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

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

4.—ST. THOMAS THEORY.

The doctrine of St. Thomas, on the origin of ideas, is undoubtedly that of innate ideas, although these are not the only ones he expresses. The advantage of the innate system is that it does not refer to the source of knowledge, but to the means by which knowledge is acquired. St. Thomas arrives at this conclusion by a process of reason, which is as follows: (1) In his treatise De Magistro, Art. 6, he explains what those first principles are as they exist in the mind. He says: "We must say that the first principles, which are innate in us, are certain images of the uncreated light; whence, on account of our knowing other things by them, we are said to judge things by the uncreated reasons, or by the uncreated truth." In his Summa Theol., Q. lxxxiv, Art. 5, he thus explains what is meant by that intellectual light with which the human mind is endowed: "For the very intellectual light that is in us is nothing else than a certain participated image of the uncreated light, in which are contained the eternal reasons." In his Summa Theol., Q. xix, Art. 12, he says: "It is necessary, therefore, that these principles, both of speculative and practical truth, be naturally implanted in us."

In these passages the angelic Doctor evidently and expressly teaches the doctrine of innate ideas. St. Thomas distinctly says that the first principles and eternal reasons of things, the seeds of knowledge, are innate in the soul; that they exist in the soul prior to all experience, and constitute that active knowledge by which a knowledge of divine truth is acquired. Hence we conclude that St. Thomas rightly taught the doctrine of innate ideas in the sense in which we have already explained it. However, we are not informed by him that a knowledge of the principles themselves is acquired in us from sensible things (as sensibilia causantur).
for unless we had perceived by our senses some whole is greater than a part of itself; as a man born blind has no perception of colors;’ Will the reader please notice here that, in the original Latin, St. Thomas says scensibilium causae? namely, is caused from sensible things as the occasion; he does not say a sensibilis, etc., which would mean: is caused by sensible things as the productive agent. This distinction gives the clue to the proper explanation of the passage cited. (3) Again, in his treatise De Ferentia, Q. x, Art. 5, he says: “All our knowledge is a notion (notitia) of first principles which are indemonstrable. But a knowledge of these arises in us from sense. Therefore, our knowledge (scientia) arises from sense.” Notice here the different words in the original Latin, which St. Thomas uses to express what we indicate, for want of suitable terms, by the single word knowledge. Cognitio is a thorough knowledge of any object, as we have already explained it; it is a single and distinct part of our entire knowledge. Notitia, might perhaps be expressed by the term perception; it means a notion or a name of a thing. But scientia is the sum total of our cognitions. Hence the real meaning of the passage above cited would be: The first step in the acquisition of real knowledge is a perception of the principles, which are indemonstrable; but this first step is made by the aid of the senses, (as much as through them the activity and attention of the mind is aroused). Therefore, in the acquisition of knowledge the aid of the senses is necessary, and hence we may say (in a certain sense) that our knowledge arises from the senses. That is, it arises from the senses as the occasion, or exciting cause, but not as the producing cause. (3) So when St. Thomas (Summa, Q. Ixxxix, Art. 2,) uses the comparison, previously employed by Aristotle, of a blank tablet, to indicate the condition of the soul prior to the acquisition of any actual knowledge, he evidently speaks of the soul in reference to actual conscious knowledge, and not in reference to those primary principles and eternal reasons of things which he declares to be innate, and necessarily existing in the mind prior to experience; in a word, as the means by which experience is acquired. Science, then, in those passages which seem to favor the sense knowledge theory, evidently speaks of knowledge in reference to the logical order of its acquisition, or of our actual and intentional apprehension of truths. We all admit that the perception of external objects by the senses, procures our actual knowledge of primary truths and principles. The child distinguishes its mother from other individuals, and can distinguish its mother long before it has any consciousness of the relation between mother and child. So in all our knowledge, a perception of sensible things precedes our consciousness of principles and of reality, in the order of development; but principles must pre-exist in the mind, in order that these sense-perceptions may be available as means of developing a conscious knowledge of reality. Hence, in the ontological order, or the order of actual existence, ideas of primary truths exist in the mind prior to all experience, while in the logical order, or the order of development, sense perception precedes our consciousness of those truths. It is on this principle, and on this alone, that we are able to reconcile the various and apparently contradictory passages of St. Thomas. Those passages which expressly teach the doctrine of innate ideas cannot possibly be explained on the sense knowledge theory, while those which appear to favor the sense knowledge theory find an easy explanation in the fact, which the context clearly shows, that he there speaks of knowledge in reference to its acquisition or development in the mind. Therefore St. Thomas is decidedly a defender of innate ideas, and, moreover, his explanation of this theory, as expressed in the first collection of passages which we have cited from his works, is more clear and correct than any which we have seen elsewhere.

