Spring.

I.

Slow receding in the distance
Glimpses rest not Winter's sun,
Sadly leaving far behind him
All the deeds Old Winter's done;
Gazing at his foes the mountains
For a cheering word to say,
Next he tries to win the valleys
With a bright but lifeless ray.

II.

Failing there, he tries the woodlands,
Where his light has seldom been,
Trying hard to gain admittance
In the hollows free between;
But his efforts all are fruitless,
Not a friend on earth has he,
For his rays though bright and lovely
Seem but cheerless vanity.

III.

All the life that moves in nature
On the land or in the sea,
Faintly from their bonds are crying
For the sun of liberty;
Once again their merry voices
On the blustering tempests' ring,
To the God of nature reigning,
For the goods of healthy Spring.

IV.

First their cries as known unheeded,
All their pleadings seem in vain,
As the Winter, stem as ever,
With a bright but lifeless ray.

V.

Then the aid so eagerly wished for
Comes with hearty thanks receiving,
To the God of nature reigning,
All the life that moves in nature.

VI.

Winter's forces soon are vanquished
By the conquering hosts of Spring,
Who to loose his strongest fetters
Burning rods of brightness bring.
To unloose the ice-bound rivers,
Give them freedom once again,
To pursue their varied wanderings
By the mountain, through the plain.

VII.

Noble ships have left their moorings
Near the coast's morrow, strands,
Harbored safely with the treasures
That they bring to foreign lands
Through the dark-blue land of Neptune
Onward fiercely they glide,
Casting terror to the monsters
That are hid beneath the tide;

VIII.

Flowing gaily through the billows
That as mountains loom around,
They despise the dread destruction
With which the surge is crowned;
For their mission bids them hasten
Through all dangers, at all times,
To revive the friendly interchange
They have in distant climes.

IX.

Often Neptune chains his foemen,
Smoothes his wrinkles of despair,
To regard the hold invader
Turning up his soil so fair,—
With his tresses flowing proudly
In the glad receiving breeze,
Embraced in golden brightness,
Queen of beauty and the seas.

X.

Down the river sweeps the torrent,
Rushing, madness in its flow,
Harling all within its passage
To the frightful depths below;
Bound so long in Winter's fetters,
Gaining strength both night and day,
Till its power, all-sufficient,
Sweeps all barriers away—

XI.

Like the lion caged and hungry
In a moment fed and free,
Gains wildly round for vengeance
For his long captivity—
More enraged at finding nothing
Strong enough to check his wrath,
Flings through where chance may lead him,
Swinging death along his path.

XII.

Over the valleys, hills and woodlands
March in beauty, grace and ease
The farmer's growing treasure
Is the farmer's growing treasure.

XIII.

Often, too, they're closely followed
By those thieving birds of prey,—
Feasting on an empty board,
That are gained by those who roam.

XIV.

Though it is with human nature,
Never stay when at home,
Always losing valued treasures
That are hid beneath the tide;

XV.

Strange, but true, that man is foolish
Feasting on an empty board,
Staring in the midst of plenty,
To accumulate and hoard
Up the wealth that others lavish
When be's numbered with the dead,
Hoping ridicule and scorn
On the gray old miser's head.

XVI.

Over the valleys grandly waving
In the calm refreshing breeze,
Is the farmer's growing treasure
That as mountains loom around.

XVII.

Nature claims him as her keeper—
His the keys of all her stores.
With which the surge is crowned;
For their mission bids them hasten
Through all dangers, at all times,
To revive the friendly interchange
They have in distant climes.

XVIII.

All is мил и and merry gladness—
Day or night is neither long—
Ever on the balmy breeze
Comes a happy warbler's song;

XIX.

In the meadow, blooming flowers
Nod as witnesses to be seen,
Their many lovely colors
Mingled with the waving grass,
Truly, here is royal beauty,
And so real does it seem
That we seem the very idea
That life is but a dream.

XX.

