Kentuckians, a "Whig and a Democrat, candidates favor, when, of course, they come sailing down but I forbear.

et

site, as is well known, sends its roots, not into the ground, but into the body of a living tree. It is slow to eat, and, after it is eaten, slow to digest. The shore on either side is here of massive rock, sandstone and limestone, now in Indiana and now in old Kentucky. How insignificant seem the greatest works of man in presence of this magnifi-
cent mountain. But many were not content to sit in" ways of the beautiful river, sloping banks and party turned their attention to better things—from the finest river scenery greeted the eye: long wind-
motion of the boat; even as, from its stringiness, it slow to load, and, after it is loaded, "slowing" the slow vegetable, being, from its heavy bulkiness,

cabbage, enough to make one forever more dis-
tended and "quarter less twain," or nine feet. As two
carried three feet of water. "We often also, and
dreaded habitations of river pirates. "While I climbed perpendicular rocks, certain dark holes were there a weary soldier lie two months, slowly re-
gazed long and wistfully at the old Marine Hospital there a weary soldier lie two months, slowly re-
gentlemanly officers and faithful men.

When hearing one of these sandbars it is interesting, though sometimes thrilling enough to sound the depth. On the ocean a pilot is graceful. "When hearing one of these sandbars it is interesting, though sometimes thrilling enough to sound the depth. On the ocean a pilot is graceful, while the runaway is towed back dis-
the mate, "reminds me of the negro, who, buying " our boat carried three feet of water. We often also, and always with a sigh of relief I heard the famous "mark twain," that is, too fathoms, or twelve feet, and "quarter less twain," or nine feet. As two fathoms is safe water, the humorist, undoubtedly, thought it a safe thing to choose Mark Twain as his pseudonym, when embarking on the sea of litera-
ture—may be never strile a sandbar.

But though these dangers are past, others remain. At low water the Ohio is full of shoals, bars, and even rocks. Bars we often struck; and once, off the mouth of the Cumberland, stuck so fast that we had to pry off with the "nigger." This "nigger," be it known, is a incarnation of pulleys, ropes, and beams, by which the boat, as it was, put's one foot out upon the bar and pushes herself off, like a boy lifting himself up by his boot-
legs. We also had the pleasure of striking a rock, which "shivered our timbers," one morning at breakfast; but it did not break our fast. In ad-
injection to those accidents of our own, we were shown, for our further consolation, the wreck of a steamer blown up a few months ago, so that we came at least in sight of every accident known to river men.

The guiding of the boat through these dangers is a mystery to all landmen. Now the pilot steers down the middle of the stream, now near this bank, and now right across to the other. What guides his eye? Not the knowledge of where the channel used to be, for it sometimes changes within a few hours. He follows the color of the water; and, when in doubt, calls for the lead man to sound the depth. On the ocean a pilot is needed only to guide a vessel into harbor, but on the river he is always needed.

Some of our party volunteered, at times, to assist the lead man, in repeating to the pilot his cry from the depth; and though they did not quite catch the tone, they were more fortunate with the words, unlike another volunteer, of whom the mate told us, who, intending to chant " seven en-da ha-2-iUf," cried out, instead, "half-past seven." "This," said the mate, "resembles me of the negro, who, buying a pair of boots, said he generally wore eleven, but this time he thought he would take half-past twelve.

The singing of negroes, I must mention the amuse-
ments which they furnished us in singing their monotonous solos with full choruses, and in dancing the universal "jaler," to the music of hand-pattering on the knees. The singing, as heard from the poor below, was very pleasing; but the dancing being long-continued and in the midst of a crowd, you may sce the sentiment.

