave—
Marie, Marie!

XI.

Ah me, ah me!
"Ah me!" I sighed and ever sigh,
'Twas mine to live and thine to die!—
Thou art in heaven; and, well-a-day,
On earth the one whose heart doth say
"Marie, Marie!"

XII.

Ah me, ah me!
Thy body rests beneath the sod
In Erin, and thy soul with God;
Hence turn my thoughts across the sea
To Erin, and my heart to thee
In heaven, Marie!

PATRIC.

For the "Notre Dame Scholastic."

THE FIRST CRUSADE.

PROMOTED BY POPE URBAN II—PREACHED BY
PETER THE HERMIT.

A Drama.

ACT IV.—SCENE I.

[Inside the walls of Antioch when under siege—HUGH, JOHN,
EGBERT, LADISLAUS and CLAUDE.]

HUGH.—(Handing a morsel of bread to John.)
John, share with me this morsel. Our last food
You scarcely tasted; and so long ago
Since that was served, you're wasted to a shadow.
Oh! would to God a single drop of rain
Might fall to quench our fever!

JOHN.— It is just;
Who can compute our sins, and who declare
The limit to our penance. Happy we,
If after siege and famine and all grief,
We are so blessed as to reach Jerusalem.

[Enter GODFREY with a cup of milk and a plate of
horse-flesh.]

EGBERT.—(Eagerly.) One drop to cool my
tongue! Give me to drink!
Oh, do not let me die!

GODFREY.— Nay, here is drink;
My faithful steed was slaughtered for your sake,
And from a goat that cropped the shriveled grass
I furnished you this cup of milk. Pray, drink!

HUGH.—Lord Duke! O, let me taste! One
single drop!

GODFREY.—(Going to him.) Yes, my poor com-
rade; would that there were more!

[After giving HUGH to drink he goes to JOHN]

[Enter CHARTRES, L. C. E.]

JOHN.—Drink it yourself, Lord Duke. You
more than we

Demand this nourishment. I will not taste!

GODFREY.—Accept the pittance, for to-morrow
morn

There may be labor for you. Drink, good sir.

CHARTRES.—(With scorn.)

By time we reach Jerusalem, our ranks
Will be a sorry handful, I opine;
Thus far we've shown more zeal than wisdom.

GODFREY.— True!
We may not boast our wisdom; but our zeal,
If humble and God-fearing, cannot be
Excessive or too fervent. Numbers, we know,
Have measured not thus far our victories, sir.

CHARTRES.—(With a supercilious air.)
Duke Godfrey, you and Tancred go beyond
The standard of true piety. In fact,
I have no mind to penance of this sort.

To lead a band of hearty, stalwart men
Bold to the front of battle,—that were worth;
But wretched victims of Kerboga's rage
Dying of famine, are not to my taste.

Whom shall we conquer with the force we have?
GODFREY.—Our men endure most bravely. Had
a doubt

Till now hung round our warlike pilgrimage,
The pious courage of these starving men
Would seal its supernatural character!

CHARTRES.—I grant your justice; but, my noble
Duke,

Though God is great in mercy and in love,
There's peril in inaction. Patience is well,
But skill adds power to patience!

GODFREY.— Yet, patience, sir,
Is born of courage, and produces skill.
Fear not; our conduct of to-day will tell
Upon the future ages. Time will show
He is the hero who hath suffered most!
Remember ye that morning when o'erhead
St. George, Demetrius, and Theodore,
Rode on the billowy vapor, their white steeds
Caparisoned with wondrous light? Saw ye
Their snowy standards blazoned with the cross?
Why fled the foe, three hundred thousand strong,
Swift from our unskilled army unpursued
Save by the God of justice: the true God?
The armies of the skies do fight for us!

CHARTRES.—Yes, but Lord Duke, now every-
thing is changed.

[Enter PETER, standing at L. C. door.]

GODFREY.—Not so! for everything is for us.
Wait,—

Come in, good Father Peter, and declare
Our promised victory.

PETER BARTHOLOMEW.—God greet you well!
Last week, 'twixt sleep and waking, in a dream,
Methought I wandered by a stream in France.
My thirst was great. I bowed and drank my fill.
I hungered, and reached forth and plucked red
grapes,

And tasted honeyed bread as ne'er before
Was granted unto mortal man to taste;
But as I ate St. Andrew stood near by,
And frowned at my indulgence: "Priest of God,
Go back," he cried, "and wait at Antioch,—
Feast not while Zion hungers. Lo! to-day
An angel waits to free her! Come with me!"
And at these words I rose, and time and space
Were nothing to perception. Then he cried:
"The Paynim East shall fall! the Christian West
Strike off her chains, and Asia's fair expanse
Rejoice that Europe is her conqueror.

The lance that pierced our Saviour's heart shall win
Your battles for you! Seek, and find
'Neath the high altar of St. Peter's church
This holy weapon. Peter, fare ye well!"
Thrice was the same repeated, and once told
My ghostly Father Raymond of Agiles,
Ordered a fast three days. We fervent prayed,
Searched twelve long hours, and at the set of sun
—Just where St. Andrew pointed—we beheld
And drew forth from the earth the Holy Lance.
His grace Duke Aldemar now has it. See!

[Enter ALDEMAR with the Lance.]

He brings the sacred weapon. Friends, behold!
ALDEMAR.—(Uplifting the Lance.)

The spear that pierced our Saviour's heart
Shall act its own majestic part:
The last sweet drop this blade once drew
Shall guide our faithful army through!

GODFREY.—(Kneeling, followed by all.)
Let us revere the Holy Lance, your grace,
And kiss the point wet by our Saviour's blood!

(All except CHARTRES kneel and revere the Holy Lance
with profound awe.)

SCENE II.

[TANCRED—ISFAEL, a Moslem commander, with Moslem attend-
ants. Time, after the victory of Antioch.]

ISFAEL.—(Making a profound salām followed by
the attendants.)

Lord Christian, deep confounded and in fear
We seek instruction. We cannot resist. [ragged]

TANCRED.—Saw ye the wonders when the battle
ISFAEL.—(Covering his face with both hands and
averting it a moment.)

Lord Christian, we beheld it. 'Twas a sight
I never shall forget, albeit my years
Methusalah should outnumber!

TANCRED.— What saw ye?

ISFAEL.—(Dropping his head upon his breast, then looking up with awe as if viewing the sight)
A mighty army storming through the clouds,
Sweeping down the mountains; twelve abreast;
Their steeds were white, their standards like the snow.

Dazzling in whiteness; and, above them all,
A stern majestic angel bore a cross
Far o'er his head, adoring as he flew.

TANCRED.—And was this seen by many?

