implies inequality, for otherwise how could one shadow of divine Providence to his children, and the family there is no equality. The father is we find that it is an extension of the family. In

without the assistance of the carpenter, and both that men are bound together from motives of proverbially alike, if they were actually equal, the ratio of 2 to 3 which these quantities bear to will in no way destroy the relative inequality, or x, may be assigned to the factor because they will always be relatively unequal, no matter what value are absolutely equal. We shall give a mathematical demonstration of this, as the most concise:

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

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

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

But taking a higher view of the formation of society,—considering it of divine institution,—we find that it is an extension of the family. In the family there is no equality. The father is reverence as the head of all. He stands as the shadow of divine Providence to his children, and his authority is established not only by natural means, but by a divine mandate, forming the tenth part of the whole moral code, and this authority admits of no abrogation. Even among his children there is no real equality,—they are not born, like the offspring of some inferior animals, a multitude at one birth,—but in succession; and the elder naturally retains that supremacy with which his earlier accession to strength and wisdom endows him. This relation of superior and inferior has seemed best to divine Providence for the maintenance of those human affections and ties which are the bond of society.

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

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

It was this reflection that caused Bolingbroke, the author whose writings have furnished the above quoted authority for human equality, to say: "Humanae causae ordinariarum fundamenta primum in inaequalitate hominum inter se." Inequality is the basis, the root, the very foundation of all government, all human authority, all social intercourse, all society itself.

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

The maxims that I have chosen to head this essay may all be understood as taking this view of equality. The quotation from the Declaration of Independence should be considered in reference to its context, and it will be found that the principle of equality is introduced not to form the foundation for a new government; but to be the destruction of the old. It is the leveling principle—the destroying principle. When a government or any other social institution has become corrupt, or has ceased to fulfill the object for which it was established, this principle of equality may be used to destroy it and clear away the ruins. But when the new social office is to be built, the principle of inequality must be again brought into play.

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

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

A Lawyer's Qualifications.

A lawyer, in a free country, should have all the requisites of Quintillian's orator. He should be a person of irreproachable virtue and goodness. He should be well read in the whole circle of the arts and sciences. He should be fit for the administration of public affairs, and to govern the commonwealth by his counsel, establish it by his laws, and correct it by his example. In short, he should resemble Tully, whose fruitful mind, as this distinguished teacher of oratory observed, was not bounded by the walls of the forum, but by those of nature. Nor do I recall any material part of the attractive chain of classical studies but which may be useful as well as ornamental in our legal pursuits. The perusal of the best Greek and Roman authors, the present models of composition and correctness, is highly im-
eloquence is more necessary than at the bar. The dryness and subtility of the subjects generally agitated in such places, requires, more than any other, a certain kind of eloquence in order to command attention; in order to give proper weight to the arguments that are employed, and to prevent anything which the pleader advances from passing unregarded."

And when we recollect the intimate connection that subsists between the pursuits of law and general advantages of a path which is open in this and in all free countries, from the laborious duties of the bar into the deliberate assemblies of the nation, the student is strongly invited to aim at something higher than the calm and temperate eloquence which is proper in his profession. He should strive to make himself a master of the great variety of public interests, and the springs of public action. He should cultivate a glowing attachment to his country and the best good of mankind, and awaken in his breast those lively passions which give the highest energy to the understanding, and the boldest efforts of eloquence. It was by virtues like these, added to the force of universal advantage, that the ancient orators, most of whom were lawyers, attained to such pre-eminence in their age and country. And in like manner the principal ornaments of the English bench and bar, within the period of the present times, have been not only their counsel of counsel, but a most intimate knowledge of the law than for their talents, oratory, and acquisitions as scholars.

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

For the "Notre Dame Scholar."—

The Rose.

Sweet, lovely Lady! where blushing cheek
To every lover does so speak,
Thou seem’st the charm of chase and love,
Teach us the lesson to improve.

When on the evening’s hazy air
Thou dost ascend the mountain top,
Teach us to know that mercy’s true,
Does not consist in form nor line.

O, no, it’s not with eyes so clear,
Like fragrance from the rose-clad dell,
Concealed beneath that luring form
Which often wins so soft to harm.

But when we feel that painful spell,
Like fragrance from the rose-clad dell,
Creep o’er our souls; then may we say:
No secret venom here holds sway.