But I must close. Saturday morning we passed Paducah and the mouth of the Tennessee, and that evening passed Mound City and arrived at Cairo, whence we sailed down the Father of Waters to Columbus, Ky. Cairo is modest when wet, and dusty when dry, so it is never pleasant. But it is no worse than Chicago was once, and I wish to record my conviction that Cairo will certainly be one of the principal cities of the Mississippi valley. With this modest sentiment and three great States in sight, we bid adieu to the "Silver Lake," and its agreeable officers and men, averring, however, that with all their ease, poetry and romance, steam-
bows, like accommodation trains, though very well for short trips, are, altogether too slow for long journeys.

Two boys near Madison, killed 232 quails in one day.—Exchange.
The Middle Ages.

A LECTURE DELIVERED BEFORE THE ST. EDWARD'S LITERARY ASSOCIATION, MARCH 15, 1890.

BY M. R. B.

[continued]

II.—LAWS AND GOVERNMENT.

On this point I will be very brief, as it is, I believe, generally admitted that Christianity introduced a more perfect system of laws, and laid the foundation of a more just and equitable mode of government than that which existed in ancient times. I will therefore merely show, by a few simple facts and their logical consequences, how the Church, which, we must not forget, was and is a government than that which existed in ancient times, was able to make us little surprised to find that, by legal sanction, the individual possessed no positive rights, and was generally admitted to be subject to whatever the Church might impose. The principles of justice and morality, and prepared by degrees to accept the new legislation. When the public mind had been thoroughly impressed with these lofty principles, the study of the civil code of the ancient Romans was joined to that of canon law. The first move in this direction was made in the University of Bologna, where Inmaris, or Werner, in the beginning of the twelfth century, explained the Principles of Justinian, by the light of Christian morality. Thus the reform in legislation continued to progress, under the patronage and by the labors of the Church, till, in the thirteenth century, the spirits of equity developed itself in the Monarchy of England, and the foundations of modern polity and political freedom were firmly laid.

III.—SCHOOLS, ETC.

We now pass to the subject of schools, one of the chief glories of which the Christian schools date their origin from the very earliest times. Among those which had attained a high degree of celebrity, as early as the third century, we may mention, as most conspicuous, those of Rome, Alexandria, Milan, Carthage, and Nikiis. Who has not read of the numbers of Christian youth that flocked to the schools of Alexandria, despite the storms of persecution and the plagues that flowed from the eloquent lips of Origen? And who is ignorant of the glory shed upon the schools of Rome and Carthage, in the fifth century, by that illustrious Doctor, St. Augustin? From the middle of the fifth to the middle of the eighth century, the schools of Ireland were celebrated throughout the whole of Europe, and other parts of Europe, flocked to this nursery of sacred and polite learning, while enthusiastic Irishmen went forth to plant the seeds of learning in almost every country of Europe, as they have since carried the seed of the Gospel to every quarter of the world. Among the schools of Irish blood were those of Louvain, Cambrai, Lisarum, Ross and Bangor. The monastery of Bangor alone numbered, at one time, during that period, three thousand monks, besides an immense number of scholars. I mention this fact, as it is well known that the monasteries of the Middle Ages were also the schools. Indeed, Coruignus, a learned Jurist and historian, of Germany, in the seventeenth century, assured us that, in the six, seventh and eighth centuries, there could scarcely be found in the whole Western Church, the name of one person who had written a book, that had not dwelt, or, at least, been educated in a monastery.

The crowning glory of these medieval schools was that they were free and open to all, of every age and clime, who desired entering them; and that the Church, by the means of the monasteries, was able to make a necessary and evident from the facts and enactments of the various Councils of the period. Thus, in the Council of Mayence, in 803, it was ordained that the clergy should promulgate the laws under their charge, to send their children to the schools established "either in monasteries, or in the houses of the parochial clergy." The synod of Orleans, in 800, ordered the parochial clergy to erect schools in towns and villages, in which children should be taught the elements of learning. The Council adds: "Let them receive and instruct their children in the Church, but in such a manner as to be a source of advantage and comfort to the poor, without all that which parents, through charity, may voluntarily offer." One more citation, and I shall pass to the subject of the Universities of the Middle Ages. The Council, of Lyons, convoked by Alexander III, in 1179, the following canons was passed, which admirably portrays the spirit of the Church in reference to education:

"Since the Church is a benefactor of the human race, she ought to provide for the poor, both in these things which appertain to the soul; lest the opportunity for such improvement (opus et profectio) should be wanting to those poor persons who cannot be aided by the wealth of their parents, a competent benefice be assigned in each cathedral church to a teacher, whose duty it shall be to teach the clerks and poor scholars of the same church gratuitously, by which means the necessity of the teacher may be relieved, and the way to instruction be opened to learners. Let the prelates also establish in other churches the monasteries, if, in their deliberations, they should decide to provide such foundation for the poor, and thus make the Church even more illustrious in the eyes of God, by her influence with the civil rulers, schools multiplied in number and grew in importance till, at the close of the eight century, we find them developing into Universities. Enormous among the Universities of the Middle Ages, we may mention, the University of Paris, founded by Charles the Great, in 866. Such was the prosperity of this institution, that, at the beginning of the sixteenth century, it comprised five halls and twelve Colleges, and we are assured by Anthony Wood, a Protestant historian, that, at one time, in the thirteenth century, the number of students at Oxford was thirty thousand.

Thirdly, Cambridge University, founded in 1535, and comprising, at the opening of the sixteenth century twelve Colleges; fourthly, the Universities of Rome, Bologna, Padua, Perugia, Pavia and Ferrara, which had, at various periods, attained the highest degree of strength in the thirteenth century. At one time, in the fifteenth century, the University of Padua numbered eighteen thousand students, among whom were Christopher Columbus and Americus Vespucci, whose names are forever associated with our own land. Fifthly, in Spain, we see the Universities of Salamanca, Alcala and Valladolid; besides twenty independent Colleges, all of which contributed their share of glory and advantage in the latter part of the Middle Ages. In connection with the Universities we might also mention the celebrated medical school of Salerno, founded in the eleventh century, and the not less flourishing medical schools of Paris and Montpellier, established in the twelfth century. These are but a few of the institutions of learning that flourished during the so-called Dark Ages.

It must, of course, be admitted that the lack of those facilities which reader modern education comparatively easy; the scarcity of books, which could be multiplied by the means of copying by hand; the turbulence of the times, which distracted the minds of men and turned them more to the art of war than to the cultivation of letters, tended very much to contract the influence and efficiency of these schools; yet the

* Canon xx.
† See Calamities, Notitia Concil. ad locum.
‡ Athenae Oxonienses.
prosperity and success which they did meet with, reflects all the more credit on those through whose influence they were established and operated, while they did not create them, how great an effect has been the love for learning at that period, to contend so successfully against all these obstacles. This same spirit of intellectual energy manifested in conmmittees, and by the use of considerable skill, also justifies the inference that hundreds of others, less important in themselves, though still powerful as auxiliaries to those which attracted public attention, flourished in obscurity, and produced a beneficial effect upon the world, although upon the labors of the few. These labors have not found a place in the history of the period.

In education, then, the Middle Ages evidently did a noble and extensive work, in spite of the many and serious disadvantages under which they labored; and hence it is both ungenerous and unjust to heap upon them that wholesale abuse so common in the mouths and in the writings of modern scholars; if, indeed, we can accord that title to men who allow themselves to be governed by that prejudice which arises from a narrow minded egoism, as well as from ignorance, whatever does not come up to the ideal standard which it has formed by the light of modern progress.

Our Family.