5.—Descartes’ Theory.

Descartes is one of those who attempt to compromise between the purely and purely sense knowledge, and thus renders his theory useless to either side. In his first explanation of ideas, (Lettres de Descartes, liv.) he says: “By the word idea, I understand that which our thoughts and I distinguish three sorts of ideas: adversitutus, like the common idea of the sun; sensorium, by the mind, such as astronomical reasoning gives of the sun; and innate, as the idea of God, mind, body, and triangle, and generally all those which represent true, innominate and eternal essences.” This passage clearly declares the doctrine of innate ideas, as also Descartes adheres to the sense knowledge theory, finds an easy explanation in reference to those truths and principles. The child distinguishes its mother like the common idea of the sun; he does not say in words; for when he says that the mind does not need innate ideas, notions or axioms, and in the meantime attributes to it the faculty of thinking, which we suppose to be natural and innate, he clearly affirms in reality the same thing that I affirm, while he denies it in words. For I never wrote or judged that the mind needed innate ideas, things different from the faculty of thinking. Further on, he says that “ideas come only from the faculty of the thinking, and therefore they are innate; that is, they exist in us always, potestativum; for to be in any faculty, it is not to be actually, but to be in the very name of faculty innominites nothing else than a power.” This, and more to the same effect, may be found in the letter cited. That Descartes over­throws—as far as he can—the doctrine of innate ideas, is evident from the very expressions themselves, for if ideas exist in a certain faculty of the soul potentially only, or by the inherent capacity of that faculty to acquire them, then they do not exist in the soul, but the faculty only, and therefore cannot be innate. That he contra­dicts himself is evident from the very nature of the things involved. In the first passage cited above, he proclaims the existence of innate ideas (in the plural), not of a single innate idea, and even names several objects of such ideas, as God, mind, body, etc., and then throws in a whole class of objects for good measure. Now, each idea represents its own object, and not other, and as the objects named by Descartes are many and distinct from one another, so their ideas must be many and distinct from one another. But a faculty, considered as such, or as the simple power of doing something, is one and not many, and as unity cannot be, or represent, plurality, the faculty of thinking—which as a faculty is a unit—cannot be, or repre­sent a plurality of ideas. Therefore, ideas cannot be the faculty of thinking, nor sive cors, although they may be and really are necessary conditions of thought. Again, the faculty of thinking must be, from the very nature of things, distinct from the subject matter of thought. For, if the faculty and the subject matter are the same, all thought would consist in the exercise of the faculty upon itself; and as thought is the real source of our actual knowledge, in the present life, and as the mind can know only what is contained in the object, all our knowledge, in the present life at least, would be that of the first exercise of the faculty of thinking. But experience proves the impossibility of such a conclusion. Therefore, the faculty of thinking is not one and the same thing with the innate ideas, nor sive cors, which are distinctly from each other. Consequently, to assert the existence of innate ideas, as Descartes evidently does, is to assert the existence of something distinct from the faculty of thinking, and to assert, in connection with that, that innate ideas are not distinct from the faculty of thinking, inevitably in­volves a contradiction. Therefore Descartes, who nominally consists in the same sense as Augustine, did not himself, and thereby rendered his theory useless.

6.—Malebranche’s Theory.

