

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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After an Evening with the Phonograph.

Scarcely articulate, shrieking yet soft,
Vague are the echoes that ring in thy throat;
Voices familiar disguising, and oft
Rendering the same in a different note.
Can that be mine?—that voice, puny and high,
Seeming with effort to render my speech?
Grave, solemn accents in vain doth it try;
Levities only its echoes can reach.
Indian-whoops, void of meaning and shrill,
Senseless appeals upon Emma to pause,
Garbled quotations from Shakespeare until
Things are repeated quite *usque ad nauseam*,
and the audience rise from their seats,
Feeling a swindle on them has been played,
Yet not unwilling to bet us the treats
(Just for a bluff) that in this has been made
One of the greatest inventions that our
Nineteenth of centuries claims as a boast.
Thus the delusion spreads, hour after hour,
Day after day, and from coast unto coast.
Wide 'tis diffused, for its victims endeavor
Others to get their delusion to share;
Thus do we find the deluded are ever
Foremost their innocent friends to ensnare!
Flatulent phonograph, flattering fraud,
Ne'er shall thy praises be sounded by me,
Since I have found thee (I say it unawed)
Not at all what thou art cracked up to be!

DU PHONI.

The Wandering Jew.

There are some stories or fables which seem to have passed from nation to nation, from generation to generation, and have become as it were the folk-lore of every people. Of those pleasing fables, none was so much a favorite as that of time and its ravages sparing one single human individual, who alone is to be a spectator of human events and before whose eyes ages unroll their ever varying panorama. This individual is known as the "Wandering Jew." Empires rise and fall; nations flourish and pass away; nature herself crumbles and decays; the hardest rocks disintegrate, become as flour, and are wafted to the four ends of the earth; but the Wandering Jew still exists. Such legends as this are found among every people. There are marvelous tales coming down from the early ages which say that there are many witnesses, ever hidden, but who still exist, not dead but sleeping, and who will at the end come to bear witness against Antichrist and his followers. One of these is supposed to be St. John, and the conjecture is taken from this saying of our Lord to St. Peter: "If I will that he tarry till I come, what is that to thee?" So it was a current belief that the

beloved disciple slept at Ephesus. It is related that Joseph who accompanied Nicodemus in taking the Body of our Lord from the Cross and embalming It in spices and linen, received as a reward, for his care of Christ's Body, perpetual life near by the holy city Tarras, that there he lived unperceived by man, and that for his nourishment he had the "Holy Grail," that is the chalice which our Lord used at the Last Supper, and in which the Precious Blood was received as it flowed from His Sacred Side while nailed to the Cross. I might remark that the legend of the Holy Grail was explained at length in one of the numbers of last year's SCHOLASTIC, to which I would refer my reader. We have another legend of Christian times related to us by the poets, with which I presume nearly all are conversant; I mean the legend of the Seven Sleepers of Ephesus. It is related that these were seven learned men who fled to Ephesus during the seventh persecution, which was carried on under the Emperor Decius. The place of refuge was in Mount Celion. Here they remained for over three hundred years and then came forth to confound a sect of Materialists, who had attacked with vehemence the immortality of the human soul. Again, the story is related of a monk who one day said he could not understand how one thousand years could seem but as a day to God; and who, going out into the wood near by, in order to meditate on time,—a subject which should be considered by all,—when he had come to the wood he saw a little bird perched on a small branch warbling in most harmonious notes. He listened and was amazed. After he thought he had been listening for about ten minutes he started home, and without relating any particulars he found he had been absent three hundred years. It was from this legend that Longfellow took the idea of his poem, "The Monk Felix."

Such are some of the legends of Christian times. The pagans, too, had many extraordinary legends, both concerning their gods and men, but, as all know, they corresponded with the pagan morality, and therefore I will not relate particular instances, but will recall only the fact of Jupiter loving certain personages and taking them from earth to his palaces on high and there feeding them on nectar and ambrosia to make them immortal, and of many heroes receiving from Zeno bodies covered with impenetrable skin.

In the Middle Ages also we have many very curious legends. There is quite a current fable among the Germans, which relates that Frederic Barbarossa with six of his most beloved knights is still hidden in the interior of a certain mountain in Thuringia, and that some day he will come unexpectedly forth from his seclusion and liberate Germany and make her one of the first and most virtuous states in Europe. He is to be there till his red beard

grows thrice around the stone table at which he is sitting. It is my opinion that Frederic Barbarossa could not come at a more opportune time than now, for never was a reformation more needed in the probity of the German Empire than at the present time.

Many other nations have some such legends as these, and one especially in France, where Napoleon Bonaparte is expected some day to put himself at the head of the French army. He is believed to be still living. Who has not read the story of the sleeping beauty of whom it is said:

"She sleeps: her breathings are not heard
In palace chambers far apart.
The fragrant tresses are not stirred
That lie upon her charmed heart.
She sleeps: on either hand upswells
The gold-fringed pillow lightly pressed;
She sleeps, nor dreams, but ever dwells
A perfect form in perfect rest."

As regards the Seven Sleepers, however, in this last legend truth and fiction go to make up the legend. The seven Ephesian sleepers are historical persons; they are seven canonized saints, whom Decius commanded to be walled up in a vault, and many centuries after their relics were found there. Goethe has a poem on them, in which he says:

"The most blessed Angel Gabriel,
By the will of God Almighty,
Walling up the cave forever,
Led them off to Paradise."