ISFAEL.— Thousands saw!
Angels flew o'er our army casting fire;
Confusion, blindness, terror seized on all,
For bold in front of your aerial troops
Three dazzling warriors rode. *We could not gaze!*
Allah protect ye! but, Lord Christian, pray
Inform us by what *magic* ye have won
This mystic triumph? By Mahomet's beard
Your God *must* be the true God, and *not* ours!

TANCRED.—Poor Saracen! And have ye lived so long

Amid the scenes where God incarnate died,
And still accord His miracles to magic?

ISFAEL.—(Puzzled but flatteringly).
A higher wisdom than the many know.
Ye have learned POWER BY DEEP AND SUBTLE ART.

TANCRED.—Not so! be sure the unlettered and the skilled

Alike possess this power. 'Tis simple FAITH.
That Jesus Christ is Lord of heaven and earth!
Our standard was the lance that pierced His heart
By virtue of this lance the field was won.

ISFAEL.—He was a marvelous Prophet, great and wise;

TANCRED.— Isfael,
Not Prophet, but our Lord, the *only God*—
Our only Saviour! He who bids all men
To triumph o'er the senses for His love.
Your false religion *mocks at innocence*;
Mocks at the future doom of fallen man,
Seducing him to vice by flattering lies;
Therefore abhor we it, and execrate—

And seek to drive it from the face of the earth.

ISFAEL.—Lord Christian, I cannot dispute your word;

And yet your austere virtues make me fear,
Embracing truth, my *life* may honor not;
Worse still, my army only waits for *me*
To kiss the cross, and own and love your faith.

TANCRED.—Strength comes with faith, and when these souls depend

Upon your act, how *dare* you wait, good sir?
Oh! by the tortures of those spirits lost;
Oh! by the glory of those souls redeemed,
Weigh well the peril of your attitude! [souls

ISFAEL.—You overrate my influence. Other
Are scarce involved as much as you suppose,
If, as your creed declares, man's will is free.

TANCRED.—Not so! Though *free* to worship
your *false god*,

The might of our true God has won your will;
Reject the truth, your will is made a slave;
But grace now actuating all your powers
May likewise win full many souls to Christ!

ISFAEL.—(thoughtfully.) Indeed, a frightful picture of the past

Your arguments present me. I revolt;
Yet reason must be crushed or I submit!
My steps I may retrace not. From this hour
I am a *madman* or a *Christian*. If,
Knowing a heaven to win, a hell to shun,
I headlong rush into the jaws of hell.

I am a *madman!* If I turn my *course*
(As in good truth I *must*), I am a *Christian!*
Lord Tancred, let me ponder well your words,
And speak with my poor Moslems! Fare ye well!

[Exit ISFAEL L. C. E.] [Exit TANCRED R. C. E.]

Enter CHARTRES.

CHARTRES.—How *strangely* men are duped—
swayed by a *breath!*

Peter Bartholomew lies down to dream,
Then digs and finds a spear which, there's no doubt,
He did himself place shrewdly under ground;
Then *Aldemar, Toulouse, and all the world*
Believe that he has found the *Sacred Lance!*

'Tis true, I do not class myself with those
Who doubt this thing *could* be; but that *this man*
Should pass a vile *pretension for the true*,—
This angers me, and I will be revenged!

Ah! here he comes! I'll let him know my mind.

[Enter PETER BARTHOLOMEW, CLAUDE, LEONARDO, EGBERT, HUGH, JOHN, ALFRED—R. U. E.]
You renegade! say, do you think *all* men
Believe your inspiration and your truth?

BARTHOLOMEW.—Nay, I *have* heard a question
has been raised:

Doubt they the battle won by miracle?

CHARTRES.—They doubt *you*, sir! They *know*
you have deceived!

BARTHOLOMEW.—Good friend, if Christians
doubt, they are rebuked

By Infidels themselves. Hark ye, and note:

Three hundred soldier Turks, with Isfael
Their brave commander, have to-day abjured
Their false religion and embraced our faith.

Our victory is to them a miracle!

CHARTRES.— Bah!

Let them once know your perjury, sir, and *then*
Where will your converts place you? Foolish
wretch,

An honest battle without this parade
Would do more honor to the cause of Christ.

BARTHOLOMEW.—Good sir, we will dispute not;
but, I pray,

For your own conscience' sake, beware! beware!
He who doth question Heaven's profound designs
And casts dishonor on His hidden ways,
Injures not *man*, but mocks at GOD HIMSELF.

[Exit BARTHOLOMEW, L. U. E.]

CHARTRES.—(Between his teeth.)

A coward! a base coward! He dares not
To face the truth! This proves his vision false!
Why not remain and make good his defense?

CLAUDE.—(aside.) The envious cynic! He is
not aware

Bartholomew has fasted many days

In preparation for a brave defense!

EGBERT.—Chartres, there's no one had a doubt
till broach'd by you;—

How could the twelve Commissioners be fooled?

CHARTRES.—By the *adroit success of this bad man!*

EGBERT.—All were ecclesiastics, saintly priests,
They fasted, prayed, and when three days were past,
Their judgments cool, their passions calm and still,
They 'neath the altar found the Holy Spear.

CHARTRES.—(violently.)

But Baduoin's varlet saw this Peter go

For many days and prowled around the church.

EGBERT.—A *varlet's* words against twelve holy
priests?

And, pray, why should not Peter day by day

Visit the church of his own patron?

CHARTRES.— Out!

These busy times men should be more employed,
And not steal off to churches by themselves.

HUGH.—You will forgive me, but there is no
cause

To fear that Father Peter would deceive;

He has too long been known; and Aldemar

Would not confide in one he might suspect.

CHARTRES.—(Bitterly.)

Begone for an enthusiast! A vile plague!

Gaping for wonders till your throat doth split!

[Enter ALDEMAR with BARTHOLOMEW—the Lance
covered with a light veil, BARTHOLOMEW
dressed in a light tunic.]

BARTHOLOMEW.—(Inclining profoundly toward
the Archbishop.)

Your grace, I beg you witness before God

That I, to turn the shafts of slanderous tongues
Who mock the finding of the Holy Lance,
Do offer to be tried by test of fire.

Bring faggots, comrades! Pile them firm and high,
And if, this Lance in hand, thus thinly clothed,
I do escape me from devouring flames,
They who have questioned stand rebuked of God.
So help me Holy Mary!

ALDEMAR.— Men, go forth!

Build ye the fires. God will protect His own!

(All cheer, crying "Deo Gratias!")

CHARTRES.—(Aside angrily.)

A fool! a charlatan! A stubborn brute!

Well, let us see! *He's not yet passed the fire!*

[End of Scene II.]

A Quart in a Pint Bottle.

MESSRS. EDITORS:

I have frequently heard it remarked that it is impossible to put a quart into a pint bottle, and I certainly subscribe to the truth of the saying, taken literally; but the editor of the *American Phrenological Journal*, in the April number, has put fully a gallon of wholesome advice into a space not unfrequently considered necessary to hold a thimble-full—(I speak figuratively).

