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We'll be the Champions Still!

LINES EXPRESSIVE OF THE GRIT THAT SHOULD ANIMATE THE STAR OF THE WEST B.B. C.

BY PHILONEOTEROS.

AIR.—"Her bright smile haunts me still."

1.

Last year we always beat,
And we yet may beat again;
We have suffered a defeat,
But their triumph is in vain.

CHORUS—For no chills our pulses freeze;
Wild shouts of courage thrill,
They are borne upon the breeze,
"We'll be the Champions still!"

2.

Juanitas and Eastern Star
Their united strength have shown,
Though well aware they are
We could lick them each alone.

CHORUS—For no chills our pulses freeze;
Wild shouts of courage thrill,
They are borne upon the breeze,
"We'll be the Champions still!"

3.

But let them both combine,
Soon another game shall prove
We can crush their fell design,
And their scornful pride remove.
For we'll shout to every breeze,
With indomitable will:
"Ere the leaves adorn the trees,
We will be the Champions still."

The Origin of Ideas.

AN ESSAY—BY M. B. B.

3.—ST. AUGUSTINE'S THEORY.

Apart from the theories of Plato and Aristotle, which were separately defended by the special followers of these two philosophers, with, perhaps, some slight variations in the manner of presenting them, no distinct theory of any consequence appeared until St. Augustine proposed his theory of intuition, or the immediate vision of primary truths in God. His theory simply affirms of the soul, in its present state of existence, what Plato affirmed of it in its supposed former state of existence. This celebrated Doctor thus explains his theory of ideas in his treatise *De Diversis Questionibus*: "Ideas are certain primary forms; the permanent and immutable reasons of things, which were not formed themselves, and are therefore eternal and always the same, and which are contained in the divine intelligence . . . but the rational soul perceives these reasons by its intelligence, and by its vision of them is rendered most happy."

Notwithstanding our great respect for the opinion of St. Augustine on almost every subject which he has treated, we are, nevertheless, forced to reject his theory of ideas, for the following reasons: (1) There is no ground for the assertion that we have such an intuition of truth in God.

We have neither extrinsic nor intrinsic evidence of such a fact, and its assumption is by no means necessary to explain the acquisition of knowledge; on the contrary, this is quite as fully and satisfactorily, and far more naturally explained by the theory of innate ideas. (2) The theory of intuition appears to us to be seriously opposed to the declaration of St. Paul, that in this life "we see God as in a mirror," for we cannot separate God from His own essence, and these primary principles and eternal reasons of things are of the essence of God. Hence, if we had an immediate vision of these, we would, by the very fact, have an immediate vision of God Himself, and therefore would not see Him as in a mirror, but "face to face," which St. Paul declares will be our manner of seeing Him, not in this life, but in the next. (3) This theory appears to confound ideas with the realities which they represent. In God there are no ideas, properly so called; for an idea is that representation of a thing by which we are able to know or recognize the thing represented. The idea, therefore, does not imply actual knowledge, but the possibility of knowing. Now in God there can be no mere possibility of knowing; all is actual, essential knowledge. Consequently, those primary principles and eternal reasons of things as they exist in God are not ideas or representations, but realities. Ideas, therefore, must exist in a subject distinct from God, since they cannot exist, as ideas, in God. (4) Admitting an immediate intuition of truth in God, we would not require the aid of contingent or created objects to acquire knowledge, since we would receive knowledge from its highest source. But we know by experience that it is by the aid of contingent objects that the mind begins to know; for, although these objects are not the source of our real knowledge, still it is by them that the attention of the mind is directed to realities. (5) Finally, if we suppose that the mind acquires its ideas by an intuition of these ideas, or, rather, of the realities which they represent, in God, it would be necessary to presuppose the existence of at least some ideas in the mind, by which it would be enabled to appropriate or conceive the ideas acquired by intuition. This we have already proved. Hence, even in the theory of intuition, we are forced to admit innate ideas, and thus the intuition theory is rendered at least useless.

We may remark here that St. Anselm and St. Bonaventure, both celebrated for their learning and acuteness of mind, also held the same theory as St. Augustine. We must, therefore, reject their views for the reasons stated above.

4.—ST. THOMAS' THEORY.

The doctrine of St. Thomas, on the origin of ideas, is undoubtedly that of innate ideas, although the advocates of the sense knowledge system not unfrequently claim the great philosopher and theologian as a supporter of their theory. To form a just appreciation of his doctrine on this question, we must remember that he did not elaborate his views into a distinct system, and hence that they are to be collected from a variety of his works, written at different times and for different purposes, in which the origin of knowledge and of

ideas came in incidentally. Therefore, to determine rightly his views, we must judge his expression of them by the character of the special works in which they occur, and thus account for the apparent contradictions which we observe in several places, and which would be real contradictions if taken in their literal sense and independent of the context.

The principal passages in his works which unequivocally declare the doctrine of innate ideas are the following: (1) In his treatise *De Magistro*, Art. 3, he says: "God is the cause of man's knowledge in the most excellent manner, because He endowed the mind itself with an *intellectual light*, and *imprinted upon it a knowledge of first principles*, which are, as it were, the seeds of knowledge." In the same treatise, Art. 1, he says: "Knowledge pre-exists in the learner in a power not purely passive but active; otherwise, man could not by himself acquire knowledge." In his treatise *De Veritate*, Q. x, Art. 6, he explains what those first principles are as they exist in the mind. He says: "We must say that the first principles, a knowledge of which is *innate* in us, are *certain images* of the uncreated truth; whence, inasmuch as we judge other things by them, we are said to judge things by the immutable reasons, or by the uncreated truth." In his *Summa Theol.*, Q. lxxxiv, Art. 5, he thus explains what is meant by that *intellectual light* with which the human mind is endowed: "For the very intellectual light that is in us is nothing else than a certain participated image of the uncreated light, in which are contained the eternal reasons." In his *Summa Theol.*, Q. lxxxix, Art. 12, he says: "It is necessary, therefore, that the principles, both of speculative and practical truth, be *naturally implanted* in us."

In these passages the angelic Doctor evidently and expressly teaches the doctrine of innate ideas, for he distinctly says that the first principles and eternal reasons of things, the seeds of knowledge are innate in the soul; that they exist in the soul prior to all experience, and constitute that active power of the soul by which it acquires knowledge; that that intellectual light, by which the soul perceives and judges of things, is the image or likeness—the *participation* of the uncreated light, but not the uncreated light itself,—hence a natural endowment of the soul. These clear and unequivocal expressions cannot possibly be explained in any sense which would make them favor the theory of sense knowledge, or that of intuitive knowledge. Hence we conclude that St. Thomas really taught the doctrine of innate ideas in the sense in which we have already explained it.

However, we are not insensible to the difficulties presented by other passages in his writings, nor do we shrink from the task of reconciling them with those already cited; for we have the clue to their explanation in the very writings of St. Thomas himself. The principal passages which, at first sight, would appear to contradict those above quoted, are the following: (1) In his treatise *Contra Gent.*, Book II, Chap. lxxxiii, No. 9, he says: "But a knowledge of the principles themselves is *caused in us from sensible things (ex sensibilibus causatur)*,"

for unless we had perceived by our senses some whole thing, we could not understand that the whole is greater than a part (of itself); as a man born blind has no perception of colors." Will the reader please notice here that, in the original Latin of the clause given in italics, St. Thomas says *ex sensibilibus causatur?* namely, is caused from sensible things as the occasion; he does not say *a sensibilibus*, etc., which would mean: is caused by sensible things as the productive agent. This distinction gives the clue to the proper explanation of the passage cited. (2) Again, in his treatise *De Veritate*, Q. x, Art. 5, he says: "All our knowledge (*cognitio*) originally consists in a knowledge (*notitia*) of first principles which are indemonstrable. But a knowledge of these arises in us from sense. Therefore, our knowledge (*scientia*) arises from sense." Notice here the different words in the original Latin, which St. Thomas uses to express what we indicate, for want of suitable terms, by the single word knowledge. *Cognitio* is a thorough knowledge of any object, as we have already explained it; it is a single and distinct part of our entire knowledge. *Notitia*, might perhaps be expressed by the term perception; it means a noting or taking actual notice of a thing; while *scientia* is the sum total of our cognitions. Hence the real meaning of the passage above cited would be: The first step in the acquisition of real knowledge is a perception of first principles, which are indemonstrable; but this first step is made by the aid of the senses, (inasmuch as through them the activity and attention of the mind is aroused). Therefore, in the acquisition of knowledge the aid of the senses is necessary, and hence we may say (in a certain sense) that our knowledge arises from the senses. That is, it arises from the senses as the occasion, or exciting cause, but not as the producing cause. (3) So when St. Thomas (*Summa*, Q. lxxxix, Art. 2.) uses the comparison, previously employed by Aristotle, of a *blank tablet*, to indicate the condition of the soul prior to the acquisition of any actual knowledge, he evidently speaks of the soul in reference to actual conscious knowledge, and not in reference to those primary principles and eternal reasons of things which he declares to be innate, and necessarily existing in the mind prior to experience; in a word, as the means by which experience is acquired.