But let us return to the legend of the Wandering Jew, the most famous of all. Many are the reasons assigned for the foundation of this legend, but the most noted is that taken from the Bible. In St. Matt., xvi, 28, it is said: "There are some of them standing here who shall not taste death, till they see the Son of Man coming in His kingdom." The inference from this is clear enough, and needs no explanation. To the Wandering Jew, however, this passage was applied. We find mention of this character being seen in several places, and especially in the English chronicles of Matthew Paris. He relates how an old monk came to visit a friend in England in order to see the tomb of Alban the martyr, and being asked if he knew anything of the person called Joseph, a Jew, who was present at the death of our Lord, and who was still roaming about, the monk said that he had dined with his Bishop only a short time before. The Bishop meant was the Bishop of Armenia. It is said that after our Lord had been condemned to die, while passing out of Pilate's house a certain man named Cartaphilus struck our Lord and bade Him go quicker; Jesus said, "I go, but you shall wait till I return." Some time after this, Cartaphilus was baptized by Ananias (who also baptized St. Paul the Apostle) and was called Joseph. He is said to dwell mostly in Armenia and among the Eastern nations, and is of quite a commanding appearance. He is very reserved, never speaks except to some religious, and then always with very circumspect judgment. He relates very plainly the circumstances of our Lord's Passion, Death and Resurrection. He has always a great reverence when the subject of the final judgment is touched on. We must not in any way look on this story as a mere fiction of modern writers. Matthew Paris, a reliable chronicler, has really written of this wonderful event, and therefore the Eastern monks must have related something to this effect to the monks of St. Alban's. Was it a fiction on the part of the interpreter? How did it happen? No one knows. It is a sure fact, anyhow, that the legend was

then an old one, and by no means the creation of the chronicler.

This Jew never receives money, which is something not ordinarily the case; he only wishes a scanty meal, and light clothing. He is very prompt in answering all questions asked him, and his company is sought by many. The same Armenian monk related the story in several other places, with very little difference. The poor Jew is then lost to us for more than two centuries and a half, when he is seen in Bohemia finding for a poor old man a treasure which was hidden away by his great-grandfather. He appeared to be then about three score and ten. He next turned up in the far East. He is then again in the West, and comes to Dr. Paul von Eitzen; but as tradition hands it down there were wandering Jews turning up everywhere, and as the Jew was treated in a very humane manner wherever he came, possibly the Jew of Dr. von Eitzen was one of these. Dr. von Eitzen became afterwards Bishop of Schleswig, and one Sunday while preaching he noticed a very tall man, with long white hair, standing over against the pulpit, showing much reverence when the name of our Lord was mentioned, and sighing and beating his breast. His destitute appearance, as much as anything, struck the Bishop, and when the services were over he made some inquiries about him; but he was a mystery to everyone. Von Eitzen saw something in the man's countenance which he said was not natural. Many persons who had travelled much in the East had seen him quite frequently, but no one knew who he was or whence he came. Dr. von Eitzen to gratify his curiosity sought the person out, and made it his object to have some conversation on the manner and customs of the nations, as he had been seen in mostly every country. To questions asked, the stranger replied "that he was by birth a Jew, born in the city of Jerusalem, that his name was Ahasuerus, and that he was a shoemaker by trade. He had been an eyewitness of the Crucifixion of Christ, and had lived ever since, travelling through many lands and cities," all of which he substantiated by proofs; he moreover related the circumstances of Christ's transference from Pontius Pilate to King Herod, and His final Crucifixion, and many minute details not found in the Evangelists. He related the changes of government, and especially those which took place in the Eastern nations. He said that he was standing in his shop door when our Lord passed, and when he saw Him, as he thought, going to rest, in order he said to make himself somebody in the eyes of the executioners, he struck our Lord and bade Him go, to which our Lord replied, "I shall rest, but you will go on." He was quite conversant with the languages and dialects of whatever country he came to, but we have no accounts of his being tested by any linguist. He was ever modest, and carried a mien with all the peculiarities assigned to the Wandering Jew.

About thirty years afterwards some deputies were sent from the court of Schleswig to Spain, and while there they encountered the same mysterious person. When they returned they related the story, but it is not known whether these deputies saw the person while at Dr. von Eitzen's, but from his character conjectured him to be the same, for all the wandering Jews that turn up in every country assume the demeanor attributed to the one of the first legend. Shortly after he is seen in Moscow, then in Denmark, and many other places in quick succession. He was ever endeavoring to destroy himself, but the Divine intervention frustrated his design. About a century ago a

Wandering Jew turned up in England, and there created quite a sensation, as there were many ignorant enough to believe in him. This Wandering Jew seems to have betrayed himself, as he wished to ingratiate himself into the favor of the aristocratic party. Many of the nobility and the learned conversed with him, always putting on an air of credulity as to his origin, as they would to any mountebank. He said he was quite intimate with Pilate, was a friend of old Mahomet, and knew Saladin and Tamerlane. It is said that this Jew was quite a linguist also, and that an English gentleman had a long conversation with him in the Arabic tongue. It is quite an extraordinary thing that America with all her ingenuity and her many wonderful inventions never yet turned up a Wandering Jew. It is my opinion that a Wandering Jew would take well here, for we are ever on the alert for sensations.

It is the general belief now that the legend of the Wandering Jew is an allegorical one; that some old monk took his idea of an allegory from the sentence pronounced on the unfaithful Jews that they should wander over the face of the earth, but yet shall live to the end of time, and that after the lapse of many ages the allegory was taken by some for a reality. Again, this legend is believed by some to represent the gypsies, who refused a shelter to the Blessed Virgin while on her journey to Egypt. But my opinion is, and it is the one accepted by many authors, that some old monk, as I have said before, took the saying of our Lord quoted above, that "there are some of them standing here who shall not taste death till they see the Son of Man coming," and the original allegorical idea being lost in the mists of time, it has been accepted as a literal truth.

L. E.

Success.

Most men fail in the attainment of their proposed object; and generally when there is considerable difficulty connected with it the failure is much the greater. Still there is in all men a kind of innate propensity towards the attainment of success, and this is at the same time a guide to man and a help to surmount the obstacles that would prevent his labors from producing good results.