Malebranche distinguishes four species of knowledge: 1st, that of bodies; 2d, that of God and the known souls and their modifications; and 3d, that of the mind of other men. He thus explains the manner in which we acquire, separately, these four species of knowledge. (1) We know bodies by seeing them, not in themselves, but in their images or ideas which exist in the divine essence; whence he concludes that we see bodies in God. This explanation will not bear examination. We have already shown that there are no ideas or more images in God. Hence, if the bodies in the essence of God, those bodies must exist in the essence of God, as not ideas, but as realities; but bodies are material. Hence, matter must exist in the essence of God; but that which exists in the essence of God is essential, necessary, and infinite. Therefore, the logical result of the foregoing explanation would be that matter is essential, necessary, infinite,—in a word, God. Malebranche himself would never have admitted this conclusion; nor can we; hence we must reject his explanation. (3) We know God, in Himself, by an immediate intuition; and not by any idea or representation of Him. This is the theory of St. Augustine, applied to a special branch of knowledge. We have already disposed of it. (3) We know our own souls and their modifications; not consciousness, or the internal sense, not by the ideas of them seen in God. If we admit the prior existence, in the soul, of the ideas of being, and intelligence, we could not satisfactorily con­clude that they had souls like ours. “With these comments we leave the system of Malebranche, convinced that it cannot harm that which we defend. We pass over the theories of Bossuet, Fenelon, Huc-Arbon, Lamb, Lami, and others, remarking, however, that they held substantially the doctrine of St. Augustine, which we have already sufficiently considered, and we come to—[To be continued.]
Temperance as a Cardinal Virtue.

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

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

Quad requiro, quod surio, Mea saua vulnera;
Et dextera mea preseos
Gratiaetur manus.
Ut sim castus et modestus,
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The Papers.

The third number of the Philanthropic Standard has reached us, and we are glad to see that it not only keeps up the level upon which it began, but even rises above its predecessors. We have considered the friend in need, the distant friend, and the near friend, the friend of the wealthy, the friend of the poor, and the friend of the spirit. We have discussed the friend in need, the friend in difficulty, and the friend in distress. We have considered the friend in joy, the friend in sorrow, and the friend in trouble. We have considered the friend in health, the friend in sickness, and the friend in death. We have considered the friend in life, the friend in death, and the friend in eternity.

We would be wonderfully pleased and incredibly encouraged in our endeavors to induce others to do good and eschew evil, if somebody would do us the unspeakable favor of "going for" the individual or individuals who cut down fine trees in the grove pertaining to the grounds of the Professed House. We do or they, and all his officers, advisers and supporters, desire to be dealt with according to the severest laws that were ever enacted for the preservation of property.

Addison's Entrances.

Samuel Strayer, South Bend, Indiana.
James E. Finley, Chicago, Illinois.

Tables of Honor.

Senior Department.


D. A. C., Sec.

Charity.

Alas for the riddle
O Christian charity
Under the sun—No God

There is nothing so earnestly recommended, or of which we are so frequently reminded, as the necessity of being charitable. Charity is a virtue which is always in demand, and no one can live happily who is Beam of good and who is devoted to selfishness.

We believe every man a rogue till he has proved himself honest, is the maxim of people who wish to be thought sharp, and who claim to have a great knowledge of human nature and much experience of the world. A more accurate motto would be to believe every one good and virtuous, and to excuse and palliate as much as possible the faults we see in others. It is so easy to disregard the intentions and feelings of others, to be rigorous with all besides ourselves.

If anyone commits a fault we immediately condemn him as if it were done from pure malice, though it may have happened rather by accident than design. But if the fault is our own, how ingenious we are in finding excuses—how zealous in our defense! We allow ourselves no peace till we think our conduct has been proven, or that we have vindicated our honor.

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

We are all unchristian. It is seen in our impatience in bearing with the faults and imperfections of others; in our want of affability and forbearance to our inoffensive neighbors, who are so often made to suffer inconvenience, or to forego some pleasure to please or oblige a friend, to say nothing of our many harry words, ill Opinion, detractions, unfeeling remarks, coldness, and the many other ways by which we offend against the law of charity.

Many well-meaning people deceive themselves by thinking that their friends will not notice the unkind expressions, keen criticisms, and bitter sarcasms which they often make use of.

"It is hard," as some one remarks, "to resist the temptation to be witty;" but we should remember how deeply we may wound a friend's feelings by the ill-will that we have done.

