

Notre Dame Scholastic.

Devoted to the interests of the Students.

"LABOR OMNIA VINCIT."

VOLUME IV.

UNIVERSITY OF NOTRE DAME, INDIANA, FEBRUARY 25, 1871.

NUMBER 12.

Sketch of the History of Rome,

FROM CONSTANTINE TO THE FALL OF THE WESTERN EMPIRE.

The government inaugurated by Diocletian, and afterward perfected by Constantine, was so different in many respects from that moulded by Augustus, and which had now lasted for nearly three hundred years, as to constitute in fact a new era in the history of Rome. Two points in this difference deserve special mention. The Augustan Empire was one; that of Diocletian was divided into the Eastern and the Western: in the Augustan Empire Rome was the capital; in that of Diocletian Rome was degraded from her proud position. While the empire was a unit and governed from Rome as the sacred centre of all power, the republican forms, the proud nationality of the Romans, and the ancient order of things in general, remained. With Diocletian and Constantine began the change from the ancient to the modern. The old Roman state ceased to exist, and in its place came two gigantic empires, the East and the West. These, under able rulers, like Constantine, Theodosius, and Justinian, were sometimes governed by one man, but they were never again really united into one government. At the same time, Rome ceased to be the capital of the world, and the world ceased to be a single power. Milan, and afterward Ravenna, became the capital of the Western Empire; while Nicomedia, and afterward Constantinople, was made the chief city of the East, Rome losing forever her political pre-eminence. With this pre-eminence, of course, passed away, by degrees, the dignity and power of the Senate and of all that was peculiarly Roman and republican: the Middle Ages began.

We must not, however, be under the illusion that all this change was owing to the policy of Diocletian, or afterward to that of Constantine. It was the natural result of the state of affairs at that time. The empire had become a vast congregation of barbarian hordes, loosely held together by the degenerate descendants of the great Roman people. The subtle, effeminate and treacherous Asiatics and Greeks, on the one hand, and the grand barbarians of the West, on the other, had been held together by the superior Roman character. When that character degenerated, the empire naturally separated. Diocletian did nothing more than give a separate ruler to nations already separated in fact; while, at the same time, he proposed to maintain what union was possible, by keeping the government in the hands of two emperors who should always act in concert with one another. His scheme was worthy of a great mind, but it was impracticable; for it is not in accordance with human nature to expect that rival rulers will act in a friendly spirit with one another. We cannot therefore be surprised to learn that this plan of keeping the empire united in name utterly failed when the rival emperors began to quarrel with one another. At the same time we must own that the empire might thus have remained nominally united, if able men, ambitious only to rule the people for the people's good, could have been always found to fill the im-

perial thrones. Diocletian should therefore have the credit of trying the only method that could preserve the union of the empire. The degenerate nature of the Romans is chargeable with the real disruption of the empire, while the weakness of human nature will account for the nominal division which Diocletian tried to prevent. If, while the empire was still united, and while the integrity of the Roman character still existed, it had been difficult to find a single good emperor, how much was this difficulty now increased, when Rome had degenerated, and when it was necessary to have two good emperors, and two faithful subordinates to assist them! Diocletian's was indeed a splendid theory, but one which could be put in practice only by its author, or men of equal ability.

When Constantine succeeded his father, Constantius, in the year 306, the Roman Empire presented a strange spectacle. It was nominally at peace and nominally united, though governed by six different princes: two Augusti, as they were called, Galerius and Maximian, with two subordinates each, called Cæsars. The Cæsars under Galerius were Maximin II and Licinius; those under Maximian were his son Maxentius and his son-in-law Constantine. Six princes reigning at once could not long agree. The two Augusti, however, soon died, leaving the four Cæsars to contend for the mastery of the world. Maximin attacked Licinius, but was defeated and put to death, while his territories were added to those of Licinius, who thus became master of all the East. Maxentius made war upon Constantine, but was quickly defeated and slain in battle by the latter, who thus became master of all the West. There were now but two rulers, the Emperors Licinius and Constantine, and these seemed, for a time, disposed to remain friendly.

This success of Constantine, and the great events which accompanied it, have, even more than the changes of Diocletian, rendered this era remarkable. Diocletian changed the ancient semi-republican government of the empire, establishing in its place a ceremonious and courtly monarchy, the prototype of the splendid kingdoms of the Middle Ages and of modern Europe. Constantine destroyed the ancient pagan religion, establishing in its place the worship of the true God, and the doctrines of Christianity, the fostering guardian of modern civilization. Thus, if the name of Diocletian is connected with the modern era by his change of the government of Rome, that of Constantine is still more closely united with the same era by his change of the public religion of the empire.

We have every reason to believe that the conversion of Constantine was as sincere as it is memorable. The army with which he won the empire of the West was certainly not more than one-fourth that of his adversary, Maxentius. He himself, and his whole army, believed firmly that he was directly assisted in this contest by the aid of Heaven. There is no fact of history better attested than his vision of the Cross, under which he always afterward fought his battles and won his victories, the banners of paganism always going down before the sacred Labarum, the glorious banner of Christianity.

The year 312, therefore, the date of his solemn entry into Rome, and of the public recognition of Christianity, may be considered, after that of the birth of our Saviour, as the most important era in history—the end of the ancient and the beginning of the modern world.

Two years from this, a war broke out between Constantine and Licinius. This short war, very obstinate on both sides, may be considered as the most doubtful ever waged by Constantine. After a drawn battle, in which both suffered severely, peace was concluded, on terms advantageous to Constantine. The truce lasted eight years, when hostilities were renewed. The result was in favor of Constantine; and Christianity shone out triumphant mistress of the East and West.

Constantine now proceeded to carry out the work begun by Diocletian, by founding a new and more central capital, on the line between Europe and Asia, from which he hoped the empire might be more easily governed. The new city was built on the site of the ancient Byzantium, and named Constantinople, after the emperor.

The intentions of Constantine in the founding of this capital were undoubtedly good. Besides the better location, between Europe and Asia, in the centre of the empire, there was also the advantage of a fresh and pure Christian city, free from the heathenish customs and traditions of Rome. Constantinople, as he fondly dreamed, would be the glorious capital of the Christian, as Rome had been of the pagan, world. But it was, in reality, human pride that inspired this splendid vision, and human pride destroyed its beauty and its glory.

This magnificent capital became worldly instead of heavenly, and the very means which Constantine, in his pride and vanity, took to advance the welfare of Christianity was the cause of the ruin of the Eastern Church; while Rome, which he had abandoned, on account of its corruptions, becoming Christianized and purified, now at the very moment that it ceased to be the capital of the political world, became the more glorious capital of the religious world. This position it has ever since retained, while its haughty rival, the city of Constantine, has transmitted his pride to the Christians of the Eastern Empire, and thus become the focus of the most unhappy schism which has ever divided Christianity. Rome became the capital of the Christian world, while Constantinople was made the capital, at first of the East and the West, then of the East only, and finally of the schismatic Greek Church.

The character of Constantine has been variously estimated. That he was great as a conqueror and ruler we must allow, on the testimony of the human race. That he was ambitious and vainglorious is equally certain. That he desired to act for the best interests of his people and the empire is also true. But, looking over his long reign of thirty-one years, it may admit of doubt whether there is more to praise or blame in his life and actions, or more of good or evil in the result of these to Christianity and to the human race.

Complete prosperity seems not to be good for man. During the struggles of the Romans for power, in the early history of the republic and the

empire, the people were most virtuous, and the old Roman character stood forth in all its integrity; while after they had become masters of the world, they degenerated fast, lost their liberty under the emperors, and were finally overcome by the barbarians, whom they had formerly despised. So it was with the Christians;—during the first centuries, while the persecutions continued, the Christian character shone in all its purity, there were little or no dissensions or divisions; but with prosperity came disputes and heresies.

To condemn one of these the first Council of the Church was held under Constantine, at Nice of Bithynia, in Asia Minor. The heresy condemned there was that of Arius which denied the divinity of our Lord. Arianism, however, lived for some time after this, protected as it was by different succeeding emperors, but it finally died out when it ceased to be defended by the strong arm of state power.

Constantine, carrying out the plan of division adopted by Diocletian, left the empire to his three sons, Constantine, Constans, and Constantius. Constantine ruled over Gaul, Spain and Britain, Constans, over Italy, Illyria and Africa, and Constantius, over the East. But Constantine looked upon the territories of his brother Constans with a covetous eye, and prepared to seize them. He was however, easily defeated and slain in battle by the armies of Constans who thus became master of the whole West.

Constans did not long enjoy his new power, being defeated and slain by a usurper named Magnentius. Constantius, who had not yet interfered in the affairs of the West, now advanced with a large army, to revenge the death of his brother. In two sanguinary battles Magnentius was utterly routed, Constantius again reuniting the whole empire under his rule. The burden, seeming too heavy for him to bear alone, he invested his cousin Julian with the title of Cæsar, and gave him command of the armies in Gaul.

