VOLUME III.

For the "Notre Dame Scholastic." Our Boys.

THE CHILD IS FATHER TO THE MAN.

By G.C.

Since Salome's days, since earliest times began, 'Tis true—the child is father to the man; And all is heart-beat master, too, Swearing the man for wrong the boy did so. There was a time, the story-tellers say, But whether it was, they never knew—but they! A time there was when boys were boys—but so, I mean it—let some one give fag show In blue and yellow, the day and date—and then I'll think his nasty boys were boyish men! And those same boys, they tell us, were none As little hands—as Moses! and did speak The truth on all occasions; never lied, Nor smoked, nor drank, nor cursed, nor swore, nor tried To smooth each other's eyes out; while in school They never smiled over books—the read For them to read, and all in all, too, Not one was ev'n fast, or slow—a fool or dunce. O, those were happy times. O, those were happy times. Employed by Euclid; Algebra Hence, knew he not B from a brick. Who paid the penalty for what Kept in its place by—'Blasphemy!" Thems quito motionless, the sea Book-lcuring make one great or good Tt Had our ancestors neither wit Or read or write, or cyphering scrawl Old Matthew Blockhead used to say For virtue vice, whose is the fault, pray whose? "Who, strange to wisdom's ways, in folly's school To scratch each other's eyes out; while in school

For the "Notre Dame Scholastic." Religiously Enthusiastic.

The editor of Harper's Magazine organizes himself into a missionary tableaux, and in that edifying attitude fails to reading the two hundred and fifty-seventh edition of Mark 3, now entitled "The Priest and the Nun," (parenthetically) represented by Crittenden and McKinney, the whole being "a religious novel" which "purports to give, in the form of fiction, a startling array of facts showing the causative ways in which Rone seeks," 

The statement of one who confessedly holds truth as "of trifling moment," can't have much effect on the minds of those who hold that truth is of paramount moment in every act and relation of life. In the Catechism which the "Roman Church" puts into the hands of her children, the teaching is that "no reason or motive can excuse a lie." If the Harperian luminosity had learned that Catechism he would see how wrong he is when he says of The Priest and the Nun: "Whether each incident can be shown to be really true is of trifling moment." Surely no honest man can be indifferent to the "really true" in "each incident" of a book whose every incident is a grave charge against a whole and large body of our people. But let no one suppose that this venalistic editor, who regards truth as "of trifling moment," doesn't pray! He does pray. More than that, he knows and tells all about "the incursions of this papal foe" into every Sabbath school in the city of New York, and then by a master-stroke of rhetorical elliptics leaves the astonished reader to guess in imagination upon the singularly results of these papal incursions! "Bless you, my children! The vision continues: and therein the editor, who thinks truth is of "trifling moment," is transported into the Temple, where he stayeth not afar off with downcast eyes, but goeth right up on the high places, and there proclaims his sanctity and holiness of life to the world "thine!" When boys were boys in very deed, and bore

For the "Notre Dame Scholastic."
cusible untruth in saying that Catholics are taught to believe that Protestants never kneel in prayer. Of course, whether they kneel or stand, or sit down, is none of the Reformer's business. With a fashionable Michigan-Avenue church, Chicago, stretch out at nearly full length on the seats, is no affair of Catholics; but we cannot allow a plausible untruth about themselves as "of that moment" to say that we are taught that we are not taught, and what he knows we are not taught. After all, it may be only a pious way that this platitude has of telling the world how it is, but it is as much as a pious man he ought to remember: "If any man saith that he loveth God, and loveth not his neighbor, he is a liar and the truth is not in him." This pious editor, who thinks that getting money out of the public by "humbugging," is only "a practical joke," goes on in this pious style: "In such a

enatical idiot. Lord George Gordon? What then war on the evil?" "What does this most pious public by "humbugging," is only "a practical

table of kidnappings and conventual imprison­

resent himself in an interrogative form, we infer

sponses of "the march of time," he gives us a won­

amma's Magazine

NOUDE DAME SCHOLASTIC.

the amusements during the recreation days.