Men are always striving after success, whether the object be lawful or unlawful. In the various avocations of life, where there are so many different objects sought after, so many different means adopted, there is one common thought to the striving multitude, and that is success. I must succeed at all hazards, is the general feeling of all. But, alas! not all succeed; many are disappointed in their expectations. Where so many busy hands toil, so many busy brains labor, there must needs be some before whom success flies away, as the butterfly does before the hands of the playful child. Success does not favor all, although so much sought after. We can never be sure of it, be it ever so near. We can sometimes persuade ourselves that we have reached it; but persuasion is not possession. We must grasp it, and be certain of its attainment. Confidence, however, should never fail him who is anxious for the success of his labors, for confidence is always better than diffidence.

There is, then, this desire of success pervading the multitude. The leading idea of man is contained in the word *success*. But a word about the nature of, and how to arrive at success. Webster defines it as "the favorable or prosperous termination of anything attempted," also "the attainment

of a proposed object." It is not just now our intention to write about the lawfulness or unlawfulness of the object. We suppose it to be lawful, and whose attainment is worthy the exertions of any man. Our present purpose is to illustrate how to be successful, or what means to adopt in order to attain the proposed object.

First of all, choose the proper means. Common sense and your own personal experience, added to what you observe in others, will direct you in selecting the best and surest means. Let history be your guide. The names of many and great orators adorn her pages. Do you pursue the study of oratory, look upon them as models and shape your life after theirs, if not, perhaps, in a moral point of view, at least in an intellectual and physical. You know the story of Demosthenes; let it teach you the fact that in oratory, as in everything else, obstacles must be surmounted difficulties overcome; and that it is only after long and continuous exertions you can come forth as a man, conscious of your abilities, and sure of success. It is true no second Demosthenes or Cicero has yet appeared; they stand alone and unrivalled amid a host of orators who imitated but never equalled, much less surpassed, in this superior art. But it is also true that their example has instilled into many a mind that love for the study of oratory which was at the same time the germ, as it were, of future fame. History contains lessons of wisdom and advice which unfortunately are overlooked and ignored by the multitude. We have to learn a great deal by example, and it is useless, nay even impracticable, to imagine that what brought others success and fame will be but a fruitful source of bitter disappointments to us. What was true of old is true of to-day. The same causes, in the same circumstances, produce the same effects. Applying this as an illustration of the argument, we could not doubt of the prosperous issue of an object attempted by us if we but follow exactly the footsteps of those who, in things of the same nature as those in which we expect to succeed, have been crowned with success. Great men were always prudent men, prudent and cautious in the selection of the means which were to render them famous. When Alfred Tennyson, the poet laureate, at the appearance of "Poems by Two Brothers" found himself rather severely censured by Coleridge and Wordsworth for the ill success of the poem, as they found little to admire in it and much to blame, he for ten years buried himself among his books and was heard of no more by the public during all that time. He became a laborious student, a painstaking thinker and enquirer, with the view of fitting himself for the career which his talents and ambition impelled him to pursue. On his reappearance he soared at once to a high place in the poetical firmament. In 1845, Wordsworth said: "He is decidedly the first of our living poets." The same is true in every other walk of life.

It is only upon honest and prudent means success depends. However, there is another essential requisite for the attainment of success, and which is implicitly contained in the former. It is true, the best and surest means are to be adopted. A person may have his mind stored with knowledge, and even impart it to others with ease: that is, he tries to impart it, but unfortunately fails. He is ignorant of the manner. He who has the materials wherewith to do something does not necessarily do it the best; another with less satisfactory materials may succeed better, simply because he knows how to apply them best. If, then, we intend to do a thing well, we must use the best possible means in the best possible manner, and success will be our

reward. Bishop Spalding says: "Take anything which it is well to do, learn how to do it thoroughly well, better if possible than anyone else, and you are at the head of a realm, high or low, but in any event away from the crowd's pressure. The land is filled with young men who can find nothing to do, because they do not know how to do anything thoroughly well. To be able to do what ten thousand others without special training can do also, means low wages and uncertain employment. The fine skill which places us in the front, where there is always room, can be acquired by patient, assiduous labor, and in no other way. Even the instances which seem to be in contradiction to this law are easily brought under it. It is God's law of progress, the law of liberty and of inequality giving dignity and charm to life. We are what we make ourselves by the free use of God's gifts." These words contain a mine of instruction, and are not addressed to students only, but to all classes of men. Would that these lessons of wisdom were put into practice, and most of the disappointments now met with would vanish, even as the mist and dew vanish before the rising sun. The German proverb says: "*Frisch gewagt ist halb gewonnen*," and the English has: "Well begun is half done." There is no doubt about the truth of these proverbs. Partaking of the universal approbation of men, they moreover are confirmed by daily experience. A task that is undertaken with the full determination of being brought to a successful issue rarely fails to prove a success. This is more often the case when duties or works undertaken are by their very nature difficult of attainment. Nothing but an iron resolution and a good beginning will in these cases result in anything like success. Men of no determination, no energy, generally leave off at the first difficulty. Men of resolution, spirit and energy carry off the palm of success. It is in the nature of things. The law of progress implies it, and men of both classes realize it. Begin therefore well, for on a good beginning depends in a great measure a good end. Be wise, and profit by the experience of the past.

In the order of things there are some objects for whose attainment one single action would not suffice, but constant, repeated efforts are needed. We speak of the success of an hour's, a day's, a month's, or even a year's work, but within the range of man's pursuits. But there are some objects for whose successful issue years, nay, even a whole lifetime is required. Such, for instance, is the success of a student, a musician, an orator, etc. A student's career at college exhibits this in all the various stages. Each hour's study, each week's review, each month's competition, and each semi-annual examination has its own individual success. The results, good or bad, of the year are manifested in the rewards or premiums given to the student at the annual commencement. But one year does not suffice for the education of the student. His moral, physical and intellectual nature would gain but little by one year's training. He has to return to college in September, when he will continue to study and improve in science, virtue, and in the knowledge of God and religion. But his college years draw to a close, and he is about to leave his *Alma Mater*. But will he leave it as a true gentleman, his mind stored with knowledge, his physical training complete, his morals work without blemish? In order to answer this, we have to go back to the time when he first entered the college halls; we have to know his daily duties, whether he satisfied his teachers as to the daily lessons, his daily conduct. Did the end of each week find him farther advanced in science? Were the month's, the year's duties a

success? If so, we can say that the graduating student is worthy of the honors conferred upon him by his *Alma Mater*, to whom in after-life he will be an honor and glory. It is thus we can prove the success or failure of the student. The same is true in every walk of life. Entire success depends upon the good results of each individual action; the same as the glory and prosperity of a nation depend upon the honor and renown of each individual member. In general, one cannot be a moral man in old age whose youth was spent in licentiousness. Do not imagine you know something, unless you have studied it; and even then rely not too much upon what you have made your own.