A correspondent writes thus to the editor of the *American Phrenological Journal*:

"In the January number, on the 78th page, in reply to a question asked, the *Journal* tells us that if the body give ample nourishment to the brain, the organs will increase in size or activity after the age of thirty. Now will the *Journal* please tell us what course to pursue that the body may give ample nourishment to the brain?"

Ans. "Yes. Feed it on healthful food; exercise it freely in the open air; sleep regularly and plentifully; be temperate; use no alcoholic or other stimulants; no tobacco or other narcotics; no condiments; no midnight dinners, or midnight suppers; no pills, powders, or other drug poisons. Restrain and regulate the appetites, passions, and social affections; bathe the whole person every morning on rising, in clean, soft, cold water;—a quart is enough. Keep a healthy stomach, the bowels open, a clean conscience; pay attention to daily devotions; trust in God, and do your duty.

This advice speaks for itself, and needs no further recommendation. B.

FARMER JONES.—"The next agricultural fair shall be very fine, I'm told"

Farmer Brown.—"They shall have eighteen hundred mules and oxen on exhibition."

Farmer J.—"Magnificent! Shall you be among them?"

Farmer B.—"I expect to have a prominent place."

INTELLIGENT CLERKS.—They have some intelligent clerks in some of the departments in Washington. A correspondent says:

Not long ago a clerk in one of the prominent bureaus was directed to issue some circulars. He took as much pains with them as possible, but unfortunately committed some outrageous orthographical blunders. Thus services was spelled "cervisses." This man gets \$1,600 a year, probably for his originality. The Post-Office Department also has original "spellers." In the Dead Letter Office, when packages are opened, and a picture, and a lock of hair, or similar articles are found, the packages are endorsed and laid aside. One of these packages the other day had the endorsement on it: "Hare inn this." In view of these facts it is not to be wondered at that nearly all the departments are appointing committees to examine into the literary qualifications of the employees.

NOTRE DAME SCHOLASTIC.

PUBLISHED SEMI-MONTHLY
AT NOTRE DAME UNIVERSITY.

TERMS:

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Five months.....	1 00
Clubs of five, in the University, one year.....	1 00
Single copies.....	5 cents.

The NOTRE DAME SCHOLASTIC can be obtained at the Students' office.

“Enthused” Again.

RUTGERS COLLEGE.—*The Targum* is a handsomely printed, well edited paper. The above was written before receiving the number for April. At last accounts from “the front,” *The Targum* was reported to be going through a series of acrobatic feats on the top of “the last prop” which the SCHOLASTIC “knocked from under the devoted house of Harper & Bros., by a supernatural display of wit.” Lamentable!—is’nt it? We’d like to know if the praying editor and that intelligent servant were under the ruins of the “devoted house” when it came tumbling down? There is a vein of dramatic humor about our Socratic contemporary which borders on the exquisite. *Voilà!*

Dramatis Personæ: “Mr. G. W. Curtis,” as Othello without an occupation;—*Harper’s Magazine* as Nemesis standing between the N. Y. Sabbath Schools and the “Popish” incursionists;—the praying editor of *Harper’s Magazine*, in an attitude of prayer;—Bridget, an intelligent servant gazing ecstatically upon the praying editor;—other servants, not so intelligent, looking on;—THE SCHOLASTIC with its left foot on the neck of the prostrate *Standard*, and in its right hand a flaming thunderbolt called a “supernatural display of wit,” aimed at “the last prop” of “the devoted house;”—in the distance, and coming to the rescue, is seen the nodding plume of the good Knight *Targum*, who is urging on his foaming Rosinante, while high and far and wide his knightly banner, emblazoned with this defiant motto: “Mouth-piece of Rutgers College,” cleaves the air! “Ha! is that the demolishing SCHOLASTIC I see before me?” exclaims the breathless Knight. “Let me clutch it!” And he does’nt clutch it! Too late!—the bolt has sped!—“the last prop” is riven into atoms! And the “devoted house” at which the world grew pale? Well, that’s demolished. Certainly it is.

Wherefore hast thou gone into the enemy’s camp, O *Targum*! Hath it seemed meet and becoming in thy philosophic eye to regard offensive and very impertinent intermeddling as a part of good breeding? What sayest thou to the slanders of the parties whom thou declarest the SCHOLASTIC has “annihilated?” Be candid, and say wouldst thou have us turn the other cheek?

One word more: This number of *The Targum* contains the following in relation to one of its exchanges:

“*Niagara’s Tribute* is published by a Catholic Seminary at Suspension Bridge, N. Y. It presents a pleasant typographical appearance, which is about all that can be said in its favor. It contains little besides long, dry, sectarian discussions, which may be of interest to its readers, but certainly not to us. Having proved that the Inquisition was ‘mild, tolerant, charitable, and consoling in its nature,’ we would respectfully suggest to the *Tribute* that the Massacre of St. Bartholomew would be a fine subject for an essay. If the *Tribute* can only prove this to have been a ‘mild, tolerant, charitable, and consoling’ way of converting heretics, it will take rank with such

standard works as Gulliver’s Travels, and the Adventures of Baron Munchausen.”

Why does the *Targum* not show its consistency, and therefore its sincerity, by condemning in all what it so patronizingly condemns in one? What has it got to say to the knowingly deliberate untruths of the “devoted house,” and of the writer in the *Standard* concerning the Catholic Church? Such things, of course, never disturb its philosophic equanimity, but when they are resented, and the “last prop” is knocked from under their “devoted” inventors, then the placid temper of the *Targum* is sorely troubled, and, being moved by its spirit of impartiality, it makes a gallant Quixotic dash to save its hapless Dulcineas. There is a precocious comicality about its disapprobation of the *Tribute’s* articles, which would entitle it to a healthy application of the ferule, only that experience has taught us to expect nothing but the ludicrous from that fossilized and hopelessly benighted place called New Jersey. Now, dear *Targum*, the SCHOLASTIC hopes you won’t get angry, and, like some of its thin-skinned exchanges, withdraw yourself, just because it has given you a good rapping over the knuckles. You deserve all you have got, and more too, for interfering in matters that in no way concern you. We most earnestly desire to be on friendly terms with everyone of our exchanges, but should any of them needlessly expose “the last prop,” we shall not wait to ask its permission to take a shot at the “prop,” even though the “devoted” superstructure of falsehood which rests thereon should come down with a crash loud enough to wake up—if such a thing be possible—the lineal heirs of the ancient Communipawites. *Procul abeste gigantium praeliis pueri!* There now, Master *Targum*; will you be a good boy and do it no more? We were only joking when we said you were like a philosopher. Please, don’t try to scare us again! And, above all, don’t think of writing any smart things about the SCHOLASTIC beforehand. Now, go to sleep like a good boy! What a darling it is! Lullaby, lullaby; Little Jack Horner he sat in a corner, eating—Hush!—eating some pie; he put in his thumb, and he pulled out a plum, saying what a good body am I! Bless you, sweet child!