In the fields the eager cattle
Cropp the herbage fresh and green,
Yet in rambling o'er the pastures
Many adventures are seen.

XXI.

That is this tiller of the ground;
Blessed with health, with freedom crowned.

XXII.

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Feasting on an empty board,
Staring in the midst of plenty,
To accumulate and hoard
Up the wealth that others lavish
When be's numbered with the dead,
Hoping ridicule and scorn
On the gray old miser's head.

XXIII.

With those treasures gathered round him
What cares he for other gains
In this world, when peace and plenty
Harbor in his wide domains?

XXIV.

Nature claims him as her keeper—
His the keys of all her stores.
With which the surge is crowned;
For their mission bids them hasten
Through all dangers, at all times,
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The page contains a mix of prose and poetry. The prose is interspersed with poetic descriptions. The prose discusses the nature of evil and its consequences, highlighting the idea that evil results from a deviation from the natural order. The poetry captures the beauty of nature, contrasting the tranquility of waterways with the imperfections of human actions.

The prose excerpts focus on the concept of evil and its effects, emphasizing the necessity of obedience to divine laws. The poetry enhances this theme by contrasting the innocence of nature with the corruption of humanity. The combination of these elements creates a reflective and insightful narrative on the nature of human behavior and its relationship to the natural world.
or not create him at all. But existence is better than non-existence. Therefore the act of man is of no consequence, but to man, but on the contrary conferred a signall favor on him by creation.

Secondly, God created man for a supernatural and final end, the satisfaction of His own glory and the perfection of His creation. He did not create man to be a mere instrument for the propagation of His species, nor to be the means of the mere existence of an animal, which would be preferrable: to be like the more animal, without reason, or to possess reason and with the power which it implies, to do evil, without however being in any way capable of an exercise that power? Evidently it is better to possess reason, with a hope of eternal happiness, though it be accompanied with the risk dependent on free will, than to be given an existence without intelligence and without a future. But in creating man in his present condition, God did that which was incomparably better, and in giving man free will He only gave what the nature and destiny of man demanded. Therefore, His dealings to-wards man being marked with mercy and goodness in every respect, He cannot in justice, reason or propriety be held responsible, in any respect, for the evil that men do by a wilful abuse of their free will.

Some one may still insist and say that all this reasoning may be fruitless, if we apply it to the men in a general way, but when we come to particu- lars, and take the case of an individual who does evil all his life and is eternally lost, would it not be better for him never to have been created; and does it not seem that God, who foresaw that this would be the case, and still brought that individual into existence, is in some way accountable for the evil he committed and the misery which he has brought upon himself? No; certainly; not even in that individual case is God responsible for any evil done for we must remember that God created in- dividuals not by a separate act, but by the opera- tion of a law of nature which He established in the beginning; and, consequently, to prevent the evil voluntarily done by the individual, it would be necessary either to suspend the law of propagation in his particular case and thus prevent his coming into existence, or to take away his free will, thus depriving him of the power to do either good or evil as a voluntary act.

In the first case God would not only interfere with the operation of a general law, without any obligation on Him to do so, but also, if the individual always has the power to avoid evil, but He would actually destroy the distinctive character of the law, by making it apply only in particular cases. He would moreover interfere with the free will of the individual who is the secondary agent on this indivisibility of God creating a being with certain relations and duties whose accomplishment He at the same time rendered impossible. Therefore reason in the creature sup- poses free will.