We are so constituted that we can acquire no facility in the performance of any action, unless that action is repeated. Experience teaches it. Virtue consists but in the performance of actions, sometimes apparently insignificant but nevertheless virtuous in themselves. A man that is at all times, in all places, and under all circumstances prepared to perform virtuous acts, is a good and moral man. Even in the physical order this is illustrated. Agility of limb, strength of muscle, soundness of constitution, dexterity in gymnastics, all are invariably acquired by a long and continual habit of exercising those particular organs.

As regards knowledge, this is not the less true. *Scientia est systema quoddam cognitionum*. Science is acquired but by long continued study; it is not the result of an hour's thoughtless reading. Poets are born, not made, they say. This is true in a certain sense; but the fact is that if poets had remained *uti nascuntur*, the world would not now admire and feast upon the beauties of the works of an immortal Shakspeare, neither would posterity cherish the strains of a Homer, a Virgil, a Dante, a Goethe, a Schiller, a Wordsworth, and a host of others. In support of this, the example of Alfred Tennyson might be adduced. Ten years of serious study and painstaking thought have made him a poet laureate. The musical world to day wonders at the ecstatic strains of a Beethoven, a Mozart, a Haydn, a Paganini; and not a few perhaps of the present composers in the silence of their own chambers endeavor to reproduce their matchless compositions. But all in vain. Beethoven's rival has yet to appear. No doubt those great masters owe a great deal to what men generally call genius; but more perhaps of their success is due to their love of art, and constant endeavors to perfect themselves in it. Read their biography, and you will be convinced the more of this. Strive then to seriously and earnestly apply to the means on which success depends. Act well your part; be not a coward; fight manfully, and victory will crown your efforts. There are, however, a few more steps to be taken on the ladder that leads to success. Be industrious, and shun delays. Have confidence; never reject the counsel of the wise. There are men who with great spirit and energy begin their undertakings, but soon give way to what people generally call laziness and despondency. This is owing to a kind of attraction which a work newly undertaken gives to the doer; but as circumstances sometimes render things precarious, and show them in another light, and the daily routine of repeated actions engender laxity of purpose and weakness of mind, it is not very astonishing when such fickle-minded persons loosen the reins and give up in despair. But this cannot be said of industrious, manly persons, who when fortune smiles upon, or failure stares them in the face, are always the same in purpose and will. Like a ship in mid-ocean, which rejoices in fair weather, but also bravely stands opposing winds and surging waves and brings her passengers to the friendly shore, even so does the man of

strong purpose and industrious habits bring his undertakings to a successful issue. But why write more on this subject? Does not daily experience and careful observation prove it? Let us not be deceived. A young man of indolent habits will never meet the expectations of his parents and friends, and will remain indolent of mind even as he is indolent of habit. It is not to such the palm of success is given; not to such is life a delight and a blessing, but only a fruitful source of misery and misfortunes.

Bacon says, "Fortune is like the market, where, many times, if you can stay a little, the price will fall." There is surely no greater wisdom than to time well the beginnings of things. Dangers are no longer light when they seem light, and more dangers have deceived men than forced them. It may be prudent sometimes to avoid dangers, for he who loves danger shall perish therein, but it is always advisable to avoid delays; for the ripeness and unripeness, as it were, of the occasion must ever be well weighed; and when good opportunities for the execution of things are at hand, but are passed by unnoticed, it is like the farmer forgetting to harvest when the crops are ripe, or the merchant failing to buy when merchandise is cheap. Like the student who always takes the first and best hours to prepare his classes, makes progress and is never at a loss to answer, so a man that seizes upon the first and best opportunities for the execution of a work, as a rule succeeds, is happy, and prospers in whatever avocation or business he may be occupied. Even in the physical order we see every day exemplifications of this. Those little animals that now in our groves are so busy gathering provisions for winter, how lively, how agile they search among the leaves and under-shrubs for the little acorn, which they quickly seize and carry into their underground nest. They delay not; for aught they know, snow will very soon cover the ground, and shut off the acorns from their search. Man proposes, but God disposes. Men sometimes lose sight of this, and fail to implore the help of Him who sways the human heart, directs the will to good, and supports us when we falter. We may sometimes, humanly speaking, have done all in our power to make our endeavors successful, but at the end everything results in a total failure. The destinies of individuals as well as nations are in the hands of our Maker, who sometimes makes success smile upon them, and at other times reverses, heavy and bitter, weigh upon them. There is everything mysterious in the ways of God, and what is incomprehensible to us is clear to him whom God enlighteneth. Therefore we should never be distrustful, but, relying upon His assistance, wend our ways through the obscurities of life. We shall then find the words of the poet verified:

"This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow—
There's nothing true but Heaven!"

M. L.

—There is in the Paris Exhibition a little machine resembling in size a lady's workbox. It is furnished with a small key-board like that of a piano, and a reel of paper. A little girl operates the machine and plays a three hours' speech, which she afterwards reads from the reel. The inventor of this wonderful little instrument is an Italian named Michela. With such a machine as this in use, stenographers will be at a discount.

The Albigenses.

During the nineteen centuries which have elapsed since the birth of our Saviour, the Catholic Church has been unceasingly persecuted by heretics and schismatics.