What the Scholastic Accepts.

Does the *Scholastic* accept the terms “Rome” and “Catholic Church” as titles of the same organization?—*College Courier*.

As a matter of courtesy we notice this brief interrogatory of our contemporary, although we candidly confess we are utterly at a loss to know what the question means, as put. If the *Courier* will please present its idea more clearly, we will try to give it a satisfactory answer. In the mean time, we can only guess at what it wants, and here is what the SCHOLASTIC accepts: The Catholic Church is all the faithful under one head. The marks of the Church are these: it is One; it is Holy; it is Catholic, and it is Apostolic. By Rome we understand and we mean the See of Rome, which is the centre of the Catholic Church, although it is easy enough to see that Rome as a city might be annihilated, in fact, blotted out of existence, by some physical accident. In such an event, there would be little difficulty in proposing a captious question. But though Rome were really destroyed, no one supposes that thereby the Catholic Church would also be destroyed. It is certainly true that the exercise of the Episcopal authority in Rome takes for granted the actual existence of the city, nevertheless the supremacy of the Pope, his dignity as the Vicar of Christ, and the supreme authority in the Church are not confined to any one particular place for the exercise

of their rights, since they are annexed to the See of Rome simply by way of succession. The successors of St. Peter lost none of their prerogatives by residing in Avignon, or Gaeta, and therefore this is always true: *Ubi Papa, Ibi Roma.*

Address to Very Rev. Father Granger,

FROM THE ST. CECILIA PHILOMATHEAN ASSOCIATION, April 26th, 1870.

Read by William B. Clarke, on the evening of the St. Cecilia dramatic exhibition.

Very Rev. Father Granger: The St. Cecilia Philomathean Society takes this occasion to express to you its grateful remembrance of your former connection with it, as well as its thanks for the kind interest which you have never ceased to manifest in its success and prosperity.

We feel and we acknowledge how much we are all indebted for your moral training; and have always seen, and, as far as we could, appreciated your constant labors, in addition to your duties as Provincial of the Order of the Holy Cross, for the promotion of our moral welfare.

We know that your motives and your actions have been inspired and dictated by nobler purposes than those of gaining the praise of men; but we also know that ambition and vice have their hosts of eulogists, and if these things are honored and glorified it is certainly not unreasonable that merit and virtue should sometimes at least receive the recognition and the approbation which are theirs by right.

As a proof of our esteem, we take pleasure in dedicating to you, Very Rev. Father, this evening’s entertainment, in which shall appear the play entitled “*Le Bourgeois Gentilhomme*.” The title of the piece is sufficiently significant to explain the character of the author’s typical hero. The class of upstarts represented by the vanity and by the native rudeness, sought to be concealed by a very transparent veil of refinement and by the painfully grotesque efforts of the *bourgeois gentilhomme* to be what he cannot be, are still numerous enough to attract attention. Although the extinction of that race is a consummation to be devoutly wished for, still it is safe to presume that it shall be as immortal as hitherto it has been unchangeable. But the play itself will be the best explanation of the manner in which *Le Bourgeois Gentilhomme* sustains the reputation, dignity and characteristics of a family which may well boast of its rude antiquity and of its numbers, while its worst enemies cannot accuse it of refinement nor of genuine politeness.

I conclude these few remarks, Very Rev. Father, by asking you in the name of the Society to accept the dedication of this evening’s entertainment as an expression of our esteem for you, and trust that you and all who have done us the honor of being present on this occasion shall go away satisfied and pleased with the efforts we shall have made to entertain and amuse you.

Endowments.

Hitherto all the gold medals, gold prizes, silver medals and silver prizes, given to the students at Notre Dame, have been given at the expense of the University. We are, however, convinced that many of our friends would be pleased to have the privilege of endowing one or more of these medals which would bear the name of the donor. Let, for example, \$500 be deposited, the interest of which would purchase one of the Gold Medals given for first honors and would perpetuate the name of the donor, as a friend of education and a benefactor of the Institution. This is no new

custom, but one well known in our American Colleges and Universities. Many persons admire those who give their whole life to the benefit of education, and here we offer an occasion to these true friends of education, but whose vocation is not that of professor, to lend a helping hand and thus become hearty co-operators with those whose vocation it is to teach. Teachers, fired with an ardent zeal for the success of their sublime duty, are frequently held back for want of means and the proper encouragement. Here is a chance to encourage teachers and gladden the hearts of noble youth who win the honors of the *Alma Mater*. And in like manner Professorships could be endowed, providing a salary of from \$800 to \$1500 per annum. Colleges and Universities which are endowed by State or otherwise, do not feel these wants, but a University like this, which has no endowment whatever, must appeal to its friends for help, which no doubt will be promptly rendered.

The Prizes which will be awarded at the next Annual Commencement, will be as numerous and as valuable as those which were awarded last year. The gold medals range from \$20 upwards. The silver prizes range from \$5 to \$10.

Let some of our generous patrons, friends, old students of Notre Dame, assume the honor of conferring those prizes on the students whom the Faculty shall declare worthy of them. There are four gold and eight silver prizes offered for the best competitions in the Classical, Scientific, Commercial and Preparatory Departments.

The 1st Class Honors (gold medals, upon which the recipient's name is engraved), were awarded last year to thirteen students. This year a great number of students may be candidates for the same Honors. The names of the donors shall not be omitted in the Catalogue, and each prize shall bear the name of the person who shall give it. We hope that this appeal to the generous sentiments of our friends shall be listened to by them and kindly acted upon.

We shall publish the names of the donors as soon as we receive them.

THE COMPOSITIONS for competition have been given generally to all the classes by their respective Professors. These compositions will be, as usual, bound in large quarto volumes, which shall be left on the tables in the parlors of the College during the days of the Annual Commencement, and for sometime afterwards. These compositions show to excellent advantage the standing and progress of each student, and are an object of much interest to parents and visitors. Twelve large 4to volumes finely bound were the result of these compositions last year. All these volumes, as well as those of the preceding years, may be seen in the college library, where they are preserved as works of great value.

By comparing their present achievements with their past ones, the students may have a very good idea of their progress year after year.

THE resident Alumni will hold a meeting during the course of the next week, in order to regulate all business regarding the general meeting of the associates on the 21st of June, prox.

OUR special railroad correspondent informs us that the Lake Shore & M. S. R. R. Co., have placed a fast train on their road. This train leaves South Bend at 1:30 P. M., and reaches Chicago at 4 o'clock, P. M. The fast train leaves Chicago at 11 o'clock A. M., and arrives in South Bend at 1:40 P. M. The other trains run by the usual time.