We have no wish to be over-critical, nor offen­

the horrible crime of our existence in our blood!

ard, we submit another specimen of

with this headless scribbler in the

with an added lick of fanaticism and false­
From what we have already seen it is evident that a man is capable of only a certain amount of labor, either physical or intellectual, since his energies, when exerted for a time, require to be restored, and relaxation before he can again apply himself to labor with any degree of efficiency. But if these energies, which are strictly required to insure success, are expended otherwise than in direct application to the work in which he wishes to be successful, it is certain that he will not be in a proper condition to labor effectively in that, to him, all-important work; for, while he is waiting for his exhausted energies to recover the strength they require, and by the time he is ready to apply himself to his work, it may be too late to secure the end in view; or, the extra time devoted to this work must be spent in confusion, or perhaps of equal importance, which is substantially equivalent to a failure—since success, properly understood, does not consist in accomplishing this or that particular matter, but in accomplishing all that is necessary to attain an ultimate object worthy of one's special ability.

Now, he who works without system, necessarily wastes his energies and his time in this manner. For, he who works without system never knows precisely what he ought to do next, nor how he should begin, and is never ready to "take hold" at the proper time. And thus, the study and effort necessary to determine these important particulars whenever it becomes expedient to pass from one branch of employment to another, tax his energies, distract his attention and fritter away his time, leaving him less competent to labor effectually and less time to accomplish his object. Such a one is always in a hurry—always "going to do something," but in reality accomplishes very little and that very imperfectly, however active and energetic he may appear to those who mistake mere animal excitement for that rationality and intellectual capacity which are the especial characteristics of the systematic student. Such a one, when he must make his preparations for his next lesson, is constantly compelled to search amid the heap of confusion in his desk for the proper book he may want at the time. He is not obliged to learn the several lessons or particulars, whenever it becomes expedient to pass from the recitation-room or playground, a moment of recollection is sufficient to dispose his mind for the labor of the next hour. On coming to his desk, he is not obliged to fumble over a motley heap of books and loose paper to find his Algebra or his Cicero, but with his mind's eye on the desired book, he opens his desk and lays his hand upon it with the readiness and precision by which the practised musician touches the proper key of his piano. He is never in a hurry; for, as no time has been wasted, he is always able to accomplish his several duties within the time assigned for each. His answers in the recitation-room are given with a thoughtful confidence—never with that bold assurance often assumed by the superficial student as a cloak for his deficiency. Mark that young man; he will succeed in his studies—he will succeed in life, if he continue to proceed with system.

On the contrary, the other student allows himself to be governed by impulse in his studies; he follows the whim of the moment. To-day he prepares his Latin lesson at the hour at which he prepared his Geometry yesterday; to-morrow he substitutes On the Origin of the Order (or rather disorder) of his studies. Then, look into his desk! His books are all thrown together as so much rubbish, interlarded here and there with half scribbled bits of paper; with glove, muffler, hat, and perhaps pair or two of slippers to complete the confusion. It is easy to see that such a student is never ready to "take hold;" he must first decide to what particular study he will devote himself during the present hour—this takes time. He is then obliged to search amid the heap of confusion in his desk for the necessary book, and by the time he has found it and actually got to work, a quarter, at least, of the hour has passed away. Then he tries to "make up for lost time" by working himself up into a state of nervous excitement, which not only renders him less capable of doing his work well, but also subjects his physical system to an abnormal action of the mind, which, if long continued, cannot fail to result injuriously to his health. But note the consequences even to his studies. He never has to day more than a vague notion of what he read yesterday; his brilliancy in the class-room, which, perhaps, wins for him the commendation of his teacher, is like a hot-house bloom which loses its freshness and vigor when the unnatural process by which it was produced is discernible to the eye. This is a very common case at the examination at the close of the session with pale cheeks, and his seat beside his healthy, fresh looking companion—the systematic student,—though he may be the proudest of the quarter in the infancy if he could only invent some so temporary ache for the occasion). He falters in his answers to the questions proposed; he cannot give reasons for what he does say; his mind is like his desk—confused. The examiners are surprised, for they always heard him well spoken during the session; his teachers wonder, and suggest to the examiners that his failure to answer promptly is the result of over excited impatience and disappointment, and disappoitting student leaves the examination hall discredited with himself, yet somewhat consoled by the kind explanation of his teachers. But, reader, this is a mistake. His confusion was not the result of time-impatience. But both his confusion and embarrassment were the result of actual failure as a student. He may not have lost all his time; he me have acquired much useful knowledge that will afterwards be of service to him, but his knowledge is as yet very superficial and needs finishing—yes, almost an entire remodeling. In a word, his studies were a failure because he did not do all, nor nearly all, that he might have done had he labored systematically. So will his life be a failure, if he does not change his plan of operations. He may, it is true, perform some useful and brilliant deeds during life; his personal friends and immediate acquaintances may consider him remarkably clever; yet his life is really a failure, because he does not do all that he might do, nor rise to that station of life for which his natural ability qualified him.