But we have already seen that free will in man requires the establishment of a law for man's moral government. Consequently God, who always does what the nature of His previous acts requires, established such a law, and clearly manifested it to man. It is, as we have said, the deliberate and voluntary violation of this law by the creature that constitutes evil. We have also said that God does not influ- ence man to evil; on the contrary, He holds out indelible rewards to the faithful observers of His law, and threatens with the severest penalty those who violate it; He is ever ready to aid by His grace those who sincerely desire to do His will; and consequently man by his own free will can bring himself to act in op- position to the divine will, and thus commit evil. How, then, is it possible to suppose that God is in any way responsible for the evil done by the creatures? He did not cause evil; He does not influence man to evil; He does all that a God can do, consistently with the rational nature of man, to prevent his doing evil; He could not Himself pre- vent this evil without violating His law; and this privation would, in the very nature of things, necessitate the further privation of reason; this would unfit man for a supernatural enjoyment and reduce him to the level of the brute animal. What would be preferrable: to be like the more animal, without reason, or to possess reason and with the power which it implies, to do evil, without however being in any way capable of an exercise that power? Evidently it is better to possess reason, with a hope of eternal happiness, though it be accompanied with the risk dependent on free will, than to be given an existence without intelligence and without a future. But in creating man in his present condition, God did that which was incomparably better, and in giving man free will He only gave what the nature and destiny of man demanded. Therefore, His dealings to-wards man being marked with mercy and goodness in every respect, He cannot in justice, reason or propriety be held responsible, in any respect, for the evil that men do by a wilful abuse of their free will.

Now if God were to interfere in the manner above mentioned, and prevent the existence of all those who, if permitted to come into existence, would lose eternal life and damn themselves, it is quite evident that all those who did actually come into existence in this order of things, would be certain of finally gaining salvation, notwithstanding the fact that they possess free will and the actual power to lose eternal life; for they know with certainty that if that power were to be exer-cised towards their eternal loss, God would not have allowed them to come into existence, and the fact that they do exist proves to a certainty that God foresaw that they would exercise that power towards their own loss. It is evident from this that such an interference with the law of natural propagation as we have mentioned, would destroy the distinctive object of man's present state of existence, and render life no longer a time of trial, in the correct sense of the term. But we have seen that such a time of trial and uncertainty is strictly demanded by the pres- ent order of things. Therefore, God could not, consistently with the order which He established by the creation of man, and his destiny to a supernatural happiness, on a word of His fidelity in doing the will of God by living in accordance with his own nature, render the salvation of some certain by preventing the existence of all those who would be lost by an abuse of their free will, if they were permitted to come into existence. Therefore God could not and cannot consistently suspend the law of natural propagation, even to save the souls of some of His creatures. The severe condition of man, by no means to make away the free will of the individual, God would by the very fact deprive him of the power of fulfilling the first relation of a rational creature to the Creator; for, if God were to annul the free will, which God has done through necessity, and hence the individual himself is not the real agent, but merely the instru- ment in the hands of the necessitating cause. But
the relation of the rational creature to the Creator requires, as we have seen, a rational, and therefore a free submission and obedience to the will of the Creator. Hence the privation of free will would render the individual incapable of fulfilling his first relation to his Creator, and consequently the first-stated of reason, which is the source of this relation, would be inconsistent with the wisdom and perfection of God; and, without reason man would be a dead incapable of a supernatural happiness. Hence to deprive a man of free will would be simply to reduce him to a level with the mere animal. But this God cannot consistently do; for our supernatural destiny, with reason and free will, is a gift bestowed upon man, not individually, but as a class; and each individual of that class has an equal claim to that gift: and as this is a good in itself, God could not withhold it from some individuals without an evident partiality in favor of those on whom He bestows it. But God is not an acceptor of persons; and, cannot show partiality; therefore He cannot take away the free will of the individual, unless as a punishment, and he cannot punish unless for a fault or evil actually done; consequently he cannot take away individual free will merely to prevent the commission of evil.