The talents of Julian were of the most brilliant order, and he soon won great fame in his wars with the Germans. The natural consequence was that Constantius became jealous of the reputation of his cousin, fearing that the young Cæsar would aspire to the supreme authority. He accordingly ordered Julian to send a portion of his army to Asia. Whether the soldiers were unwilling to go, or whether Julian was unwilling to part with them, certain it is that they did not go, but at once proclaimed their general emperor and marched against Constantius. Civil war was averted by the death of Constantius which took place at that time, after a reign of twenty-four years.

Constantius, though by no means wanting in some great qualities, had yet been an unworthy successor to his father, the great Constantine. As a civil magistrate, he is best known by his persecution of the orthodox Christians and his encouragement of the Arians. Among those who suffered by his persecution was the great St. Athanasius, the powerful defender of Christianity against the heresy of Arius. During several years of the reign of Constantius a feeble war was carried on with the Persians, resulting in little advantage to either side.

[CONCLUDED IN NEXT NUMBER.]

OUR OBNOXIOUS ORTHOGRAPHY.—The ending syllable "enough," which is such a terror to foreigners, is shown in its several pronunciations in the following lines:

Wife, make me some dumplings of dough,
They're better than meat for my cough;
Pray, let them be boiled till hot through,
But not till they're heavy or tough.
Now, I must be off to my plough,
And the boys (when they've had enough)
Must keep the flies off with a bough,
While the old mare drinks at the trough.

A Geological Madrigal.

I have found out a gift for my fair,
I know where the fossils abound,
Where the footprints of ages declare
The birds that once walked on the ground;
Oh, come, and—in technical speech—
We'll walk this Devonian shore,
Or on some Silurian beach
We'll wander, my love, evermore.

I will show thee the sinuous track
By the slow-moving Anellid made,
Or the Trilobite that, further back,
In the old Potsdam sandstone was laid.
Thou shalt see, in his Jurrassic tomb,
The Plesiosaurus embalmed—
In his Oolitic prime and his bloom,
Iguanoden safe and unharmed!

You wished—I remember it well,
And I loved you the more for that wish—
For a perfect cystedian shell
And a whole holocephalic fish:
And oh, if earth's strata contains
In its lowest Silurian drift,
Or Paleozoic remains,
The same, 'tis you lover's free gift!

Then come, love, and never say nay,
But calm all your maidenly fears;
We'll note, love, in one summer's day,
The record of millions of years;
And though the Darwinian plan
Your sensitive feelings may shock,
We'll find the beginning of man—
Our fossil ancestors in rock!

BRET HARTE.

24 VIVACE STREET,
BET. ALLEGRO & ALLEGRETTO ST.,
ATTACA CITY.

Dear Tony: I received your few, but welcome, lines the other day; they made me shake with the laughing, you wrote in such a funny strain; but coming towards the finale you wrote so *effetuoso*, that you nearly broke the chords or arpeggios of my heart. You will be glad to hear I have, at last, opened a music store; you know I always had that crotchet in my mind. I have had a long rest, now, after the chills, although one would suppose I got plenty of exercise-shaking with them; indeed I had a regular trillando of shakes; I thought I would turn my mind to the staff of life, as that is the prelude to everything.

I am happy to tell you I am getting along *serpeggiando*. I opened the store during the octave of New Year's, notwithstanding the severity of the weather; the wind blew sharp and furioso; but, instead of quavering and pausing, I dashed into it in the space of a little time—accidentally struck upon a suitable loco, and got up the key from the proprietor of a hotel, where once (in the common time,) he kept a bar-room, and where sounds of discord were formerly heard from inebriated men, whilst the watchmen were on their beat, counting their measured time subito.

I am happy to tell you, my dear Tony, my health is on the ascending scale since I took the tonic, though at intervals it appears to be rather *adagio*; but the tone of my stomach is restored, for I can eat now with a gusto. I expect after a little while I will weigh treble as heavy in the scales.

Dear Tony, you wish to know my opinion of the ladies here, "and if I like them?" Well, tanto non, they are a strange *melange*! There never can be any harmony between them and me; they are too *allegro assai*—nothing of the *appoggiatura* about them—nothing natural or diatonic. Some too flat for my taste. I should never think of tying or binding myself for life to one of them. Their voices are too sharp and fortissimo.

Along the streets, and in the public cars, they sound tutti forza—sometimes their voices going tutti.

I hope you will not think me a bass man, nor

throw any slur on me for writing in such a *con espressione* style. I must come now to a cadence on this tema.

Write to me a piacere, and believe me, with much calore sempre steso, ever sostenuto, your friend,
CON BRIO.

Coda—Please excuse the fantasia manner in which my letter is written. You know I always write ad libitum, and sometimes poco a poco.

Adieu. C. B.

Proverbs.

The following sentences have been sent for publication with a request that some of our intelligent Juniors translate them into plain English.

An impenetrable inductible substance frequently discovered beneath the upper stratum of the earth's surface when performing gyrations upon its own axis, accumululates no fungi.

Vases in a state of vacuity produce the most inharmonious vibrations on the auricular organ.

When the lowest animal belonging to the leontine genus is peregrinating, the most diminutive quadrupeds may act a mirthful character, or perform their juvenile frolics.

One physical contribution to happiness is meritorious of a similar act, pronoting some good design in conjunction with another person.

A male or female descendant in the first degree before reaching the state of adolescence, having suffered from a conflagration, considers with apprehensions of terror a similar ignition.

When two extreme portions of a building used for a habitation are in a state of ignition, the point equally distant from the extremities, cannot remain in a given position within certain limits.

Enumerations in pecuniary transactions of limited duration, promote protracted everlasting ones entertaining for others sentiments of esteem, respect, and affection from personal predilection, and seeking their society and welfare.

When individuals in whom the organ of felonious appropriation is largely developed, hold discordant views, unimpeachable human beings having the disposition to act at all times according to justice or correct moral principles, will in all probability assume the control of that which they have a legal right to.

As the antiquated ornithological biped of the galinaceous or rasorial species of the male gender, proclaims the approach of Aurora, the juvenile of the same genus applies himself to the acquisition of similar strains.

The Great Lesson.

The first lesson that a young man should learn is that he knows nothing. The earlier and the more thoroughly this is learned the better. A home-bred youth growing up in the light of parental admiration with every thing to foster his vanity and self-esteem, is surprised to find, and often unwilling to acknowledge, the superiority of people. But he is compelled to learn his own insignificance; his airs are ridiculed, his blunders exposed, his wishes disregarded, and he is made to cut a sorry figure, until his self-conceit is abashed and he keenly feels that he knows nothing.

When a young man has thoroughly comprehended that he knows nothing, and intrinsically he is of little value, the next lesson is that the world cares nothing about him. He is the subject of no man's overwhelming admiration; neither petted by the one sex nor envied by the other, he has to take care of himself. He will not be noticed until he becomes noticeable; he will not become noticeable until he does something to prove that he is some use to society. No recommendation or introduction

will give him this or ought to give him this; he must do something to be recognized as somebody.

The next lesson is that of patience. A man must learn to wait as well as to work, and to be content with those means of advancement in life which he may use with integrity and honor. Patience is one of the most difficult lessons to learn. It is natural for the mind to look for immediate results.

Let this, then, be understood at starting; that the patient conquest of difficulties which rise in the regular and legitimate channel of business and enterprise is not only essential in securing the success which a young man seeks in life, but essential also to that preparation of the mind, requisite for the enjoyment of success, and for retaining it when gained. It is the general rule in all the world and in all time, that unearned success is a curse.

Happiness.

BY PHILO.

Happiness, considered in its relations to mankind in general, bears a striking resemblance to the philosopher's stone so much sought after by the ancients. Again, it may be compared to the golden fleece, so long the object of everyone's desire, but which none could obtain without first killing the terrible dragon which guarded it. In this double light we intend to consider happiness in the following way; and, before we close, we will give our opinion in regard to the best means of acquiring it.

That happiness is universally sought, no one will deny. The scholar seeks it in the pursuit of knowledge and the cultivation of his mind; the man of business seeks it in the bustle of worldly affairs; the politician seeks it in the halls of legislation and in the crowded assembly; the farmer seeks it amid the golden crops of his farm, and the flocks which throng his barn-yards; the mariner seeks it amid the thunders of the angry deep; the miser seeks it in his hoards of wealth; the drunkard, in the steaming bowl; the sensualist, in dissipation and the indulgence of his vilest passions; the glutton, in the gratification of a morbid appetite. But do these find it? Alas! for most of these, it is truly a philosopher's stone—a thing never to be found, for all of them, if they confine their search within the limits of their various avocations.