This simple illustration, with what precedes it, is, I think, sufficient to show the real nature of system, and its results to the student. I therefore close my little essay, hoping that it may, where needful, awaken in the mind of the reader a love of order and system in all his labors, and thus contribute to his success in life.
watched over and warned against following the broad and seemingly inviting paths of vice.

They should be taught the full significance of "right and wrong," should be acquainted with the many pleasures allotted by Innocence to her followers—and the misery which will surely come to those who perseveringly cling to vice. How few, alas! among the vast majority of those who one day may ascend to manhood's estate, are there who are taught these things? How few know what they lose by one mortal sin? But on the other hand there are numbers of those who have long since ceased trying to do good, and who have learnt, by the same hard school of experience, that to them are attached the "early contracted habits," be they good or bad? When bad, the consequences do not always fall entirely upon the individual himself; but in his downfall others are often dragged. He ignores this life honored by none, but abhorred by all. But on the other hand, how wide the contrast. If in the mind of a youth sound principles of right and wrong have been inculcated, he will be respected, honored, and held up by posterity as an example worthy of imitation; and when he has passed through the trials of mortal pilgrimage, he will be followed to the tomb and lamented by all who knew him.

It only remains for me now, as best I can, to offer a few suggestions by which old and young who have yet to learn the frailty of human nature may be guarded. In the first place, let the watchfulness of the parent be unceasing—let him instruct not by words alone, but by example. And when the youth is capable of choosing for himself, let him select Reason and Religion for his guides; for the precepts of Reason, displayed in the quiet, mild light of Reason, will ever guide aright both age and youth. Let him avoid those secret springs of vice—for vice does not always appear in open guise, but "as the hypocrite doth steal the livery of the court of heaven, in which to serve the devil," so does Vice don the garb of Virtue in which to accomplish its own pernicious ends. Let him, alas! avoid evill companions; for there exists, perhaps, no more fruitful means of corrupting youth than a frequent contact with the votaries of vice.

"Vice is a monster of so frightful a mien, As to be hated, needs be to be seen; Yet, seen too oft, familiar with her face, We first endure, then pity, then embrace."
Table of Honor.

Senior Department.

Picture and Chemistry—D. A. Clarke, Robert H. Murphy, G. Lyons.
Fourth Latin—Discontinued.

First Latin—Discontinued.

Second Algebra—J. Sutherland, J. A. Fox, T. Stratton.


First Arithmetic—J. Lennig, F. B. Shephard, E. Fitzharris.

Second Arithmetic—P. Davis, H. Beam, R. B. Metzger.

Fourth Arithmetic—P. Davis, H. Beam, R. B. Metzger.

Junior Department.


First Latin—Discontinued.

English Literature—J. Shannahan, J. Eisenman, T. A. Dillon.

History—J. B. Boyd.


History—J. B. Boyd.

Physics and Chemistry—D. A. Clarke, Robert H. Murphy, G. Lyons.


Fourth Latin—Discontinued.

First Latin—Discontinued.

Second Algebra—J. Sutherland, J. A. Fox, T. Stratton.