St. Thomas, therefore, in those passages which seem to favor the sense knowledge theory, evidently speaks of knowledge in reference to the logical order of its acquisition, or of our actual and intelligent consciousness of truths. We all admit that the perception of external objects by the senses, precedes our actual knowledge of primary truths and principles. The child distinguishes its mother from all other individuals, and calls her mother long before it has any consciousness of the relation between mother and child. So in all our knowledge, a perception of sensible things precedes our consciousness of principles and of reality, in the order of development; but principles must pre-exist in the mind, in order that these sense perceptions may be available as means of developing a conscious knowledge of reality. Hence, in the ontological order, or the order of actual existence, ideas of primary truths exist in the mind prior to all experience, while in the logical order, or the order of development, sense perception precedes our consciousness of those truths. It is on this principle, and on this alone, that we are able to reconcile the various and apparently contradictory passages of St. Thomas. Those passages which expressly teach the doctrine of innate ideas cannot possibly be explained on the sense knowledge theory, while those which appear to favor the sense knowledge theory, find an easy explanation in the fact, which the context clearly shows, that he there speaks of knowledge in reference to its acquisition or development in the mind. Therefore St. Thomas is decidedly a defender of innate

ideas, and, moreover, his explanation of that theory, as expressed in the first collection of passages which we have cited from his works, is more clear and correct than any which we have seen elsewhere.

5.—DESCARTES' THEORY.

Descartes is one of those who attempts to compromise between innate ideas proper and purely sense knowledge, and thus renders his theory useless to either side. In his first explanation of ideas, (*Lettres de Descartes*, liv.) he says: "By the word *idea*, I understand all that can be in our thoughts; and I distinguish three sorts of ideas: *adventitious*, like the common idea of the sun; *framed*, by the mind, such as astronomical reasoning gives of the sun; and *innate*, as the idea of God, mind, body, a triangle, and generally all those which represent true, immutable and eternal essences." This passage clearly declares the doctrine of innate ideas, as also does a passage in his "third meditation," where he gives the same explanation almost word for word. However, in his *Letter xcix*, pushed, no doubt, by his adversaries for a clearer explanation of what he meant by innate ideas considered in their nature, he completely overthrows the doctrine of innate ideas in its genuine sense, and inevitably contradicts himself. He thus writes: "He, (my adversary), does not seem to differ from me except in words; for when he says that the mind does not need innate ideas, notions or axioms, and in the meantime attributes to it the faculty of thinking, which we suppose to be natural and innate, he clearly affirms in reality the same thing that I affirm, while he denies it in words. For I never wrote or judged that the mind needed innate ideas, as things different from the faculty of thinking." * * * Further on, he says that "ideas come only from the faculty of thinking, and therefore they are innate; that is, they exist in us always, *potentially*; for *to be* in any faculty, is not *to be* actually, but *potentially* only, because the very name of faculty indicates nothing else than a power." This, and more to the same effect, may be found in the letter cited. That Descartes overthrows—as far as he can—the doctrine of innate ideas, is evident from the very expressions themselves, for if ideas exist in a certain faculty of the soul *potentially* only, or by the inherent capacity of that faculty to acquire them, then they do *not* exist in the soul *as ideas*, until that power has been exerted in the act of acquiring them, for an idea is the representation of a thing, really existing as a representation. Hence, as ideas, they are acquired, and therefore cannot be innate. That he contradicts himself is evident from the very nature of the things involved. In the first passage cited above, he proclaims the existence of innate *ideas* (in the plural), not of a single innate idea, and even names several objects of such ideas, as God, mind, body, etc., and then throws in a whole class of objects for good measure. Now, each idea represents its own object, and no other, and as the objects named by Descartes are many and distinct from one another, so their ideas must be many and distinct from one another. But a faculty, considered as such, or as the simple power of doing something, is one and not many, and as unity cannot be, or represent, plurality, the faculty of thinking,—which as a faculty is a unit,—cannot be, or represent a plurality of ideas. Therefore, ideas cannot be the faculty of thinking, nor *vice versa*, although they may be and really are necessary conditions of thought.

Again, the faculty of thinking must be, from the very nature of things, distinct from the subject matter of thought. For, if the faculty and the subject matter were one and the same, all thought would consist in the exercise of the faculty upon itself; and as thought is the real source of our actual knowledge, in the present life, and as the mind can know only what is contained in the object

known, all our knowledge, in the present life at least, would consist in a consciousness of the faculty of thinking. But experience proves the impossibility of such a conclusion. Therefore, the faculty of thinking is not one and the same thing with our innate ideas, nor *vice versa*, and hence these are distinct from each other. Consequently, to assert the existence of innate ideas, as Descartes evidently does, is to assert the existence of something distinct from the faculty of thinking; and to assert, in connection with this, that innate ideas are not distinct from the faculty of thinking, inevitably involves a contradiction. Therefore Descartes, who made these two incompatible assertions, contradicted himself, and thereby rendered his theory useless.

6.—MALEBRANCHE'S THEORY.

Malebranche distinguishes four species of knowledge: 1st, that of bodies; 2d, that of God and the essence of things; 3rd, that of our own minds; and 4th, that of the mind of other men. He thus explains the manner in which we acquire, separately, these four species of knowledge. (1) We know bodies by seeing them, not in themselves, but in their images or ideas which exist in the divine essence; whence he concludes that we see bodies in God. This explanation will not bear examination. We have already shown that there are no ideas or mere images in God. Hence, if the mind sees bodies in the essence of God, those bodies must exist in the essence of God, not as ideas, but as realities; but bodies are material. Hence, matter should exist in the essence of God; but that which exists in the essence of God is essential, necessary, and infinite. Therefore, the logical result of the foregoing explanation would be that matter is essential, necessary, infinite,—in a word, God. Malebranche himself would never have admitted this conclusion; nor can we; hence we must reject his explanation. (2) We know God, in Himself, by an immediate intuition, and not by any idea or representation of Him. This is the theory of St. Augustine, applied to a special branch of knowledge. We have already disposed of it. (3) We know our own souls and their modifications by consciousness, or the internal sense, not by the ideas of them seen in God. If we admit the prior existence, in the soul, of the ideas of being, identity, similarity, etc., by the aid of which our consciousness is reduced to actual knowledge, we may accept this last explanation; otherwise, we cannot. (4) We know the souls of other men by analogy or a species of induction. That is, we see other bodies which resemble our own, and we conclude by analogy that these bodies are animated by souls similar to our own. This explanation is not correct; for, did we not observe in the actions of other men, some outward manifestation of reason and intelligence, we could not satisfactorily conclude that they had souls like ours. With these comments we leave the system of Malebranche, convinced that it cannot harm that which we defend.

We pass over the theories of Bossuet, Fenelon, Thomassin, Lami, Gerdil and others, remarking, however, that they held substantially the doctrine of St. Augustine, which we have already sufficiently considered, and we come to

[TO BE CONTINUED.]

THEY have so far perfected the sewing-machine at Chicago, that one of the new self-adjusting, back-action, spiro-eccentric pattern went through the plate-glass window in which it stood, as a man went by whose rent was in arrears, fastened upon the offending garment, and in spite of his struggles, terror and rapid locomotion, stitched up the rip, and made patch-work where there was nothingness, before releasing its hold on him.

How many peas are there in a pint? Only one.

Temperance as a Cardinal Virtue.