Now, if God could not, consistently with His own perfections, and many other reasons of prudence and charity, suspend the law of natural propagation in particular cases, and if He could not consistently interfere with individual free will to prevent evil, it logically follows that the permission of evil is a necessary consequence of the present order of things—viz., of man's existence as a rational being—and, therefore, that God is in no way responsible for the evil done by men, not even in individual cases, since, though possessing, in an absolute sense, the power to prevent evil, still He cannot without inconsistency execute that power if, therefore, the existence of man as a rational and free being is in itself a good, and better than an irrational existence, or non-existence, (and we think we have sufficiently shown that such is the case,) it further follows that this necessary permission of evil by the Creator is in no way inconsistent with His goodness, mercy or providence. Therefore, in the free unreserved sense of the expression, we may address God with the Psalmist:—

"Thou art the Lord, sole bountiful to man. Thine art a good and willing iniquity (evil); and hoping that our humble efforts to explain this truly difficult question may be of real service to many of our readers, and especially to the esteemed friend at Notre Dame, we will include in his garden the shore of the lake from the boat house to the northern line of his grounds. The shores of the lake are yet in their primitive wildness, not to say ugliness; the hand of art has persistently turned aside from them un­til now. The proximity of the favored spots to various sides surround the lake ought to suggest that the time has come for beautifying at least this part of the old church. Bro. Hayes, with his wheelbarrow and spade could do wonders there in a few days.

PHILOPATRERS active. Full report next week.

NOTRE DAME SCOLASTIC.

Published every Week during Term Time, at
NOTRE DAME UNIVERSITY.

All communications should be sent to Editors SCHOLASTIC, Notre Dame, Indiana. Terms:

One year. .................................................. $2.00
Single copies (ten) of the publication can be obtained at the Student's Office.

Bro. Hayes continues to beautify the premises.

The Geography Class is all right, and ready for next week.

BOOK closed in Students' Office. Hereafter only cash business!

The graduating class will be examined Saturday, 22nd inst.

A GREAT many visitors are expected from Chicago and other cities.

The Examination in Music will take place Saturday, 22nd inst.

REHEARSALS in Music, Declamations, etc., are the order of the day.

REV. JOHN FORD is now in town, where he will remain during vacation.

Two or three little boys intend to go home before the Examination.

The dramatic performers employ their leisure hours in learning their parts.

The new Philharmonics promise us new songs, which, they say, will be grand.

The speakers, orators, etc., are busily engaged writing their speeches and orations.

The Brass Band and the Orchesta are not at all behind in the go-ahead movement.

BANDS have been ordered by several societies and clubs for the Commencement Days.

SOCIETIES and Clubs which have not yet sent in their yearly reports should do so promptly.

THE Literary Societies are closing their yearly exercises, and preparing for the solemn disbanding.

THE crews of the Boat Club are preparing for a lively contest—badges are awaiting the victorious ones.

Mr. Bonney and Old Sol are as busy as nailers making false presentments of individuals and classes.

REV. FATHER GOLDBN brought his highly entertaining instructions to a close on Wednesday morning.

We are glad to hear that the Professor of Bookkeeping is in salubrious health and is to have his oral examination.

A very neat little boat, 16 feet long, christened the "Nina," is to be added to the N. D. B. C fleet for the Commencement.

We are happy to hear that the Professor of Bookkeeping is in salubrious health and is to have his class photographed.

A very neat little boat, 16 feet long, christened the "Nina," is to be added to the N. D. B. C fleet for the Commencement.

THE work on the new church is pushed on vigorously. The old towers will soon be taken from the front of the old church. Bro. Hayes, with his wheelbarrow and spade could do wonders there in a few days.

CONTENTS water is far more beautiful than well-water. The use of the latter ought to supersede entirely that of the latter.

CLASS photographing is all the rage now. Mr. James Bonsey the College photographer has as much work to do as he can possibly attend to.

Oz arriving at South Bend our friends will be promptly brought to the College or the Academy. They take the regular canals for Notre Dame and St. Mary's.

Bro. Hayes will exhibit a pretty garden in spite of the photograph amateurs and other semi-barbarous individuals who walk over his flowery grounds.

The members of the St. Cecilia Philomathian Association will give their twelfth annual banquet, on Saturday, June 16th, at 3:00 P.M., sharp, in the Senior Refectory.

