Divine Providence and the Existence of Evil.

BY M. B. B.

Among the great problems whose solution has occupied the minds of thoughtful men from the earliest days of philosophical speculations, that of reconciling the existence of evil in the world with the sanctity, goodness and providence of God has ever held a prominent place. As happens in the case of all important questions, many and often conflicting theories have been invented to solve this problem, a review of which would occupy more space than would accord with the purpose of this essay. Hence we shall set aside all mere theories on this subject, and, taking a Christian view of the fundamental principles involved in the theory, they are good and not evil. How the existence of evil may be reconciled with the highest Christian conception of God's infinite goodness and sanctity.

In philosophy, the term evil signifies not only to possess being, but to exist. To exist signifies not only to possess being, but to exist. Hence, social evil, or sin, is that which is opposed to the law of God, and which withholding or diverting man from the attainment of his ultimate destiny; social evil is that which is opposed to the legitimate interests or good order of society; and physical evil is that which either interferes with the natural exercise of man's physical powers, or diverts man from the attainment of his ultimate destiny, and is, therefore, a moral evil. Hence social evil, so far as it has any existence, resolves itself into moral evil. Physical evil, on the other hand, when viewed philosophically, is simply a misnomer; for pain and suffering, the loss of health, property or friends, death itself, and all besides that is included in the term physical evil, are rather inconveniences than anything else: and in so far as a patient endurance of these inconveniences may become the source of merit, and thus add in the statement of our ultimate destiny, they are good and not evil.

Moral evil, consequently, is the only real evil, and of this alone we propose to speak in our present essay. To proceed systematically, our first inquiry should be whether or not moral evil really exists; and in order to answer this question satisfactorily it will be necessary to premise some remarks on the nature, modes and qualities of existence.

To exist signifies not only to possess being, but also to have received that being from another. God does not exist in the strict sense of the term, since He did not receive His being from another; God does exist, because He did receive His being from another; that is, from God. Being, simply, therefore, does not suppose a prior cause, while existence does presuppose such a cause.

This cause may be either primary or secondary, according as it produces an object directly and as a separate existence, or merely modifies one object in such a way as to render it in some respect another object different from the first. Thus God created a substance called marble; He also created the marble, the model after which it was fashioned into a statue, and also gave the talent and strength by which the artist produced the distinct object in the statue; the artist is the secondary cause of the statue, considered in the light just mentioned. But the statue is the result of a combination of a particular form with a particular substance. God did not make this marble, nor did He direct the artist to make it; hence, although He is the primary cause of the statue as a whole, He is not the cause of that by which the statue is rendered the particular object it is. The artist acted by his free choice, and by the free exercise of his power and ability which God bestowed upon him as natural gifts, without, however, determining them to the or that particular exercise, is the primary and direct cause of that special combination of previously existing things by which that statue exists as a statue.

Again, a cause may be efficient or virtual, according as it produces an object by its own immediate act, or simply directs and influences some other agent to the production of a particular object. In such a way that the agent may or may not have acted from acting with the virtual cause of the statue; but having exerted no such irresistible influence, He is not even the virtual cause of the statue as a distinct object, although He is the efficient cause of all the elements which enter into its construction. The artist, on the other hand, is the efficient cause of the statue as a distinct object, although in no way the cause of any of its elementary parts. Hence, we see that an agent may be the cause of several objects separately, and yet not be the cause of the special object resulting from a combination of two or more of these.

Returning to the question of existence, we remark that an object may exist, (1) necessarily or contingently; (2) in possibility, or in reality; (3) absolutely, or conditionally. (1) An object exists necessarily when it exists by virtue of its own nature; that is, when it contains in itself the reason or principle of its own existence, and when it exists in such a manner that to suppose it not existing would involve a contradiction. This is absolute necessity, and applies to God alone. In regard to existence proper, we say that an object exists necessarily when its existence is so involved in the necessity that to suppose it not existing would argue a substantial deformity or defect in the existence in which it is involved. This species of necessity we may hypothetically suppose that one object pre-exists which involves some other object.

An object exists contingently when it is the production of a cause which was free to produce it or not produce it at pleasure. Contingent existence is opposed to absolutely necessary existence when the producing cause was free from absolute necessity in producing it, or when, though existing as a distinct object, it might without any contradiction be supposed not to exist. In this sense, all things created, without exception, are contingent. Contingent existence is opposed to hypothetically necessary existence when the producing cause was free, not only from absolute necessity, but also from hypothetical necessity in producing it; or in other words, when, though existing as a distinct object in itself, but also in its relations to other existing objects, it might, without any contradiction or improbability, be supposed not to exist. In this sense, all things created, without exception, are contingent, necessary, some are hypothetically necessary in as much as one not of the Creator involves another as its complement or inseparable concomitant. Thus God is absolutely necessary; creation as a whole is contingent, considered as opposed both to absolutely and hypothetically necessary. The existence of man as a rational and free being is also contingent in the same sense; but granting the existence of man as a rational and free being, then, though existing in the abstract, he is an object in itself, but also in its relations to other existing objects, it might, without any contradiction or improbability, be supposed not to exist. In the sense in which I am writing exists in the concrete, since it is a mere quality, and exists without the existence of anything else, nor is it a possibility of some other object. An object exists in the concrete, when it exists as a complete and distinct thing, endowed with all the attributes which it possesses as its complement or inseparable concomitant.