M. R. R.

For the "Notre Dame Scholar."—

Reading.

We at the present day enjoy many advantages which a few centuries ago were not possessed by our ancestors. Among these advantages, and by no means the least in importance, are the opportunities we have for reading. Though we should value highly and endeavor to profit by these advantages, we should not forget that discrimination should be observed in our selections from the innumerable varieties of books issued, but select such books as are most conducive to the development of our mental capabilities. By doing this, we may certainly be assured of the greatest possible benefit.

It is my object in this essay to determine the quality of reading which I consider really profitable to man, and reserve the two other considerations to those who develop on this point.

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

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

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

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

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

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

H. P. MOLANCT.

THE FIRST CRUSADE.

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

A DRAMA.

ACT IV.—SCENE I.

[Inside the walls of Antioch when under siege—HUCS, JOHN, ESSEX, LANGLEY, and CLAIBRE.

HUCS.—(Holding a narrow of bread to John.)

John, share with me this morsel. Our last food You scarcely tasted; and so long ago Since that was served, you're waited to a shadow.

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

[Enter Godfrey with a cup of milk and a plate of butter.

ENGLISH.—(Eagerly.) One drop to cool my tongue! Give me to drink!

Oh, do not let me die!

GODFREY.—Nay, here is drink;

My faithful steed was slaughtered for your sake, And from a goat that cropped the shriveled grass I furnish you this cup of milk. Pray, drink!

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

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

[After giving Hucus to drink he goes to Jones]

[Enter Chaunces, L. C. E.]

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

Demand this nourishment. I will not taste!

GODFREY.—Accept the pittance, for to-morrow more There may be labor for you. Drink, good sir.

CHAUNCE.—With cheer.

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

GODFREY.—True!

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

CHAUNCE.—[With a supercilious air.]

Duke Godfrey, you and Tancred go beyond The standard of true piety. In fact, I have no mind to penance of this sort, To lead a band of hearty, stalwart men Bold to the front of battle—those were worth; But wretched victims of Kerboga's rage Dying of famine, are not to my taste. When shall we conquer with the force we have?

GODFREY.—Our men endure most bravely. Had a doubt Till now hung round our warlike pilgrimages, The pious courage of these starving men Would soil its supernatural character!

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

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

GODFREY.—Yet, patience, sir,

Is born of courage, and produces skill.

Fear not; our conduct of to-day will Tell future ages. Time will show He is the hero who hath suffered most!

Remember ye that morning when o'erhead St. George, Demetrius, and Theodore, Rode on the billowy vapor, their white steeds Caparisoned with wondrous light? Saw ye Their snowy standards blazoned with the cross? Why fled the foe, three hundred thousand strong, Swift from our unskilled army unsorced Save by the God of justice: the true God? The armies of the skies do fight for us!

CHAUNCE.—Yes, but Lord Duke, now everything is changed.

[Enter Peter, standing at the door.

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

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

PETER BASTONIO.—God greet you well! Last week, 'twixt sleep and waking, in a dream, Methought I wandered by a stream in France. My thirst was great. I bowed and drank my fill, And tasted honeyed bread as 'twere before Was granted unto mortal man to taste; But as I late St. Andrew stood near by, And frowned at my indulgence:—"Priest of God, Go back," he cried, "and wait at Antioch— Feast not while Zion hungers." In to-day An angel waits to free her! Come with me! And at these words I rose, and time and space Were nothing to perception. Then he cried:—"The Paganist shall fall! the Christian West Smile o'er her gains, and all the world express Rejoices that Europe is her conqueror.

The lancet that pierced our Saviour's heart shall win Your battles for you! Seek, and find

'Neath the high altar of St. Peter's church Tour battles for you! Seek, and find

This holy weapon. Peter, fare ye well!"

THREE.—The same was repeated, and once told My ghostly Father Raymond of Agiles, Ordered a fast three days. I fervent prayed, Search'd twelve long hours, and at the last Sun—Just where St. Andrews pointed— we beheld And drew forth from the earth the Holy Lance. His grace Duke Aleman now has it. See!

[Enter Ademlar with the Lance.]

He brings the sacred weapon. Friends! behold

ademlar.—[Uplifting the Lance]

The spear that pierced our Saviour's heart Shall act its own majestic part;

The last sweet drop this blade once drew Shall guide our faithful army through!