The Cardinal Virtues, as recognized in the scheme of Christian Doctrine, are four in number: Prudence, Fortitude, Justice and Temperance; or as we might phrase them in terms which more clearly defines these virtues in our day, and as understood by us Westerners: *Caution, Courage, Honesty and Teetotalism.*

What is a virtue? It has its meaning in the grand old Latin word which makes its first syllable: V-I-R, VIR, a MAN. A virtue, then, is that which is manly in the best sense of manliness; and when we speak of such characteristics as virtuous we mean that they fit our conceptions of what a man should be. An honest man we say with the Poet, and that Poet was a Catholic, is the noblest work of God. But our scheme of Christian Doctrine brings Caution, Courage and Temperance into the same brotherhood with honesty,—all noble works of God. See in what company the sober man finds himself! He is the peer of the cautious, the courageous, the honest. Reverse the case, and the same lesson is learned! Intemperance consorts with knavery, rashness and cowardice; and these vices lead the wretched tippler, as St. Paul in his letters to the Christians at Corinth tells us, to licentiousness and idolatry. Have you ever noticed how the virtues and the vices walk in troops? Take those inimitable verses which St. Casimir of Poland, inspired of Heaven, wrote in praise of the Mother of our Lord. Almost the first in the long and shining list is sobriety. Let us not attempt any translation from the noble Latin into the ignoble English, but after scanning the verses, let us only point out the virtues as they move along like stars reflected in an unfathomable sea:

Quod requiro, quod suspiro,
Mea sana vulnere;
Et da menti te poscenti
Gratiarum munera.

Ut sim castus et modestus,
Dulcis, blandus, sobrius,
Pius, rectus, circumspectus,
Humilitatis nescius.

Eruditus et munitus
Divinis eloquiis
Quoratus et ornatus
Sacris exercitus.

Constans, gravis et suavis,
Benignus amabilis,
Simplex purus et maturus
Patiens et humilis.

Corde prudens, ore studens
Veritatem dicere,
Malum nolens, Deum colens,
Pio semper opere.

What are the virtues which here troop along with sobriety? They are chastity, modesty, sweetness, courtesy piety, rectitude, circumspection, sincerity, studiousness, promptitude, regularity, politeness, fortitude, prudence, constancy, gravity, suavity, benignity, amiability, simplicity, purity, deliberation, patience, humility, truthfulness, innocence, good works.

When we see men turning their backs on such merits as these, and giving their whole lives to Satan, we may well pray God to give us more of the greatest of the theological virtues—Charity; at least we will readily exercise our charity towards those zealous friends of the cardinal virtues, who lose patience in view of such wrongs. We may well excuse the tartness of Cobbett, when, in speaking of the Secretary of a society for the protection of the interests of the Established Church of England, he says that when he was "such a fool as to place wine and spirits before people who called" at his house, he brought the wine and spirits of this same Secretary. This, by the bye, is the same

courageous man, who, though himself a Protestant, was honest enough to declare that the clergy of the Church of England possessed a larger supply of cool impudence than was ever possessed by any other organization that ever existed on the face of the earth. And while Protestant authorities are in order, what a sound temperance rebuff Sidney Smith gave to his brother clergyman who invited him to partake of some refreshment. "Refreshment!" said Sidney. "I don't call it by that name." "By what name do you call it?" asked his entertainer. "I call it," said Sidney, "liquid fire and distilled damnation." This is the same wit who, when on another occasion interrogated by a conceited preacher as to which passage in his sermon Sidney most admired, "your passage from the pulpit to the door," said Sidney. Let us note, as we go along, that both these brave men placed under a common condemnation wine and spirits. They knew that both or either indulged in to excess, make drunkards. They allowed no such plausible plea as "wine made from grapes of my own raising," "whiskey distilled from my own corn," "a few bottles sent from a friend in California," "ginger wine made by grandma," "only Schiedam Schnapps," "vinegar bitters," "the best imported brandy," "rum five years old," "ginu-whine-ole-burbon," and all such wretched cant.

And, indeed, it is not a merit to resist evil. "Our Father in Heaven, deliver us from evil," is the burden of the prayer which our Lord, when on earth, commanded us to pray. We may even hate—not men, but their vices. It is possible to love the sinner and hate the sin—to love the drunkard but hate the drink which made him a drunkard. We certainly cannot consistently love those who encourage him to drink. "Peace and good will to men;" yes, but only to good men. Let us go back, with the Evangelists, to that most eventful of all nights throughout the long past or the eternal future, when the God-Child was laid in the manger of a cavern, because there was no room for the Holy Family in the village inn; when on the plains of Bethlehem, the brightness of God shone round the shepherd's in their night-watches, and an angel of the Lord stood by them, bade them not to fear, and gave them the good tidings of the Infant Savior; when suddenly surrounding the angel appeared a multitude of the army of heaven, praising God; these soldiers of heaven did not say, "Glory to God in the highest, and on earth peace and good will to men;" that is Protestant, and not wholly true. But what these legionaries of the skies did say was: "Glory to God in the highest, and on earth peace to men of good will!" That is Catholic, and wholly true. No peace from the soldiers of God to men of evil will.

We have asked, "What is a virtue?" It remains to ask, "What does the term *cardinal* imply?"

It is derived from the Latin word *cardo*—*cardo*, a hinge; that upon which all depends; upon which all revolves; on which all turns; without which the gate or door would be useless for the purposes for which it is designed. When we say that Prudence, Fortitude, Justice and Temperance, are cardinal virtues, it is as much as to say that they are indispensable attributes of true manhood; that without them the man would be in the fulfillment of his vocation as a door would be without its hinges. When we carry out the metaphor into all its possible uses we begin to see how grand it is. We are reminded of the great gates of the ancient cities whose colossal beings defied the violence or the cunning of embattled armies; or in art we go to the gates of the Baptistery, at Florence, worthy to rank among the wonders of the world, or those of the library of the Duke of Venice, worthy to grace the republican rule of Lorenzo the Magnificent. And in our own country we have the doors of the capitol costing their millions. If we go into the airy realm of poetry we behold the gates of the East and of the

West. Lubricated by the oil of God's goodness, the gates of the morning gradually revolve on their hinges to admit the monarch of the day; lubricated with the oil of God's mysteries, the gates of the evening gradually revolve on theirs to close upon the last golden banner of his escort.

To return to the practical: What a door is without hinges, that character is without temperance. Such a door is for no useful purpose a door at all. So an intemperate man is to no useful purpose a man at all. The door, like the character, may have been in all respects admirable, but without hinges it is not only useless,—it is an annoyance and a hurt. See the Flaminian Gate of the walls of Rome, which opens upon the Square of the People and admits the traveller from the East and the South to the glories of the Eternal City, to the Church of St. Peter, surmounted by its dome, a miracle of symmetry; to the Mausoleum of Hadrian surmounted by St. Michael; to the column of Marcus Aurelius Antoninus surmounted by St. Paul; and to the Church of the Altar of Heaven, on the highest point of the city, surmounted in festivals by the inverted cross of the martyr-pontiff beaming with light! Were it not for its hinges that Flaminian Gate would tumble into the next ditch and rot in ignominy instead of standing in its place the appointed bulwark of the Mistress of the World. So the man of intellect, worthy to stand before princes, and to adorn the most exalted positions, for want of this hinge sinks into insignificance and contempt and rots down without honor and without profit to himself, his family, or his friends. And, aided, we have too many such men, splendid doors waiting to adorn the wall, the vestibule, the parlor or the study, but for want of hinges useless to fill these useful and beautiful purposes. And sometimes we see the splendid gate of a palace moving gracefully backward and forward in the arc of that circle which the great Architect appointed for it, and the hinge that had been thought so safe but had been secretly rusted with the poison of a base thirst, breaks, brittle as the treacherous wine-glass itself; and the tearful wife, the trusting and loving children, the anxious kindred and sorrowing friends are crushed or bruised in their efforts to still hold up their own reeling and dishonored but to them still beautiful gate.

J. A. WILSTACH.

A GENTLE REBUKE.—A lady, riding in a car on the New York Central Railroad, was disturbed in her reading by the conversation of two gentlemen occupying the seat just before her. One of them seemed to be a student of some college on his way home for a vacation.

He used much profane language, greatly to the annoyance of the lady.

She thought she would rebuke him, and on begging pardon for interrupting them, asked the young student if he had studied the languages.

"Yes, madam; I have mastered the languages quite well."

"Do you read and speak Hebrew?"

"Quite fluently."

"Will you be so kind as to do me a small favor?"

"With great pleasure; I am at your service."

"Will you be so kind as to do your swearing in Hebrew?"

We may well suppose the lady was not annoyed any more by the ungentlemanly language of this would-be gentleman.

SIGNS OF THE TIMES.—Art, which was formerly so flourishing in Rome, is already beginning to show signs of decay. The exhibition of painting and sculpture which used to be held in the Piazza del Popolo, is put off this year from day to day, so few works of art having been sent to it yet that there are not enough to fill the first room.

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VERY high winds on the 23d.

EQUESTRIAN exercises are in order at St. Mary's.

MR. SHICKEY has a 'bus full of passengers at every train.

THE May devotions will be opened on next Tuesday evening.

STRAW hats made their appearance in great numbers on Wednesday last.