I think the fashionable custom of our age consists in tracing the genealogical virtues of our own family. I think the more fashionable custom of our age consists in tracing the genealogical virtues of other people's families. Antiquity folk lay claim to the first; modern folk lay claim to the second.* Whether or not the latter is the progeny of a stabilable humility to keep themselves in the low place that they may be excused, or of a charitable desire that they may be more loved, I am diffident about declaring. lest an untried gloss be given to my motives. Many a time before, my motives have been untrustworthy. More than one time, I have been deeply injured in that respect; and if the adage, that misery loves to have many companions like its unseemly self, be true, I reckon that I'm one of the most fortunate men alive, for I never find one who has not, at some period or other of his or her checkered life, felt aggrieved, beyond expression, on this same point. This knowledge consoles me, and gives me courage to face and fight the legions of affliction which I find, lying in wait for me, at every corner or lonely spot on the road of life. Maybe you think me selfish. I think differently. If the world expects to have a dip in the dish of my joys, why should it make my face frown when I ask it to have a sip from the cup of my woes? Do you think that unfair? I think it generous. Generosity is one of my prominent virtues. I tell the world all I know about my faults; and all the world tells all it knows about my faults. To that extent, then, the beam of our scales is so nicely balanced that the weight of a hair would make a perceptible change in the position, and I think it perfectly just that the world should bear the proportionate weight of my faults.

Indeed, I believe every one of us is candid, and every one else of us is uncandid. This explains the reason why there is so much honesty among the people of the world, and so much dishonesty among all the wealth and influence of the world. Do I love to hear people say I'm a cad? I do love to hear people say I'm a cad. Instances are now fresh in my mind where I have spent entire Sunday evenings listening to, and relating the shortcomings of other people that I might get and moral, and being able to find out that they are much more tender than the backs of all the other people in the world, for while everybody seems to depreciate back-biting every other body, nobody seems to notice, a straw, and the face of the ass. I guess that because it is the skin of one's back can't stand so much pounding as the brass of one's face.

When I commenced, it was my intention to say anything to several other things before coming to the main question, but my aunt,—of whom more anon—and black Tom,—the family cat,—have just now got into such a vortex about the elbows of a dissected goose in the pantry, that they have scared everything out of my head. My aunt has a broomstick in her hand, and Tom has a wing in his mouth. I suppose I'm unsatisfactory in respect to a contingent flight. I never knew anything, since I came to know anything, that didn't fly by that hand and that broomstick. I know both well. My shoulders and they are old acquaintances. There is not much, I suppose, that I would get the worst of it. He is gone screaming through the window, and the victorious screams of my aunt are gone after him. I don't think that the neighbors have ever yet been able, often as they have heard both, to declare which were my aunt's screams, and which were Tom's screams. I can't do it myself, unless I have my eyes fixed on the mouth from which the screams are coming. But maybe, dear reader, I'm wasting your time and taxing your patience too much in asking you to listen so long to our family troubles. So I'll grant you the privilege of your own secrets, that I don't want you to tell to any one else. I beg your pardon for applying curiosity to you, for I'm sure you're not curious. You know we all detest that. It's all the rest of us that don't detest that. But the scholars are made to condone it, if it be said to you, I'm sure they are. For it gives me a double opportunity of weakening the faults of the wicked sinners by whom I was at the same time aggrieved, beyond expression, on this same point. In the first place, then, that you may have an idea of the dignity and the elevated ancestry to which I can lay claim, were all, every one of us, not much above anybody else, I take a portion of your everybody else's failings, and I take a portion of every body else's failings, and there is the double good result of making and of being made a contadict. I suppose with this mutual understanding, let me proceed to our family.