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

Charity is the greatest of all virtues. Without charity there can be no true sanctity, no religion.

In the various trials of life, which come over life, it endures every act and rejoices human.

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

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

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

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

Some time being spent in serenading the neighbors who had the good fortune to live on the avenue A proceeded from, without delay, to proceed to the dining-room, where an excellent supper was awaiting us. The large table was covered with a plenitude of all that is good; some of the guests could not have been but highly delighted to even the most inveterate gas-host and hostess the thanks which they so justly gave A.

Foreman of the Jury—S. E. Dun.

E-mail: J. McKeigan.

What an opportunity for us to pause and reflect, especially those, we are inclined to think, of the bass-drummer and the keepers of the Bass-horns, whose instruments are somewhat cameroons and unwieldy. The remainder of the afternoon was very pleasantly spent, partly in various games, for which the spacious yard adjoining the house served excellently, and partly, for those who were not members of the Band, in enjoying its music, and, for those who were members, in performing for the entertainment of others.

Some hours having been passed away in the manner just mentioned, Mr. Chirhart announced supper to be ready. A, (for we were hungry after our round of pandering without delay, proceeded to the dining-room, where an excellent supper was awaiting us. The large table was covered with a plenitude of all that is good; some of the guests could not have been but highly delighted to even the most inveterate gas-host and hostess the thanks which they so justly gave A."

The 31st regular meeting was held Saturday, April 18, 1873. At this meeting the Most Court was organized. The following is a synopsis of the trial:

Mr. A is a member of the Excelsior B.B. C. Mr. B is a member of the Star of the West B.B. C., champions. On the second day of April, 1873, said clubs were playing a game of ball. The umpire, Mr. C, decided that A was put out on second base. The Excelsiors, refusing to abide by the decision of the umpire, claiming that he was partial, stopped playing. A dispute arose as to the facts in the case among the members of the two clubs. A said, positively, that he had reached the second base before B had touched him, to which B answered by giving the lie. A fight arose, in which B disband to restring their limbs, which had, after their long walk through the sandy roads, become quite weary, especially those, we are inclined to think, of the bass-drums and the keepers of the Bass-horns, whose instruments are somewhat cameroons and unwieldy. The remainder of the afternoon was very pleasantly spent, partly in various games, for which the spacious yard adjoining the house served excellently, and partly, for those who were not members of the Band, in enjoying its music, and, for those who were members, in performing for the entertainment of others.

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Mr. A is a member of the Excelsior B.B. C. Mr. B is a member of the Star of the West B.B. C., champions. On the second day of April, 1873, said clubs were playing a game of ball. The umpire, Mr. C, decided that A was put out on second base. The Excelsiors, refusing to abide by the decision of the umpire, claiming that he was partial, stopped playing. A dispute arose as to the facts in the case among the members of the two clubs. A said, positively, that he had reached the second base before B had touched him, to which B answered by giving the lie. A fight arose, in which B disband to restring their limbs, which had, after their long walk through the sandy roads, become quite weary, especially those, we are inclined to think, of the bass-drums and the keepers of the Bass-horns, whose instruments are somewhat cameroons and unwieldy. The remainder of the afternoon was very pleasantly spent, partly in various games, for which the spacious yard adjoining the house served excellently, and partly, for those who were not members of the Band, in enjoying its music, and, for those who were members, in performing for the entertainment of others.

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The second, third and fourth regular meetings were held April 12th, 17th and 23rd. At these meetings the following members delivered declamations:


This society is well organized and bids fair to be of immense good to the members of the Association.

After a while we will say more concerning its progress.

E. Marshall, Secretary.

Our Colleges and Seminaries, Male and Female.

We have been requested to publish the following from the National Quarterly Review of September last:

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

The University now ranks among the best educational institutions in the United States. It is by no ordinary efforts this success has been attained.

Not content with performing the arduous duty of a professor, the distinguished founder has also established a periodical which is printed and published in the College, and read by respectable Catholic families in all parts of the United States and British America. In glance over some recent numbers of the AVÉ MARIA, we find in that for last week (dated Sept. 5), a letter in the Latin language from Pius IX, to the students of Notre Dame, in which he addressed, Dilècti Filii, Behind you, the noble workmen, the late laborers, the men of feeling, the wise, to the young men who are about to take his territories.