(2.) An object exists in the abstract, when it exists as a possibility which may become a part of some real existence, but not a real existence in itself. Thus, goodness, considered apart from all other things, has no existence in itself; nor can it have such existence, since it is a mere quality, and exists without the existence of anything else, and is not the complement or inseparable concomitant of any other object. An object exists in the concrete, when it exists as a complete and distinct thing, endowed with all the attributes which it possesses as its complement or inseparable concomitant.

(3.) An object exists in possibility, when there is no opposition between the attributes which unite to constitute such an object; or, in other words, when, though existing in the abstract, it may, without any contradiction, be supposed to exist hereafter. This supposes the existence of a cause.
capable of producing the object in question. An object exists in reality when the requisite attributes are actually united so as to constitute a distinct object. This is the actual existence which I am, writing elsewhere, reading in reality; while a similar table composed of a single diamond is possible.

(4.) An object exists absolutely, when it exists independently of all other beings; yet there is a species of absolute existence which belongs also to contingent objects. This is the existence which is absolutely independent in regard to all other contingent things, although all are dependent on God not only for the beginning of existence, but also for its continuance. An object exists conditionally when its existence depends on some other object. Thus God is the absolute; all created things are conditional in regard to Him, since they all depend on the creative act for their existence; in regard to one another, however, and apart from their dependence on God, all men individually, and many other individual objects, have an absolute existence of their own; while, on the other hand, perfect health exists; removing or disturbing the normal condition and action of body and mind, perfect health exists; removing or disturbing these, it ceases to exist.

In the above explanation of causes and existences, we are prepared to examine intelligently, and we hope satisfactorily, the question of the existence and nature of evil. We have said that moral evil is that which is opposed to the law of God, etc. But the law of God, as imposed upon men, is nothing else than His supreme will, commanding that rational and free beings shall, in accordance with their nature and destiny, and within the limits of their finite capacity, act in a manner conformable to the perfections of God Himself, after whose image and likeness they were created. Consequently, whosoever is opposed to the law or will of God, is also opposed to His divine perfections. Hence, evil in general, that is, without special reference to man or any other class of beings, may be defined as that which is opposed to 

N O T R E D A M E S C H O L A S T I C.

ble, since a being now actually existed which was capable of acting in opposition to the will of God. As yet, however, no evil actually existed; for the angels, as created by God, were, in every respect, in the highest degree good—even that very free will, which rendered them capable of opposing the will of God, was in itself and in its object good; for it was bestowed on them in order that they might enjoy their own happiness.

In the course of time, a portion of the angels did, by their free will, set in opposition to God—and hence it was, which was before only possible, that actually existed, so far as it is capable of existence. Here the question presents itself: In what sense is evil capable of existence? Evil can have actual existence only in some individual possessing intelligence and freedom; it can exist in that individual only after the manner of a want or a defect; it cannot exist as a quality, for a quality is something positive and implies an addition of something new to the individual or object to which it is attributed; but evil is negative, and denotes simply the absence of something which ought to be present, and at the same time supposes that absence to have been caused by the free and deliberate choice of the individual in whom it exists. Hence, as evil is nothing positive in itself, but merely the absence of some positive quality, so that the object loses a quality, and is, therefore, incapable of becoming in itself or apart from some rational and free individual—not even by divine Omnipotence. Consequently, God could not create evil as a distinct thing. Neither could He create evil as it exists in the individual; for evil, by its very nature, supposes that that defect, or absence of positive quality, which constitutes the groundwork of evil, must have been occasioned by the free will of the individual; but, if God were to create an individual with this or that defect, the presence of such a defect would in no way depend on the free will of the individual, and therefore would not be an evil; but simply an imperfection for which the individual would not and could not be held responsible. Hence, as God could not create evil as a distinct object in itself, nor as a characteristic of the individual, He is not and cannot be the cause of evil, at least not the direct or efficient cause.

But may not God be the virtual cause of evil? It is, of course, for God to be the virtual cause of evil; it would be necessary for Him to influence the free will of the individual agent in such a way that individual could not obtain from acting in opposition to the will of God, a free will and an individual will in this supposed case. Suppose the individual free will would cease to be free will, since it would be deprived of the power of choice, which constitutes the very essence of freedom. Hence evil, in the supposed case, would be impossible, since it cannot exist without the deliberate exercise of free will. Therefore God cannot be the virtual cause of evil, any more than a circle can be square, since the very fact which would constitute Him such a cause would at the same time remove the very possibility of evil. Consequently, as God is not and cannot by any possibility be the direct, efficient, or virtual cause of evil, He is not and cannot possibly be its cause in any sense.

Ah! some one thinks we have made a mistake, and suggests that God is the primary cause of evil, in as much as He created the individual in whom it exists, and the free will by which it exists. Yet, we have made no mistake. God, indeed, is the primary cause of all evil, the one who was just but is now a sinner; as in the illustration already given. He was the primary cause of the state, considered as a whole; but as in that case it was not in any combination of form with substance by which the state was rendered the distinct object it is, so in this case He is in no respect the cause of the evil or sin by which the just individual has been transformed into a sinner. All that God caused in the case was good in the beginning, and continues to be good, whether the individual, as an individual—the free will, or the faculty of choice; but the choice itself, which primarily and solely constitutes the sin or evil by which an individual is transformed into a sinner, resides entirely on that individual himself, and was not caused either directly or indirectly by God. Therefore, although God is the primary cause of the evil or sin of an individual, he is not the direct or efficient cause, since He cannot be, in any respect, the cause of sin or evil.

TO BE CONTINUED.