I like this to bring my mind to one or two incidents, which I think I'll stop to tell you. The first time I went to school, the teacher, Mr. Lamentable, hauled me up before all the boys and girls and asked me when did I wash my face and black my boots. When the scholars heard that, they roared out, and some said: "How are you, Sal?" "Sal" was a corrupted contraction of Solomon, but I had to bear with it, when the scholars heard that, they all roared out, and some said: "How are you, Solomon?" and concluded that we are, at once, the most innocent and the most ignorant of all the people in the world, and that Providence must have committed an oversight in placing two such spotless beings on this insignificant earth. The next one I met, and the next one, and, in fact, all I meet, and myself, feel exactly the same. I must light up, then, that the weight of every one of us is a saint, and that every one else of us is a sinner. How do I prove all this? I prove all this by all this, and size here. Now, you may call this a vicious circle. I don't call it a vicious circle, and there we are disagreeing. I pride myself on being candid. Candor is one of my prominent virtues, and, hence, I like to tell a man, right up to his face, about the faults of everybody. Indeed, I believe every one of us is candid, and every one else of us is uncandid. This explains the reason why there is so much honesty among the people of the world, and so much dishonesty among all the wealth and influence of the world. I love to hear people say I'm a cad. Instances are now fresh in my mind where I have spent entire Sunday evenings listening to, and relating the shortcomings of other people that I might get and moral, and being able to find out that they are much more tender than the backs of all the other people in the world, for while everybody seems to depreciate back-biting every other body, nobody seems to notice, a straw, and the face of the ass. I guess that because it is the skin of one's back can't stand so much pounding as the brass of one's face.

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never called me an antling but I don't believe there wasn't one of either gender, in all modesty to claim relationship with them. And truly, I believe she has a special and exclusive right to them, if there be such a thing as an exclusive right to one's own exclusive productions. In her state of single blessedness, I think she could have made terms with the undertaker, before entering into a trial of pugnacious ability with Mrs. Ahuzzah Sampson was at the head of her enemies, and so surely day succeded day, so surely day after day would the post-boy bring my aunt Misgab a letter addressed: "Miss Gab Snowaw"—instead of: "Miss Misgab Snowaw," Sometimes the inside was a blank, but of this illustrative example, that they had been less given to picking on names. I don't believe that all the girls around here are in love with him. My uncle Sheshack is an old bachelor, and my uncle Sanhedrim is a prominent virtue. My uncle Sheshack can't forget himself at table, and makes his knife and fork seldom need washing or scouring; next, and this is one of my prominent virtues—he used to take great delight in expatiating on the superior beauty of the goddess of Reason over the Religion of the world. My uncle Sanhedrim Snobsaw is fifty-five years of age; and his severest condemnation of inebriety is one of my prominent virtues—he used to take great delight in expatiating on the superior beauty of the goddess of Reason over the Religion of the world. My uncle Sanhedrim Snobsaw is fifty-five years of age; and his severest condemnation of inebriety is one of my prominent virtues—he used to take great delight in expatiating on the superior beauty of the goddess of Reason over the Religion of the world. My uncle Sanhedrim Snobsaw is fifty-five years of age; and his severest condemnation of inebriety is one of my prominent virtues—he used to take great delight in expatiating on the superior beauty of the goddess of Reason over the Religion of the world. My uncle Sanhedrim Snobsaw is fifty-five years of age; and his severest condemnation of inebriety is one of my prominent virtues—he used to take great delight in expatiating on the superior beauty of the goddess of Reason over the Religion of the world.
The Debating Societies.

The discussion that took place last week between some members of the two Senior Societies is, we hope, but the first of a long series of debates to be carried on in the same manner. Apart from the intellectual content attained by such discussions, there is a great advantage presented to the debaters in the opportunities they have of appraising the results of inconclusive terms when warmed up by the discussion, and of keeping their temper when, penmanship, an opponent may so far forget himself as to use provoking language. To a keen debater if he be a stolid man of wit, animal spirits and mischief, there is a temptation scarcely to be resisted in a chance to say a witty thing, even though he knows it will wound his opponent,—and if "mischief" predominate in his character he will say it because it does wound him. The debate soon ceases to be a serious discussion of the subject, and what makes the enjoyment is an interchange of personalities. Though this may amuse the audience for a short time, it will soon disgust them. We admit that at times it is very hard to refrain from making such a display of wit, and in order to maintain the dignity of the debaters and the use of injudicious terms when warmed up by the excitement which they have of avoiding such a result, if "mischief" predominate in their character, they have reason to be satisfied with the result they have attained.