MONEY ORDERS can now be received at Notre Dame Post Office.

Local Items.

The few items which follow have been gathered to satisfy the frequent queries of friends and visitors. The ordinary monthly requirements at Notre Dame are as follows:

- 12,000 lbs. beef or mutton, per month.
- 1,600 " fowls or poultry "
- 2,000 " ham "
- 1,000 " fresh fish "
- 2,000 " butter "
- 72 bbls. flour "
- 900 lbs. coffee "
- 240 " tea "
- 5,000 " sugar "
- 1,500 galls. milk "
- 200 cords wood "
- 160 galls. coal oil "

NUMBER OF STUDENTS WHO ENTERED THE UNIVERSITY OF NOTRE DAME, FROM SEPTEMBER 6TH 1869, TO MARCH 7TH, 1870.

Illinois.....	138
Indiana.....	84
Michigan.....	39
Ohio.....	35
Missouri.....	33
Iowa.....	31
Kentucky.....	18
New York.....	16
Wisconsin.....	16
Pennsylvania.....	17
Tennessee.....	14
Minnesota.....	5
Louisiana.....	4
Kansas.....	3
Massachusetts.....	2
Connecticut.....	2
New Jersey.....	2
District of Columbia.....	2
New Mexico.....	1
California.....	1
Oregon.....	1
Arkansas.....	1
Nebraska.....	1
South America.....	1
Total.....	467

The terms of the University are \$150 per session of five months.

Students may enter at any time.

First session begins in September.

Second session begins in February.

A Law and a Medical Department are attached to the University.

The Brass Band has 24 instruments,—can be increased to 36; Orchestra—complete—10 instruments; the organ has 36 stops and 1590 pipes; 12 pianos in music department.

There are 23 bells in the chime, ranging from 1,600 pounds to 36. The large bell (named in honor of Our Lady of the Sacred Heart), weighs 14,000 pounds exclusively of hangings.

There are in the college various literary, dramatic, debating, musical and scientific associations and Religious Societies.

The Library contains 10,000 volumes.

The Museum of Natural History is being enriched with many specimens.

A superb telescope, 9 feet in length, object-glass 6 inches clear, a present of the Emperor Napoleon III, may be seen in the University.

Other magnificent presents have been made of late years, among which is the gold crown, valued at \$3,000; the organ, \$5,000; and church ornaments and altar vases from the Emperor Napoleon, the Empress Eugenie, and other patrons of Notre Dame.

A complete stage and exhibition hall are attached to the University.

There are also base-ball Clubs and boat clubs in splendid condition.

BUILDINGS.

Superficial area of floors in the main building, 72,750 square feet.

Superficial area of floors in other buildings devoted to the students' use, 40,000 square feet.

Other main buildings not devoted to the University's use, some 50,000 square feet.

The Printing Office is furnished with an Adams book press, run by steam power; a hand press, and a large assortment of types and other materials.

The AVE MARIA, a 4to of 16 pages, published weekly, and devoted to the honor of the Blessed Virgin, issued 30,000 vols. during the last five years. It has 6,000 regular subscribers.

NOTRE DAME SCHOLASTIC, a semi-monthly publication, issued 2,000 vols., in three years; 800 subscribers.

Books and pamphlets are also published here, among which are chiefly:

15,000 "GOLDEN WREATHS," 200 pages, 32mo.

"DEAD, SUFFERING AND ABANDONED," 100 pages, 32mo, 6,000 copies.

Four Annual Almanacs—in all 32,000 copies.

University Catalogue—3,000 copies annually.

THE MANUAL LABOR SCHOOL contains 40 members. The following trades are represented:

Printing, Blacksmithing, Carpentering, Cabinet-making, Bricklaying, Tailoring, Shoe-making and Farming.

THE famous Cantata of the Silver Jubilee, composed by Prof. Max Girac, LL. D., our much regretted friend, will be executed by the choral Societies of the College at the Annual Commencement.

REV. FATHER DEMERS, S. S. C., has been called from St. Laurent, C. E., to take charge of the congregation of New Lowell. The kind and amiable disposition of Rev. Father Demers has already won him the hearts of his flock.

REV. FATHER NEYRON, our venerable Professor of Medicine, was present at the battle of Waterloo, being then a surgeon in the French army. He was captured by the English, and for attempting to escape was condemned to be shot; on account of the lack of surgeons after the battle, he was pardoned. Subsequently, he became a priest and came to this country as a missionary. He remembers to have seen Napoleon praying before the battle.

THE second boat of the "Notre Dame Boat Club" is expected for the 20th inst. The boat-house is now entirely completed, thanks to the fine workmanship of Bro. Charles and his aids.

BRO. POLYCARP deserves once more the gratitude of the Boat Club for painting their boat and attending to their nautical affairs in his unpretending yet very commendable way.

THE ST. CECILIANS will very probably give a repetition of their splendid comedy, "The Upstart" on the 31st inst. We promise them beforehand the cheers of a very large audience.

THE THESPIANS are organizing for the Annual Commencement. Prof. M. T. Corby has taken the Direction of the Society, vice Mr. F. X. Derrick, whom ill health forced to resign the position he filled so satisfactorily. The Thespians will meet under Prof. Corby, with the success they justly deserve. Their standing as a society is excellent.

NOTRE DAME rejoices in the arrival of a *bona fide* French Cook, Mr. Chevallier, late of the Hotel d'Europe, Lorient, France, and for seven years appointed cook to the staff of General X—.

For the "Notre Dame Scholastic."

Notre Dame University Cornet Band.

On Wednesday, May 4th, 1870, at 4 P. M., we attended with a good appetite and several invited guests the complimentary banquet provided by Professor W. Ivers, prepared by good Brother Assisium, and given, with a hearty good will, by the members of the popular Notre Dame University Cornet Band.

A member of the Phonographic Class being fortunately present, took a few notes of the proceedings, which we hasten to lay before the many readers of the SCHOLASTIC.

The University of Notre Dame is famous for many good things, not the least of which is the excellence of its bread, butter, and milk! Having in our youth attended a chemistry class of some twenty members, and a culinary class of some two hundred in a patent educational boarding house near a certain thriving village of the West (not Chicago!), we found to our amazement, by combining theory with practice in both departments, and analyzing the result, three very startling if not very pleasing facts—1st, That ground beans and plaster of Paris with a *quant. suff.* of alum for whitening purposes, make passable bread; 2nd, That hogs'lard bristles forth in the composition of many a pound of rancid butter; and 3d, That toasted liver and chalk, with pure water *ad lib.*, are taken raw by thousands of callow students, and "biled" by many and many an unsophisticated old lady,—maid or otherwise,—for the lacteal fluid so popular a beverage with both bovine and human youngsters!