Eccentric Characters.

The greatest men that history records have not been without their little weaknesses, somewhat flattering to humanity, because proving them to be simply men and not demigods. Thus Sir Walter Raleigh in his best days was a consummate dandy, and it is said appeared at court with six thousand dollars' worth of diamonds in his shoes, while his sword-hilt and baldric were studded with precious stones of great value. Brueyers, whose written lines were agreeable with poetry, was heavy and vulgarly stupid in society, and as a cotemporary declares, was in consequence the subject of many a practical joke. Next there occurs to the present philosopher Descartes, who had a perfect passion for wigs, not unlike Sir Richard Steele, who would sometimes spend forty guineas on a black peruke. Cornells, the French Shakespeare, spoke in language so ungrammatical as to mortify his friends constantly, while his conversation was the acme of stupidity. What was said of Descartes might apply also to him, viz.: that he had received his intellectual wealth from nature in solid bars, not in current coin. Who ever thinks of Goldsmith without calling up that irrepressible pinch-colored coat? It is as immortal as its master, and one never forgets the German duchess that fed and lodged the itinerant in his wanderings over half of Europe. Yet the man who wrote The Deserted Village, Citizen of the World, etc., "couldn't talk," it was said, "any more than a parrot."

According to Johnson, Pope had such a high opinion of himself as to think he was one of the noblest parts of the system of the world. The famous satirist was pride personified. Vanity builds its nest and hatches its brood in high places, and Napoleon prized himself on the smallness of his personal size. Sir Walter Scott was a being sheriff of Selkirkshire than of his reputation as the author of Waverley. Byron was vain to excess; vain of his genius, his rank, and vain of hisvoice. What constitutes present themselves as the panoramas of the mind unrolls the imprint of memory. Dryden, the illustrious poet, was yet all that he described himself to be, "slow in conversation, dull in humor, saturnine and reserved." The trite saying, that no man is a hero to his own valet, has abundant illustration. The Count de Grammont once surprised Cardinal Richelieu jumping with his servant to see which could jump the highest, and by joining in the ridiculous sport, and permitting the cardinal to beat him by a few inches, he gained his fixed friendship and great political preferment! Salvator Rosa was full of fun and frolic, often playing in impromptu comedies, and was more than once dowered by his friends in the streets of Rome during the Lenten season. Medlity is ever voulable, and genius oftenest reticent. Addison's conversational deficiencies are well known, nor was the great master of English versification of that period, as he used to declare that he had good reasons for it, but didn't carry small change with him.

The favorite recreation of Petavius, the learned Jomst, was, after application to study and writing-
for an hour, to twirl his chair steadily for five or ten minutes. That profound divine, Samuel Clark, after having read over his books, would often place the chairs and tables in a row, and be discovered jumping over them successively back and forth. Cujas, the famous lawyer, studied lying upon his back, with his books about him. Odd enough, most certainly are the fancies of genius. Spinoza, took a strange and absorbing delight in seeing spiders fight, returning to this strange amusement during the day, while in a singular contrast and yet partial resemblance was seen in Maglubiochi, the famous librarian of the Duke of Tuscany. He was passionately fond of small fish and protected them, had his rooms filled with them, and would not permit them to be disturbed. He was a profound student, yet hourly returned to his strange pets, as a relaxation and amusement. Moses Mendelssohn, called the Jewish Socrates, passed hours together counting the tiles on a neighboring roof," an occupation which he found very composing and quieting, mentally and physically." Cowper, while he preys to the deep ocean, is a sort of monomaniac, indeed, wrote, that famous burlesque, John Gilpin, and passed his leisure hours in making bird-cages and breeding rabbits.

Miss, the justly famous Swiss painter, always had a room full of cats, and one upon his shoulders while he was drawing. Even Dr. Johnson, the blunt old philosopher, petted his cat constantly, and often said when "he made it," it was quite comfortable at the foot of the bed." On the contrary, it will be remembered that Henry III of France could not remain in the room with a cat. Sometimes the idiosyncrasies of great men are so minute: the garden and eat ripe peaches off the trellises, with his hands in his pockets, an invariable practice in his garden, and eat ripe peaches off the trellises, with his hands in his pockets, an invariable practice in

The Latin is a noble language in that it is in its construction regular and methodical, in its general rules systematic, and in its pronunciation composed and sonorous. In it nobility and simplicity, propriety and strength go together. All these things are wanting to the English except so far as they adhere to or inhere in the Latin and German words, in being a bundle of irregularities, conventionalities and arbitrary captives, a hypercritical language, regular in nothing except in irregularity, destitute of elegance and wanton in system. As long as the Latin language is studied, it will say to the English, "There you are, bundled up in the pickings of my wardrobe!" As long as the German, it will say to you, "Are you wearing my jewelry?" The robber and the purse are never respected while the witness remains to point with scorn at their arrogance and insolence.

The German language is the personification of system, and is wholly independent. Being rich in itself, it borrows from none. The French, a poorer language, borrows disreputably, and is wretched; the EnglishComposite.