The opportunity to grasp the subject so as to treat it well—the possession of an accurate and well-organized argument—is one of the most delightful things in the world. It is a means of evoking the admiration of the audience for a short time, it will soon disgust them. We admit that at times it is very hard to refrain from making such a display of wit, and in order to maintain the dignity of the debaters and the use of injudicious terms when warmed up by the excitement which they have of avoiding such a result, if "mischief" predominate in their character, they have reason to be satisfied with the result they have attained.

And for this reason also we insist more emphatically—because they did declaim admirably well, there is reason to fear that without preparation, they will never adopt the English Cishon of standing with the single pump handle gesture. Yet, from the want of attention given to declamation, we might conclude that the offices and faculty of our college are not the same as true the stigma of immorality cast on the fair sex. We are proud of you. If we have not given you full praise, from beginning to end of our remarks, it is because we believe you are as innocent in want of preparation as the musicians who compose the orchestra will take as complimentary or otherwise the statement of the fact that the music charmed us. There was a drawback in the place, however, in that the music could never sound as beautiful as the big purloin, especially when you pack it with a large audience, let on the steam and keep the windows closed. We would defay your music a truce—no, no—dazzle—its best in such an atmosphere, and verily believe it must have been heavy pulling even for the bass viol to do justice to itself.

The orchestra when speaking of the literary societies of last week. We know the subject but not of the musicians who compose the orchestra will take as complimentary or otherwise the statement of the fact that the music charmed us. There was a drawback in the place, however, in that the music could never sound as beautiful as the big purloin, especially when you pack it with a large audience, let on the steam and keep the windows closed. We would defay your music a truce—no, no—dazzle—its best in such an atmosphere, and verily believe it must have been heavy pulling even for the bass viol to do justice to itself.

Air, gentlemen, air, and plenty of it, pure.
Notre Dame is to have an artist in.  

Prof. Howard gave his second lecture on History, Wednesday, 23d ult.

Our orchestra is seldom heard or seen now. It has a marked vocation for a cloister life.  

Both the Register and Union contain descriptives of the late Editorial Excursion. The artistic drawing class are N. Mitchell, J. McGahan and C. Orrimyer. The best pianist at Notre Dame is S. Dum; the best violinist, J. Rumely; the best clarinet player, C. Dodge; the biggest flute player, D. Bogin. The Enterprise, in the hands of Mr. Montgomery, has taken a fresh start, and is not only considerably enlarged, but puts on quite a city paper appearance.

The Junior orchestra played for the dancers in the Junior playroom last Thursday. We do not hear that the Senior orchestra has made its first public appearance.

Soon eighty students attend the book-keeping classes of Prof. L. G. Tong. This is the largest number ever engaged in the commercial department. The question arises: How many will graduate in February and June?

The plays written for the St. Cecilia Philomathian Association will soon be published. They will form a beautiful book of some 300 pages, the introduction included, which will contain appropriate directions and the rules of elocution.

We hope the good old game of foot-ball will soon be the passion. ['We had written fashion, but the Grecian bend ought to be.] If we happen to meet, let us pass the time pleasantly.  

We were highly pleased to receive a sign of life —and a good palpable sign—from an old friend and former student of Notre Dame, W. P. Cotter, who sends us the Loge Gazette of which he is proprietor and editor. We feel a sort of predilection for all those of our old students who are connected with the press and pen. We have kept up correspondence with many of these former students, who are always excepting—our own peculiar Daily. We congratulate the graduates of the Gazette office, for to editor not only writes excellent articles but, if our memory serves us right, puts in paper as legible as print and as graceful as—as we say the Grecian bond ought to be.

Book Notices.

Christianity and Greek Philosophy: or; The Relations between Spontaneous and Reflective Thought in Greece and the Positive Teachings of Christ and His Apostles. By B. F. Cooker, D.D., Prof. of Moral and Mental Philosophy in the University of Michigan. 