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

[All except Chaunces kneel and reverse the Holy Lance with profound awe.]

SCENE II.

[Tancred—Israel, a modern commander, with Modern attendants.

Israel.—[Making a profound salam followed by the attendants.]

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

Tancred.—[Saw ye the wonders when the battle Israel.—[Covering his face with both hands and averted it a moment.]

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

Tancred.—What saw ye?
Weigh well the peril of your attitude! Souls are scarce involved as much as you suppose. It is on your act, how headlong rush into the jaws of hell, Christian. I am a madman. Your arguments present me. I revolt; Oh! by the glory of those souls redeemed, and speak with my poor Moslems! Fare ye well!

Knowing a heaven to win, a hell to shun, reason must be crushed or submit! Begrave the truth, your will is made a slave; The might of our true God has won your will; Our standard was the lance that pierced His heart: Te have learned POWER BY DEEP AND SUBTLE ART. Many know. Not so! be sure the unlettered and many know. This mystic triumph? By Jaliomet's beard. Allah protect ye! but, Lord Christian, pray could not gaze! For bold in front of your aerial troops, Angels flew over our army casting fire; A stern majestic angel bore a cross, A mighty army storming through the clouds, Sweeping down the mountains; twelve abreast; Their steeds were white, their standards like the moon. Dead in dazzling to wit. and, above them all, a stern majestic angel bore a cross Far o'er his head, adorning as he flew. 'Tis a simple FAITH. That Jesus Christ is Lord of heaven and earth! Our standard was the lance that pierced His heart; By virtue of this lance the field was won. "Tis true, I do not class myself with those that he has found the dream. Peter Bartholomew lies down to dream, Then digs and finds a spear which, there's no doubt, It did itself place already on ground; Then Aldemar, Toulouse, and all the world Believe that he has found the Sired Lance! And love, I do not class myself with those Who doubt this thing could be: but that this man Should pass a vile pretension for the true.— This angers me, and I will be revenged! Ah! here he comes! I'll let him know my mind. [Enter Bartholomew, Claude, Lero, Erbe, Hugh, John, Alfred—R. U. E.]

You renegade! do you think all men Believe your inspiration and your truth? Bartholomew.—Nay, I have heard a question has been raised; Doubt they the battle won by miracle? Chapter.—They doubt you, sir! They know you have deceived!

Bartholomew.—Good friend, if Christians doubt, they are rebuked; By Infidels themselves. Hark ye, and note: Three hundred soldier Turks, with Isfael Their brave commander, have to-day adjured Their false religion, and sworn for their faith. Our victory is to them a miracle!

Chapter.—Bah! Let them once know your perjury, sir, and then Where will your converts place you? Foolish writs, An honest battle without this parade Would do more honor to the cause of Christ. Bartholomew.—Good air, we will dispute not; but, I pray, For your own conscience sake, beware! beware! He who doth question Heaven's profound designs And casts dishonor on His hidden ways, Injures not man, but mocks His own self. [Exit Bartholomew, L. U. E.]

Chapter.—(Between his teeth.) A coward! a base coward! He dares not To face the truth! This proves his vision false! Why not remain and make good his defense? Claude.—(aside) The curious cyle! He is not aware Bartholomew has fasted many days In preparation for a brave defense! Eberert.—Chapter, there's no one had a doubt But, I pray, How could the twelve Commissioners be fooled? Chapter.—By the adroit success of this bad man! Eberert.—All were ecclesiastics, seditious priests, They fasted, prayed, and when these days were past, Their judgments cool, their passions calm and still, They 'neath the altar found the Holy Spear. Chapter.—(seditiously) But Bedouin's varlet saw this Peter go For many days and prowl around the church. Eberert.—A carle's words against twelve holy priests! And pray, why should not Peter day by day Visit the church of his own pasture? Chapter.—Out! These busy times men shall be more employed, And not steal off to churches by themselves. Hugh.—You will forgive me, but there is no cause To fear that Father Peter would deceive; He has too long been known; and Aldemar Would not confide in one he might suspect.