REV. FATHER TOOMEY arrived at Notre Dame, from New Orleans, on the 24th.

THE wheat fields about the College are beginning to look quite fresh and green.

WE were much pleased with the visit of Rev. F. Schindle, Pastor of St. Boniface' Church, St. Louis.

THE members of the Sodality of the Holy Angels will celebrate their annual feast on the 1st of May.

THE Elocution Classes, which were suspended for a time, will be resumed in Washington Hall next week.

REV. FATHER VAGNIER turns his daily walks to account by a practical study of the flora of Northern Indiana.

FISHING is now the popular amusement on recreation days, but certain parties should remember that fish are more plenty in the lakes than in South Bend.

THE Prefect of Discipline has had a comparatively easy time this week. That is right, boys; the less you have to say to the Prefect of Discipline, or rather the less he has to say to you (officially), the better.

THE Surveying Class pronounce the practice much more agreeable than the theory. We are not surprised at this, for a more agreeable companion than Prof. Stace, on any expedition, whether for business or pleasure, could not easily be found.

REV. FATHER LEMONNIER, to our great regret, did not return from the South with Very Rev. Father General. He remained, on account of ill health, at Galveston. We hope his sojourn there and the sea-breezes may soon restore him to health and to us.

WE are happy to announce the arrival of Very Reverend Superior General on the 23d inst. He made an extensive tour through Texas, with a view, we presume, of judging for himself of the eligibility of various localities for school purposes. His many friends will hear with pleasure that the Father General's health is excellent.

JUDGING from the sad havoc made among the bushes, fences and stile back of the Scholasticate, several kerosene lamps must have been let lie around loose and a drove of kicking cows driven through them. The stile is gone, the fences are half burnt and half pulled down; the other half still stands.

WE would be wonderfully pleased and enormously encouraged in our endeavors to induce others to do good and eschew evil, if somebody would do us the unspeakable pleasure of "going for" the individual or individuals who cut down five fine trees in the grove pertaining to the grounds of the Professed House. He or they, and all his or their abettors, advisers and suggesters, deserve to be dealt with according to the severest laws that were ever enacted for the preservation of property.

The Papers.

The third number of the *Philomathean Standard* has reached us, and we are glad to see that it not only keeps up to the level upon which it began, but even rises above its predecessors. We notice that our friend Dr. McHugh, is now the editor-in-chief, though he still pays particular attention to local matters. If we were allowed the suggestion, we would say that the locals should not be written so closely together, but that a good space should be left between the items.

The *Owl* also makes regular appearances, on Tuesday evenings, we believe; but we have not been honored by its grave and majestic presence in our sanctum.

The *Gossip* and *Trumpet* are alive and lively, and though the approaching examination for Graduates and first Seniors may take away the special interest the writers took in these papers during the winter, yet we hope to have several numbers before Commencement Day.

Additional Entrances.

| | |
|------------------|-----------------------|
| Samuel Strayer, | South Bend, Indiana. |
| James K. Finley, | Emporia, Kansas. |
| John L. Nelson, | Chicago, Illinois. |
| A. T. Wetherbee, | Milwaukee, Wisconsin. |
| John Malone, | Chicago, Illinois. |

Tables of Honor.

SENIOR DEPARTMENT.

April 19—P. J. O'Connell, D. Gahan, T. Renshaw, T. Jones, T. Hansard, N. S. Mitchell, J. E. Hogan, C. Hodgson, H. Schnelker, H. S. Dehner.

JUNIOR DEPARTMENT.

April 19—J. Devine, P. Cooney, S. Marks, J. Graham, H. Quan, V. McKinnon, G. Rouillac, H. Hoffman, M. Mahony, E. Gribbling.

D. A. C., Sec.

Charity.

Alas for the rarity
Of Christian charity
Under the sun!—Hood.

There is nothing so earnestly recommended, or of which we are so frequently reminded, as the necessity of being charitable. Charity is a virtue which every one extols, but how few there are who seem to understand in what it consists. By charity, we do not mean alms-giving or liberality,—qualities which are rather its effects; it is a certain nobility of soul, greatness of mind, or generosity of heart which prompts us to think, speak, and act kindly towards our neighbor; in short, to do as we would be done by. We may be constant in alms-giving, generous, hospitable, humane and philanthropic, still if we entertain unkind thoughts, or give utterance to angry words, we are far from being charitable. Plato says, that there is nothing so hateful as selfishness, nothing more beautiful than charity. Notice that the comparison is made between charity and selfishness, which is a want of due regard for others, and what the philosopher thought most opposed to charity.

"Believe every man a rogue till he has proved himself honest," is the maxim of people who wish to be thought sharp, and who claim to have a great knowledge of human nature and much experience of the world. A more natural and Christian motto would be to believe every one good and virtuous, and to excuse and palliate as much as possible the faults we see in others. It is so natural to disregard the intentions and feelings of others, to be rigorous with all besides ourselves. If anyone commits a fault we immediately condemn him as if it were done from pure malice, though it may have happened rather by accident than design. But if the fault is our own, how ingenious we are in finding excuses—how zealous in our defence! we allow ourselves no peace till we think our innocence is proven, or that we have vindicated our honor.

Wonderful indeed is the depravity of the human heart! We demand heroic virtue of others,—our judgments are rigorous when applied to our neighbor,—while we ourselves are full of short-comings.

We are all uncharitable. It is seen in our impatience in bearing with the faults and imperfections of others; in our want of affability and condescension to our inferiors; in our unwillingness to suffer inconvenience, or to forego some pleasure to please or oblige a friend, to say nothing of our many hasty words, rash judgments, detractions, unfeeling remarks, coldness, and the many other ways by which we offend against the law of charity. Many well-meaning people deceive themselves by thinking that their friends will not notice the unkind expressions, keen criticism and bitter sarcasm which they often make use of. "It is hard," as some one remarks, "to resist the temptation of being witty;" but we should remember how deeply we may wound a friend's feelings by our ill-timed wit.

It should be the unerring rule of our life never to repeat what we hear to the detriment of another. "The heart of a Christian" as a mystic writer beautifully says, "should be a tomb for the faults of his enemies and friends."

There are some people, abominations in the sight of God and man, whose greatest aim in life seems to be to stir up strife and sow broadcast the seeds of discord and ill-will. With this class of persons no one's reputation is safe, no friendship is secure, no apology ample. They are ever on the alert to hear tales, scandal and rumors which they rehearse to every one. If any one speaks unkindly of another, though what is said may be very trivial, or in jest, they cannot rest till they have informed the offended party, without explaining the circumstances, or allowing the offender any chance of exculpation: fruitful source of bad feeling, dissension and enmity. These mischief-makers are to be found in every community, doing all in their power to disturb the peace and order of society. They are the devil's agents, beginning on earth the dark work for which they are destined in hell.

Charity is the greatest of all virtues. Without charity there can be no true sanctity, no religion. It throws a charm over life, it ennoble every act and rejoices heaven.

In order that this beautiful virtue may take deep root in our hearts, let us always before judging a person, put ourselves in his place and defend and excuse him with all the zeal we would exercise towards ourselves; let us be ever kind in thought, word and deed, patient in bearing with the faults of others, remembering that we too have need to be forgiven. This is the golden law of love; this is the perfection of charity.

QUINT.

WHEN is a young lady "very like a whale?"
When she's pouting.

Is a lamp at any time in bad temper? Yes,
when it is put out.

An Excursion.

Mr. Editor: On the afternoon of the 17th of April the members of the University Band left their club-room for the house of Mr. Chirhart, whither that kind gentleman had invited them, and a few of their friends, to spend the afternoon.

Some time being spent in serenading the neighbors who had the good fortune to live on the road over which they travelled, they at last reached their place of destination. The performance of some of the choice music, of which kind alone they have the justly-merited reputation of being performers, announced their arrival, after which they disbanded to rest their limbs, which had, after their long walk through the sandy roads, become quite weary, especially those, we are inclined to think, of the Bass-drummer and the keepers of the Bass-horns, whose instruments are somewhat cumbersome and unwieldy. The remainder of the afternoon was very pleasantly spent, partly in various games, for which the spacious yard adjoining the house served excellently, and partly, for those who were not members of the Band, in enjoying its music, and, for those who were members, in performing for the entertainment of others.

Some hours having been passed away in the manner just mentioned, Mr. Chirhart announced supper to be ready. All, (for we were hungry after our ramblings around,) without delay, proceeded to the dining-room, where an excellent supper was awaiting us. The large table was covered with a plenitude of all that is good; so that the scene could not have been but highly delightful to even the most inveterate gastronome. This magnificence and plenty did not in the least surprise us, for what would we not expect from such a generous and noble-hearted man as Mr. Chirhart, who is never more pleased than when he witnesses the enjoyment of others?