In an age when so many talented writers, actuated rather by their own perverted, or at best, misguided feelings, than by an appreciative love of truth, are seeking to stifle the noblest of man’s aspirations, it is a source of pleasure to see a few, who in natural ability are not at all inferior, and in uprightness and candor of mind are far superior to these, asserting boldly those sublime truths which, apart from their intrinsic grandeur, give dignity to human thought, and not only asserting them, but supporting them by arguments so convincing and evidences so clear that the truth-loving mind not only accepts them, but rejoices in the brightness of their evidence.

Such an intellectual pleasure has the author of the book before us placed within the reach of every candid reader, in regard to some of the most important truths that are the especial aim of man. The chief object of the author, throughout this volume of over five hundred pages, is, in his own words, (pref., vi), to show “that the necessary ideas and laws of the reason, and the innate instincts of the human heart, originally implanted by God, are the prudential and personal forces of history; and that these have been developed under conditions which were first ordained, and have been continually supplied by the providence of God.” To those who have not read the book, the second part of this sentence might appear objectionable, from the fact that it declares that the conditions, under which these necessary ideas and instincts were developed, were such as the beginning of the world, in which assertion is apparently capable of an absolute predestinarian sense, but a careful reading of the author’s book will show that this is not so. By the “conditions,” he evidently means the natural and social surroundings of man; which, so far from necessarily producing any of the moral or intellectual deficiencies of man, on the contrary, is, in spite of the deficiencies, the means by which the man’s free acts, serve under the guidance of divine Providence, to develop those ideas and instincts which tend to raise man up to his Creator. In this sense, the proposition is altogether unobjectionable.

In developing this leading thought of his book, the author brings out in the clear light of overwhelming evidence several truths of primary importance. First, the existence of the Supreme Being, and the constancy of man’s dependence upon such a Being. The merit of this proof does not, indeed, consist in its novelty, but in the clear and forcible manner in which it is developed, making the truth so evident, that the mind would be obliged to do violence to itself to reject it. Another truth of vital importance is ascertained by the author. His chief arguments in support of this truth, are likewise based upon the testimony of universal consciousness, manifested by the instinctive and constant reference of the men who are the objects of human society, to the Supreme Being and to his existence. 

The author brings out in the clear light of overwhelming evidence several truths of primary importance. First, the existence of the Supreme Being, and the constancy of man’s dependence upon such a Being. The merit of this proof does not, indeed, consist in its novelty, but in the clear and forcible manner in which it is developed, making the truth so evident, that the mind would be obliged to do violence to itself to reject it. Another truth of vital importance is ascertained by the author. His chief arguments in support of this truth, are likewise based upon the testimony of universal consciousness, manifested by the instinctive and constant reference of the men who are the objects of human society, to the Supreme Being and to his existence.
systems, at which we can look calmly, but with present systems in which we are personally intereted, and, unfortunately, in a great many different, and even opposite, ways. I hope that one who has proved so clearly the necessity of religion, and the unity of the principle, from which all religion proceeds, will consider seriously the necessary consequence: that, supposing this principle to be consistent, only one form of religion can possibly be like that of the learned author, needs but do justice to itself to discover, among the countless systems now existing, which one is inconformity with the one divine principle—or God.

**COMMERICAL COURSE.**


**PRINCIPAL DEPARTMENT.**

**ORATORY AND READING.**


**LITURGICAL ENTERTAINMENTS**

**By the St. Alphonsi Philadelphians, and St. Edward's Literary Associations, on Tuesday, November 22.**

**Music.**


Musical entertainment given at Notre Dame. This is saying very much; but, though of course there were faults, it is not saying too much. The entertainment was conducted in the large College parlor, which was admirably fitted up for the occasion. The orchestra discoursed most beautiful music in the intervals, and the various parts were so arranged as to give pleasure without monotony.