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NOTRE DAME SCHOLASTIC.

last arrived, and the digging of the foundations cannot be much longer put off. The lakes are now free from ice and opened to lovers of fishing. By the same process, we report having been enor-

mous sturgeons in St. Mary's Lake. It is true that some fifteen years ago large sturgeons were put in the lower lake, but having heard nothing concerning them for a few years past, we thought they must have swept away by freshets, or reposing in the depths of the Lake. But no; they have appeared again on the surface, and from all indications mean to live a few years longer—that is, until some book interferes with their sports.

Four beautiful oil-paintings, lately purchased in San Francisco, California, have made us a second visit. It has grown to be a most delightful city, and some hook interferes with their sports. Having left home many years ago, I cannot but be sad at its new appearance, amongst our exchanges, of this magazine, as it is equal in worth, without being fatiguing, and that in its contents, style and appearance, and trust that it will continue its prosperous and prosperous и, with its great popularity, and are participated in by a large class of students, both Senior and Junior—

with its contents, style and appearance, and trust that it will continue its prosperous and prosperous and flourishing college it is—St. Francis Xavier's. We grant this, but then St. John's College is a Jesuit College, and was established in West 15th street, New York city, and a most excellent and flourishing college it is—St. Francis Xavier's. The College of Georgetown, D. C., is a Jesuit Col-

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with very many people this thing called honor is "a matter of taste," concerning which they hold the maxims, de gustibus non disputandum est, and have adopted it. Sometimes it happens that students do not love honor less, yet, by a logic peculiar to themselves, they love squandering of time more. We are satisfied that every young man who enters college with the expectation of an astonishing amount of good intentions carefully packed up in the future tense, but we have heard that there is a country where such packages are in greater demand than is Nicholson pavement. No bold the spirit is just as willing to do good as the flesh is weak to help it; but in the contest, in nine times out of ten, Weak is ahead of Will.

Recipe aliquantum eis, as we hold, a satirical and a sanitary precaution in the mental as in the material order. Altogether, the March number of the Yale Literary Magazine is equal in point of merit and general excellence to any of its predecessors, and this is saying a great deal in its praise.

A Jesuit College has just been founded in San Francisco, Cal. This is the first Institution of the Order ever established in this country."—Vidette.

Indeed, how our contemporary, which we esteem very highly, be good enough to tell us where, when and how it has made this discovery? In the same issue of our friend, the Vidette, we are told that "Camilla Urso's father is professor of music at St. John's College in 1870, and was raised. We grant this, but then St. John's College is a Jesuit College, and was established in West 15th street, New York city, and a most excellent and flourishing college it is—St. Francis Xavier's. The College of Georgetown, D. C., is a Jesuit Col-

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the possession of a cultivated and a generous mind. "The Legend of Rome," is apprehended, intended for poetry. We give the writer credit for good intentions, but our duty here compels us to remind him that Horace says, auspicis esse poenas ne hodie, ne illa class occurrere colun-

nae. We never could see much legendary nor any other kind of poetry in the antics of Ronomes and Remus. "Jacob Vanderhuyden's Notable Courtship" is humorous. We believe the author might have been gallant enough to let poor Jacob have "popped the question" before con-
ing him to a watery grave. "A Night in a Newspaper Office" shows that the writer thereof has no idea how to express himself, and also how to communicate his knowledge in a pleasing and instructive manner to others. "The Ministry" contains some very excellent ideas, and, we make no doubt the writer's view is coarse d, fast from his standpoint. In many essential features, our ideas and his would not harmonize in refer-
ence to the kind of qualifications indispensably necessary to those who adopt this high vocation. A Free Trade in Religion" is an odd enough name for a serious subject. Yet we like it, because of its very eccentricity in the premises. The writer is as earnest and as honest as he is bold in con-

suming the indifference of students to religious instruction. We do not agree with him, how-

ever, in all the causes which he assigns for its existence, nor entirely in the remedies which he suggests for its cure. The writer says, sub-

sequently, that students are often guilty of acts in houses of the God, for the commission of which they would be ashamed in the society of men. It is certainly difficult to understand why it is that young men who are capable of exhibiting, and who really exhibit and practice so much refinement and politeness in social intercourse, should deem it manly and independent to "make a show of themselves," by an exhibition of all that's rude and animal-like in human nature, in the most solemn and holy of places. The writer of the "Memorabilia" is dreadfully sarcastic on the virtues of the "tuneful nine," for he classes the "Beethoven Concert" under the head of "town shows," and says that the concert was listened to by "an audience of good quality and fair propor-