Another class of mankind now passes before our minds; and they, too, are in search of happiness, yet hope to find it by different means. The philanthropist seeks it in the alleviation of human misery; the priest, in directing the souls of men; the Sister of Charity, in soothing the sufferings of the sick and infirm; the monk seeks it in the retirement of the cloister; the instructor of youth, in imparting to others the knowledge which he has himself acquired; the hermit pursues it into the solitude of the desert, and the wild habitations of the lion and the tiger. Now do all these find it? No; not all. For them it is a true golden fleece, always in sight, but always guarded by two most terrible dragons, which must be killed before the fleece can be obtained. It is very seldom that anyone can succeed in killing these dragons completely, so as to be able to get full possession of the much-desired golden fleece; but many among the classes of men last mentioned, succeed in wounding those dragons so severely that they are able to approach quite near the object of their desire, and enjoy all its beauties and blessings, yet without that perfection of enjoyment which results from a consciousness of entire and inalienable possession. However, the day will most certainly come when these men will have it in their power to give the death-stroke to their adversaries, and take full and everlasting

possession of the golden fleece of happiness; and if they fail to slay the foe and carry off the prize, it will be their own fault, and because they foolishly refuse to hurl the fatal dart. Doubtless our readers already foresee what is next to come, and expect to be informed what these two dragons are; how men succeed in wounding them in such a manner as to be able to enjoy the treasure so jealously guarded by them; and what that weapon is with which they can give the death-stroke; but before gratifying their justly aroused curiosity, we deem it necessary to the right understanding of the explanation which we will presently give, to enlighten them somewhat with regard to the nature of this golden fleece of which we speak. Therefore, laying aside all allegory, and similitude, we proceed to give them some notion of the nature and means of acquiring happiness.

Happiness, then, considered in its strict signification, that is, with reference to men as they are in this world, may be defined as that aggregate of pleasurable sensations which we derive from external objects. In this sense it is the thing which is suited to the nature of our being as a compound of body and soul; it is necessarily imperfect in its nature, and variable in degree; since many circumstances conspire to disturb our happiness, more or less according to our different situations in life, and the various conditions of body and mind, which render us capable of a greater or less degree of happiness. The highest degree of happiness—that degree of it which the blessed enjoy in heaven—we call felicity; this is perfect happiness; for it is something positive, and entirely independent of circumstances, necessarily arising, as it does, from the very state in which the blessed are. Hence it follows, that the nearer we approach this state of felicity, the nearer we come to perfect happiness. Therefore, if we can obtain some notion of the nature of the state in which the blessed live in heaven, we have a clue to the best means of attaining the most perfect happiness which it is possible for man to enjoy here below. Now, the blessed in heaven are entirely spiritual, being freed from the encumbrances of the body and from all solicitude concerning the things pertaining to it. Thus free they are capable of enjoying the visible presence of the Deity; of knowing perfectly the will of God in their regard; and having no obstacle to overcome, they can execute that will in a most perfect manner. Then the consciousness that they please Him, who alone is worthy of love, and the certainty that they will continue to do so through eternity, for they are confirmed forever in grace, taken in connection with the enjoyment of God's holy presence as a reward of their love and fidelity, constitute the felicity of the saints.

Now, we are the fellow-creatures of the saints, created to enjoy the same perfect happiness as they do, to love and serve the same God that they do, and in our souls, stamped, even now with the impress of the Divinity, we possess all the capabilities of enjoying perfect happiness, though these are, to a certain extent, fettered by the influence which external circumstances exercise upon the soul through our bodily senses. Yet the history of the past, our own personal experience, and the dictates of reason, make us absolutely certain that the more perfectly we imitate the conduct of our brethren in glory, by performing in the best possible manner the will of God, the weaker does this influence of external objects become, and, consequently, the nearer do we approach, while here on earth, that state of felicity, which those who have preceded us to their reward now enjoy. Hence a good life, a life directed by religion and ornamented with virtue, is the surest, the only means of attaining happiness during time, and of securing felicity for eternity. This truth seems to have been well understood, at least as regards temporal happiness, even by pagans; for in Cicero's book,

De Senectute, we are informed that the elder Cato, conversing with two of his friends, who were younger than himself, made use of the following expression, doubly precious as coming from one totally ignorant of true religion: "*Conscientia bene actae vitae quamdiutissima est.*"

Yes, the consciousness of a well-spent life is very pleasant; and whoever has performed a good action in his life, and few there are who have not, will readily agree with him; for whoever that person may be, I would tell him, if he does not already know it, that immediately after the performance of such an action, he felt a certain sweet pleasure, far superior to that afforded by the most boundless gratifications of sense. Now, having obtained some idea of the nature and source of happiness, we can return to our dragons and the weapons necessary to do successful battle with them. It was in connection with the various classes of men mentioned in our second division of mankind, that we represented happiness as a golden fleece, guarded by two terrible dragons, which for a long time could be only wounded, but finally might be destroyed; and our readers inquire what all this can mean? Well, we will immediately satisfy them. All these various classes of men, with reference to whom these statements have been made, are great benefactors of mankind, and the praise of their beneficence is every where sounded, and who does not know that praise is calculated to give a man a great deal of sensible pleasure? Then, pride and self-love are our two dragons, which strive to excite these good men to that self-complacency and self-glorification, which, if indulged, will deprive them of the power to capture the golden fleece of perfect happiness,—that is, eternal felicity.

Now, these two dragons must be killed in order that this treasure may be obtained; but no man can kill them entirely during his life on earth, for they derive existence from man's own nature, yet he can so wound them by directing all his good and praiseworthy actions to their proper end, the glory of God, that he will be able to lay his hand upon the much-desired treasure; that is, he will enjoy as perfect a happiness as it is possible for man to enjoy on earth; and this present happiness is greatly augmented by the hope of its being perfected in heaven. But whence is to come that weapon wherewith man, having battled for a long time with these two dragons, will at length be enabled to kill them completely? Ah! that stern visitor, on whom men are accustomed to look as their greatest enemy, will give it to him. Death, approaching the bedside of the righteous man, will at first turn upon him his accustomed ghastly stare; but that beloved friend of God, conscious of having done his duty, will return the stare with calm composure, and welcome the messenger of the great Jehovah; then the stern visitor will relax his compressed lips, and his wan features will expand into a smile of friendship, and stretching forth both his hands, in each of which he holds a dart, he will say: "Here; take one of these darts and slay your enemies and capture the prize, while with the other I release you from your earthly bonds." Then the dying benefactor of his race will grasp the weapon, deal the fatal blow to the two dragons, seize the golden treasure and hie away to that distant land where alone its blessings can be enjoyed in their perfection; and where the writer of these lines sincerely hopes one day to meet all his readers, each holding in his hand the golden fleece of eternal felicity; the trophy of his victory over the dragons of pride and self-love; the reward of his faithful and virtuous life.

A COUNTRY poet, after taking a general view of life, has come to the following rhyming conclusion:

"Oh, I wouldn't live forever,
I wouldn't if I could;
But I needn't fret about it,
For I couldn't if I would."

NOTRE DAME SCHOLASTIC.

PUBLISHED AT
NOTRE DAME UNIVERSITY.

All communications should be sent to Editor SCHOLASTIC, Notre Dame P. O., Indiana.

TERMS:

One year \$1 00

Copies of the publication can be obtained at the Students' Office.

Proposed Amendment of Section 1 of the Charter of the University.

Some thirty years ago, when a dollar was worth a dollar; when even an editor of a newspaper could jingle some silver in his pocket; when the great State of Indiana had hundreds of square miles of uncultivated land worth, then, from two dollars and a half to ten dollars an acre, but which now are cultivated and ten times as valuable as they then were; when South Bend was a little village of a few hundred inhabitants and the now cultivated fields of St. Joseph County were covered with forests; when Notre Dame was just budding into life, the Legislature of Indiana granted a Charter to the University of Notre Dame. By section 1 of this Charter the corporation owning the University was empowered to hold property to the amount of \$30,000. In those primitive days this amount, which now sounds so insignificant, was considered amply sufficient, for the land was then cheap, the Northern part of Indiana was in a great measure unsettled, and you could purchase for thirty thousand dollars then, more than can be purchased with \$150,000 now.

As years rolled by, the value of land increased, especially around the College; by the labor of the members of the religious Order, from whose members the Trustees of the University are chosen, the marsh lands were drained, the forest trees and thick underbrush, which covered the greater part of the University property were cut down, and fertile grain-fields and meadow land, surrounded by good fences or hedges took the place of the wild land and marshes.

Now, not taking into consideration the splendid buildings which afford accommodation for 500 resident students, it will be seen at once that the value of the land, *as improved by the labor of the owners*, far exceeds the amount which the corporation can hold by the Charter. The corporation, then, in order not to be in danger of being despoiled of the fruit of its energy and labor, had but two modes of action, either to have the legal title of its property over the value of \$30,000, in the name of a private individual, or to apply to the Legislature to have the Charter amended to suit the present state of affairs, so that all property belonging to the corporation might be held in its own name.

By asking to increase the amount to \$300,000 it does not follow that the value of the lands is now equal to that amount; the University merely asks to be allowed to hold in its own name to that amount, for if a smaller amount were asked for now, the increase in the value of its lands would necessitate another change in the Charter, or oblige the University to resort to the same means of holding its lands it now must have recourse to, that is, of vesting the title in a private individual.