Hence, we are cautious; but what need of caution, reasoned we, among *honest* men living on a farm of eight hundred acres of the richest of rich prairie land, where wheat grows spontaneous (if planted), and where scores of real *bona fide* cows roam knee-deep through meadows of sweet-smelling clover, chew the cud of plenty from early morn till dewy eve, and soberly march up to the milking pail at night, happily ignorant of the blessings of swill stables, *et cetera*. Putting *this* and *that* together, we plucked up heart of grace, and fell to manfully!

The President of the University, Rev. W. Corby, S. S. C., honored the occasion by his welcome presence; Prof. Boyne played the *role* of host as bountifully and naturally as a real Boniface: we especially commend the milk that he provided, and his energy in so often replenishing *our* empty glass.

The inner man satisfied, followed "the feast of reason and the flow of soul." Being called upon for a speech, we were taken completely by surprise, and hastily rising, expressed said surprise as innocently as many an other after-dinner orator by quietly pulling from our pocket and reading the following *artless*

POEM.

As Earth is formed to drink the drops
Which, falling, fertilize her crops,—
(Sad angels' tears, the poets say,
That wash her sinful stains away.)
So man is gifted with a pair
Of ears, that music entering there
May fructify, increase, and bear
A thousand virtues; hence the sage
Who wrote for this and every age
Observes, "that man is ripe for sin
Who lives without, nor hath within
His body, soul for music sweet,—
Salute him not upon the street!"
The roaring of the mighty sea,
Or thunder, heaven's artillery,
The moaning of the wintry breeze,
The sigh of zephyr 'mid the trees,
The echo of a mother's words,
The carolling of painted birds,
The songs of childhood, melody
Of rippling waters, have for me
A sweet attraction; others, some
Prefer reverberating drum,

Shrill-piercing fife, or sullen sound
Of booming cannon;—many pound
With forceful fist the brazen gong,
And clang the pealing bells as strong;
Or crash barbaric cymbals, whose
Metallic music shames the Muse;
Or stamp—the elbow crook—and fiddle
Romantic Yankee-doodle-diddle;
Their windy soul pour in the horn,
Or kiss the mouth of flute forlorn:
While some, than reedy pipes of Pan
More love a rattling oyster-can.

A vixen's tongue, a squealing pig,
A rasping file, an Irish jig,
The squawk of babies charm a few—
I leave the calling names to you!

Here, coming to the end of our tether, we suddenly paused—grew very husky in the throat and very red in the face—coughed,—alas, how artificially!—and began to think of sitting down or doing something desperate, when—lucky thought!—we wheeled to the right about and fiercely glaring upon him who there sat sipping his milk as innocently as a babe, silently pointed with dexter finger, while gazing on our quondam audience—as if to say, "there is the man for you!"

Reader—didst ever notice what magic is in a glance? No sooner had our left optic recovered from the effects of a strong wink than hands were enthusiastically clapped, feet thundered on the floor, and orator No. 2 arose 'mid loud applause, and blushingly stammered forth the opening sentence of the following

SPEECH.

Ladies and—oh! Gentlemen and,—ahem! *Gentlemen!*—

I feel very much honored by your call [applause]; but since my predecessor has said so many fine things, what can I say—[Sensation.] Besides, being but an elbow, if I approach another body's body it looks like a hostile demonstration, and a gentle hint for him to hold his tongue [Laughter]. Still, there seems to be some people who find a particular pleasure in seeing "old hands and new elbows," as we read in the SCHOLASTIC, vol. III, chap. 17, page 135. They love to see them, it is true; but at a distance [cheers]. And why, forsooth? ["Hear, hear!"] because distance lends enchantment to the view? No, gentlemen: [sensation] no, I repeat; ten thousand times no; but because it is taken for granted, after a thorough examination of the facts in the case, corroborated, it may be, by the sad experience of some keen observer of physical phenomena, that a too close contact of the aforesaid objects with the human body produces rather disagreeable effects. [Loud cheers.]

The author of the lines which I have just quoted seems to have laid aside his apprehensions to-day, since he honors the old hands of the Band and the new ones of the Orchestra with his critical presence [cheers]; and how is this, I ask? [Sensation.] Why is it, I say, that the old and the new are so sympathetically and so socially united to-day with critical pens and scholastic brains? ["Hear, hear!"] The cook is the cause [cheers]; he is, like Julius Cæsar, the "very foremost man of all this world" [cheers]; he has united us in the bonds of peace—and long, long may he live to prove to others, as he does to us all here to-day, that "he is the right man in the right place." [Loud cheers, and cries of "Go on! go on!"] Some honorable guests have cried "Go on;" I would respectfully ask them are they in earnest? [Shouts of "We are; we are!"] Well then I *will* go on [cheers]; and in going on I will say, may you, young gentlemen; you, "old hands" of the Band, be ever heard in society with as much pleasure as you are in the University of Notre Dame [cheers]; may the "new elbows" push their way to posts of honor and usefulness [loud cheers]; may critical brains and poetic pens long find a worthy subject of praise in your *Alma Mater*,

so ably governed by your worthy President [cheers]; and may the shadow of our genial host, Professor M. Boyne, never grow less. [Loud and continuous cheers, amid which the speaker sat down.]

The Rev. President being loudly called upon, modestly declined, saying that he appeared there, not to speak, but to partake of the good-things so bountifully provided, and to be a pleased spectator, as indeed he was.

If Prof. Boyne deserves praise for his skill in imparting musical science to his pupils, they certainly deserve equal credit for the able manner in which they showed us old fogies how Young America can handle knife and fork; though they do not live to eat, they occasionally eat to live, and the soul-stirring airs that they evoke from their brazen trumpets and sonorous horns prove that they live to some purpose.

As the shades of evening were falling, the banquet hall was deserted, and while the Band advanced in double column, we retreated to the martial sound of fife and drum in single file to our sanctum, where we shall remain—till the next banquet.

PATRIC.

COLLEGE BULLETIN.

Honorable Mention.

Second Latin—Theme: J. Zahm, J. A. Dickinson, T. Johnson. Translation: J. Zahm, J. A. Dickinson, T. Johnson, M. Mahony.

Third Latin—H. P. Morancy, J. E. Shannahan, J. Staley.

Fourth Latin—D. Egan, Robert Staley, F. P. Dwyer, E. B. Gambee, W. B. Clarke, P. E. Cochran.

Fifth Latin—J. C. Eisenman, F. Kaiser, D. A. Clarke, J. M. Gearin, J. Nash, C. Hutchings.

Eighth Latin—J. McCoy, D. Brown, J. R. Boyd, W. McLaughlin, Jno. Mulhall, W. Taylor.

Second Greek—W. Waldo, J. E. Garrity.