We quote one sentence from the Pope's letter, as evincing the spirit in which the students are addressed: "Apply yourselves, therefore, zealously to the study of letters and the sciences, but even more zealously to piety, lest you be puffed up by a vain knowledge, and show yourselves docile to your teachers, who devote themselves entirely to your interests."*

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

[We omit the description.—*En. Scholast.*]

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

**COLLEGE OF ST. LAURENT.**

**Canada, April 16, 1872.**

*Editors Scholastic.—Guests: On Sunday, the 14th inst., the Rev. Edward Moohan, S.S.C.C., was elevated to the dignity of the priesthood in the pro-cathedral of Montreal. Our venerable Bishop being indisposed, the Rev. Rt. Pius Mathew, Bishop of birtha, L.P.I., officiated, assisted by the Very Rev. Canon Park, of the Cathedral, and the Rev. Père Bandet, S.S.C.C., Superior of St. Laurent. Several other priests and ecclesiastics occupied the chairs; and the church was crowded, though at the rather early hour of nine the people of Montreal are generally truly pious, earnest Catholics. Though ordinances are of frequent occurrence in this Catholic city, yet the people always manifest the greatest interest in the consecration ceremonies.

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

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

**University of Notre Dame.**

*Its Location, Surroundings, Equipments, etc.*

*From the Correspondence of the LaCroix (Wis.) Republic and Leader.*

**Notre Dame, April 15, 1872.**

*Editors: Notre Dame.*

It has often been remarked that few things are more potent in producing pleasant recollections and sweet emotions than a return after a lapse of years to places once dear. Here, Mr. Editor, we may return with unalloyed pleasure to live again in the brightest experiences of our happiest days. Here, as the glorious sun of morning dispels the darkness of the night, the subtle influences of memory spread out into a thousand manifestations, and evoke from apparent oblivion the faces and forms of hundreds of early friends, who, passing before us us living shadows in the dim paths of vision, exhibit to us even their dispositions and their idiosyncrasies.

We were all like brothers then; but how changed have things become since! How different from our expectations have been the experiences of our early years! The mind calls up upon what has been learned from time to time concerning their doings after leaving College. In fact, a thousand things concerning them crowd upon the memory. Each pleasure of youth served in its turn to revive some pleasant association.

Thus, Mr. Editor, it has been with me during my present visit to Notre Dame. Days seem to connect with the limits of a few hours. Pleasant recollections have not ported for me a moment. This beautiful place, this fine University, the next and substantial buildings with which it is surrounded, the two handsome lakes upon the College grounds, the river flowing in the distance, the fairy ornamentation of the College garden, the many beautiful walks leading off through the well-tended grounds in various directions and St. Mary's Academy, grand and imposing, looking down upon the St. Joseph river in the distance, as well as South Bend itself, equal distant from both institutions, conspire to produce this state of mind. What a picture of matchless beauty, and serve to make it the most pleasant place that it has ever been my fortune to have lived in or to look upon.

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

I know of no other institution of learning in the United States where students may lose less time, do less harm, and more good than in this University. This is the only one which affords the simple opportunity to take as much exercise as may be necessary to preserve health, they yet have facilities extended to them to study twelve hours or more each day. A diligent student may not learn as much in this University in two years as usually constitutes a three years' course in ordinary collegiate institutions. In the University of Notre Dame there is a further advantage which depends on the fact that students here have no opportunity whatever to indulge or give rein to those habits which would lead to dissipation or immorality. Parents feel assured that while here their children are far more secure from vice than they could possibly be even under their own surveillance at home. But not to particularize at too great length in a letter which the few moments at my disposal render it necessary to make brief, I shall content myself with saying that the merits of this University are such, that to make them known would be an act worthy of the most exalted philanthropy.

I must not forget to mention that there is a printing office, quite complete in its appointment, at Notre Dame. I have been informed that it is called the *AVÉ MARIA* office, a name which it deserves, as it contains a publication printed therein and thus entitled.