An amendment therefore of the Charter was asked for, and the bill for that purpose is now before the Legislature. No one who knows anything about the subject can say that the amount which the University asks to be allowed to possess in its own name is too large; no one who has the cause of education at heart, and who has seen what has been done at Notre Dame by the industry and energy of

the owners of the place can say that the pitiful sum of \$30,000 is sufficient for the business of such an important and useful corporation.

Yet two classes of persons have made strenuous efforts to have the bill defeated. The first class is composed of those who uniformly oppose anything and everything favorable to a Catholic institution, even though they know that their opposition is detrimental to the cause of education, and to their own interests. To these we have nothing to say, for we cannot hope to influence them; this prejudice is bred in the bone; and though they talk about education, they have very little of it themselves, and very narrow views concerning the subject. Nor shall we say anything to those in our neighborhood who oppose the bill. It is true their lands are far more valuable now than they ever would have been had not the University been established where it is. It is true that farms around about that are valued at one hundred dollars an acre would not be worth that had not the University drawn men of business from all the States, who never would have known more of St. Joseph County than might be gleaned from casually seeing the name on the map. It is true, and acknowledged by all, that this concourse of men, who never would have visited St. Joseph County had they not come to bring their children to college, or to visit them, has made this portion of the State better known, its resources seen and appreciated, and drawn hardy settlers to till the land, and capital to take advantage of the immense facilities for establishing manufactories, and, with capital, additional population in the numerous workmen engaged in the factories and shops. It is true that the establishment of the University, in which reside some six or seven hundred persons, has largely contributed to the wealth of individuals engaged in trade in the neighboring town, and that the enterprising spirit which has characterized the University has not only produced an educational institution of which the State may justly be proud, but has contributed largely to give that healthy tone, that activity and *push* which even a casual observer sees in the business of South Bend and the surrounding country. Still we know that it is useless to bring this before men who are wilfully blind. If they choose to go against their own interests, if they wish to check enterprise merely because it is carried on by Catholics, they are, of course, at liberty to do so. As to the wisdom of their action, that is another question.

The second class is composed of men who, not understanding the object of the amendment, suppose that the University asks to be relieved from paying taxes. They seem to think that heretofore the University could hold \$30,000 worth of property free from taxes, and that now the University asks of the Legislature the power to hold \$300,000 worth of land free from tax.

Now in the amendment proposed there is nothing at all about taxes. The Charter itself as it now stands does not give the University power to hold land free of taxes: nor does the amendment propose that the University hold by Charter any land free of tax. By a general law of the State applicable to all Educational Institutions a certain number of acres is exempt from tax, and that number of non-taxed acres is the same whether the University have only that amount of acres or a thousand more. The University does not ask the Legislature to free it from paying taxes on property to the amount of \$300,000! It merely asks to be allowed to hold in its *own name*, property to that amount, and not be obliged to give the title of all its lands over \$30,000, to a private individual. It merely asks the Legislature to empower it to hold in its own name land to that amount.

We hope this plain statement of the facts of the case may set at ease the minds of those who wrongly think the University is asking to be re-

lieved from taxation. It asks nothing of the sort. It has never shirked the duties of its high position. It is ready now, as it always has been, to do what it can to further the interests of St. Joseph County, of the whole country, by maintaining a College worthy of the age and of the great Northwest. It asks only that unnecessary obstacles to its progress be removed; that vexatious difficulties in its business transactions be taken away; that it be not forced to the danger of entrusting its lands to persons who might possibly hereafter prove untrustworthy, and who might leave, through carelessness, or sudden death, or dishonesty, to their natural heirs, property that had been acquired solely for educational purposes, and which can be held for educational purposes without any possible way of being diverted from that object, only by investing the title of the land in the name of a corporation.

Class-Books.

The choice of proper class-books is a matter that should be attended to with the greatest care by Catholic teachers. It requires not only a conscientious judgment of the books as text-books, but also a strict scrutiny as to the publishing house from which the books are issued.

This last requirement may at first seem strange, to some of our readers, but the further development of the subject will show that it is important, and must be kept in view.

It is well known that there is a great number of class-books published by different houses. Some of these publishing houses are the property of Catholics, but the vast majority are owned by Protestants, or by those who care not for Catholic faith. Of these non-Catholic publishers, some few care nought about religion, and publish any book they think will pay, whether Kempis of Catholics, Fox's Book of Martyrs, of the old-fashioned Protestants, or Renan's *Vie de Jesus*, of more modern protesters. Other publishing houses are carried on to further the interest of some particular sect; and latterly one or two devote themselves to publishing class-books exclusively, and endeavor to exclude from them everything that would be offensive to Protestant, Jew or Catholic.

We have then two classes of publishing houses, Catholic, and non-Catholic, and the latter class may, for our present purpose, be subdivided into indifferent, bigotted, and friendly.

In the selection of books for Catholic schools Catholic publishers should be preferred: that is if they can offer as good a book considered as a class-book and at as fair terms as any of the three kinds of Protestant publishing houses mentioned above, their books should be preferred, because it may be taken for granted that the tone of the books, is more in harmony not only with doctrine but also with the spirit of our holy religion, and we need not here dilate on the importance of imbuing the minds and hearts of young children in our parochial school with the spirit of Catholicity, of having the very atmosphere of the schoolroom impregnated with true Catholic piety, with a love for purity of heart, of Christian humility, of respect for parents and all lawful authority and with a high, noble, whole-souled devotedness for the Church of God; Catholic children, in such schools do not merely learn their catechism by rote, prepare themselves by hook or by crook for their first communion and then, in a few years after leaving school, cease to be *practical* Catholics, but while they are instructed, their hearts are warmed to their holy faith, their will is strengthened, they not only know but they respect and love the doctrine of their holy religion, and fulfil the duties which it imposes upon them.

Two difficulties present themselves: one is that Catholic houses do not publish all the books required. Of course, then, books must be obtained

elsewhere, the best place to procure them we shall see further on. The second is that sometimes the class-book published by a Catholic house is not so good as the one published by a Protestant one. It is easy to get out of this difficulty, for if the book issued by the Catholic house is really a poor book of its kind, do not use it, but get another; but if it is a good one of its kind, yet not quite so attractive, not so nicely bound, nor so finely illustrated as others, take it and use it, for the "improvements" found in most of our school-books—spellers, readers, grammars, geographies, histories, are mere clap-trap and feathers, not worthy the attention of a real teacher,—of a teacher who knows how to teach.

A yet more serious difficulty brought forward is that Catholic publishers charge too high for their class-books,—that they publish their works in a less attractive manner, and offer in the market an inferior book, as to type, paper and binding, and yet charge more than Protestant publishers do for superior books.

We admit that this objection, in some cases, is well founded. But if Catholic schools were to give to Catholic publishers the patronage they now give to bigotted publishers, the former would soon be able to cope with any publishing houses in the country. When the demand for a book is great, and many copies of it are disposed of by the publisher, he makes a great profit, and is thus enabled to improve the typography of his book, print it on better paper, illustrate, if necessary, with finer "cuts," and bind it in a better style. But if he has only a paltry patronage, and can dispose of but few copies of his book, of course he must get it up cheaply and sell it at a high price in order to make it pay, or at least not to lose by it.

Having said this much for Catholic publishers,—and we have been disinterested in the matter, for in our own dealings with them we have frequently had to find fault with the *littleness* displayed by some of them, and have had scant courtesy from all, with the exception of the Catholic Publication Society, New York, Messrs. Murphy & Co., of Baltimore, and Cunningham, of Philadelphia,—we cannot conclude this part of our paper without referring to the want of enterprise on the part of many Catholic publishers. A class-book is published by a Catholic publisher, and unless the columns of one or two papers of limited circulation be examined, teachers would not know that such a book was published; would scarcely know, in fact, that the publishing house itself existed; whereas, other publishers, enterprising and pushing, have their agents all over the country, who bring their books before the eyes of teachers, visit the pastors, show the good qualities (real, or apparently so,) of their books, and offer them on reasonable terms. How can Catholic teachers know and judge of class-books unless the books be brought to their notice, and the opportunity afforded to examine them? It is really requiring too much from the teacher to ask him to adopt a class-book merely because it is published by a Catholic firm, when the publisher himself seems so little interested in the matter; while, on the other hand, other publishers move heaven and earth to induce the teacher to use their books in his school.

Admitting, as we must, that all class-books needed in our parish schools, academies and colleges, cannot be obtained from Catholic publishers, from whom should they be bought?

They should not be bought from those publishers who publish books in which the Catholic religion, Catholic customs, and Catholics themselves, are calumniated, misrepresented, vilified and ridiculed. Christian forbearance is praiseworthy, meekness is a virtue that cannot be too highly extolled; but is it Christian forbearance to place in the hands of Catholic children books in which they are taught to despise their grand, glorious, Church,

of which they should be so proud? Is it commendable meekness to bow the head and humbly fill the pockets of men whose aim is to destroy in the hearts of Catholic children all respect for their faith; to tear out the faith itself from their hearts? Therefore, not only should we banish with contempt from our schools those books which are not in accordance with the faith and sentiments of Catholics, but no book, how good soever it may be, should be bought by Catholics from THOSE PUBLISHERS WHO SEND FORTH FROM THEIR HOUSES OTHER BOOKS IN WHICH THE CATHOLIC RELIGION IS MISREPRESENTED AND CATHOLICS MALIGNED.