Third Greek—J. Zahm, J. A. Dickinson, D. A. Tighe, E. B. Gambee.

Fifth Greek—A. W. Arrington, D. Egan, J. Nash, H. Barlow, F. Dwyer, R. W. Staley.

Calculus—J. M. Gearin, D. A. Clarke, H. P. Morancy.

Physics—A. W. Arrington, D. A. Clarke, H. P. Morancy, W. Waldo.

Chemistry—A. W. Arrington, D. A. Clarke, W. Waldo.

Astronomy—D. A. Clarke, H. P. Morancy.

Trigonometry—J. Zahm, A. J. Dickinson.

First Geometry—F. Kaiser, D. Fitzgerald, J. A. Fox, H. A. Barlow, N. Mitchell.

Navigation—J. M. Gearin, H. P. Morancy.

Rhetoric—E. B. Gambee, F. Kaiser, J. Nash, D. Brown, J. Looby, H. Goddard, C. Duffy, J. A. Fox, T. Dillon, Jas. Sutherland, W. K. Roy, D. Egan.

General History—D. A. Clarke, W. Waldo, A. W. Arrington, L. McLaughlin.

Second Algebra—T. H. Grier, J. A. Fox, Jas. Sutherland, H. A. Barlow, N. Mitchell.

Third Algebra—W. K. Roy, F. B. Shephard, H. Goddard, S. Legault.

Fourth Algebra—D. Harding, T. Murphy, J. Staley, W. Kiely, J. Mulvany, C. Chester, C. Marantette.

Book-keeping—First Class: J. Eisenman, E. B. Gambee, S. Dum, T. Dillon, K. Espy, D. Brown, T. Grier, S. Ashton, J. Cassella, C. Duffy, G. Holeman, C. Clarke. Second Class.—N. Shelton, F. P. Shephard, W. Kiley, A. Riopelle, S. LeGault, W. Roberts. Third Class.—C. Swenk, R. Fahey, J. Thiel, L. Trudel, J. Campbell, H. Goddard, T. Stratton, P. O'Connell, J. Duffy, C. Kahn, A.

Mooney, R. Power, T. Dundon, P. Oakley, T. Foley, J. Gillespie.

The following Honorable Mentions were omitted in our last number:

First German, Sr.—F. Kaiser, J. McGuire, L. Wilson, C. Duffy, J. Coffey, N. Mitchell, J. Sutherland, S. Mayer, P. Cochran.

First German, Jr.—J. Rumely, A. Hoerber, C. Vinson, J. B. Vogt, P. Ortmeyer, W. S. Meyer, W. Wilstach, F. Lauer.

The mentions of several classes omitted in this number will appear in our next.

RIGHT REV. BISHOP LUERS arrived at Notre Dame last Thursday. The Bishop is in excellent health, and preached at the evening exercises both at Notre Dame and St. Mary's.

A MALICIOUS roudy took occasion last Sunday, at the time of High Mass, while all the inmates of Notre Dame were attending, to perforate with a sharp tool the bottom of the new boat lying unprotected by the pier. Fortunately, the injury did not amount to much and was repaired immediately.

A number of rowdies who devote their Sundays to fishing and other more questionable avocations, have been for some time past causing much annoyance around the lakes.

As such people have no right to interfere with the quiet of the college premises, and make a show of their laziness in this neighborhood, steps have been taken to keep them away.

The shares of the Boat Club are \$5 00 each. Sixteen have been sold already; twenty-four remain yet unsold. The students of the Senior Department should be prompt to buy them. Each share gives to its owner right to the use of the boat as long as it lasts.

St. Cecilia Philomathean Association.

The 31st regular meeting was held April 23d. At this meeting Masters J. Shea, S. Dum, J. Shanks, Leo. McOsker, J. W. Wilstach, H. Ackoff, A. Ward, and C. Randall, presented themselves for membership, and after having promised to fulfill the duties required by the rules, they were unanimously elected members, and each was assigned parts in the play entitled "The Upstart."

The office of Vice-President of the Historical and that of the Orpheonic branch being vacant the President appointed W. B. Clarke to the former and J. Rumely to the latter. As they took their seats they were loudly applauded by the members. Master D. Egan was unanimously elected Secretary; J. Nash, Cor. Secretary; J. Doherty, Monitor; J. Forrestal Assistant Monitor. After a few remarks by the President, concerning the exhibition, Prof. P. J. Foote, A. M. of the Law Department, arose, and opened the Moot Court, a full account of which I will give in my next report.

J. NASH, Cor. Sec.

Baseball.

MATCH GAME.

JUANITA vs. STAR OF THE EAST.

For the Scholastic:

The return game between the second nines of the Juanita and Star of the East Baseball Clubs was played, the 27th ult., on the grounds of the latter. The weather, as on a former occasion, was very unfavorable to any great display of prowess by those who took part in the social contest. The wind blew terribly, and the clouds were black, and threatening rain, but "still the game went on," and the spectators "would not go" till the victory was decided. Notwithstanding the unfavorableness of the weather, some excellent playing was exhibited on both sides.

Among those who most distinguished themselves we no-

iced in the Star of the East, Messrs. Gibson, Webb, Sullivan, and Gambee; in the Juanita, Messrs. Murphy, Gearin, Goddard and Dillon. After a hard and exciting struggle, the old "Juanitas" again came off victorious by a score which we insert of 34 to 23.

JUANITA.		O	R	STAR OF THE EAST.		O	R
Dillon, 1st. b.	4	4	Jamison, s. s.	4	3		
Gearin, c.	4	3	Gibson, l. f.	1	3		
Looby, 3d. b.	3	3	Barlow, 2d. b.	5	1		
Campbell, l. f.	4	3	Webb, p.	3	3		
Murphy, p.	5	5	Sweeney, 3. b.	3	2		
Fox, s. s.	2	2	Sullivan, c.	1	4		
Zahn, r. f.	2	5	Walsh, c. f.	5	1		
McLaughlin, c. f.	2	5	Boyles, r. f.	3	3		
Goddard, 2d. b.	1	4	Gambee, 1st. b.	3	2		
Total	27	34	Total	27	23		

Pass Balls—Juanita, 16; Star of the East, 33.
Called balls—Juanita, 12; Star of the East, 5.
Fly catches—Juanita, 5; Star of the East, 8.
Fly muffs—Juanita, 2; Star of the East, 5.
Foul catches—Juanita, 10; Star of the East, 4.
Foul muffs—Juanita, 4; Star of the East, 7.
Wild throws—Juanita, 6; Star of the East, 6.
Umpire—James A. Dickinson.
Scorers—W. K. Roy, N. Mitchell.
Time of game—3 hours. Yours etc., ZIF.

EXCELSIOR vs. YOUNG AMERICA.