Chapter.—(Hilarity.) Begone for an enthusiast! A vile plague! Gaping for wonders till your throat doth split! [Enter Aldemar with Bartholomew—the Lance covered with a white veil, Bartholomew dressed in a light tunic.] Bartholomew.—(raking profundly toward the Archbishop) Your grace, I beg you witness before God That I, to turn the shafts of slanderous tongues Who mock the finding of the Holy Lance, Do offer to be tried by test of fire. Bring faggots, comrades! Pile them firmly high, And, if this Lance in hand, thus thinly clothed, I do escape me from deserving shame. They who have questioned stand rebuked of God. So help me Holy Mary! Aldemar.—Men, go forth! Build me the fires. God will protect His own!

(All cheer, crying "Do Gratia!"

Chapter.—(aside angrily.) A fool! a charlatan! A stubborn brute! Well, let us see! He's not yet passed the fire! [End of Scene 1.]

A QUART IN A PINT BOTTLE.

MESSENGERS. I have frequently heard it remarked that it is impossible to put a quart into a pint bottle, and I certainly subscribe to the truth of the saying, taken literally; but the editor of the American Phrenological Journal, in the April number, has put fully a gallon of wholesome advice into a space unfrequently considered necessary to hold a thumbful—(I speak figuratively).

Chapter. I refer to the editor of the American Phrenological Journal:—

"In the January number, on the 78th page, in reply to a question asked, the Journal tells us that if the body give ample nourishment to the brain, the organs will increase in size or activity after the age of thirty. Now will the Journal please tell us what course to pursue that the body may give ample nourishment to the brain?" Am. "Yes. Feed it on healthful food; exercise it freely in the open air; sleep regularly and plentifully; be temperate; use no alcoholic or other stimulants; no tobacco or other narcotics; no confinements; no midnight dinners, or midnight suppers; no pills, powders, or other drug potions. Restrain and regulate the appetites, passions, and social affections; bathe the whole person every morning on rising, in clean, soft, cold water;—a quart is enough. Keep a healthy stomach, the bowels open, a clean conscience; pay attention to daily devotions; trust in God, and do your duty. This advice speaks for itself, and needs no further recommendation."

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

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

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

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

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

"Not long ago a clerk in one of the prominent bureaus was directed to issue some circulars. He took such pains with them as possible, but unfortunately committed some outrageous orthographical blunders. Thus services was spelled "cervices." This man gets §1,600 a year, probably for his originality. The Post-Office Department also has original "spellers." In the Dead Letter Office, when packages are opened, and a picture, and a lock of hair, or similar articles are found, the packages are endorsed and laid aside. One of these packages the other day had the endorsement on it: "Here lies this." In view of these facts it is not to be wondered at that nearly all the departments are appointing committees to examine into the literary qualifications of the employees."
Knight Targum, who is urging on his foamingLASTIC has "annihilated? Be candid, and say sive and very impertinent intermeddling as a part coming in thy philosophic eye to regard offen­
I see before me?" exclaims the breathless Knight. knightly banner, emblazoned with this defiant the rescue, is seen the nodding plume of the good ing thunderbolt called a "supernatural display prostrate and in its right hand a flam­
THE SCHOLASTIC with its left foot on the neck of the

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dents" office.

"Enthused" Again.

RUTGERS COLLEGE.—The Targum is a hand­somenly printed, well edited paper. The above was written before receiving the number for April. At last accounts from "the front," The Targum was reported to be going through a se­ries of acrobatic feats on the top of "the last prop" which the Scholastic "knocked from under the devoted house of Harper & Bros., by a super­natural display of wit." Lamentable!—is't it?
We'd like to know if the praying editor and that intelligent servant were under the ru­ins of the "quaint house" then it came tumbling down? There is a vein of dramatic humor about our So­cratic contemporary which borders on the exquis­ite. Violin! Dramatic Personæ: "Mr. G. W. Cunil," an Otis without an occupation—"Harper's Mag­azine as Nemesis standing between the N. Y. Gab­ bath Schools and the "Popish" incursionsists;—the praying editor of Harper's Magazine, in an at­itude of prayer:—the Bridge, an intelligent servant gazing ecstatically upon the praying editor:—other servants, not so intelligent, looking on:—The Scholastic with its left foot on the neck of the prostitute Standard, and in its right hand a flamin­gh thunderbolt called a "supernatural display of wit," aimed at "the last prop" of "the de­voted house;"—"in the distance, and coming to the rescue, is seen the nodding plumes of the good Knight Targum, who is urging on his foaming Rosinante, while high and far and wide his knightly banner, emblazoned with this defiant motto: "A mouth-piece of Rutgers College," cleaves the air! "Hail! If it is the demolishing Scholastic I see before me!" exclaims the breathless Knight. "Let me clutch it!" And he doesn't clutch it! Too late!—the bolt has sped!—"the last prop" is riven into atoms! And the "devoted house" at which the world great gape? Well, that's demol­ished. Certainly it is.
Wherefore hast thou gone into the enemy's camp, O Targum! Hast it seemed right and proper to regard offens­ive and very impertinent intermeddling as a part coming in thy philosophic eye to regard offen­