Can a Catholic buy books from such publishers when he knows that every dollar he gives them, even for good books, goes to increase their wealth, their reputation, and, consequently, their power to extend the circulation of their infamous works in which the Catholic religion is so calumniated? Shame, shame! such vile panders to ignorant prejudice as these publishers are, are supported not only by heedless boys and girls, and weak-headed adult Catholics, who buy the ten-cent weeklies and the trashy magazines of these publishers, but teachers, principals of academies, heads of colleges, support them by patronizing them, by introducing their books into Catholic schools. And can we affirm even that all the parish priests are free from thus contributing to enrich these malicious men, and to increase their power to circulate lies against the Church, to weaken the respect of Catholics for their faith, and to destroy that faith in the hearts of Catholic children?

We are now able to state where Catholics who respect themselves may obtain books when they cannot purchase them from Catholic publishers. Although there are so many bigotted publishers in the country, yet there are others who have the manhood and Christian charity to despise this pandering to evil passions and prejudices. They publish works that may be taught in Catholic schools without bringing the blush of indignation to the cheek of a Catholic child. Such men deserve to be patronized by Catholics, and it seems not to be too much to ask from Catholics to make themselves acquainted with catalogues of publishers, and if they find on the list of a publisher books of discreditable description, such as we have referred to in this paper, they should at once refuse to deal with him. If this be asking too much, at least let all Catholic teachers, for the honor of their religion, for the sake of their own souls, and those of the children confided to their care, firmly refuse to buy the books of those publishers who are notorious for issuing anti-Catholic works, and as a measure of precaution find some one or two publishers in whom they can have confidence.

We have much more to say on this subject; but we have already filled the space allowed us. It would be well for Catholic teachers to bear in mind those notoriously bigotted publishers. We do not care to give the list of them now, as the comments we would be obliged to make would take up more space than can be spared in this number.

THE Right Rev. Bishop of Fort Wayne honored us with a visit and preached on Sexagesima Sunday. We are happy to see the Right Rev. Bishop is in excellent health.

WASHINGTON'S BIRTHDAY was celebrated with much enthusiasm by the boys. The eulogy delivered by Mr. McCarty was couched in suitable terms and well delivered.

REV. FATHER OECHTERING, of Mishawaka, was present at the celebration. The fact of the 22nd falling on Ash-Wednesday prevented many of our Rev. friends from being present.

Our neighbor of the *Register* has failed to show his usual perspicacity and has allowed the *N. Y. Standard* or some such paper to palm off a bogus ex-communication upon him. It is well to be careful not to bear false witness against one's neighbor, even though that neighbor be the Pope. Ignorance is not always an excuse for stating that which is not true.

Notice of Publications.

MASS IN D, for four voices, by Kempter; ECCE PANIS (E flat Duet), by Bordese; O SALUTARIS (A flat Trio), by Ninis.

The above may be had of Fischer & Brother, Music Dealers in Dayton, Ohio, who keep on hand as large an assortment of Music as any Music Dealer in the West. The Trio mentioned above is simple and easy, in the florid, Italian style. The Duet, which is *à la* Lambillotte, will also be found to be simple and easy of execution. The Mass in D is decidedly above the average; care, however must be taken to sing the *Kyrie* in much slower time than marked.

WILSON'S INTERMEDIATE FIFTH READER.

This is a book which, like all the class-books of the author, should be excluded from Catholic schools. We think the writer of the following note is perfectly right. After stating that Catholic schools all over the United States are heavily patronizing the school publications of the firm that publishes the misnamed *History* of which mention has been made in the *SCHOLASTIC*, he adds:

"We think the time has come when self-respect calls on us all not to admit within our schools a single book coming from the press that publishes Wilson's Histories."

Even in this Fifth Reader Mr. Marcius Wilson cannot refrain from repeating the stupid story of Galileo and the Inquisition.

SIX BOOKS OF THE *ÆNEID* OF VIRGIL, with explanatory notes and vocabulary, by Thomas Chase, M. A., Philadelphia: Eldridge & Brother. The notes are excellent.

Arrivals.

James Stinson,	Nashville, Tenn.
John Fitzgerald,	Chicago, Ill.
T. Casey,	" "
M. B. Carney,	Toledo, Ohio.
F. C. Anderson,	Chicago, Ill.
J. R. Sterling,	Springfield, Ind.
W. Ball,	Chicago, Ill.
A. King,	Benton Harbor, Mich.
H. A. Campbell,	Valparaiso, Ind.
T. E. Dechant,	Franklin, Ohio.
C. W. Adams,	" "
R. Duffield,	Wheeling, W. Va.
O. A. Wing,	Elgin, Ill.
H. Shulte,	Freeport, Ill.
A. Hertrich,	" "
J. P. H. Shiel,	Lake Forest, Ill.
J. B. Carroll,	New York City.
T. Heibler,	Juneau, Wis.
E. Nugent,	Louisville, Ky.
G. Ruger,	Lafayette, Ind.
J. G. Lynch,	Elgin, Ill.
J. Potts,	Lyman, Arkansas.
S. Marks,	Chicago, Ill.
J. Marks,	" "
A. Filson,	Grand Rapids Mich.
G. Hug,	Indianapolis, Ind.
H. Hug,	" "
T. Grier,	Geneva, Wis.
G. Wirthlin,	Cincinnati, Ohio.
B. Higgins,	Lebanon, Ind.
V. Voncaulebreouke,	Belgium.

THE exhibitions given by the Thespians and Philomatheans are certainly everything that can be desired, and nobody tires listening to them. The only drawback, especially to long exhibitions attended by an immense audience, as the last was, is the extremely poor ventilation of the hall. Why this is so, or wherein lies the excuse for smothering six or eight hundred people for hours, none can tell. An expense of a few dollars might right this defect and give us plenty of fresh air.

PROF. T. E. HOWARD will lecture on History next Wednesday evening, March 1st. The interesting lectures of the Professor are attended by the students of the collegiate department of the Classical and Scientific Courses, as well as by the graduating class of the Commercial Course. It is to be regretted that the size of the lecture-room does not permit all the students to profit by these historical lectures.

Tables of Honor.

SENIOR DEPARTMENT.

February 3—John Zahm, Geo. Darr, J. P. Kane, J. McGinnity, L. Batson, J. McCarthy, J. McDermott.

February 10—Geo. Luddington, P. Coakley, J. Keely, J. Zimmer, J. Murnane, E. Mularky, M. Carr, A. L. Howe, Thos. Healy.

JUNIOR DEPARTMENT.

February 3—H. Breckweg, L. Hibben, H. Hunt, J. Antoine, J. McGuire, J. McHugh, J. Goesse, E. Gregg, A. Hoerber, F. Arentz, D. McGinnis.

February 10—W. Gross, S. Ashton, O. Tong, J. Ward, M. Mahoney, P. Skelton, R. Lang, T. Selby, J. McManns, H. Woltering, F. Egan.

M. A. J. B., Sec.

MINIM DEPARTMENT.

February 12—Geo. J. Gross, E. Raymond, L. Montedonica, C. Elison, H. O'Brien, R. Dougherty.

HONORABLE MENTION.

First Arithmetic.—W. C. Byrne, Geo. J. Gross, E. Raymond, E. De Groot, L. Montedonica.

Second Arithmetic.—W. G. Morris, T. Nelson, T. H. O'Brien, A. Morton, H. Deehan, E. Regan, F. A. Huck, A. McIntosh, E. S. Forcester.

OMISSION.—The report of the three following classes was sent by the Director of studies in the general report of the Examination which appeared last week. It was involuntarily left off in the last number of the Scholastic.

Third Arithmetic (Jr.)—This class which is again taught by Bro. Ephrem S. S. C. deserved excellent notes at the examination. The best were awarded to J. Langandeffner, V. Armstrong, C. Lenhart, E. Gregg, H. Hunt, T. Selby, J. Repetto, E. Lyons, E. Davis, L. Hibben, V. McKinnon, J. Dunne and H. Krueger.

Fourth Arithmetic (Jr.)—This class is likewise deserving of praise. It continues under the charge of Bro. Emmanuel S. S. C. The best notes were obtained by J. Hoffman, W. Healy, W. Emmonds, T. L. Ely, F. Sage, F. Joseph and J. Goesse.

Fifth Arithmetic (Jr.)—In this large class taught by Bro. James S. S. C., the best notes were awarded to E. Gault, J. Bracken, J. Drake, J. Hubert, E. Gribbling, F. Livingston, R. Dooley, J. Healey, and R. Kelly.

AN irascible old gentleman was taken with sneezing in the cars lately. After sneezing in a most spasmodic way eight or ten times, he arrested the paroxysm for a time, and extracting his handkerchief, he thus indignantly addressed his nasal organ: "Oh! go on—go on; you'll blow your infernal brains out presently!"