Heresies sprang from arrogance on the part of some who called themselves Christians. Their followers denied some doctrine or other because by it they were forbidden to give vent to their passions, and were called to a sense of duty. Of all these, no sect was ever more rigorous in their views than the Albigenses.* This sect professed Gnosticism and Manicheism in their grossest form. They denied that the earth had been created by an All-powerful Being, and held that it was made by the evil spirit, whose son, Lucifer, having seduced by his stratagems a number of heavenly beings, imprisoned them here upon earth, and that these formed a distinct class of men, whom Christ came upon earth to liberate. From this it seems that these sectarians must have been blinded by superstition and pride, otherwise they would have perceived the grossness of the error into which they fell. What can be more absurd than to believe that the author of imperfection could create a world of beings to live in such harmony with each other? Nothing less than the hand of the Almighty could do this. Reason also condemns this assertion, for the effect cannot be greater than the cause. They at first permitted marriage, but after a short period condemned it, saying that its author was also the evil spirit. Thus we see that their views were equally destructive to the Church and humanity. They forbade the most necessary qualifications of soul and body. As we have already seen, they expressed a belief in Christ, although they held His priests in great indignation, saying that anyone who would listen to them participated in their sin. They likewise denied the resurrection, and the efficacy of baptism. We all know the folly of this; because our Lord Himself was baptized by St. John in the river Jordan, and everyone believes in the resurrection. Their dualistic principle necessitated the division of mankind into two distinct classes, viz., those who were sure of obtaining salvation, and those who, on account of their origin from the evil spirit, could never obtain this great happiness. Moral guilt was altogether contrary to their belief. They held the absurd idea that an infant of the second class would be punished after death as much as a traitor or a robber. Their method of purification was very ingenious and unique. It consisted in the laying on of hands. When one received the consolation, as they called it, he promised to lead a pure life afterwards. This promise, on account of the frailty of man was so often violated that in a short time their system would have been destroyed. Perceiving this, they refrained from administering the consolation except in danger of death; and if the person began to recover after having received it he was requested to shorten his life by fasting; and in extreme cases they resorted to profuse bleeding, which ceremony was called the "*Endura*." What can be more opposed to religion than this bleeding of a man to death? It is almost suicide. Would the Maker of man require him to shorten his life? Before their time, or since that period, no sect has ever been more violent and radical

* They received this name because they were more numerous in the city of Albi and the surrounding country, which was inhabited by the Albigeois, from which the name Albigenses is derived.

in opposing the Catholic doctrine. While their excesses against the civil government were great, they were likewise the hardest to be brought to a sense of justice.

Pope Alexander III had a crusade preached against them in 1164, but the rigor with which it was carried on was not sufficient to obtain any great advantage over the heretics, and it was not until the reign of Pope Innocent III that very extensive measures were taken for their conversion. He declared their practices more wicked than those of the Saracens. In the year 1198 two Cistercian monks, named Ranier and Guido, were sent among them to preach the true Faith to them and in that way lead them back to the Church. This attempt also failed. The Pope then, in 1206, sent among them two noble Christians named Peter of Castlenau and Raoul to preach to them in the scanty garb of the apostles.

The former was assassinated before any material change had been effected. When the news of this outrage reached his ears, Pope Innocent III ordered Arnold, abbot of Citeaux, to preach a crusade against them. This was directed by Simon, Count of Montfort, an intrepid and faithful Christian warrior, who upon being charged with the chief military and civil power, raised an army and marched against them. From the year 1209 to the year 1213 scarcely anything is presented but a series of bloody conflicts, in all of which the Christian army was successful. Nor did they give up their efforts until the cross rose triumphantly over all Languedoc.

When the news of these conflicts came to the ears of Innocent he wept bitterly to think that the champions of faith should perform such cruel atrocities. But although great wrongs were committed by the Crusaders they were necessary on account of the obstinacy and hostilities of the Albigenses. The leaders commanded according to their own judgment and not according to the orders which were received from the Pope, therefore he was not to blame for any excesses on their part. After the death of Simon, the Albigenses once more regained power until the reign of Louis VIII, who defeated them, and they were finally subdued under the reign of Louis IX. C. R. G.

The Doxology.

Doxology (*doxologia, glorificatio*) is a manner of giving praise to the Most Holy Trinity. There are two particularly well-known forms, the shorter doxology (*dox. minor, hymnus Trinitatis*) and the longer doxology (*dox. major, hymnus Angelicus*). The shorter: "Glory be to the Father and to the Son and to the Holy Ghost," with the response: "As it was in the beginning, is now, and ever shall be, world without end," is, with the exception of the response, of Apostolic institution, according to St. Basil (lib. De Spiritu Sancto, caput VII, XXVII, XXIX, and Baronius, tom. III). We find it also in the acts of the martyrdom of St. Ignatius, 107; St. Polycarp, 166, and the Scyllitunic Martyrs. St. Athanasius mentions it in his book on virginity as a part of the prayers which are to be said before and after meals; and Cassian and Pope Vigilius (554) testify that it was at their time customary to say it at the end of each psalm or hymn: Gloria Patri, et Filio, et Spiritui Sancto (Cass. lib. I, c. 8). St. Chrysostom, St. Augustine, Pope Leo and others used to finish their sermons with the words: "In order that we may obtain life everlasting through Jesus Christ our Lord, to whom with the Father

and the Holy Ghost be glory and power from age to age." The response was added to it by the Fathers of the Council of Nice (325), when the Arian heresy denied the eternal equality of Christ with His Father, by saying: "*Erat quando non erat*," in order to refute by this the heretical doctrine and to confess the eternal consubstantiality of the Son with the Father.