After supper some time was very agreeably spent in the parlor amid chatting and music, which, when it grew late, was concluded with a few remarks by Prof. Baasen, tendering to our host and hostess the thanks which they so justly merited for their kindness and hospitality; and we, in the name of the whole company, desire, through the columns of your paper, to reiterate those expressions of gratitude which fell from the lips of our much-beloved Prof. Baasen, and conclude with his words: "That as long as the name of Notre Dame will find a place in our memory, those of Mr. and Mrs. Chirhart will be inseparably associated with it." G. L. R.

St. Cecilia Philomathean Association.

The 34th regular meeting was held Saturday, April 19th. At this meeting the Moot Court was organized. The following is a synopsis of the trial:

Mr. A is a member of the Excelsior B.B. C. Mr. B is a member of the Star of the West B.B. C., champions. On the second day of April, 1872, said clubs were playing a game of ball. The umpire, Mr. C, decided that A was put out by B on second base. The Excelsiors, refusing to abide by the decision of the umpire, claiming that he was partial, stopped playing. A dispute arose as to the facts in the case among the members of the two clubs. A said, positively, that he had reached the base before B had touched him, to which B answered by giving the lie. A fight arose, in which B gave A three blows with a bowie-knife—one in the abdomen, one in the shoulder, and one in the thigh. A recovered from the effects of the wounds, and now appears as prosecuting witness against B on a charge of assault with intent to kill.

The following are the names of the members engaged in the trial:

Prosecuting Attorney—M. Foote.
Attorneys for the State—M. Mahony and D. J. Wile.

Attorneys for the Defendant—C. Dodge, J. McHugh and D. Hogan.

Clerk of the Court—C. Hutchings.
Sheriff—P. Cooney.

Prisoner—P. Rielly.
Prosecuting Witness—J. Quill.

Foréman of the Jury—S. E. Dum.
Jurymen—W. Myers, H. Hunt, W. Dodge, F. Phelan, F. Arantz, B. Roberts, L. McOsker, F. McOsker, E. Shea, L. Hibben, J. Spillard.

Witnesses for the Prosecution—J. Quill, F. Egan, J. Divine, R. Hutchings, J. Shanks, E. Sheehan, O. Waterman, J. Quinlan, V. McKinnon.

Witnesses for the Defence—C. Berdel, J. Hogan, G. Duffy, W. Fletcher, J. Rumely, E. Roberts, J. Dunn, J. Campbell.

F. C. Bigelow, S.S.C., will conduct the trial. It will, no doubt, be very interesting, and the members will derive much useful knowledge, which may benefit them hereafter.

D. HOGAN,
Cor. Sec.

Loquacity.

We believe it was Solomon who said, "A fool is known by the multitude of his words." Yet charity will never allow us to rank all who are cursed with a voluble tongue in the category of fools. All professions have their incessant talkers; in fact, they are found in almost every department of life. The pettifogger will bluster and thunder for several hours on mere trifles, where a sensible use of fifteen minutes would have been sufficient to exhaust the subject. One loquacious individual in an assembly of farmers, will talk so long and loud on the best mode of raising swine, and from the minute description which he gives of their habits, tastes, peculiarities and wants it would not require much guessing to tell whose company he has been in the habit of keeping. Loquacity finds a paradise in politics,—there the highest degree of importance is attached to the most trifling subjects. It is not unusual for the orator to launch out so far, or soar up so high from his subject that he never returns to his starting point, which was the election of Snooks to the dignity of township Collector. That much-abused eagle, the stars and stripes, and the battle of Bunker Hill are all mixed up in patriotic confusion.

Is it not strange when a voluble tongue commences to wag that no consideration is sufficient to stop it? You would think that this was the only chance it ever had, and if it were compelled to bottle up the gas that is fermenting within, it would surely explode.

We think loquacity can be attributed to the want of study and serious reflection. The man who thinks is never flippant; if he is called upon to address an audience he keeps his subject before his mind, never for a moment losing sight of it, never dropping it to turn to side issues; holding in contempt the applause of the mob, he spurns to gain the approbation of the ignorant and vulgar by pandering to their depraved tastes,—his address is free from buffooneries; vulgarisms and personalities, appeals to the low passions and prejudices of his hearers never escape his lips. Although he may appear dry to the ignorant, yet, in the true sense of the word, he is truly eloquent, for eloquence is the art of convincing and persuading,—good sense must be at the bottom of it,—and therefore it follows that fools can convince none but fools.

How different are those flippant creatures who never, during their lives, read a sensible book; who never spent six hours in solid study! still they will talk, talk for hours just for the pleasure of hearing themselves talk. The gossiping village band

will dispose of more State questions during an evening than an ingenious diplomatist could review in a lifetime. The Student, after attending College for a few sessions, will give his *opinion* of education and discipline, with more assurance and a greater air of authority, than those who have devoted a lifetime to the subject; and it would be amusing, were it not that their opinions are often pernicious, to hear them declaiming against such and such a rule that time and experience has proved to be highly beneficial. In cities men will gather in squads and will talk incessantly on subjects concerning which they never read ten lines.

Such creatures think that eloquence consists entirely in talk. Hence it is no wonder when an ignoramus, whose whole possession consists in a voluble tongue, and from whose lips flow a stream of words as steady as water shoots up from the fountain, makes his appearance, he is immediately set down as an orator.

In this land of sovereigns we are too apt to be led away by talk; we like to hear well-sounded periods, which we applaud; but if reason asks why we applaud, what portion of the address gave us the most pleasure, we are unable to answer. The infant smiles, and is lulled to sleep by the sweet sounds of its mother's voice; yet we are not infants, and still it frequently happens that, infant-like, we not only smile, but fairly yell, throw up our hands, gesticulate wildly, and cry out *bravo!* and for the life of us we don't know what we are making all the noise about.

How often does a smile of approbation play upon the face when we hear a speaker denouncing an opponent in language that would arouse our indignation were it uttered in private? What an intellectual treat do we anticipate when the next speaker arises to reply? We hold up our hands in holy horror against the bull-fights of Spain, but we can sit and applaud when we hear men attack each other with the most deadly, the most poisonous, the most cutting weapon that can be imagined—the tongue. How often does it happen that a speaker will offend against the common decencies of life in his use of vile language, under the pretext of exposing corruption! Now if we have an inordinate desire for talking, just for talk sake, to be arguing and dogmatizing, just for the sake of gratifying our vanity, appearing odd, or obtaining the reputation of being learned, our room will always be preferable to our company.

We may depend on it, if we are always first in giving our views and expressing our opinion, we will soon, to use a common phrase, be "played out;" and although it is said that the American people submit to more humbugs than any other nation, still they are not long in discovering a "bore," and once he is discovered his name is ever afterwards associated with mental torture.

SONO.

Philopatrian Society.

This Society, whose object is the study of Elocution and English Composition, was organized April 5, 1872.

At the first regular meeting, held April 9th, the following officers were elected:

- Director—
- President—
- Vice-President—J. Langenderfer.
- Recording Secretary—E. Marshall.
- Librarian—S. Marks.
- Assistant Librarian—J. Marks.
- Treasurer—M. McCormack.
- Corresponding Secretary—E. Doherty.
- First Censor—W. Ball.
- Second Censor—H. Shepherd.
- Monitor—W. Cannavan.
- Prompter—E. Milburn.
- Assistant Prompter—J. Burnside.
- Sergeant-at-Arms—J. Hoffman.

The second, third and fourth regular meetings were held April 12th, 17th and 22d.

At these meetings the following members delivered declamations:

J. Langendörffer, E. Doherty, F. Shepherd, E. Marshall, S. Marks, J. Marks, W. Ball, O. Tong, R. Lang, J. McIntyre, J. Burnside.

This society is well organized and bids fair to be of immense good to the members of the Association. After a while we will say more concerning its progress.
E. MARSHALL, *Secretary*.

Our Colleges and Seminaries, Male and Female.

We have been requested to publish the following from the *National Quarterly Review* of September, 1868:

* * * Pursuing our course farther to the West, we find the genius, perseverance and piety of France represented at the University of Notre Dame, Indiana. The story of the Very Rev. E. Sorin, the founder of the institution, is like that of many other French missionaries, who have accomplished great results, for we learn from the prospectus before us that "when the Congregation of the Holy Cross planted its standard in the St. Joseph Valley, in 1842, the prospects of success were but moderate; but the founder of the College, poor in purse, yet rich in zeal and energy, strong in his confidence in God, and in his devotion to the Queen of Heaven, the Help of Christians, to whom he dedicated the great enterprise he was then beginning, has seen the College gradually expand to its present growth, and gain the confidence of all who have patronized it."