Mr. Zahm's eloquent essay, so well fitted to introduce such an entertainment, was, like himself, vividly and correctly colored with thoughts and composition, suitable to essay writing, seems well adapted to his taste and genius.

Mr. McCarthy's "Humbug" was not a humbug as such, but a very interesting essay. However, as I profess to be an impartial critic, I must say that the introduction seemed rather long for the body of the discourse, making the whole rather too heavy; but as this was an essential part of the humor, perhaps my criticism, and not the essay, must topple over.

Mr. Heine's declamation, which, by the way, I should call a recitation, seemed to me, in both voice and action, to be admirably rendered. To recite properly, such intrinsically rhythmic and passionate poetry is no slight task. The point is to express, without raining the intensity of feeling, and yet convey the passion of the words, perhaps, of the verse. It is not given to many to do this. Of Mr. Heine's rendition of this piece, I will only say that it is satisfactory and pleased me.

I would think it a matter of no importance to a young writer to compose an essay on so trite a subject as that of Columbus; but Mr. McGinnis entered with such zest into the spirit of the great navigator and of his times that the hearer's enthusiasm was irresistibly aroused. Mr. McGinnis seems to have a fine talent for painting character in a life-like manner. The "one foot" ascribed to Columbus has been called in question, as Mr. McGinnis will learn by consulting recent authorities.

Mr. McGahan's essay on Washington, was written in a smooth style; but the subject is too trite to need anything but the most simple treatment. He would be a genius, indeed, who could say anything new of Washington.

Mr. Moriarty's ability in declamation is so well known, that I need scarcely more than adduce his success on this occasion. His presence and voice are both impressive. For the selection, however, I cannot say much. "Paraguay and the Captive Is" is as admirable in sentiment as it is improbable in fact. Only a sickly fancy, such as that of Willis, would have conceived this horrible picture.

After the choice strains of the orchestra had ceased, the debate of the evening was taken up, and continued with spirit and unfailing interest to the close. Criticising a debate is ticklish business, as such party is sure to think you have taken sides with the other; so I shall try to slip over this portion of my communication with as few words as possible.

Some made the observation that, in this debate, the affirmative had the eloquence, and the negative the argument; but I would say, that to Mr. Carr seemed the orator, Mr. Evans the polished speaker, Mr. Shanahan the cool reasoner, and Mr. John the wit. In this classification, perhaps, the shrewd reader will see both the praise and the blame of each.

Very Rev. Father General, who graced the occasion with his presence, when called upon to decide the question, did something much better, that is, gave his young hearers an excellent adive suggested by the able debate to which he had listened and the prominent recital of his own observations through life. For the young, and especially for the weak, the rule is. "Touch not, taste not!"

In my capacity of critic, I would say that the question was not raised, if at all, in a way that is stands, the affirmative kept much closer to the question than the negative, except, indeed, the wit, who boldly denied the resolution is false. But as, the question stands between temperance men and their opponents, it should read, Resolved—"That
the sale ofspirituous Liquors, except for the Medical and Mechanical purposes, should be prohibited. This decision, it may be observed, is still a question; but other leaves too many loopholes for both sides.

Considering the excellence of the debate, as well as the spirit of the question, it may be observed that there is too much criticism in this review; but it is evident that the entertainment was so good, that such criticism is unwarranted. The spirit of the young gentlemen who conducted the exercises of this evening can be appreciated.

This was their last effort; but it was as it was expressed by Very Rev. Father General, that these entertainments were the main springs in stimulating the students of college life—to those literary associations they may be placed; you will be required, some time or other, to express your sentiments and opinions, and in the delight of all, presided at the table of honor in the Senior refectory. At the close of the repast, Father rose and made some pleasant remarks, thanking the young ladies for their kind invitation, inviting them to invite the next Thanksgiving dinner at the Academy.

In the evening the young ladies had a lively and thus closed the national festival of Thanksgiving Day.

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