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hundred and twelve. The library opened to the students contains 25,000 volumes, exclusively of society libraries. The department of Natural History has extensive collections of Mineral, and of foreign. The departments of Fine Arts and History possess a gallery of casts, a gallery of reproductions from ancient models, a gallery of engravings, and photographic views, medallions and paintings.

TheCatalogue of the University of Virginia shows an attendance of 454 students. The library of the university contains 83,000 volumes. From the catalog reports the university of Virginia is in thriving condition. Its regulations are nearly similar to ours. Among its officers we notice a proctor and superintendent of grounds and building. This surely is an important office, especially if its occupant is a man of good taste, having some regard for the comfort of others—as no doubt is the case with the officer of the University of Virginia.

Wit.—Wit is the ammunition with which the devil stocks his arsenal. It always wounds, and often kills. The witty man is a moral assassin. Wit can do, he will be a brilliant orator. Mr. M. Mahony, who appeared to splendid advantage was held March 5th. At this meeting Master C. Burdel delivered a fine essay on "Frugality and Avarice." He was unanimously elected a member. Then Master Dougherty read an essay on "Washington," he was unanimously elected a member. Afterwards, the following officers were elected:

President—W. B. Clarke.
Vice-President—C. English.
Secretary—J. Rumely.
Treasurer—C. English.
Censor—M. Nolan.
Field Captain 1st Nine—B. Dunn.
Field Captain 2d Nine—L. Chamberlain.
Director—Brother Florentius.

At the first regular meeting of this Club for the ensuing session, the following officers were elected:

President—J. T. Foley.
Vice-President—S. Ashton.
Secretary—D. J. Wite.
Treasurer—C. Burdel.
Censor—M. Nolan.
Field Captain 1st Nine—B. Dunn.
Field Captain 2d Nine—J. Thompson.

The members intend to hold their own this season, and endeavor to be the champions next June. The Club is in fine working condition, and numbers nineteen members.

M. Marnon, Sec'y pro tem.

Organization of the Young American Baseball Club.

Missus. Eboros: We are again in the field. A meeting, for the purpose of organizing and electing officers, was held on March 14th, 1870, which resulted in the following officers being unanimously elected:

Director—Brother Florentius.
President—J. T. Foley.
Vice-President—J. Morgan.
Secretary—J. Rumely.
Corresponding Secretary—C. Ortyma.
Treasurer—J. Kiloin.
Field Captain 1st Nine—J. Kiloin.
Field Captain 2d Nine—J. T. Foley.
Censor—C. Morgan.
Field Director—C. Ortyma.

Your respectfully,

For the "Notre Dame Scholastic."