Celebration of Washington's Birthday at Notre Dame.

We do not remember any previous occasion on which Washington Hall was anything like so well filled as it was on the evening of the 21st instant. We may add that, in our opinion the entertainment which we are noticing, when taken as a whole, is superior to any similar thing we have witnessed in the same place. Perhaps one of the best ways from which to get an idea of the excellence of anything, is to consider the interest which it produces in those whom it is designed to benefit, or to entertain. Judged from such a standpoint, we are safe in saying that this performance of the Thespians was remarkably excellent from beginning to end. The exercises lasted about four hours, and yet through all that time the interest of the audience was so well kept up in what was going on, that none seemed to feel the hours passing away. Well, this is but one of the many pleasing entertainments which form so admirable a feature in the student-life of Notre Dame, and for which the students of that institution have become noted. Their gentlemanly deportment towards strangers, and their generous efforts to please and amuse all who come to these exercises and exhibitions is most creditable to them, and they are certainly entitled to all praise for the politeness and good breeding which they so gracefully manifest towards strangers on every occasion. We believe that there is not a single instance on record where a student of Notre Dame could be charged with an act of rudeness towards those who come to these plays. For our own part, we express our thanks to Mr. J. A. Fox for his polite attention in procuring us and our friends seats. We are certain that many others are similarly indebted to the same gentleman.

Now to come to the programme. The first question that occurs to the mind, on looking over the programme is: "Does the University furnish all that is offered there, within itself, or must it call in outside aid?" There for example is an entrance march promised by a Brass Band, and an overture by an Orchestra. Do these two institutions exist in Notre Dame? Yes they do, and hence the students never have to go hunting for music, when they invite their friends on public occasions, and what is more this Band and this Orchestra furnish not only excellent music, but music which is of an incomparably higher order than that of nine-tenths of those public concerts where people go and pay high prices for "reserved seats." We trust the students will continue their most praiseworthy rivalry for excellence in these two organizations whose labors contribute so largely to the success of all their public entertainments. As to the vocal music, the solo by A. Foster was pleasing, and good for one just commencing. He has a sweet voice, and only needs perseverance to be a good singer. All the music of the evening was of a classic order, and reflected credit on all concerned. The duet ("A B C") by Hackmann and Staley was certainly difficult of execution, but this fact taken in connection with the skill and success displayed by both, in the execution of a piece so difficult, makes it all the more honorable for the singers. The same may, to a great extent, be said of the other singers, but most certainly the solo, ("The Forsaken"), by Prof. M. T. Corby was pre-eminently the musical feature of the evening. Everything about him; his voice, his manner, his movements, his gestures seemed to unite in giving effect to his masterly rendering of a most beautiful song. His voice, so much indebted to the best of all musical teachers,—nature, is brought to a very high state of perfection by a degree of culture which has made Prof. Corby one of the most pleasing and accomplished singers we have ever heard. As an example of that classic beauty and refined intelligence which elevates music above an art and into the rank of a sublime

science, and even more as an example of the truly æsthetic, the singing of Prof. Corby was most admirable. His encore piece, "The Burning Ship," was a fine illustration of harmony, and also of his powers of elocution. We can now understand why Prof. Corby, so unobtrusive in his manners, is yet so great a favorite with the public whenever he chooses to give a specimen of his musical talent, and why also his pupils are so successful in musical studies and in elocution. This part of the entertainment was therefore a success.

Having said so much of the music, it is just to say something concerning the oratorical part of the proceedings. The oration of Mr. R. McCarty was good as to style and delivery. Besides the name of Washington is enough to inspire any genuine lover of liberty with the most exalted sentiments. Washington, "the first, the last, the best" patriot in American history, is also the brightest name in the political history of humanity. Messrs. Stillwagen and Darr acquitted themselves creditably as Brutus and Cassius. The "Speech" by "a junior" was delivered by little J. O'Hara, son of Mr. Daniel O'Hara, Clerk of the Criminal Court of Chicago. The name was not printed in the programme because, as we understand, it was not decided at the time of printing, who was to be the "Junior" orator. This explanation is due to the brave little boy who, having had scarcely two hours to prepare his part, acquitted himself on the stage like a little hero, and gained the hearty applause of the whole audience. He is a bright and talented boy, and his excellent parents may be justly proud of him. He possesses the material for a great man, and this we are satisfied he will be by the time he shall have completed his education in Notre Dame. It is worth a fortune to have so fine a boy in so good a place where the "glorious morrow," so brightly promised in so young a heart, may realize all of its glorious promises under the generous and life giving light of a true and solid education.

As to the play,—what shall we say of that? Rory O'Moore, with his knee-breeches, his *dhudeen*, his shillalah, and his Irish humor! Why, it would make Heraclitus himself laugh. We venture to say that Mr. T. Dillon cannot be surpassed in the character of Rory O'Moore. We have seen nearly all the Irish comic actors of the day,—the immortal John Dillon included,—and not one of them, in our opinion, has better understood, nor more faithfully portrayed, the wit, humor, and singular generosity peculiar to the class of whom Rory is an exponent, than did T. Dillon on the 21st instant. Right under the eyes of the English soldiers he coolly lights his *dhudeen* with the "treasonable" letter of which they are in search; and then, with his inimitable blarney about "the girls," he not only succeeds in getting out of the grasp of "Col. Thunder," but actually prevails on that worthy representative of British justice to give him a safe conduct under all circumstances! The play itself is a splendid delineation of Irish humor and Irish generosity; for Rory not only overcomes English cunning by Irish blarney, but, with the generosity of a hero, he gives up what alone could have protected himself in imminent danger, to save the life of an Irish gentleman, a genuine Irish patriot, DeLacy. Mr. Darr is a gentleman by nature, and his devil-may-care readiness to fight, as well as he would dance, fitted him most admirably for a character which he represented to perfection. The world may blame them for it, if it will, but if there be one thing glorious to the heart of a genuine Celt, that thing is a fight; and if there be one thing odious to him, that thing is cowardice. All honor, and all praise then to Mr. Darr for the cool indifference with which he pulled out those pistols whenever a red-coat confronted DeLacy. Well and nobly did he and Dillon—excellent Dillon—represent two of the most distinguished elements in Irish character. Shan Dhu is a cringing sneak, and one of those loathsome characters in Irish history whose

spying treachery has made them more detestable to a noble race than are the successors of Henry II. Mr. Wilson studied and rendered this character well. Mr. Mulquinn speaks *Frenchified* English with the natural ease of a late importation from Paris. Yet, through all his misshaps, and the roguish tricks of Rory, he never forgot his native politeness and his national leaning towards unfortunate Ireland. Poor but glorious France! To your misfortunes no Irishman can ever be indifferent. Like the Phoenix, you will rise from the ashes of your humiliation, and be again what you have been, the pioneer of human liberty and human civilization. May it be soon! God bless you, *La Belle France!* This is a digression, dear reader, so we pass on to say that Mr. Scruples didn't like to shoot a friend of Col. Thunder. Mr. Fox has the coolest way imaginable of getting out of trouble, whether it be refusing to fight a duel, or hanging on to the skirts of Rory with an "iron crowbar" that "isn't a wooden crowbar," we ever saw. Mr. Fox studies his parts well, and renders his conceptions of them with original fidelity.

Now, *in globo*, all the Thespians did well, and added immensely to the fame and glory of their noble association. The Rev. Vice-President Lemnier, S. S. C., has every reason to feel proud of this society over which he presides as Director. If the tree be known by its fruits, why should not he who cultivates the soil get credit for the abundance and beauty of the fruits which that soil yields. Yes, the good and generous Father Lemnier, so loved by all who come in contact with him, is entitled to all praise and credit for the happy results of the talented Thespians in their late exhibition. For want of space we are prevented from giving Prof. Corby what is due to him in the training of the members of the association, and hope for that reason that he will not take the omission unkindly. The Rev. President Corby, S. S. C., was present in his usual good natured way, and, we think, enjoyed "the fun" as much as any one there. Father Oechtering, Pastor of Mishawaka, can appreciate an Irish play as well as any Celt we have seen. He is a whole-souled, generous Priest. And who can give and take a joke better than that excellent Priest, the Reverend Editor of the AVE MARIA? Not one, we ever met. He was there too, and didn't the quaint humor of Rory O'Moore make him laugh! A long face, or a gloomy countenance could not live five minutes in the melting sunshine of his laughing eyes. Many others of the Reverend Fathers were present, but they were too numerous to mention. Now as to the ladies, whose presence is always like the beams of a vernal sun,—or as our friend Rory would say, "the girls,"—what shall we say of them? Well, they were just as beautiful as they always are, but their numbers put it out of our power to name them all, or even a small portion of them. It's no harm however to mention a few of them. First of all then we will mention the young bride of Mr. John Dillon, a former student of Notre Dame, and a brother of one of its illustrious Presidents—Father Patrick Dillon. We wish Mr. Dillon and his accomplished young wife a most happy life. They are both worthy of all happiness.