MESSRS. EDITORS:—Please give the following a place in the SCHOLASTIC:

A very exciting game of baseball was played on the 1st inst., between the second nine of Excelsior and the first nine of the Young America Baseball Clubs, the Excelsiors giving the Young America "five outs." At the end of the fourth innings the Young America gave up the game. The score stood as follows:

EXCELSIOR.		O	R	YOUNG AMERICA.		O	R
Pos.				Pos.			
G	Ortmeyer, - - -	0	7	C	Goodhue, - - -	2	3
P	Staley, - - - -	1	6	P	Dolemore, - - -	2	2
SS	Vogt, - - - - -	1	6	SS	J. Dolemore, - -	1	4
1st B	Hoffman, - - -	1	6	1s	Kilcoin, - - - -	2	3
2d B	Obert, - - - - -	2	4	2d	Bylons, - - - -	3	2
3d B	Sheehan, - - -	2	4	3d	Rumely, - - - -	2	2
L F	Mulhall, - - - -	3	4	LF	Brown, - - - - -	3	2
C F	Lange, - - - - -	1	4	CF	Morgan, - - - -	3	1
R F	Healy, - - - - -	1	5	RF	Foley, - - - - -	2	2
Total	12	46	Total	20	22		

Pass balls—Excelsior, 4; Young America, 1.
Call balls—Excelsior, 3; Young America, 2.
Fly muffs—Excelsior, 5; Young America, 7.
Fly catches—Excelsior, 2; Young America, 1.
Home runs—Excelsior, 5; Young America, 0.
Umpire, MR. L. HIBBEN.
Scorers, MESSRS. S. HOOVER and V. MCKINNEY.
B. Vogt, Cor. Sec.

SAINT MARY'S ACADEMY.

[Correspondence of the "Notre Dame Scholastic."]

ST. MARY'S, April 24th, 1870.

The following Tables of Honor and Honorable Mentions were unavoidably crowded out of the last issue of the SCHOLASTIC:

HONORABLE MENTION, SR. DEP'T.

First French: Misses E. Ewing, M. Sherland, E. Longsdorf, M. Cook, A. Mulhall, M. Doty, J. Brown, K. Carpenter, M. Walton.

Second French: Misses H. Niel, M. Wood, M. Quan, B. O'Neil, K. Robinson, H. Hurst, J. Forbes, L. Marshall, A. Clark, N. Gross, M. Corcoran.

Third French: Misses E. Lindsay, J. Walker, A. Rhinehart.

Fourth French: Misses N. Moriarty, M. Murphy, J. and M. Kinney.

First German: Misses M. Kreutzer, K. Zell.

Second German: Misses M. Lange, A. Jennings, M. Traynor, A. Clark, A. Rhinehart, J. Arrington.

Drawing—First Class: Misses E. Kirwin, A. Ewing, M. Lassen, A. Robson, M. Shanks, E. Henry.

Second Class: Misses B. Gardner, L. Marshall, M. Dillon, A. Borup, I. Wilder, J. D'Arcy, K. Parks.

Third Class: Misses M. Quan, M. McNamara, E. Forrestal, M. O'Meara.

Water Colors: Misses K. Young, K. Robinson, E. Henry, M. Lassen, A. Robson, M. Shanks.

Oil Painting: Misses M. Cook, L. Chamberlain, M. Shanks, A. Cunnea.

Vocal Music: Misses A. Mulhall, M. Wood, A. Ewing, J. Hoyne, J. Arrington, M. and K. O'Toole, M. Quan.

Harp: Miss M. Sherland.

Piano—First Class: Misses C. Foote, A. Mulhall. Second Div.—Misses M. Kirwin, J. Walker, A. Ewing.

Second Class: Misses M. Walton, J. Arrington, J. Brown, L. Chamberlain, J. Spencer, E. Kirwin, N. Thompson. Second Div.—Misses K. Parks, M. Kellogg, S. O'Brien, H. Niel, M. Foote, N. Burridge.

Third Class: Misses M. Carpenter, M. Lassen, C. and F. Sharp, G. Hurst.

Fourth Class: Misses E. Forrestal, E. Lindsay, B. Gardner, J. Hoyne, C. Bertrand, A. Sturgis, M. Murphy. Second Div.—Misses A. Rhinehart, M. O'Toole.

Fifth Class: Misses C. Eason, K. O'Toole. Second Div.—Misses F. Smith, M. Corcoran.

Sixth Class: Misses L. Marshall, E. Conaty. Second Div.—Misses A. Clarke, A. Byrnes.

Seventh Class: Misses G. Dooley, J. Hoerber, A. Beaupre, V. Leoni, M. McCall.

Eighth Class: Misses F. Taylor, S. Clarke.

Ninth Class: Misses R. Canoll, B. Henry, B. Quan, R. Healy.

TABLE OF HONOR, JR. DEP'T.

March 23d.—Misses M. and J. Kearney, M. and B. Quan, I. Miller, B. Henry, L. Harrison, M. Shannon, H. Hunt.

March 29th.—Misses M. and E. McNamara, A. Robson, C. and M. Hutchinson, L. Davis, E. Heely, E. Gross, A. Garrity.

April 6th.—Misses M. Quan, M. Kreutzer, R. Leoni, E. Niel, A. Clarke, I. Miller, M. Shannon, H. Hunt.

April 13th.—Misses L. Davis, C. and M. Hutchinson, B. Quan, A. and A. Garrity, M. Shannon.

HONORABLE MENTION, JR. DEP'T.

Third Preparatory—March 23d: Misses M. Clarke, C. Hutchinson.

First Junior.—Miss M. Hutchinson.

First Preparatory.—March 29th: Misses E. Neil, A. Clark, R. Leoni.

Second Preparatory.—Misses E. Thomson, M. Kreutzer.

Third Preparatory: Misses G. Darling, A. Byrne.

First Junior.—Miss L. Harrison.

Second Preparatory.—April 6th: Misses E. McNamara, A. Garrity.

Third Preparatory.—Miss C. Hutchinson.

First Junior.—Miss M. Hutchinson.

First Preparatory.—April 13th: Misses A. Clark, R. Leoni.

Second Preparatory.—Misses M. Kreutzer, M. Quan.

Third Preparatory.—Miss M. Clark.

First Junior.—Miss Teresa Miller.

LAW DEPARTMENT

—OF THE—

University of Notre Dame.

THE COURSE OF STUDIES embraces Ethics, Constitutional and International Law, Common Law Law of Contracts, Equity Criminal Law, Evidence Pleading and Practice. The entire course is two years or four terms, corresponding with those of the other departments of the University.
QUALIFICATIONS. Every applicant for admission to the Law Department, must have, at least, a good English education, and a fair knowledge of the sciences. Graduates of classical institutions are preferred. During the course, however, the law student, having the necessary qualifications for admission, shall be afforded every facility for acquiring a knowledge of the classics.