The 23rd regular meeting of this Association was held March 5th. At this meeting Master Kinkade presented himself as a candidate for admission, and after having read a very well-written composition, "The Oracle," he was unanimously elected a member. Then Master Dougherty read an essay on "Frigidity and Avarice." The other essayists were Masters Foley and C. English. The speakers on either side were well prepared, and acquitted themselves in a very creditable manner. Rev. Father Lemonnier then spoke at some length concerning the question of debate, and concluded by saying that Ambition was a virtue—was ably and warmly discussed—the speakers on the affirmative being M. S. Ashton, J. Nash, C. English. Those on the negative being, D. Egan, W. C. Clarke, D. Brown, J. Foley, B. Roberts, and C. English. The speakers on either side were well prepared, and acquitted themselves in a very creditable manner. Rev. Father Lemonnier then spoke at some length concerning the question of debate, and concluded by saying that Ambition was a virtue—was ably and warmly discussed—the speakers on the affirmative being M. S. Ashton, J. Nash, C. English. Those on the negative being, D. Egan, W. C. Clarke, D. Brown, J. Foley, B. Roberts, and C. English. The speakers on either side were well prepared, and acquitted themselves in a very creditable manner. Rev. Father Lemonnier then spoke at some length concerning the question of debate, and concluded by saying that Ambition was a virtue—was ably and warmly discussed—the speakers on the affirmative being M. S. Ashton, J. Nash, C. English. Those on the negative being, D. Egan, W. C. Clarke, D. Brown, J. Foley, B. Roberts, and C. English. The speakers on either side were well prepared, and acquitted themselves in a very creditable manner. Rev. Father Lemonnier then spoke at some length concerning the question of debate, and concluded by saying that Ambition was a virtue—was ably and warmly discussed—the speakers on the affirmative being M. S. Ashton, J. Nash, C. English. Those on the negative being, D. Egan, W. C. Clarke, D. Brown, J. Foley, B. Roberts, and C. English.

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NOTRE DAME SCHOLASTIC.

1st Senior: Misses E. Lindsay, K. Carpenter, C. Foote, H. Niel, F. Messmore, M. Kirwan, B. O'Neil, A. Locke, R. Young, N. Moriarty, E. Webster, J. Brown, M. Shanke, L. Chamberlain, M. Beam, L. Touchall.
3d Preparatory: Misses M. Coffey, J. Hoerber, March 27th.—Graduating Class: Miss C. Davenport.
3d Preparatory: Misses M. Coffey, J. Hoerber, L. Curran.
3d French: Misses E. Lindsay, J. Hoyne, L. English, A. Rhinehart, M. Kirwan.
4th French: Misses J. Kearney, N. Moriarty, M. Murphy, M. Letournear.
1st German: Misses L. English, M. Kreutzer.
2d German: Misses J. Hoerber, A. Rhinehart, A. Jennings, M. Lange.
Instrumental Music—1st Class: Miss C. Davenport, C. Foote, A. Mullhia.
2d Div.: Miss A. Montgomery, E. Zwing, M. Kirwin, J. Walker.
2d Div.: Misses K. Parks, A. Carmody, H. Niel, L. Kellogg.
3d Class: Misses F. Sharp, C. Sharp, J. Hurst, M. Arrington.
4th Class: Misses S. Hoyne, E. Lindsay, J. Murphy, A. Sturiga.

University of Notre Dame, Indiana.

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and attendance in sickness $15.00 Graduation Fee. Commencement $5.00; Secs. 88; Cia. 10.00
per session of five months $10.00 Students who spend their Summer vacation at the College are charged $5.00 extra.
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First Session begins on the first Tuesday of September, the second on the 1st of February.
For further particulars, address
Rev. W. COFFEY S. B. O., President.

Take-Shore and Michigan Southern Railroad.

On and after Sunday, Nov. 14th, 1868, Passenger Trains will leave South Bend, as follows:

GOING EAST:
Leaves South Bend, 5.10 a.m. 11.35 a.m. 3.30 p.m. 7.50 p.m.
All four trains make connection at Toledo with the most purchasers for the East.

GOING WEST:
Leaves South Bend, 7.10 p.m. 1.35 p.m. 7.50 p.m. 11.50 p.m.
Making connections at Council Bluffs and Omaha.

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Dray—Corner Van Buren and Sherman streets. Ticket Office.—37 South Clarke street.
Pacific Day Express, 10.00 a.m. 4.45 p.m. Pacific Night Express 11.05 p.m. 7.05 a.m.
An elegant parlor sleeping-car is attached to the 10 A. M. train. running through to Council Bluffs and Omaha.

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GOING SOUTH:
10.45 a.m. 7.30 p.m. At Freight, 4.45 a.m. 7.30 a.m. At Freight, 4.45 p.m.
At Freight, 4.45 p.m.

GOING NORTH:
12.45 a.m. 7.30 p.m. At Freight, 4.45 a.m. 7.30 a.m. At Freight, 4.45 p.m.
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