For an hour, to twirl his chair steadily for five or ten minutes. That profound divine, Samuel Clark, after having read over his books, would often place the chairs and tables in a row, and be discovered jumping over them successively back and forth. Cujas, the famous lawyer, studied lying upon his back, with his books about him. Odd enough, most certainly are the fancies of genius. Spinoza, took a strange and absorbing delight in seeing spiders fight, returning to this strange amusement during the day, while in a singular contrast and yet partial resemblance was seen in Maglubiochi, the famous librarian of the Duke of Tuscany. He was passionately fond of small fish and protected them, had his rooms filled with them, and would not permit them to be disturbed. He was a profound student, yet hourly returned to his strange pets, as a relaxation and amusement. Moses Mendelssohn, called the Jewish Socrates, passed hours together counting the tiles on a neighboring roof, "an occupation which he found very composing and quieting, mentally and physically." Cowper, while he preys to the deep ocean, is a sort of monomaniac, indeed, wrote, that famous burlesque, John Gilpin, and passed his leisure hours in making bird-cages and breeding rabbits.

Miss, the justly famous Swiss painter, always had a room full of cats, and one upon his shoulders while he was drawing. Even Dr. Johnson, the blunt old philosopher, petted his cat constantly, and often said when "he made it," it was quite comfortable at the foot of the bed. On the contrary, it will be remembered that Henry III of France could not remain in the room with a cat. Sometimes the idiosyncrasies of great men are so minute: the garden and eat ripe peaches off the trellises, with his hands in his pockets, an invariable practice in his garden, and eat ripe peaches off the trellises, with his hands in his pockets, an invariable practice in

The Latin is a noble language in that it is in its construction regular and methodical, in its general rules systematic, and in its pronunciation composed and sonorous. In it nobility and simplicity, propriety and strength go together. All these things are wanting to the English except so far as they adhere to or inhere in the Latin and German words, in being a bundle of irregularities, conventionalities and arbitrary captives, a hypercritical language, regular in nothing except in irregularity, destitute of elegance and wanton in system. As long as the Latin language is studied, it will say to the English, "There you are, bundled up in the pickings of my wardrobe!" As long as the German, it will say to you, "Are you wearing my jewelry?" The robber and the purse are never respected while the witness remains to point with scorn at their arrogance and insolence.

The German language is the personification of system, and is wholly independent. Being rich in itself, it borrows from none. The French, a poorer language, borrows disreputably, and is wretched; the EnglishComposite.

Now-a-days, when base-ball is "all the go," it is pleasing and changes the monotony of the scene to have the pleasure of witnessing one of these hand-ball contests. The game we are about to chronicle was played between the Junior Three, and the Amalgamated University Hand-Ball Trio, and resulted in favor of the latter by a score of 20 to 21. The game was played on the Senior alley, and attracted the Students of both Departments to come and view the display of skill. It is only just to say that both sides played a good game, and as we are not very well acquainted with the technicalities of the game, we will confine ourselves by giving the names of the sides, and opposite the players name the total number of tally's side made on his hands:

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.

Junior Three.
The sem-annual reports of the various societies should be in for next week.

The Minstrel Exhibition will take place on the Tuesday of Examination week. Joseph in Egypt is their play.

The Thespians will play The Conspiracy and A Sudden Arrival, at the Annual Commencement. The parts have been assigned, and the members are busily engaged in preparing for the Exhibition.

Rev. E. B. Kilhoj, the orator of the Alumni Association, has written that he will be present at the Exercises on Tuesday. P. Broder, the poet, alternate of the Association, will also be present. We heartily rejoice in anticipation of the rejoicing we shall have when we give a friendly hand-shake to our old friends.

We hope that there will be a large attendance at the Minstrel reunion on the 25th of June. It is impossible for those in charge to send invitations to all the old members, as the present addresses of many are unknown. Those who may not receive special invitations should attend, as they would receive this invitation was not for the above reason.

It seems a great potter has been raised in the College by the oratory of the owl. When we write owls we mean old; and when we refer to the "Palladian Owl," we write Philodemic in full, and put a capital O, according to the rules for Punctuation and Use of Capitols. We hope this will set all minds at ease concerning the owl whose demise was recorded in last week's Scholastic.

Among those lately ordained priests in New Orleans city, we notice the names of two former students of the University—Walter Elliott and Adrian Aloysius Rosecrans. They were ordained by Rev. Bishop Roscrans, of Columbus, Ohio. Walter Elliott was a student here a great number of years ago. He served for three years in the 4th Ohio Volunteers. Mr. Rosecrans is a son of Gen. Rosecrans, and a nephew of the Right Rev. Bishop of Columbus. We wish them God-speed in their holy career, and congratulate the Paulini Fathers on this addition to their community of two worthy young men.

The sixth number of the Philomathian Standard comes out on time, for which all praise is due to the intelligent, active and go-ahead editors who have certainly many other important matters on hand, as the Examination looms up in not very far remote distance. We hope, and we have our reasons to presume that our hopes are well founded, that they will all do as well in Examination as they have done and now do in their editorial capacity.

The present number consists of thirty-six pages. Athletic sports—which means base-ball—takes up a reasonably large portion of the paper; and as the editors—representatives of the Juniors—took in good part the defeat of the Star of the West when that numerous base-ball club lost the first game of the season, some time ago, so now they triumph with becoming modesty over their recent victory, which resulted in their maintaining the belt and continuing to be the champions of Notre Dame. This is the particular peculiarity we much admire in the Juniors. If they are beaten—which seldom happens—they give all honor to those who are so valiant and lucky as to be victorious over them, because they are conscious of their own innate powers; if they are victorious, instead of crowing on every fence around the premises, like a bully Shanghai rooster, they wear their laurel wreath of victory with becoming dignity and modesty, and would scorn to insult a defeated yet respected rival.