The class of upstarts represented by the vanity of good breeding? What sayest thou to the slan­der of the parties whom thou declarest the Scho­laristic?—Bridget, an intelligent servant of the class of upstarts represented by the vanity of good breeding? What sayest thou to the slan­der of the parties whom thou declarest the Scho­laristic?—Bridget, an intelligent servant of the ancient Communipavites. Procul abeas. gian­tism praelo puers! There now, Master Targum; will you be a good boy and do it no more?
We were only joking when we said you were like a philosopher. Please, don't try to scare us again! And, above all, don't think of writing

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

Nemesis printed, well edited paper. The above was written before receiving the number for April. At last accounts from "the front," The Targum was reported to be going through a se­ries of acrobatic feats on the top of "the last prop" which the Scholastic "knocked from under the devoted house of Harper & Bros., by a super­natural display of wit." Lamentable!—is't it?

As a matter of courtesy we notice this brief in­terrogatory of our contemporary, although we candidly confess we are utterly at a loss to know what the question means, as put. If the Quarter

The Scholastic accepts.

Does the Scholastic accept the terms "Roma" and "Catholic Church" as titles of the Pope?—College Quarterly.

As a matter of course we notice this brief in­terrogatory of our contemporary, although we candidly confess we are utterly at a loss to know what the question means, as put. If the Quarter
custom, but one well known in our American Colleges and Universities. Many persons admire them, but give them their whole life to the benefit of education, and here we offer an occasion to these true friends of education, but whose vocation is not that of professor, to lend a helping hand and thus become hearty co-workers with those whose vocation is to teach. Teachers, fired with an earnest zeal for the success of their sublime duty, are frequently held back for want of means and the proper encouragement. Here is a chance to encourage teachers and gladden the hearts of noble youth who win the honors of the Alma Mater. And in like manner Professors could be endowed, providing a salary of from $800 to $1000 per annum. Colleges and Universities which are endowed by State or otherwise, do not feel these wants, but a University like this, which has no endowment whatever, must appeal to its friends for help, which no doubt will be promptly rendered.

The Prizes which will be awarded at the next Annual Commencement, will be as numerous and as valuable as those which were awarded last year. The gold medals range from $20 upwards. The silver prizes range from $5 to $10. Let some of our generous patrons, friends, old students of Notre Dame, assume the honor of conferring those prizes on the students whom the Faculty shall declare worthy of them. There are four gold and eight silver prizes offered for the best competitions in the Classical, Scientific, Commercial and Preparatory Departments.

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

The Conventions for competition have been given generally to all the classes by their respective Professors. These compositions will be, as show to excellent advantage the standing and bear the name of the person who shall give it. The large volumes finely bound were the result of much interest to parents and visitors. Twelve of our friends shall be listened to by them in the college library, where they are pre­

- The terms of the University are $150 per ses­sion of five months. Students may enter at any time. First session begins in September. Second session begins in February. A Law and a medical department are attached to the University. The Brass Band has 24 instruments,—can be increased to 36; Orchestra—complete—10 instru­ments; the organ has 80 stops and 1500 pipes; 13 pianos in music department. There are 20 bells in the chime, ranging from 1,600 pounds to 36. The large bell (named in honor of Our Lady of the Sacred Heart), weighs 14,000 pounds exclusively of hanging. There are in the college various literary, dra­matic, debating, musical and scientific associations and Religious Societies. The Library contains 10,000 volumes. The Museum of Natural History is being enrich­ed with many specimens. A superb telescope, 9 feet in length, object-glass 6 inches clear, a present of the Emperor Napoleon III, may be seen in the University. Other magnificent presents have been made of late years, among which is the gold crown, valued at $3,000; the organ, $5,000; and church orna­ments and altar vases from the Emperor Napoleon, the Empress Eugenie, and other patrons of Notre Dame. A complete stage and exhibition hall are at­tached to the University. There are also base-ball Clubs and boat clubs in splendid condition.