The University now ranks among the best educational institutions in the United States. It is by no ordinary efforts this success has been attained. Not content with performing the arduous duties of a professor, the distinguished founder has also established a periodical* which is printed and published in the College, and read by respectable Catholic families in all parts of the United States and British America. In glancing over some recent numbers of the *AVE MARIA*, we find in that for last week (dated Sept. 5), a letter in the Latin language from Pius IX, to the students of Notre Dame, in which they are addressed, *Dilecti Filii*, (Beloved Sons,) in reply to a letter which they had addressed *His Holiness*, in the same language, some time previously. This, we need hardly remark, would be considered an honor by the students of the most ancient universities of Europe. We quote one sentence from the Pope's letter, as evincing the spirit in which the students are addressed: "Apply yourselves, therefore, zealously to the study of letters and the sciences, but even more zealously to piety, lest you be puffed up by a vain knowledge, and show yourselves docile to your teachers, who devote themselves entirely to your interests."†

There is another important institution which Dr. Sorin has also been instrumental in establishing; we mean St. Mary's Academy, which is under the direction of the Sisters of the Holy Cross, and delightfully situated within about a mile of the University. Having availed ourselves of the honor of an invitation to visit the Academy, as well as the College, some three years since, while on a Western tour, we can assure our readers that the following graphic description, which we extract from the catalogue, is not in the least exaggerated:

[We omit the description.—ED. SCHOLASTIC.]

But what most agreeably surprised us was the

* The *AVE MARIA*.

† Alacriter itaque incumbite in litterarum ac scientiæ studia; et etiam alacrius in pietatem, ne vana infemini scientia, vosque dociles præbete præceptoribus, qui totos se devovet utilitati vestræ.

excellent system of teaching pursued at the Academy, and the substantial and elegant results of that system. We really indulge in no exaggeration when we say that it seemed to us as if the most accomplished and highly-gifted Sisters in the United States, native and foreign, had been carefully selected for St. Mary's. Surely, thought we, the founder of two such institutions as this and Notre Dame University, may well be regarded as a benefactor, not merely of any particular denomination, but of mankind.

COLLEGE OF ST. LAURENT. }
CANADA, April 16, 1872. }

Editors SCHOLASTIC—Gentlemen: On Sunday, the 14th inst., the Rev. Edward Meehan, S.S.C., was elevated to the dignity of the priesthood in the pro-cathedral of Montreal. Our venerable Bishop being indisposed, the Rt. Rev. Pinsinnault, Bishop of Birtha, I.P.I., officiated, assisted by the Very Rev. Canon Paré, of the Cathedral, and the Rev. Père Baudet, S.S.C., Superior of St. Laurent. Several other priests and ecclesiastics occupied the stalls, and the church was crowded, though at the rather early hour of six A.M. The people of Montreal are generally truly pious, earnest Catholics. Though ordinations are of frequent occurrence in this Catholic city, yet the people always manifest a great interest in this most important ceremony.

Our new priest was born in May, 1845, in the picturesque town of Bathurst, Diocese of Chatham and Province of New Brunswick. He received the rudiments of his education in the schools of his native city, and at an early age went to the College of Memramcook, in the Diocese of St. John, New Brunswick, where he completed his classics and philosophy. He was then called by his superiors to St. Laurent, where he entered upon his theological studies. Whilst yet a student he filled the important office of Prefect of Discipline, which he held until his immediate preparation for ordination. Though of Celtic origin, he speaks French fluently—a very necessary qualification in a Canadian institution. In the discharge of his onerous duties he has won the confidence and affection of all parties.

On his return to the College the Students displayed their joy at his elevation by addresses in French and English, breathing the most sincere aspirations for his spiritual and temporal welfare. We have no doubt that the Rev. Father will preserve his hold on the affection of his old friends, and we wish and predict for him many happy years of usefulness in the service of his beloved Society of the Holy Cross.

SPECTATOR.

University of Notre Dame.

Its Location, Surroundings, Equipments, etc.

SKETCH OF ST. MARY'S ACADEMY.

[From the Correspondence of the LaCrosse (Wis.) Republican and Leader.]

NOTRE DAME, INDIANA, April 15, 1872.

Ed. Republican and Leader: It has often been remarked that few things are more potent in producing pleasant recollections and sweet emotions than a return after a lapse of years to places once familiar. This fact, too, has a special truth and appropriateness when referred to places in which we received the instruction which forms the basis of our subsequent usefulness in life. Here, Mr. Editor, we may return with unalloyed pleasure to live again in the brightest experiences of our happiest days. Here, as the glorious sun of morning disperses the gathered gloom and darkness of night, the subtle influences of memory spread out into a thousand ramifications, and evoke from apparent oblivion the faces and forms of hundreds of

early friends, who, passing before us as living shadows in the dim paths of vision, exhibit to us again even their dispositions and their idiosyncrasies.

We were all like brothers then, but how changed have things become since! How different from our expectations have been the experiences of our classmates! The mind calls up and ruminates upon what has been learned from time to time concerning their doings after leaving College. In fact, a thousand things concerning them crowd upon the memory. Each familiar object serves in its turn to revive some pleasant association. Thus, Mr. Editor, it has been with me during my present visit to Notre Dame. Days seem to contract to the limits of a few hours. Pleasant recollections have not parted from me for a moment. This beautiful place, this fine University, the neat and substantial buildings with which it is surrounded, the two handsome lakes upon the College grounds, the river flowing in the distance, the tasty ornamentation of the College garden, the many beautiful walks leading off through the well-timbered grounds in various directions, and St. Mary's Academy, grand and imposing, looking down upon the St. Joseph river in the distance, as well as South Bend itself, equi-distant from both institutions, contribute to give this locality a scenery of matchless beauty, and serve to make it the most pleasant place that it has ever been my fortune to have lived in or look upon.

The University of Notre Dame is located on a slight eminence, two miles north of South Bend, the home of our Vice-President. For several years it has been presided over by the Very Rev. Wm. Corby, one of the most generous and thorough gentlemen that I have ever known. Under his guidance it has steadily prospered, and has now taken rank among the first institutions of learning in the country. The number of students in attendance is between 300 and 400. They appear to be intelligent and gentlemanly young men, and compare very favorably with the best that I have seen in other institutions. Certainly I never saw in other places so large a number or body of young men among whom vices of all kinds were less prevalent. But this fact is very measurably due to the wise rules and salutary discipline which the authorities of the University enforce.

I know of no other institution of learning in the United States where students may lose less time than in this University. While students have ample opportunity to take as much exercise as may be necessary to preserve health, they yet have facilities extended to them to study twelve hours or more each day. A diligent student ought to learn as much in this University in two years as usually constitutes a three years' course in ordinary collegiate institutions. Three hundred dollars a year pay for the student's tuition, board, lodging, washing, mending, etc. An infirmary—quite a fine and well-furnished building—is located quite near the University, and herein students are very tenderly cared for when they become ill. Students here have no opportunity whatever to indulge or give rein or license to those habits which would lead to dissipation or immorality. Parents feel assured that while here their children are for more secure from vice than they could possibly be even under their own surveillance at home. But not to particularize at too great length in a letter which the few moments at my disposal render it necessary to make brief, I shall content myself with saying that the merits of this University are such, that to make them known would be an act worthy of philanthropy itself to inspire.

I must not forget to mention that there is a printing office, quite complete in its appointment, attached to the University. It is called the *AVE MARIA* office, a name which it takes from a weekly publication printed therein and thus entitled. This magazine has a circulation of about 9,000 in

the United States and Europe. The NOTRE DAME SCHOLASTIC is the name of a very neat little paper, printed weekly in the same office under the auspices of the students. The office itself is kept very neat, and is conducted with a regularity that does credit to the administrative ability of the gentleman in charge.

ST. MARY'S ACADEMY.

This institution is conducted by the Sisters of the Holy Cross, and is located within a mile of the University. It is exclusively devoted to the education of females. Its proximity to the University renders it very convenient for parents to send their sons to one and their daughters to the other. It was only yesterday that I became fully apprised of the very advanced position that this institution occupies as a place of learning for females. I visited the Academy yesterday afternoon, and was very courteously received and kindly escorted through the building. There are 220 little girls and young ladies now in attendance. There are three departments in the Academy—the same in this respect as the University—in which students are arranged with reference to their ages.