The longer doxology is the *Hymnus Angelicus*, or the *Gloria in excelsis Deo*, which is sung at Mass, and by which the angelic choir announced at first to the human race the happy tidings of the birth of the Redeemer (St. Luke, ii, 14): "Glory (be) to God on high, and peace on earth to men of good will." It cannot be ascertained who composed the second part of this hymn, although many ecclesiastical writers consider St. Hilary of Poitiers (367) as its author (Chronicon. Turon. par Martene, tom. IV). It was known in the same form as we have it to-day as early as the beginning of the fifth century. Pope Telesphorus (142-154) is said to have ordered it to be sung in the Masses on Christmas Day, but Pope Symmachus (458-514) extended it to all Sundays and festivals of holy martyrs, but, however, confined its singing to Bishops only, whereas Gregory I (590-604) granted to priests to sing it as a privilege on Easter Sunday. Formerly the priest whilst intoning the *Gloria in excelsis* looked towards the people (Ordo Rom.), not towards the altar, as he does now. According to Materne (De antiq. Eccl. disc. Ch. 12, §20) it was in some Eastern churches chanted in Greek, and according to St. Chrysostom as a thanksgiving on certain solemn occasions (Hom. 3 in cap. I, Epist. ad Col.). Thus Pope Leo III intoned it upon meeting Charlemagne, and the Fathers of the Sixth and Eighth Œcumenical Councils of Toledo closed both Councils by singing the *Gloria*. The conclusions of the prayers at Mass: "Per Dominum nostrum Jesum Christum, Filium Tuum, qui Tecum vivit et regnat in unitate Spiritus Sancti Deus," etc., may also be considered as a doxology. P.

Scientific Notes.

—Capt. Templar has discovered a new and cheap method of manufacturing hydrogen for balloon purposes, and hopes soon to be able to invent a way of compressing the gas and carrying it in iron cylinders so that it can be made available in the field at a moment's notice.

—Mr. Paul Gaffarel has prepared a new edition of André Thérèse's, the Franciscan Friar's, "Singularités de la France Antarctique," a work first published at Paris in 1558, with illustrations by Jean Cousin. The learned editor defends the worthy friar against the sneers of his contemporaries, also satisfactorily proves that it was he who first introduced tobacco into France, and not Jean Nicot de Villemain, the French Ambassador in Portugal.

—It is stated by Dr. Kedzie that a peculiar kind of tin plate, the coating of which is largely made up of lead, is coming into general use for roofing, eaves-troughs, and conductors; and it is suggested that much of this lead will eventually be dissolved and find its way into household cisterns. Susceptible persons may be poisoned by washing in the lead-charged water, and all who drink it, even after it is filtered, are in danger of chronic lead poisoning. There is also a risk in the use of glazed earthen vessels, if, as is often the case, the glazing contains oxide or lead.

—Dr. Nettleship has just called the attention of medical students to what may be profitably noted by students generally: "The earlier a man becomes a specialist the greater the risk that he will lose in breadth of knowledge and judgment what he gains by concentration." Seldom has an old truth been more happily stated than by Dr. Farquharson, when he said, the other day, that the first

requisite for success in life is a good animal training; that a too exclusive devotion to mental training will make one narrow-chested—if possibly broad-minded—and dyspeptic, unable to take one's proper place in the race of life for lack of physical power, and from a sheer early breaking-down of an ill-developed and ill-exercised machinery.

—As is well known to entomologists, the late Mr. Doubleday's collection of lepidoptera is recognized as a type collection, and his systematic lists form a classification very commonly used. The Science and Art Department accepted the charge of the collection, and found space for it at the Bethnal-Green Museum. A catalogue of the contents was made for the department by the late Mr. Andrew Murray, F. L. S., and the part referring to the first 106 drawers, containing British species, was printed by order of the Committee of Council on Education. That the collection is really used is shown by the fact that last year there were 1,492 applications for permission to examine it. The report states that fresh specimens of no less than 238 species are required for the collection in order to replace those destroyed by mites.—*London Times*.

—A numismatist in London has recently added to his collection two gold coins of Ali ibn Josef, third king of the Almoravidæ, one of the Mussulman dynasty in Spain, who reigned at Cordova in the twelfth century. The inscription in Cufic characters on each side may be rendered, "Non est Deus, nisi Deus; Muhammed (est) Apostolus Dei; Princeps (Ameer) Musulmorum, Ali ibn Josef." On the reverse is "Imam (Chalif) Abdallah, Prince (Ameer) of the faithful." Round the edges of each runs the legend, "In the name of God; this denar was struck at Almeria in the year 525" (dating from the Hegira). The crescent on these coins is very clearly marked; and is curious as proving that the crescent had been assumed as the Mussulman's symbol long before the capture of Constantinople by the Turks. These coins were offered as Chinese, and bought as possibly Persian; and it was only when cleaned and deciphered that their full value was discovered.

Art, Music and Literature.

—An Anglo-Afghan dictionary is soon to be published.

—The Shah has ordered from Vienna a band-master and instruments for thirty-six musicians.

—A little less than one million dollars' worth of books were exported from Great Britain in 1877.

—"The Samoan Dictionary," which Rev. S. J. Whitmee has edited, contains eleven thousand words.

—William Winter publishes "Macbeth" in his series of prompt-books of plays as presented by Edwin Booth.

—M. Baudrillart is publishing in Paris a "History of Luxury," private and public, from antiquity to modern times.

—A New York house has in press "The Koran; Its Composition and Teachings," edited by the eminent Orientalist, Sir Edmund Muir.

—Joaquin Miller now appears about town in New York with short hair and in an unpoetic ulster. He still clings to the slouch hat, however.

—An English edition of the Duc De Broglie's new work, "Le Secret du Roi," which embraces the secret correspondence of Louis XV with his various diplomatic agents, will be issued shortly.

—Three gold medals were allotted to America at the Paris Exposition for excellent printing and binding, and fall to Messrs. Appleton & Co., Messrs. Lippincott & Co. and the Riverside Press respectively.

—There are now about sixty histories of England, but every year adds to the number. Among others, the Longmans have in press Mr. Spencer Walpole's "History of England from the Conclusion of the War of 1815."