The Programme of the Commencement will be printed in the next number of the SCHOLASTIC. It will be in every particular equal if not superior to the programme of other years.

The Written Examination will take place on Friday, and the Oral Examination the same day. The Written Examination will last during Thursday, Friday, Saturday and Monday.

We were in the shop opposite the Post-Office, and witnessed the arrival of several students, and the greeting of the Champions, as well as others, a chance to attend to something else of greater importance.

The music of the Exhibition will be publicly re­hearsed Saturday 22nd inst. It will take the place of the concert which was intended to be held during June, but which circumstances prevented.

Now that the Baseball Championships is decided, the play-grounds will assume a quieter appearance and give the Champions, as well as others, a chance to attend to something else of greater im­portance.

We hope that the gold medals of preceding years will take an airing on the breasts of many during the Commencement Days. It pleases every honest heart to see the rewards of merit where they ought to be.

We have heard from an authentic source that it has been stated by one on whom the most perfect reliance can be placed, that Professor Lyons has said that he thinks that it is probable that he may go to Chicago next Wednesday.

At a meeting of the standing committee of the Associated Alumni, the following gentlemen were appointed a committee of reception for the approaching Commencement Day: Professors Lyons and Baasen, and Mr. James Cunnea.

The Compositions in Penmanship, intended for Competitions, seem fully equal to those of the pre­ceding years. Some are truly beautiful and were not that personalities are odious, especially at the approach of the Commencement, we would give the names of the best writers... We will wait a week longer.

If the N. D. B. C. were a rich corporation, we would suggest that they hire workmen for the pur­pose of improving the grounds to which they resort so frequently, but their receipts barely cover their Club expenses. We cannot have much hope from their side, and yet something ought to be done there before the Exhibition days.
SOME grand suppers, rural lunches, etc., are on the tapas; the fine flower, the cream of the cream of everything that can be had, enters into the carte or bill of fare. Well, Que couds esr? The end is approaching—all ends well which begins well.

As Commencement Day draws near, the number of visitors to Notre Dame and St. Mary's increases, and those who avow themselves of the regular conveyances of Mr. Shickey have been perfectly satisfied with the fast accommodation train he runs between the Michigan Southern R. R. Depot, in South Bend, and our two Institutions. We add our commendation of his bus, and our appreciation of his disposition and power to make the trip from South Bend rapid and agreeable to all whom he conveys.

One of the most stupid practices of schoolboys is witnessed every year in some part or other of the grounds. It is thought mainly by some of the younger lads to go puffing about with enormous cigars. Some think it looks smart, and that it shows an extra supply of brains; others imagine that it may very well do for the lack of premiums, and may console in time of solitude. As a rule, the talented, gifted boy seldom avails himself of its shade, its principal and its accessory; and no picture is complete without its light and dark.
We seem to stand upon an elevated ridge which is about to divide our life into two great and vastly different epochs, the away past and the mysterious future, the one already beyond our reach, the other waiting to receive us in its vast unknown and boundless domain.

Upon this dividing line we stand; and though the past has fled from us, as it were, with one hand reluctantly realizing our hold upon it, while with the other it stretches forward in the unfathomable future and strives to grasp something tangible, something which may throw a ray of light across our subsequent path and open up what may be in store for us in the inevitable to come. While thus we muse, the panoramas of our whole College life both at Notre Dame and elsewhere is passed in rapid review before us. As an interested party we may be suffered to examine it slightly in detail. The variegated picture which a review of our College days presents is by no means calculated to call forth expressions of admiring gratitude, for not only to the last round of the ladder of general knowledge, at least perched far up above the lowest, pretty well elevated upon the pinnacle of learning. Despite all human precautions, we were to some extent bungled as far as our studies were concerned, and as assigned for the student to jump through the curriculum of his studies within the shadow of our Alma Mater, living and breathing cyclopædas of knowledge, classical, historical, and scientific.