Fifteen years ago this Academy was established. At that time the industrious community of Sisters in charge had to content themselves with a very small frame building. The great civil war soon afterwards broke out, and very many of the Sisters left for the scenes of conflict, to succor the sick and wounded and minister to their wants. After the war those of them that survived returned again and entered very cheerfully upon the discharge of the duties to which they had consecrated their lives. They worked with indomitable perseverance and energy, and rigidly eschewed all luxuries, that they might the sooner be enabled to expand the sphere of their usefulness. Their industry and self-abnegation rendered circumstances propitious; and soon they were enabled—as in fact it became necessary—to add to the proportions of the Academy. They now have partially built, and during the ensuing summer will complete, a fine structure of brick, which will be of a capacity adequate to afford accommodations to about four hundred young lady students. The appointments of the Academy are in all respects very complete. The musical education here given could not be more thorough. Pianos may be numbered by scores. In drawing, embroidery, etc., the instruction here given is as full as could be desired. But aside from these, the course of study in the more solid branches of learning is certainly not excelled in respect to completeness and thoroughness by that of any other female institution of learning in the country. The grounds surrounding the Academy are laid out and ornamented with the greatest taste. Here are meadows, orchards, large trees, groves and flower-gardens in a variegated profusion and beauty truly admirable. The students of the Academy have every convenience which it would be possible to desire. Every part of the building is kept scrupulously neat at all times.

St. Mary's Academy is presided over by the Mother Superior, a lady possessing great executive abilities, and who is related to some of the most honorable families in the country. St. Mary's Academy deserves to prosper, and, with the University, it is destined at no distant day to have but very few equally worthy competitors.

Very truly, etc.,

WILLIAM HOYNES.

LORD ERSKINE, when Chancellor, seated on the woolsack, at the prorogation of Parliament, happening to see his old friend, Æneas Morrison, below the bar, sent one of the messengers, with his card, to him, on which his lordship had sketched, with a pencil, the figure of a turtle, and written under it: "Ready at half-past six to-morrow; come?"

SAINT MARY'S ACADEMY.

St. MARY'S ACADEMY, }
April 23, 1872. }

Gardening on the large scale, gardening on the small scale, professional gardeners, amateur gardeners, Senior gardeners, Junior gardeners,—in fine, one might suppose that St. Mary's was a second Garden of Eden, and its inhabitants all gardeners; for, during the hours of recreation, the pupils, armed with gardening implements, are so engrossed in gardening that when the bell rings for study or class it is with reluctance these devoted gardeners lay aside the shovel and the hoe to resume their classic labors.

Such competition, too, among those enthusiastic gardeners as to which department shall, when general inspection day comes around, carry off the highest honors in gardening! The Juniors are ahead just now, but will the Seniors permit them to carry off the palm? We shall see. But we are certain that each one of those amateur gardeners will gather from her garden the valuable fruits of increased physical vigor and mental activity. Success, then, to gardens and gardeners!

Respectfully, STYLUS.

TABLE OF HONOR—SR. DEPT.

April 21—Misses A. Hamilton, E. Culver, J. Walker, C. Craver, M. McIntyre, A. St. Clair, L. Sutherland, C. Crevling, A. McLaughlin, R. McIntyre, M. Kelly, M. Layfield.

HONORABLY MENTIONED.

Graduating Class—Misses M. Kirwan, M. Shirland, M. Dillon, L. Marshall, A. Clarke, Sr., A. Borup, J. Forbes, G. Hurst, H. Tinsley, K. McMahon, M. Tuberty.

First Senior—Misses K. Zell, A. Mast, M. Cochran, M. Lange, A. Shea, A. Todd, K. Haymond, K. Brown, B. Crowley.

Second Senior—Misses L. Duffield, I. Reynolds, V. Ball, A. Piatt, J. Coffey, J. Millis, C. Woods, R. Spier, I. Logan, M. Donahue.

Third Senior—Misses A. Lloyd, I. Wilder, M. Prince, R. Devoto, M. Letourneau, B. Reynolds, I. Edwards, M. Armsby, M. Leonard, M. Wicker, L. Ritchie, E. Dickerhoff, S. Addis, M. Brown.

First Preparatory—Misses A. Emonds, H. McMahon, N. Sullivan, J. Walsh, B. Gaffney, F. Moore, E. Greenleaf, N. Ball, G. Kellogg, A. Calvert.

Second Preparatory—Misses M. Mooney, H. McLaughlin, A. Conahan, L. Eutzler, L. Brandenburg, E. Wade, B. Wade, M. Roberts, A. Hunt, K. Casey, A. Monroe, M. Addis, E. Crawford.

Third Preparatory—Misses K. Miller, L. Pfeiffer, E. Drake, B. Schmidt, C. Germain, L. Buehler, J. Valdez, R. Manzanares, N. Vigil, K. Greenleaf, M. McNellis, L. Harris.

First French—Misses J. Forbes, M. Kirwan, M. Quan, A. Borup.

Second French—Misses M. Cochran, L. West, M. Letourneau, J. Kearney.

Third French—Misses A. Todd, M. Lange, A. Mast, E. Culver, I. Wilder, L. Tinsley, L. McKinnon.

First German—Misses A. Clarke, K. Zell, L. Pfeiffer, K. Miller.

Second German—Misses M. Faxon, V. and N. Ball, J. Millis.

Latin—Miss F. Munn.

Plain Sewing—Misses I. Wilder, M. Armsby, H. Tinsley, K. Haymond, A. Todd, A. Shea, M. Lange, M. Dillon, M. Letourneau, B. Reynolds, I. Edwards, L. Ritchie, M. Roberts, E. Culver, J. Walker, M. Leonard.

INSTRUMENTAL MUSIC.

First Class—Misses M. Shirland, M. Kirwan, J. Hynds.

Second Division—Misses A. Borup, K. McMahon.

Second Class—Misses A. E. Clarke, G. Hurst, A. Todd.

Second Division—Misses A. Gollhardt, L. Duffield.

Third Class—Misses M. Quan, D. Greene, M. Prince.

Second Division—Misses K. Brown, E. Emonds, J. Coffey, R. Devoto, M. Tuberty, M. Donahue.

Fourth Class—Misses M. Kearney, E. Brandenburg, K. Zell, A. Byrnes, A. Clarke, A. Woods, J. Layfield, N. Gross, J. Forbes, I. Wilder.

Second Division—Misses S. Honeyman, A. Robson, F. Moore, S. Johnson, B. Schmidt, A. Shea, A. St. Clair, J. Kearney, M. Letourneau.

Fifth Class—Misses G. Kelly, M. Kelly, J. Walker, A. Mast, M. Walker, B. Johnson, E. Paxson, C. Craver.

Second Division—Misses L. McKinnon, L. Woods, M. Booth.

Sixth Class—Misses J. Walsh, I. Edwards, N. Sullivan, A. Conahan, A. Calvert, E. Culver, L. Buehler.

Second Division—Misses E. Wade, C. Germain, M. Faxon, F. Taylor, L. Sutherland, J. Duffield, B. Wade.

Seventh Class—Misses M. Mooney, V. Ball, N. Ball, M. Carlin, A. Rose, N. Horgan, M. Nash, M. Addis, C. Crevling, K. Miller, E. Crawford.

Eighth Class—Misses D. Allen, F. Munn, M. Hildreth.

Ninth Class—Misses L. Walsh, M. Walsh.

Tenth Class—Misses S. Addis, A. Monroe, M. Gall, E. Richardson, M. Farnum, E. Lappin, T. Cronin, N. Virgil, J. Valdez, R. Manzanares.

Harp—Misses M. Shirland, K. McMahon.

Organ—Misses H. Logan, L. West, A. Mast.

Guitar—Miss B. Crowley.

Harmony—Misses R. Spier, J. Hynds, M. Kirwan, M. Shirland, A. Borup.

Theoretical Classes—A. Byrnes, J. Duffield, J. Layfield, F. Lloyd, J. Kearney, A. Woods, J. and M. Walker, A. Clarke, B. Schmidt, I. Edwards, A. Robson, V. Ball, N. Ball, M. Mooney, L. Ritchie, A. Calvert, K. Miller, E. Culver, M. Quan, L. West, L. Duffield, K. Zell, K. Brown, A. Shea, A. St. Clair, R. Devoto, K. Haymond, A. Todd, I. Logan, M. Kearney, E. Brandenburg, A. Mast, M. Lassen, D. Greene.

For strict attention—Misses J. Coffey, M. Donahue, C. Craver, M. Brown.

VOCAL MUSIC.

First Class—Misses J. Hynds, L. West.