Besides the above there are many good articles, which we cannot notice at length; among which are the articles: "Mind your own Business," by "Alix," which we recognize as written by one of our most intelligent Juniors; "Necessity of Public Virtue in a Government," by "Callo," a young Junior of serious bent of mind; "Rise, Progress and Downfall of Carthage," a good article, by the Historical Editor; "Amusements," by "Gah," a sensible and well-timed essay on that important subject; "Bro. Martin, with Whom?" by "Williamson of New York," by "Jucunditas," who seems to know all about the subject. An account of the Exhibition at St. Mary's on the 31st ult., takes up several pages. Our special friend, the Doctor, renders the paper doubly interesting by his notes of passing events in the College.

We are glad to see an improvement in what we may call the typographical get-up of the paper. "One word more," and it is that we heartily sympathize with the Philomathians, and wish them the success in the future that they have already achieved in the past.

Oscar Baker is clerking in New Orleans.

H. P. Morris is in business in Memphis.

Frank Sheppard is building railroads in Texas.

A large number of visitors are expected for the Exhibition.

Warren Kaye manages a book concern in New Orleans.

The Written Examination will take the place of the Competitions.

Prof. Van de Velde's violoncello playing is pronounced excellent.

Prof. Bakes took the largest fish out of St. Joseph's Lake this year.

Nat. Cunningham aspires to some military position and is now in Chicago.

We have seen some very fine specimens of penmanship from Bro. Camillus' class.

We look for a large number of Thespians at the approaching reunion of the old members.

Prof. T. E. Howard will give next week his second lecture on the English Language.

Rev. Father O'Brien, of St. Michael's Church, St. Louis, Missouri, was at Notre Dame this week.

A New Cantata from Handel's Oratorio of Judas Maccabaeus is being rehearsed for the Exhibition.

The Boat Club has organized the men of the 29th, which promise also well. A new boat for the staff is spoken of.

The Coth will not be lent in future for fishing purposes. Non-members of the club should bear in mind that they may use the boats for a consideration of $5, which every member of the club paid down.

We hear that James O'Reilly, LL.B., is doing splendidly in the law business, in Reading, Pa. A few words from him are always welcome.

We understand that the Commercial Diplomas are very fine this year—as to size and material. We hope that many students will deserve them.

The Drawing Class, which is quite numerous, will make a good display of its work during the Examination time. Bro. Albert is pushing it ahead.

A Musical concert is to take place during the Examination Days. We expect that our pianists, violinists, flutists, etc., and our vocalists, will be well prepared.

Prof. C. A. B. Van Weelr will soon be engagd painting some new scenery for Washington Hall. The musical talent of the Professor will also be put in requisition at Exhibition time.

The finest vegetable gardens in Indiana are those of Notre Dame and St. Mary's. The former, with its twenty acres, makes a grand display of all the luxuries of the season, and is well worth a visit. The garden was put in requisition at Exhibition time. Prof. Book-keeping is much needed there next year. An experienced Professor of Book-keeping is needed there at present. One of our old graduates might well fill the position, and get a good salary for it. We need not say that one of our graduates of the Commercial Course would have the preference over others for the position.

Inspite of the warm weather, which threatens us at last, a remarkable attention to study continues to be shown among all the students, with but few exceptions. The time approaches which will decide for many their good or bad success. It happens very often that students imagine that their obtaining premiums or diplomas is left entirely to the good or bad will of the Faculty, while in reality it depends entirely upon their merit or demerit. If a student deserves what he claims, he will obtain it; if he does not deserve it, well, evidently he ought not expect it. If he should some one be criminated and charged with partiality to this one or that one, and accused of injustice, for voting against giving the honors of graduation to such as may not deserve them?

Musical Soiree.

A musical soiree was held in the grand parlour, Thursday, 30th, ult. Those who were present were highly pleased by the performance of our musicians. Prof. Van de Velde, on the violoncello, accompanied by D. J. Wile on the piano, delighted the audience with choice music. The Junior Orchestra, composed of some fourteen instruments, under Bro. Leopold's management, played the Overture of Dame Blanche, and a march. The proficiency of the Junior Orchestra is quite remarkable, and reflects greatly to the credit of Bro. Leopold, who has proved beyond doubt that much can be accomplished in music with young students. It is to him that we owe our present orchestral strength and efficiency. At the same time it is a matter of regret that the music of the sorore Mr. C. Bendel gave us in his happiest style of declamation " Bolinardo del Carpo."

The programme of the soiree was not exhausted when the late hour called the listeners to a good night's rest.

We remarked the presence of Miss Quin of Chicago, Mr. and Miss Quinan of Cleveland, and many amateurs.
Mr. O'Mahony was followed by Mr. M. M. Fooe, who on behalf of his Junior constituents read the following address:

Very Rev. and Dear Father: Although the words just spoken by our Senior brothers are exactly the sentiments that fill the heart of every Junior now standing before you, we think it fit and appropriate that we should on this occasion give vent to our feelings, and express as far as possible the love and affection we all hold for you.

Dear Father, this gift is ill-suited to express that love and affection; and we feel it would be impossible for us to obtain one that we could call a fit representative. Neither do we, in presenting this, aim at any compensation for love towards us; for we deem it wholly inadequate to the gratitude that is due for your kindesses, —yes, Father, for your exceeding great kindness, —or, certainly, we have reason to love you.