Besides these, there were Misses Maggie and Mary Dillon, both sisters of the gentleman just mentioned, and of the immortal Rory O'Moore, and also their excellent mother, Mrs. Dillon. Professors Howard's and Foote's ladies were also there, and so was Miss Agnes Boyne, of South Bend. But we must come to an end, and so we make our bow saying that we trust the ladies may always be present in as strong a force as they were at the last exhibition, and that the Thespians may always be as successful in whatever they undertake as they have been in Rory O'Moore.

NONNULLUS.

COURAGE ennobles manhood.

St. Cecilia Philomathean Association.

The 19th regular meeting of the Association was held February 11. J. Rudeman read a composition on the "pleasures of the Month of May," after which he was elected a member. Masters Kinkead Antoine and Ashton deserve honorable mention for declamations, and M. Mahony for an elaborate essay on "the life of Cicero;" P. Rielly did pretty well for a beginner.

The 20th regular meeting was held February 18. At this meeting J. Buehler and J. Taylor presented themselves for membership. After corresponding with the requirements of the Association were unanimously admitted. Master O'Hara then came and raised a little earthquake of laughter by his, at least, original composition on "the way language should be spoken." He also spoke "Horatius" astonishingly well for such a little boy. In a few months he will be a regular member. After this V. Hackmann read a very well written essay on "Music," which was received with rounds of applause. Master Peterson's "Warren's Address" showed great improvement and talent in declamation. D. Brown read a nice essay on "Alfred the Great." J. Crumney did well in the "American Flag;" S. Dum's essay on "Quarreling" proves to us that he is no "man-of-war." M. Mahony delighted us in his "sequel to the life of Cicero." C. Ortmayer's composition on the "Dog" was applauded. C. Dodge gave us a pleasing history of "Our old Coat." J. Ward instructed us in a good essay on "Novel Reading." D. Hogan's composition on "Mind your own Affairs," was pretty good. C. Hutchings' history of "His Coat," was very interesting and well read. C. Morgan closed the declamations by giving in splendid style "Bruce's Address." Rev. Father Lemonnier was present at the exercises and expressed himself highly delighted at the progress they had made, since he last saw them. He also gave a very fine criticism on the exhibition which the members gave on the 7th of February. After which the meeting adjourned.

D. EGAN, Cor. Sec.

THE Cincinnati *Enquirer* tells an incident in which the late Wesley Smead, the well known banker, and another well-known and eccentric citizen, whose credit did not stand very high in bank parlors, were actors. Mr. R. called on Mr. Smead for a loan.

"Certainly, Mr. R., I shall accommodate you with pleasure."

"But, Mr. Smead, I shall want it a long time."

"So much the better, Mr. R."

"And I want \$10,000 for ten years."

"Couldn't be better, Mr. R.; that will just answer," said Smead. "I shall be moderate with you and charge you but 10 per cent."

"That is generous," responded R.; "I expected to be charged at a higher rate."

"The rule with bankers, you know," continued Smead, "is to take the interest in advance for the time the note has to run. I will deduct 10 per cent. for ten years from the \$10,000 you ask for, and let you have the proceeds of your note."

The *Enquirer* adds: "It took Ridenour to the day of his death to get that through his 'har.'"

DON'T HAZE WORTH A CENT—A sophomore at the Polytechnic Institute, Bath, Maine, while attempting to haze a freshman, was overpowered, and the vicious freshman took lessons in the torsorial art upon his head, shaving it smoothly with the exception of a small tuft of hair on the top. The sophomore's appearance was not personally improved, as he presented an aspect that reminded one of a Sioux Indian.

Base-Ball.

MR. EDITOR: Although the weather at present does not appear to be that generally desired by base-ballists, yet it seems the clubs at Notre Dame are determined to have an early start, and, accordingly, are already reorganizing for the coming season. The Juanita's held their first meeting on Wednesday, February 1st, and proceeded to elect officers to serve during the next five months. The result of the election was as follows:

Director—Bro. Benoit.

President—A. W. Arrington.

Vice-President—J. J. Wilson.

Corresponding Secretary—J. A. Roberts.

Recording Secretary—T. A. Dillon.

Treasurer—J. A. Zahm.

Field Directors—C. Swenk, G. Lmdington, J. Zimmer.

Censors—F. Reeves, J. McGahn.

The Club is composed of a large number of energetic members, who express their determination to retain the championship of the University. This, indeed, is no small honor, when we consider the ability of the two other nines that will be brought into the field to contest for the prize. As the coming season promises to be the most exciting and most closely contested of any for some years at Notre Dame. We will give, as nearly as we can guess at it, the nine which the Juanita's will bring forward. Seven of the players of last season's nine are retained for this season, and as near as can be determined at present, will be placed as follows: Dillon on "first," Wilson on "second," Stillwagen on "third," Weld "shortstop," Arrington "pitcher," Shepherd "center field," with Gearin as "catcher" and captain of the nine. They have received a very important addition in the person of Mr. J. A. Roberts, whose playing in most every position of the field has attained for him quite an enviable reputation at Notre Dame. The ninth one is a player whose success during last season warrants his being chosen for the coming season. With such a nine and a determination to win, the Juanita's feel confident enough of retaining their hard-earned laurels of last session.

That champion flag so much talked of has not made its appearance, to the no small disappointment of the rightful owners. Has it gone "where the woodbine twineth," or will it be given as promised?

STONEWALL.

Star of the East Base-Ball Club.

The Star of the East held their first regular meeting of the session on Wednesday, Feb. 1st. The meeting was called to order by the ex-president, and after a few preliminary remarks in which he stated the object of the meeting, the club proceeded to the election of officers, which is as follows:

Bro. Charles—Director.

John J. Mulquin—President.

N. Mitchell—Vice-President.

E. B. Gambee—Secretary.

G. Darr—Treasurer.

E. Sweeny and D. Harding—Field Directors.

"Prof." Fahey—Censor.

The club is in a flourishing condition numbering more than thirty regular members, and under the management of our excellent President. We hope to regain our lost laurels, and in fact, feel confident of gaining the championship, we will, at least, contribute our share to promote an interest in out-door amusements, knowing that "the mind like a bow should not be kept continually bent lest it loose its strength."

QUERCUS.

THE son of General Rosecrans received minor orders in the Paulist Convent, New York, on December 31st.

SAINT MARY'S ACADEMY.

ST. MARY'S ACADEMY, February 22, 1871.

On the 10th inst. the Right Rev. Bishop of Fort Wayne arrived at St. Mary's. On the Sunday following he gave the pupils a very instructive sermon on the commandment "Honor thy father and thy mother." His hearers were deeply interested, for our Right Rev. Bishop has the happy faculty of arresting the attention of even the youngest and most volatile of his auditors.

On Sunday evening the pupils received from the hands of the same Right Rev. Prelate their weekly tickets for exemplary deportment, accompanied with kind words of encouragement and manifestations of pleasure at the large number of rewards merited by the pupils.

The monthly paper entitled *The Trumpet*, edited by the Seniors, was read aloud by one of the young ladies, and the Right Rev. Bishop seemed much amused at the pungent editorials and comical news items contained in its columns. He encouraged the youthful editors to persevere in their sprightly enterprise.

The pupils, taking advantage of the Bishop's presence, claimed the promised sleigh-ride that was to have followed the close of the examination, but which the sudden thaw had prevented. The weather being now propitious, the Bishop decided that the pupils should devote the 13th to mirth and sleigh-rides.

The Dancing Class, taught by an efficient master, commenced at 7 p. m. on the 13th inst. All the pupils who have the consent of their parents to take dancing lessons will devote two evenings a week to this exercise. The class find in these lessons both an opportunity of improving and an exhilarating and healthful amusement.

The reports of the progress and promotions in the different classes, sent to parents and guardians, have elicited from them such encomiums as should tend to encourage the happy students and stimulate them to still greater exertions.

The Literary Societies are engaged in a course of historical reading, rendered highly instructive by the rival criticisms from the different classes, each class being required to bring in an essay on the subject of the public reading. Indeed, the variety and engrossing character of the exercises at St. Mary's so fill up the hours that the pupils themselves declare that time seems to fly too rapidly, and weariness and homesickness are out of question. Each one feels the much-desired Commencement Day already at hand, as it were, in the bright hopes of honors and premiums, stimulating even the least ambitious to aim at high notes in department and classes.

Yours, etc.,
STYLUS.

TABLES OF HONOR—SR. DEP'T.

February 12—M. Shirland, M. Dillon, J. Hogue, J. Forbes, A. Borup, G. Hurst, H. Tinsley, A. Cornish, M. Shanks, K. McMahon, G. McDougal, K. Brown.

February 19—M. Lange, S. O'Brien, L. Dooley, A. Shea, E. Finley, A. Casey, K. Haymond, E. Ray, A. Todd, R. Fox, D. Greene, M. Finley.

HONORABLE MENTION—SR. DEP'T.