THE FAMOUS CANTATA OF THE SILVER JUBILEE, composed by Prof. M. Girard, LL. D., our much re­
gregation of New Lowell. The kind and amiable presi­tion of the Boat Club for painting their boat and at­

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

- The manual labor school contains 40 rooms. The following trades are represented: Printing, Blacksmithing, Carpentry, Cabinet­making, Bricklaying, Tailoring, Shoemak­ing and Farming.

- The famous Cantata of the Silver Jubilee, composed by Prof. M. Girard, LL. D., our much re­
gregation of New Lowell. The kind and amiable presi­tion of the Boat Club for painting their boat and at­

- The Printing Office is furnished with an Adams press, run by steam power; a hand press, and a large assortment of types and other ma­
On Wednesday, May 4th, 1870, at 4 P. M., we attended with a good appetite and several invited guests the complimentary banquet provided by Professor W. Ivers, prepared by good Brother Assistant, and given, with a hearty good will, by the members of the popular Notre Dame University. The Banquet was conducted by a member of the Phonographic Class being fortunately present, took a few notes of the proceedings, which we hasten to lay before the many readers of the Scholastic.

The University of Notre Dame is famous for many good things, not the least of which is the excellence of its braul, butter, and milk! Having in our youth attended a chemistry class of some twenty members, and a culinary class of some two hundred in a patent educational building house near a certain thriving village of the West (not Chicago!), we found to our amusement by combining theory with practice in both departments, and analyzing the result, three very startling if not very pleasing facts—1st, That green beans and plaster of Paris with a quart of water, all mixed up, is very digestible. 2d, That holographic bristles form in the composition of many a pound of rancid butter; and 3d, That toasted liver and chaulk, with pure water ad lib., are taken raw by thousands of college students, and "call" by many and many an unphilosophical oldbod,—nailed or otherwise,—for the lacteal fluid so popular a beverage with both bovine and human youngsters!

Bene, we are cautious; but what need of caution, reasoning men, among housed men living on a farm of eight hundred acres of the richest of rich prairie land, where wheat grows spontaneous (if plasted), and where scores of real bona fide cows roam knee-deep through meadows of sweet-smelling clover, chew the cud of plenty from early morn till dewy eve, and soberly march up to the sanctuary, after pouring out their daily quota. PATRIC.

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


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


The following Honorable Mentions were omitted in our last number:


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

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

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

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

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

The shares of the Boat Club are $5.00 each. Sixteen have been sold already; twenty-four remain yet unsold. The students of the Senior Department should be prompt to buy them. Each share gives to its owner the right to the use of the boat as long as it lasts.

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

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

EXCELSIOR V. YOUNG AMERICA.

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<tr>
<th>Excelsior</th>
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<td>Bats</td>
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<td>Strike Out</td>
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<td>Run</td>
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<td>Total</td>
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<tr>
<th>Young America</th>
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<td>4</td>
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<td>Total</td>
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Pass balls—Excelsior, 1; Young America, 1.
Tail balls—Excelsior, 2; Young America, 2.
Fly outs—Excelsior, 1; Young America, 1.
Foul balls—Young America, 1; Excelsior, 1.
Wild throws—Excelsior, 1; Young America, 1.

TOTTING AMERICA.

Home runs—Excelsior, 5; Young America, 0.
Fly muffs—Excelsior, 5; Young America, 7.
Call balls—Excelsior, 3; Young America, 2.
Pass balls—Excelsior, 4; Young America, 1.

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

S. CECILIA PHILOMATHIC ASSOCIATION.

The 31st regular meeting was held April 23d. At this meeting Masters J. Shea, S. Dum, J. Shanks, L. C. Anderson, and J. Rumely to the latter. As they took their seats they were loudly applauded by the audience.

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

J. NASH, Cor. Sec.

Baseball

NOTRE DAME SCHOLASTIC.

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

Among those who most distinguished themselves we noticed

M. Morse, F. Lauer.

M. Quan, R. Healy.

M. Kennedy, T. Healy.

M. and K. O'Connell.

M. and K. O'Toole.

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