When we think of the kind and gentle care you have shown to our patient endurance of all the troubles we have caused you, the proud look of approbation you have given us when we have done well, the many pleasant hours we have spent through your kindness, we cannot wonder at the great love for you that is entertained by all the students. Therefore, we do not consider this gift an equivalent, but, rather, as a reminder of your love. It is needless, Father, to our all, however, that we hope the carriage will please you, and we hope that you may take many pleasant rides in it, and we do hope, dear Father, that during those hours of enjoyment you will sometimes remember the love which is cherished in the hearts of the Juniors of 1871 and 1872.

The Minims next came forward in the person of Master Steve McMahone, and thus expressed their concurrence in the presentation:

Very Rev. Father Corby: Your dear little Minims are lost, though we hope and know we are not least in your estimation.

We now come forward to offer you our heartfelt congratulations, and to wish you many a pleasant ride in your new buggy. We know you cannot speak so boldly and use such high-sounding expressions as the other Departments—that you may be happy to-day; but these are not always the best.

The Minims’ hearts are with you; what more could you desire?

We will not detain you longer. We know too well that you are anxiously waiting to give us an extra recreation day. But now, before we close this short address, allow us, dear Father, to wish you a happy, happy career in this vale of tears; but, what is more, true and eternal happiness in the life to come.

Very Rev. Father, this is the sincere wish of your dear little Minims.

At the conclusion of the addresses, which need no comment here, Very Rev. Father Corby spoke substantially as follows:

My dear young friends, the overwhelming surprise which you have caused me this morning, leaves me scarcely able to speak; the magnificence of the gift which you bestowed as a testimonial of your affectionate good will, and of your satisfaction with the government under which you have lived for some time, fills me with pleasure, while the extent of your generosity makes me feel my own littleness. You have been surrounded by a Faculty, zealous and noble, whose efforts have always been to inspire you with good and generous thoughts, and when you have given such striking proof, and in a most unexpected manner, that their efforts have met with hearty co-operation on your part. I feel that I cannot express the feelings with which I am animated at this moment, and beg leave to bring my address to a close, thanking you with all my heart for your gracious gift, especially for the affection which it betokens. Classes will be resumed to-morrow morning.

As the Very Rev. Father thus closed his address, the Band, with the appropriate concert in a conveni­ent place, struck up a lively tune, during the ex­ecution of which Very Rev. Father Corby, with a member from each of the Committees, entered the new carriage, and the student throng, as if inspired with the spirit of the occasion, bounded away amid the strains of martial music and the repeated cheers of over four hundred hearty youths, at such a pace that it required all the skill of Mr. Carnahan to prevent accident. Thus closed the presentation ceremony, after which the day was spent in amusement varied to suit the tastes of all.

Long after the gentle and kind President of Notre Dame live to enjoy the affection and esteem of Notre Dame’s numerous students, and many be the pleasant rides he shall take in his new and splendid carriage.

H. Tables of Honor.

S E N I O R D E P A R T M E N T.


M I N I M D E P A R T M E N T.


C L A S S I C A L C O U R S E.


H O N O R A B L E M O N T H S.

Fourth Year—T. Ireland, M. Keely, M. Ma­honey, J. McHugh.

Third Year—M. Fooe, D. Hogan.

Second Year—P. White.

First Year—F. P. Leffingwell, W. Clarke, C. Dodge, J. Walsh, L. Hayes.

S E N I O R D E P A R T M E N T.

Fourth Year—N. S. Mitchell, T. O’Mahony.


No mention in the Preparatory Course this week, for want of selectees.

P E N N S Y L V A N I A.


An Eastern editor makes a pathetic appeal to reading and saying "we don’t know, please let us know it."
NOTRE DAME SCHOLASTIC

VICTORY!

THE JUNIORS CHAMPIONS!

Star of the West vs. University Nine.

The University Nine Defeated by a Score of 21 to 13.

The fourth game for the Base-ball Championship of the University was played on the grounds of Notre Dame on Wednesday, June 5th. The Juniors had won two games out of three that had taken place, and inasmuch as they have won this game they have won the majority of the agreed number of games, and consequently hold the Championship. The day was "just about right" for playing ball, and every one was on the qui vive. Promptly at two o'clock, the umpire, John F. Shortstop’s head, was put in place; Hutchings got second on first; Hutchings on second. No runs. Time, five minutes.

Juniors—Dillon got first on a long hit to center; stole second and third; and Staley home on a wild throw to second; Staley to third; Darmody out on third; and Staley to first on a called ball; Davis to second; Gambee to first on a light grounder; to second on bat; Darmody out on third; Davis to first; “Walsh to third; Davis home; and “Walsh to third; Davis on second. Two runs, not earned. Time, three minutes.

FIFTH INNINGS.
Juniors—McOsker to first on called balls; Berdel to first; McOsker to second on called balls; and Staley home by Thomas’ hit to center who was put out running to second; Darmody flew out to second. Dillon on second; Staley on first. Time, ten minutes. Five runs not earned. Score, 6 to 5 in favor of the Seniors.

SEVENTH INNINGS.
Juniors—“Walsh to first on a fine daisy” to center field; stole second; Roberts out on first; Reilly to first on called balls; Sam. D. to first on first base hit; Reilly to second; McOsker to first on called balls to second; Darmody home; and “Walsh to third; Davis on second. Three runs, not earned. Time, nine minutes.

EIGHTH INNINGS.
Juniors—Roberts to first on called balls; Reilly to first on a passed ball to second baseman; Roberts to second on base on same; D. Hogan to first on called balls; Berdel to second; and McOsker to third on Dodge’s light hit to short stop; lost by fumbling the ball; McOsker home; Berdel to third on manager’s call; Thomas to first little tap; D. Hogan on fly to pitcher; Dodge home; and W. D. home and Roberts to first on wild throw by Darmody; Huchings home on passed ball; Roberts home; Reilly to first; run out between first and second bases. Eight runs—one earned. Time, twenty-four minutes. One run—one earned. Time, five minutes.