Second Division—Misses K. McMahon, M. Tuberty, R. Devoto, M. Prince, G. Kellogg, A. Robson.

Second Class—Misses J. Forbes, M. Wicker, I. Logan, A. Shea, J. Coffey.

Second Division—Misses K. Brown, J. Millis, M. Letourneau.

Third Class—Misses M. and J. Kearney, M. Kelly, E. Howell, F. Lloyd, F. Moore, H. McMahon.

Second Division—Misses I. Edwards, B. Johnson, A. Lloyd, L. Pfeiffer.

DRAWING.

First Class—Misses D. Green, R. Devoto.

Second Division—Misses M. Kelly, S. Honeyman.

Second Class—Misses E. Greenleaf, M. Armsby, E. Wade, B. Wade, M. Cummings.

OIL PAINTING.

First Class—Misses A. Robson, A. Clarke, A. Shea, M. Lange, A. Woods.

Second Division—Misses J. Millis, G. Kellogg, N. Sullivan.

Second Class—Misses I. Edwards, B. Reynolds, A. Emonds, M. Kelly, H. McMahon.

TABLE OF HONOR—JR. DEPT.

April 23—Misses A. Lynch, G. Kelly, F. Lloyd, A. Gollhardt, L. Harrison, L. Wood, A. Walsh, L. McKinnon, F. Munn, B. Quan, A. Burney.

HONORABLY MENTIONED.

Second Senior—Misses M. Kearney, L. Niel, N. Gross, A. Clarke.
 Third Senior—Misses M. Quan, J. Kearney, E. Richardson.
 First Preparatory—Misses M. Walker, A. Byrne.
 Second Preparatory—Misses M. Quill, L. Tinsley, S. Honeyman, J. Duffield, M. Faxon.
 First Junior—Misses K. Follmer, M. Walsh, A. Noel, M. Sylvester, N. O'Meara, M. Booth, T. Cronin, M. Carlin, M. DeLong, E. Lappin, D. Allen.
 Plain Sewing—Misses M. Kearney, M. Cummings, S. Honeyman, J. Duffield, A. Lynch, F. Lloyd, E. Horgan, A. Burney.
 Fancy Work—Misses M. Quan, A. Gollhardt, M. Faxon, L. Wood.

The Printer's Devil.

BY TYP. O. QUAD.

[From the Printers' Circular.]

Ink-bespattered,
 Clothing tattered,
 With his broom in hand,
 Leaning, cleaning,
 Rubbing, scrubbing,
 Under every stand.

'Neath the cases,
 Type and spaces—
 Trampled where they fell—
 By this Pinto
 Doomed to go to
 Printers' leather "hell."

Running hither,
 Darting thither,
 Tail of all the staff,
 Out and in-doors,
 Doing all chores,
 Bringing telegraph.

Runs for copy—
 Nor dare stop he
 For his paper hat;
 All the jour'men,
 Save the foreman,
 Yelling for some "fat."

"Proves" the galleys;
 Then he sallies,
 On Satanic pinion,
 From the news-room
 To the Sanctum—
 Part of his dominion.

And the bosses—
 Often cross as
 Bears within their holes—
 Make the devil
 Find his level
 Stirring up the coals.

Washing roller,
 Bringing coal or
 Lugging water-pail;
 Time he wastes not
 At the paste-pot,
 Wrapping up the mail.

When the week's done,
 Then he seeks one
 Where the greenbacks lay,
 There to settle,
 For the little
 Devil is to pay.

In this spirit
 There is merit,
 Far from taint of shame;
 Often gaining,
 By his training,
 Good and honored name.

Legislators,
 Great debaters,
 Scientific men,
 Have arisen
 From the prison
 Of the printer's den.

MADISON, INDIANA.

The "AVE MARIA."

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 Notre Dame, Indiana.

ST. MARY'S ACADEMY, under the direction of the Sisters of the Holy Cross, is situated on the St. Joseph River, eighty-six miles east of Chicago, via Michigan Southern Railroad, and two miles from the flourishing town of South Bend.

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MOTHER M. ANGELA, Superior,
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 ROUTE.

CHICAGO, ALTON & ST. LOUIS LINE.

THE ONLY FIRST-CLASS ROAD IN THE WEST.
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The Shortest, Best and Quickest Route
 FROM

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 Without Change of Cars.

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

| | LEAVE. | ARRIVE. |
|--|------------|------------|
| St. Louis and Springfield Express, via Main Line | *9:15 a.m. | *8:00 p.m. |
| Kansas City Fast Express, via Jacksonville, Ill., and Louisiana, Mo. | *9:15 a.m. | *4:30 p.m. |
| Wenona, Lacon and Washington Express (Western Division) | *9:15 a.m. | *4:30 p.m. |
| Joliet Accommodation | *4:10 p.m. | *9:40 a.m. |
| St. Louis and Springfield Night Express, via Main Line | †6:30 p.m. | *4:30 p.m. |
| St. Louis and Springfield Lightning Express, via Main Line, and also via Jacksonville Division | †9:00 p.m. | †7:15 a.m. |
| Kansas City Express, via Jacksonville, Ill., and Louisiana, Mo. | †9:00 p.m. | †7:15 a.m. |

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 ‡ Except Saturday. † Daily. § Except Monday.
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Time, only 11 Hours.

The only Line running Pullman Palace Sleeping Cars between Chicago and St. Louis.
 Close Connections in St. Louis for all points in Missouri, Kansas, Colorado and California. The Direct Route and the only ALL RAIL ROUTE to Memphis, Vicksburg, Mobile, New Orleans, and all points South.
 Avoid a long Steamboat Transfer of Twenty-Five Miles, and changes of Cars by taking this Route.
 Pullman Palace Cars run on this Route only from Chicago to New Orleans, with but one change.
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 Close Connections in Union Depot, Kansas City, with all Western Roads for Kansas, Colorado, New Mexico and California, and in Chicago with trains of all Eastern roads.
 Elegant Day Cars and Pullman Palace Sleeping Cars run through from Chicago to St. Louis and Chicago to Kansas City

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Pullman Palace Dining and Smoking Cars on all day Trains.
 The only Line running these Cars between Chicago and St. Louis, and Chicago and Kansas City.
 JAMES CHARLTON, J. C. McMULLIN,
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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.
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TERMS:

| | |
|---|---------|
| Matriculation Fee, | \$ 5 00 |
| Board, Bed and Bedding, and Tuition (Latin and Greek); | |
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| Students who spend their Summer Vacation at the College are charged, extra, | 35 00 |

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Class Books, Stationary, etc., at current prices.
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Very Rev. W. CORBY, S.S.C.,
 President.

L. S. & M. S. RAILWAY.

SUMMER ARRANGEMENT.

TRAINS now leave South Bend as follows:

| GOING EAST. | |
|------------------------------|------------------------------|
| Leave South Bend 10 35 a. m. | Arrive at Buffalo 3.30 a. m. |
| " " 12 25 p. m. | " " 4 03 a. m. |
| " " 9 15 p. m. | " " 2 00 p. m. |
| " " 12 40 a. m. | " " 5.30 p. m. |
| " " 8.50 p. m. | " " 6.50 p. m. |

| GOING WEST. | |
|-----------------------------|------------------------------|
| Leave South Bend 5 00 p. m. | Arrive at Chicago 8.20 p. m. |
| " " 3.15 a. m. | " " 6.50 a. m. |
| " " 4.35 a. m. | " " 7.20 a. m. |
| " " 5.35 p. m. | " " 10.69 p. m. |
| " " 6.35 a. m. | " " 10.30 a. 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.
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 C. P. LELAND, Auditor, Cleveland, Ohio.
 JNO. DESMOND, Sup't Western Division, Chicago, Ill.
 J. W. CARY, General Ticket Agent, Cleveland, Ohio.
 C. MORSE, General Passenger Agent, Chicago, Illinois.
 M. R. BROWN, Ticket Agent, South Bend.
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NEW ALBANY CROSSING.

To Lafayette and Louisville.

GOING NORTH—Express passenger, 6 09 p. m.; 8.53 a. m.; 5.29 a. m. Freight, 6.30 a. m.; 8.06 p. m.
 GOING SOUTH—Express passenger, 8.58 a. m.; 10.46 a. m.; 9.25 p. m. Freight, 1.00 a. m.; 4.43 a. m.
 H. N. CANIFF, Agent.

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Direct Route to Baltimore and Washington City.

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The 5 15 p. m. train from Chicago arrives in New York at 6 41 a. m. the second morning, 1 1/4 hour in advance of any other line. This train has an elegant Silver Palace Car running through between Chicago, Philadelphia and New York without change.

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