—Mgr. Cortet, Bishop of Troyes, in a Pastoral Letter, earnestly pleads the cause of the Catholic Universities, which he describes as a work which, in these difficult times, ought to be considered of the very first importance.

—*Dwight's Journal of Music* has passed into the hands of

Messrs. Houghton, Osgood & Co., 220 Devonshire St., Boston. The veteran editor, John S. Dwight, will continue to edit the paper, for which quite a number of writers have been engaged to contribute.

—Brumidi, the Italian artist, who has been many years engaged in frescoing the Capitol at Washington, will take two years to finish the fresco work in the rotunda upon which he is now engaged. He is more than 70 years old, and he has painted more than an acre of space in the Capitol building.

—The city of Paris is about to undertake the reproduction by means of photography of all the old plans of the capital to be found in public and private collections. According to the statistics of the Fine Arts Department of the Prefecture of the Seine, there exist no fewer than 1800 of these plans, all interesting.

—The London suburb, Chelsea, where lives Carlyle, has been the abode of a great number of famous literary men. The list includes Sir Thomas More and his friend Erasmus; Swift, Addison, and Steele; Boyle, Locke, and Arbuthnot; Goldsmith, Smollett, and the Walpoles, and in more recent times, Coleridge, Hazlitt, Lamb, and Leigh Hunt.

—Monsieur Octave Feuillet, the distinguished French novelist, rents two stories above the one he lives in, so as to secure a quiet place to write in. He hates railways and always rides down with post-horses to his summer residence in Normandy, sending his family ahead of him by rail. He cherishes a lively regard for the Empire, and is a devout Catholic.

—Of Dante's "Divina Commedia" in the original, nineteen editions were published between 1492 and 1500. During the sixteenth century there were 40 editions; in the seventeenth only 5; in the eighteenth 37. For the last seventy or eighty years editions and translations have multiplied enormously. Dr. Johnson in his "Life of Milton" does not mention Dante, nor does Addison in his "Travels in Italy."

—"The Future of Catholic Peoples," by the eminent Belgian publicist, Baron de Hauteville, editor of the *Revue Generale*, will be issued immediately from the press of Hickey & Co., publishers of *The Vatican Library Series of Cheap Catholic Works*. It is an able examination of the extravagant claims of Protestants concerning the connection between heresy and temporal prosperity, and it vindicates the important services rendered to human civilization by the Church of Christ. This volume is enriched with notes from Irish, English and American sources. The original work was highly honored by the commendation of Pius IX.

—The fact is that French literature, like the best French society, is less distinctively national, and, therefore, more broadly human than that of any other nation. A Shakespeare or a Goethe may transcend the national limits and appeal to all mankind, but French writers of far inferior rank do this. Hence, the unbounded influence of French literature, good, bad and indifferent, in all civilized countries. We all take in French ideas unconsciously through the drama, through fiction, through art, and through innumerable other channels, and thus when we go to France, even for the first time, we feel already more than half at home.—*London Times*.

—The new overture by Sir Julius Benedict, intended as an orchestral prelude to an opera founded upon Heinrich Kleist's "Katchen von Heilbron," is highly praised by a foreign critic, who writes: "We can only say, that if the opera carries out the promise of the overture, it will be welcome just now to all who take an interest in the lyric drama. Sir Julius appears to have conceived it as a musical epitome of the play, after the plan adopted by his illustrious teacher, Weber, in 'Der Freischütz,' 'Euryanthe' and 'Oberon.' That it breathes, as it were, the spirit of Weber, will be taken for granted by all who are able to discern how the works of the pupil have been influenced, and have frequently taken color from those of the master. This says nothing to its disparagement. On the contrary, while the overture might have been signed 'Weber,' and no one questioned its authenticity, it possesses characteristics of its own indisputably proclaiming it the work of Weber's most earnest disciple."

Notre Dame Scholastic.

Notre Dame, November 16, 1878.

The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWELFTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC contains: choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

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Catholic Schools in the United States.

The Catholic Church has undoubtedly made great progress in the United States. Every week there are conversions to the true fold, made through the untiring zeal of the pastors of the Church, to whom no work is too difficult. It is a matter of pride to Catholics that this is the case, and the editors of the Catholic press quote with satisfaction from the secular papers acknowledgments that the Church in America is making great strides and distancing all competitors in the work of gathering souls within its communion. But is there not some danger that this looking at events with complacency on the part of Catholic editors may result in some danger? The Catholics of the United States have done a great deal, but there is much left undone, and what we gain by conversions may be lost by the falling away of the youth from within the pale of the Church, for want of proper instruction. Every year there are some hundreds, nay, thousands perhaps, who, being denied a proper religious education, know scarcely anything about their holy religion, and soon lose the faith altogether. The real truth is, we have not parish schools enough. In the West there are schools in almost every parish, but the same cannot be said of all parts of the country.

We have had prepared for us by a secular priest of this diocese, a man who has ever taken great interest in all educational questions and who has under his charge excellent parish schools for boys and girls, a series of tables showing the number of Catholic schools in the United States. His figures are taken from Sadlier's Catholic Almanac and Directory, and may be relied on as being as nearly correct as possible. As, however, some dioceses do not show the Catholic population belonging thereto, an exact estimate cannot be made; but on making an average of fifty-six (56) dioceses, we find the number of Catholics to each priest to be 1,100 (exactly, 1,104). With this as

a basis we supply the population of those dioceses in which it is not given.