Seniors—Dillon to second on first base hit; Thomas on first; Dillon home and Darmody to second on ball; Darmody to third; D. Hogan to first on called balls; “Walsh on second and McOsker to third on first base hit; out on second; while trying to steal it. Four runs—none earned. Time, twelve minutes.

Seniors—Gambee scratched first on Berdel’s muff; out on second; Smarr struck out; Schneckler to second; and Darmody out home. Runs—all earned. Time, three minutes.

Score, 21 to 13, in favor of the Juniors.

At the conclusion the commades of the Junior Nine set up a series of twenty yells, which “made the welkin ring.” So concluded the championship contest of 1872. We append the Score.
Whitewash.

= D. R. =

Whitewash is the word to-day.
In this lovely month of May;
Somebody sing a song like a thrush,
While handling his whitewash brush.

Who might this noisy fellow be?
If you wish to know, go see;
You'll find him at the Seniors' yard
Whitewashing fences quick and hard;

He makes the old things look quite new—
Upon my word, just take a view
Of the old fences, all around
Upon the spacious College ground

It is indeed a brilliant show
Everywhere as white as snow.
Whitewasher, you can justify boast
That you deserve to have a toast;

What shall it be? Oh, take the hint,—
Hurrah for Brother Hyacinth!—
Just watch him brushing up and down
Like some great artist of renown.

But some will say: "What's whitewash for?
We think it is a nonsense, not at all true.
A loss of time, which is quite wrong.
But listen to my "muse and song":
First, it purifies the air.
A good thing is done everywhere—
Preserves the fences from decay,
Makes Notre Dame look nice and gay.
Now, why shouldn't I praise my whitewash brush?
Or tell me: "With your singing lust!
But this is all I have to say
On this, the serenade of May.

Self-Praise.

Though we may think a great deal of ourselves, as indeed we should, this does not justify us in trying to make others have this good opinion of us, by praising ourselves and recommending ourselves to their sight; but though we may think that by so doing we raise in the minds of others the same idea of ourselves as that which our own entertainments, our good sense, if allowed to come to our aid, will tell us that such is not the case. When we praise others, people admire our generosity and magnanimity, and we are raised in their estimation; but when we give this praise to ourselves, it is taken as showing a weakness on our part, an absence of that largeness of heart and nobleness of soul which should be our most earnest endeavor to cultivate.

We speak of the egoist as a jealous, selfish, bigoted person, and one, too, who "has not much to boast of," for such is generally the case with them; they have a little, and wish to magnify it into much; to do this they are continually talking about egoism, and of course this is in any case false; if you have a poor opinion of yourself, you have but to indulge in it before strangers and those who are not so acquisitely acquainted with you. But we must not think that there is only one way in which we can show our egoism; it has been truly said "that a person shows his character in a thousand little things," and we believe it; we may show egoism in our acts, dress, walk, and expression, as indeed many do.

This egoism, or tendency to self-praise, is especially to be found among the young, who have not as yet learned to be modest; they are the utter fools of it, and the contempt that others bear them. This contempt they try to explain by saying that others are jealous of their talents and acquirements, whereas the true solution is that they are indeed in contempt because their egoism has rendered them a bore to every one with whom they have come in contact. They are indeed called a love upon society; no one cares to associate with them. Nor is this egoism confined to the world without, but also enters into our very schools, where, above all places, we should not look to find it; for the student, seeing as he does the weakness of society, should be expected to avoid them to a great extent, and especially one which is palpable and disgusting; but alas! such is far from being the case. Owing to some cause or another, but more often owing to none, a student takes it into his head that he is smart, immediately he becomes conceited; but, if, and especially as, he must not be lost; so when holding a conversation with his fellow-students he must get off his "pans and jokes," and the conversation would not be complete did he not "here and there" clothe it with a "smart story" elucidating the point under discussion. This, though perhaps the most disgusting class of "smart boys," — who, however, know it, and said to give their knowledge to others,—is by no means the only one. There is another class who have come to know the value of their knowledge through some unknown circumstance, and immediately grow, stand a head and neck above their associates; they become important, and will not deign to notice a common student; but when they are transferred into a position to speak to a superior, the grace, to say nothing of the "soft-soup" and "bombast" used is astonishing, and we might add disgusting. The become the "laughing-stock" of others, who love to draw them out and have them show their self-sufficiency and make "lamb's tails of themselves." Thus far for having been speaking of egoism venting itself in self-praise either in word or act.

It does not follow that because you belong to a society or a click which may occasionally come out ahead that you should praise yourselves, and attempt perhaps under a fictitious name to raise higher your fame in the opinion of others—for these things are, among the "laughing-stock" taken for about what they are worth. Thus, for example, if one base-ball club actually "scratch" victory over another, those who know both well know also the work of a report larding the victors, and it often happens that they furnish a contradiction of what they say. Thus in No. 36 of the SCHOLASTIC a reporter remarks that a certain club "was out­played at every point of the game," while the score which he appended indicates that the nine he played against his side. We might go far­ther, a reporter remarks that a certain club " was out­played at every point of the game," while the score which he appended indicates that the nine he played against his side.