Surely nothing would be more easy for us than to show ourselves complete masters of Latin and Greek, as far as being perfectly initiated into the knowledge of their great beauties, irregularities of declension and conjugation, idiomastic constructions, varied dialects, and able without a moment's review to purse any of the old authors, is concerned.

Perhaps also we would speak occasionally and dream all our dreams in those grand old noble tongues of the polished Grecian and the lusty Roman. The stronghold of mathematics we would be lashed to and made to surrender up its treasures, which would find a safe resting-place in our capacious minds.

Philosophers would we be, qualified to investigate profoundly, and discuss intelligently the most abstruse questions of metaphysics and ethics. As historians, we would have a critical and comprehensive knowledge of all the most remarkable events, personages, dates, nations, etc., which make up the history of the world, from Adam to Noach, from Noach to David, from David to Alexander, from Alexander to Napoleon, and from Napoleon to U. S. Grant. Our ideas of geography would be commensurate with those of history.

But it was in the field of the natural and physical sciences that we were to excel. We would be capable, from our extensive researches in geological lore, of advancing arguments and supporting theories for the probable manner of the formation of our earth, the causes of the various changes it has undergone throughout the ages of time, the kind of workings that are going on in the profound and unexplored depths beneath its crust, as well as for the most plausible term of existence of those prævalent organisms whose traces are engraved upon the story tablets of the geological history of geologic time.

The kindred sciences, zoology and mineralogy, with all their beautiful conformation of parts, would be brought within the scope of our intelligence; while in botany we would be, at least, at home in the full understanding of the complicated anatomy of plants, their structures and functions, modes of reproduction, peculiarities of growth and form, geographical distribution, etc.

In a word, after leaving College we would be
brilliant literary, profound mathematicians, deep dialecticians, efficient chemists and physicists, and skilled scientists, while in the more general branches of learning we would be literally beyond improvement, because, forsooth, we would be perfect.

What has all this grand expectation, this glowing anticipation of what the truer course of study would bring about, amounted to? As the smoke vanishes in the air, so our immature hopes vanish away in the light of the present. All this castle-building has turned out a huge mistake. We rested our foundations upon floating clouds, upon shimmering vapors, and we watched to see the structure-spring up beautiful and fair to the eye, but lo! the edifice has fled away and separated, the vapors have disappeared, and the fine castles which our imagination has been building for years have toppled to the ground, "leaving not a wreck behind."

The grand idea of the future which we had formed in our mind some years back has indeed collapsed, but the lesson is not lost upon us. We were wrong in supposing that the few years which has been lost sight of completely, that can be hoped is by no means sufficient for a course of study at College is, first, to form abiding habits of industry and promptitude in the work before us, and then to form some general conception of the outside world, and the interesting and important studies thereof, and the inestimable value of the limited time given for a more acquaintance only with it.

The latter end can be fully attained if the student, at the beginning of his course, estimates correctly its real value, and starts forth with habits of close study and earnest application,—the neglect of which will be to render himself unfit for our own case,—for his success depends entirely upon these habits, and persistently keeps this end fully in view. But he who at the outset victimizes himself to a careless and slovenly way of studying, relying upon the College alone to draw him out, make him an educated man, and set him far above the others, is not worth the cost.

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MOTHER M. ANGELA, Superior, St. Mary's Academy, Notre Dame, Ind.

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THOMAS L. SCOTT, President.

SAINT MARY'S ACADEMY, Notre Dame, Indiana.

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UNIVERSITY OF NOTRE DAME, INDIANA.

Founded in 1842, and Chartered in 1856.

This Institution, incorporated in 1846, enlarged in 1856, and fitted up with all the modern improvements, offers accommodation to five hundred students. Situated near the Michigan Southern & Northern Indiana railroad, it is easy of access from all parts of the United States.

CABIN ET TERMS:

$500.00 Board, Bed and Bedding, and Tuition (Latin and Greek); Students who spend their Summer Vacation at the College are charged extra, 25.00 Payments to be made in advance.

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