Graduating Class—H. Niel, A. Sturgis, M. Kirwan, A. Radin, H. Moriarty, A. Locke, C. Young, A. Millard, B. O'Neill, C. Foote, A. Rhinehart.

First Senior Class—M. Tuberty, M. Shirland, M. Kellogg, A. Borup, J. Forbes, G. Hurst, H. Tinsley, L. Marshall, K. McMahon, A. Clarke, A. Cornish, M. Dillon, G. McDougal.

Second Senior Class—K. Zell, L. Hoyt, F. Butters, M. Cochran, K. Brown, A. Montgomery.

Third Senior Class—E. Shea, L. Duffield, L. Ogden, S. Hoover, E. Dickerhoff, E. Hendricks, R. Snood, M. Getty, J. Millis, J. and R. Leoni, M.

Heth, A. Woods, J. Langendefer, A. Duffield, M. Kearney, L. Niel, L. Jones.

First Preparatory Class—M. Letourneau, I. Wilder, E. McFarlane, R. Nelson, J. Falvey, F. Sammons, M. Ford, C. Woods, M. Wicker, K. Boyd, C. Angle, S. Kearney, M. Quan, B. Frank, E. Blum, A. Robson.

Second Preparatory Class—R. Devoto, E. Greenleaf, M. McIntyre, J. Forbes, Boyland, M. Prince, A. Emmonds, L. Weire, Bounel, L. Sutherland, H. McMahon, M. Lacy, C. Ray, C. Stanffer, M. Hoover, F. Rush.

Third Preparatory Class—E. Birney, A. Frazer, C. Creveling, H. McMahon, A. Couahan, E. Drake, H. Seipp, J. Duffield.

VOCAL MUSIC.

First Class—A. Cornish, J. Hynds, M. Ward.
Second Class—M. Wicker.

GERMAN.

First Class—M. Lange, M. Kreutzer, E. Dickerhoff, A. Rhinehart, S. O'Brien.
Second Class—K. Brown, J. Hogue, M. Dillon.

FRENCH.

First Class—M. Shirland, H. Niel, L. Marshall, A. Locke, M. Kirwan, R. Spiers, M. Quan, G. Hurst, H. Tinsley.

Second Class—A. Borup, N. Gross, M. Cochran, L. Hoyt.

Third Class—L. Ogden, M. Kellogg, M. Letourneau, M. Shanks, M. and J. Kearney, E. Tucker, K. Haymond.

Fourth Class—M. Wicker, M. Lassen, E. Blum, H. Seipp, A. DeHaven.

INSTRUMENTAL MUSIC.

First Class—C. Foote, J. Hynds, M. Shirland, K. Young.
Second Division—K. McMahon, A. Borup, C. Angle.

Second Class—A. Carmody, G. Hurst, A. Cornish, R. Spiers.

Second Division—S. O'Brien, A. Locke, B. O'Neill, M. Ward, A. Todd.

Third Class—A. Rhinehart, J. Hogue, M. Pierce, L. Duffield.

Second Division—E. Emonds, K. Brown, M. Tuberty, M. Lange.

Fourth Class—L. Ogden, M. Kearney, M. Kreutzer, M. Wier, J. Langendefer, I. Wilder, E. Wood, E. Blum.

Second Division—A. Byrnes, L. McFarland, A. Frazer, R. Devoto, M. Cochran, M. Heath, H. Seipp, B. Frank.

Fifth Class—M. Dillon, N. Gross, L. Marshall, M. Wicker, J. Millis, Letourneau, A. Radin, A. Mast.

Sixth Class—L. Sutherland, McKinnon, L. Wier, K. Boyd, S. Classen, L. Dooley.

Second Division—R. Nelson, S. Honeyman, E. Hendricks, E. Boyland.

Seventh Class—A. Lloyd, L. Tinsley, L. Wood.

Eighth Class—F. Rush, F. Lloyd, M. Hildreth.

Ninth Class—M. Horrigan, L. Harrison, A. DeHaven.

Tenth Class—H. and M. Ely, M. Reynolds.
Harp—M. Shirland.

Guitar—A. Montgomery, M. Wiese.

Theoretical Classes—A. Rhinehart, A. Sturgis, G. Hurst, A. Borup, A. Locke, D. Greene, L. L. Jones, K. Haymond, A. Robson, M. Ward, L. Marshall.

DRAWING.

First Class—K. Young, E. Kirwan, M. Ward, A. Robson, E. Ray, M. Shanks, A. Radin, A. Woods, L. Hoyt, D. Greene, E. Wood, R. Spier.

Second Class—L. Duffield, M. Hute, M. Lange, R. Devoto, S. Hoover, H. Seipp, L. Harrison, F. Butters.

Crayon—E. Kirwan, A. Woods, M. Dillon, L. Hoyt, D. Greene.

Oil Painting—N. Millard, E. Kirwan, M. Ward, A. Robson, E. Ray.

TABLES OF HONOR—JR. DEP'T.

February 8—M. Kreutzer, S. Honeyman, M. Cummings, L. Tinsley, F. Lloyd, F. Prince, E. Horgan, A. Garrity, M. Gall.

February 16—N. Gross, M. Quan, B. Frank, E. Blum, A. Robson, C. Stauffer, H. Seipp, J. Duffield, H. Ely, G. DeHaven.

HONORABLE MENTION—JR. DEP'T.

Preparatory Class—A. Byrne, L. Wood, M. Reynolds.

First Class—L. Harrison, F. Prince.

L. S. & M. S. RAILWAY.

Winter Arrangement.

TRAINS now leave South Bend as follows:

GOING EAST.	
Leave South Bend 9 35 a. m.	Arrive at Buffalo 4 10 a. m.
" " 12 17 p. m.	" " 4 10 a. m.
" " 9 15 p. m.	" " 2 00 p. m.
" " 12 37 a. m.	" " 5 50 p. m.
Way Freight, 3 40 p. m.	" " 6 50 p. m.

GOING WEST.	
Leave South Bend 5 10 p. m.	Arrive at Chicago 8 20 p. m.
" " 3 06 a. m.	" " 6 50 a. m.
" " 5 07 a. m.	" " 8 20 a. m.
" " 6 31 p. m.	" " 10 10 p. m.
Way Freight, 9 35 a. m.	" " 9 50 p. m.

Making connection with all trains West and North.
For full details, see the Company's posters and time tables at the depot and other public places.

Trains are run by Cleveland time, which is 15 minutes faster than South Bend time.

CHARLES F. HATCH, General Superintendent, Toledo.
C. P. LILAND, General Passenger Agent, Toledo.
H. WATSON, Agent, South Bend.

CROSSING.

GOING NORTH—Express passenger, 4:20 a. m., and 7:30 p. m. Freight, 4:05 p. m.

GOING SOUTH—Express passenger, 11:13 a. m., and 6:20 p. m. Freight, 4:50 a. m.

UNIVERSITY OF NOTRE DAME, INDIANA.

Founded in 1842, and Chartered in 1844.

This Institution, incorporated in 1844, enlarged in 1866, and fitted up with all the modern improvements, affords accommodation to five hundred Students.
Situating near the Michigan Southern & Northern Indiana Railroad, it is easy of access from all parts of the United States.

TERMS:

Matriculation Fee.....	\$ 5 00
Board, Bed and Bedding, and Tuition (Latin and Greek); Washing and Mending of Linens; Doctor's Fees and Medicine, and attendance in sickness, per Session of five months.....	150 00
French, German, Italian, Spanish, Hebrew and Irish, each.....	10 00
Instrumental Music.....	12 50
Use of Piano.....	10 00
Use of Violin.....	2 00
Drawing.....	15 00
Use of Philosophical and Chemical Apparatus.....	5 00
Graduation Fee..... Com'l \$5 00; S.c. \$8 00; Cla. 16 00	
Students who spend their Summer Vacation at the Col- lege are charged, extra.....	35 00

Payments to be made invariably in advance.

Class Books, Stationary, etc., at current prices.
The first Session begins on the first Tuesday of September,
the second on the 1st of February.
For further particulars, address

Rev. W. CORBY, S. S. C.,

President.

OLD, RELIABLE & POPULAR ROUTE.

CHICAGO, ALTON & ST. LOUIS LINE.

Trains leave West Side Union Depot, Chicago, near
Madison Street Bridge, as follows:

Day Express, (except Sundays).....	9:15 a. m.
Connects at Dwight with trains on Western Division.	
Joliet Accommodation, (except Sundays).....	4:00 p. m.
Night Express.....	5:30 p. m.
Daily, but lays over at Bloomington Saturday Nights, until 1:55 A. M. Monday Morning.	
Lightning Ex., (expt Saturdays and Sundays).....	9:00 p. m.

General Ticket Office,

55 Dearborn St., Chicago, where Passage
and Sleeping-Car Tickets can be purchased and all desired in-
formation as to Routes, Connections, etc., will be cheerfully fur-
nished.
J. C. McMULLIN, Gen'l Sup't.
A. NEWMAN, Gen'l Ticket Agent.