This magazine has a circulation of about 9,000 in
SAINT MARY'S ACADEMY.

St. Mary's Academy, J.
April 23, 1872.

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

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

STYLES.

TABLE OF HONOR—SIR DEP'T.


HONORABLY MENTIONED.


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


Third French—Misses A. Todd, M. Lange, A. Mast, E. Culver, A. Wilder, L. Timley, L. McKin

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

Second German—Misses M. Facon, V. and X. Ball, J. Mills.

Latin—Miss F. Mann.


INSTRUMENTAL MUSIC.

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

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

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

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

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


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


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


Eighth Class—Misses D. Allen, F. Mann, M. Ruskin.

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


Harp—Misses M. Shirland, K. Mackman.


Guitar—Miss B. Crowley.

Symphony—Misses R. Scott, J. Hynds, M. Kirwan, M. Shirland, A. Borup.


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

TOOL MUSIC.

First Class—Misses J. Hynds, L. West.


DRAWING.

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

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

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

OIL PAINTING.

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


STYLES.

SAINT MARY'S ACADEMY; Notre Dame, Indiana.

ROYAL, RELIGIOUS, AND POPULAR ROUTE.

CHICAGO, ALTON & ST. LOUIS LINE.
The Only First-Class Road in the West.
(See Classification of Railways by Board of Railway Commissioners.)

The Shortest, Best, and Quickest Route FROM CHICAGO TO ST. LOUIS, Without Change of Cars.

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

<table>
<thead>
<tr>
<th>DEPARTURE</th>
<th>ARRIVAL</th>
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<tr>
<td>St. Louis and Springfield Express, via Moline...</td>
<td>Moline...</td>
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<tr>
<td>Kansas City Fast Express, via Jacksonville...</td>
<td>8.15 a.m.</td>
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<tr>
<td>Washington and Washington Express (Western Division)...</td>
<td>9.05 a.m.</td>
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<tr>
<td>St. Louis and Springfield Night Express, via Moline...</td>
<td>5.16 p.m.</td>
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<tr>
<td>St. Louis and Springfield Lightning Express, via Moline...</td>
<td>7.30 p.m.</td>
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For Sunday excursion tickets, 80 cents.

Olive S. Wood, Ticket Agent, Chicago.

UNIVERSITY OF NOTRE DAME, INDIANA.

Founded in 1842, and Chartered in 1846.

The Institution, incorporated in 1842, enlarged in 1895, and since then, has continued to increase in size, so as now to accommodate 275 students.

Situated near the Michigan and Northern Indiana Railroads, it is easy of access from all parts of the United States.

Matriculation Fee,... $ 5.00

Tuition Fee,... $ 15.00

Boarding, Floating, and Stationary Classes in German, French, and Italian, are taught, in classes of from 2 to 18.

Instruction includes reading, writing, arithmetic, grammar, and French, German, Italian, and English.

Instruments, $ 5.00

Boarding,... 10.00

Ink-bespattered.

POST OFFICE.

Branch Offices: At the Academy, at the Royal Road, and at the Station.

For further particulars, address

Very Rev. W. CORBY, S.ED., President.

L. S. & M. S. RAILWAY.

SUMMER ARRANGEMENT.

TRAINS now leave South Bend as follows:

<table>
<thead>
<tr>
<th>DEPARTURE</th>
<th>ARRIVAL</th>
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<tr>
<td>Leave South Bend 9:15 a.m.</td>
<td>Arrive at Chicago 8:30 p.m.</td>
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<td>10:35 a.m.</td>
<td>8:05 p.m.</td>
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<td>12:45 a.m.</td>
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<td>7:00 a.m.</td>
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<td>10:30 a.m.</td>
<td>12:30 p.m.</td>
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July 4th, the Grand Finale, including a Spaceman in every train, with all the usual Railway Fireworks.

To the Printing Office...

From the Printers' Circular.

The Devil is to pay.

To the Sanctum—

for copy—

Bears with them hives.

By his training.

Ink-bespattered.

By his brush in hand.

Ink-bespattered.

Devil is to pay.

To the Sanctum—

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