In expressions of gratitude and de­

The French play was pronounced excellent, and the

At the High Mass the following pupils were ad­

At half-past six in the evening the invited guests and pupils assembled in the exhibition hall to par­ticipate in the entertainment that had been prepared expressly for the occasion. As the pro­

On Friday, the 31st ult., the feast of St. Angela was celebrated as usual with great glee. This is the patronal feast of our beloved Mother Superior, and all who love her, no matter how hopeless to the true happiness of youth, has made her name synonymous with all that is benovolent and kind.

In the morning, the pupils being assembled in the study-hall, a committee invited Mother Superior to meet them there. She was saluted with a wel­

During the last week many interesting events occurred. The most important was the celebration of the Centennial of St. Mary's. At the High Mass the following pupils were ad­

At the High Mass the following pupils were ad­

At the High Mass the following pupils were ad­

At the High Mass the following pupils were ad­

The French play was pronounced excellent, and the musical Pic-nic, by the Vocal Class, was a suc­

Some very fine vocal and instrumental solos were given. The Juniors' play of "The Seasons" was pronounced successful. The whole affair gave much satisfaction and certainty proof that there is at St. Mary's the right materials for literary, musical, and dramatic entertainments, and appreciative taste for the highest social enjoyments.

Respectfully,

TABLE OF HONOR—Sr. DE'TE=


HONORABLY MENTIONED


First Senior—Misses K. Zell, A. Mast, E. Coch-
mands of the American youth. Even now it seems
Lappin, D. Allen.
base-ball is, at the present day, above all others a
Bumey, M Reynolds.
home of outsiders, and even the players, could never
McNeills, L. Pease, L. Harris.
E. Drake, B. Schmidt, C. Germain, L. Buebler, J.
Laughlin, A. Conahan, P. Taylor, J. Luce, L. Eutz-
lively, intellectual, scientific game. So also with
source of out-door amusement and exercise. Each
Taldez, R. Manzanares, N. Vigil, K. Greenleaf, M.
McKinnis, L. Pease, L. Harris.
HONORABLY MENTIONED.
Second Senior—Misses M. Kearney, L. Niel, G.
Clark.
Third Senior—Misses M. Quan, E. Richardson.
First Preparatory—Misses M. Walker, M. Cunings,
A. Byne.
Second Preparatory—Misses M. Quill, J. Duf-
field, M. Faxon, E. Parker, M. Herrp.
Junior Preparatory—Misses A. Lynch, G. Kelly,
P. Lloyd, A. Goiffard, E. Horgan, L. Harrison,
A. Walsh, L. McKinnis, F. Monn, B. Quan, A. Bar-
drey, M. Reynolds.
First Junior—Misses E. Formler, A. Rose, T.
Thompson, M. Walsh, A. Noel, M. Sylvester, N.
O'Mara, T. O'Grain, M. Curlin, M. DeLong, L.
Lappin, L. Allen.

Base-Ball

With us Americans this has become the great source of out-door amusement and exercises. Each
year beholds it advancing in perfection, and adapt-
ing itself more and more to the nature and de-
mands of the American youth. Even now it seems
almost perfectly adapted to them; for the game of
base-ball is, at the present day, above all others a
living, intellectual, scientific game. So also with
American youth. The German can study his sixteen
hours a day in some dull task to which his superi-
dors well if he studies ten or twelve and pre-
serves his health. This is owing to the constitut-
on and temperament of the two,—and yet at the
close of a day, or even at the beginning of the other
it will be the latter.

Base-ball is a lively game, as is sufficiently de-
monstrated by the crowd which it will attract, and
the quickness with which the ball must be handled
to effect an "out." The ball is baked hotly—the
short-stop runs and stops it; he has no time to lose,
but must throw it to “first” as quick as possible;
and feel anxious as to the result; the baseman
loud are the cheers of the spectators. This is
the game does not admit of a doubt. The fact is, the
get in the so-called "practice games," with the sec-
dry of outsiders, and even the players, could never
base-ball is calculated to bring about
the game of base-ball is vigorous; yet not violent,
and though the mere observer may think it so, and
see healthy and well-developed bodies—our bones—receive from physical exercise

weather and climate without being materially af-
fected by them. The very framework of our
bodies—our bones—receive from physical exercise
necessary, indeed, the game must be played in a
sensible way. The necessity of exercise has long been
beyond a doubt; the question to be solved is,
"What is the best mode of taking exercise?" To
make up a soft ball—among the spectators, for
building up, and making development of the

sustained. The necessity of exercise has long been
beyond a doubt; the question to be solved is,
"What is the best mode of taking exercise?" To
make up a soft ball—among the spectators, for
building up, and making development of the

L. S. & M. S. RAILWAY.

SUMMER ARRANGEMENT.

TRAINS now leave South Bend as follows:

GOING EAST.

Leave South Bend 5:00 p.m. 
Arrive at Buffalo 2:30 a.m.

GOING WEST.

Leave South Bend 8:50 p.m.
Arrive at Chicago 5:20 p.m.

making connection with all trains West and North.

A COUNTRY editor has become so hollow from
depending upon the printing business alone for
bread, that he proposes to himself for stove-
pipe at three cents a foot.

NEW ALBANY CROSSING.

To Lafayette and Louisville.

Gone Normal—Express passenger, 6:50 a.m. 

5:20 p.m.
Freight, 4:10 a.m.
6:10 a.m.
6:20 a.m.

8:50 a.m.

4:40 a.m.

3:50 p.m.

10:40 a.m.

10:40 a.m.