Name of Diocese:	In each Diocese there is one Parochial School to the following No. of Catholics:	Including Select Schools, Academies and Parochial Schools, there is one School to the following number of Catholics:
Richmond	650	530
Savannah	6,250	2,083
St. Augustine	1,666	714
Wheeling	3,000	
Wilmington	1,785	1,562
Boston	19,375	17,222
Burlington	2,428	2,000
Hartford	3,947	2,830
Providence	11,333	6,181
Springfield	15,000	13,636
Cincinnati	1,774	1,578
Cleveland	1,363	1,293
Columbus	2,142	1,818
Covington	1,142	666
Detroit	3,125	2,822
Fort Wayne	1,509	1,142
Louisville	2,542	2,000
Vincennes	584	512
Milwaukee	1,104	1,049
La Crosse	2,045	
Marquette	6,666	
St. Paul	2,127	1,886
Harrisburg	869	714
Scranton	5,555	2,631
Alton	1,219	1,063
Chicago	2,771	2,381
Dubuque	1,724	1,562
Leavenworth	3,846	2,941
Newark	2,464	1,923
Ogdensburg	6,111	3,928
Rochester	3,043	2,653
Oregon	2,500	1,333
Nesqually	5,500	1,571
Idaho, V. A.,	1,883	1,130
Philadelphia	4,807	
Erie	2,045	1,406
New Orleans	7,142	4,310
Galveston	6,230	2,083
North Carolina, V. A.,	425	340
Little Rock	833	
Mobile	727	365
Natchez	1,041	735
Nachitoches	3,333	
San Antonio	2,250	1,409
Brownsville, V. A.,	30,000	5,000
New York	7,310	5,128
Albany	6,250	3,571
Peoria	3,750	3,000
St. Joseph's	4,500	3,000
San Francisco	4,571	3,555
Grass Valley	4,666	2,000
Sante Fé	13,625	
Arizona, V. A.,	4,360	2,725
Colorado, V. A.,	3,700	
Indian Ter., V. A.,	3,780	
Northern Minnesota, V. A.,	16,500	
Nebraska, V. A.,	7,700	4,620
Baltimore	3,946	3,258
Charleston	5,133	
Portland	5,959	4,468
Green Bay	3,162	
Brooklyn	4,340	3,398
Buffalo	3,412	2,926
Pittsburgh & Allegheny	2,714	2,571
St. Louis	2,743	2,312
Nashville	3,630	1,815
Nebraska	7,700	4,620
Monterey & Los Angeles	4,766	2,750

In the following table the proportion of schools to the population is shown by ecclesiastical provinces.

Name of Province:	In each Province there is one Parochial School to the following number of Catholics:	Including Select Schools, Academies and Parochial Schools, there is one School to the following number of Catholics:
Baltimore	2,983	2,223
Boston	7,647	5,693
Cincinnati	1,628	1,423
Milwaukee	1,654	1,578
New Orleans	4,327	2,309
New York	4,719	3,522
Oregon	2,815	1,357

Philadelphia	3,155	2,220
St. Louis	2,433	2,043
San Francisco	4,628	3,206
Sante Fé	25,563	6,928

The Catholics of the United States are supplied with schools as follows:

Name of State:	In each State there is one Parochial School to the following number of Catholics:	Including Select Schools, Academies and Parochial Schools, there is one School to the following number of Catholics:
Maryland	3,960	3,258
South Carolina		5,133
Virginia	642	528
West Virginia	3,000	
Georgia	6,250	2,083
Florida	1,666	714
Delaware	1,785	1,562
North Carolina	425	340
Massachusetts	17,307	15,517
Connecticut	3,947	2,830
Vermont	2,428	2,000
Maine	5,958	4,468
Rhode Island	11,333	6,181
Ohio	1,223	1,129
Indiana	821	735
Kentucky	2,021	1,407
Michigan	3,482	3,000
Wisconsin	1,430	1,374
Minnesota	2,478	2,157
Louisiana	7,777	4,179
Arkansas		933
Alabama	725	390
Mississippi	1,041	735
Texas	4,000	2,000
New York	5,417	3,951
New Jersey	2,464	1,923
Oregon	2,500	1,333
Washington Ter.	5,500	1,571
Idaho	1,183	1,130
Pennsylvania	3,155	2,708
Missouri	2,697	2,346
Illinois	2,118	1,820
Iowa	1,724	1,562
Kansas	3,846	2,941
Tennessee	3,630	1,815
California	6,414	4,433
New Mexico		13,625
Arizona	4,360	2,725
Colorado		3,725
Indian Ter.	3,780	

By examining the above tables it will be seen that in some dioceses and in some States Catholics are not provided with a sufficient number of schools in which to give their children a Christian education. If they, as they must, send their children to the public schools, in which there is no religion taught, there will undoubtedly be many who will fall away from the faith, and the gain in converts will be more than equalled by perverts. Indeed, Bishop England in his day unhesitatingly asserted that the Church had within fifty years, from 1786 to 1836, lost millions of members in the United States. To what was this owing? Chiefly, if not altogether, to the want of religious instruction, to the want of that moral training which alone can be obtained in childhood.

The maintenance of Catholic parish schools where alone, the bulk of our Catholic children can be educated, is then, one of the most important of things, both to pastors and laymen, and if these schools are neglected, the neglect must cause incalculable harm. Catholics cannot remain idle any longer; they must if they would have the coming generation retain that priceless gem, their Holy Faith, make suitable preparation for their education by the erection and maintenance of parish schools. Of the means which we consider best calculated to promote the welfare of these schools we intend to speak in a future number.

—The world all praise the philosophers, but toss their pennies into the caps of the monkeys.

Personal.

—Thomas B. Clifford, of '62, is practicing law in New York city.

—Among the visitors of the week was Mrs. P. L. Garrity, of Chicago.

—John Hogan, M. D., of '74, visited Notre Dame on Thursday last.

—H. V. Hayes, of '74, is in the office of the City Comptroller, Chicago.

—M. Howard, of '62, is about to open a law office in Valparaiso, Ind.

—T. F. O'Grady, of '78, is reading medicine at the Bellevue Hospital College.

—Rev. A. B. Oechtering, of Mishawaka, was at Notre Dame on Tuesday.

—P. O. Sullivan (Commercial), of '74, is teaching school at Valparaiso, Ind.

—Wm. Nelson (Commercial), of '74, is keeping books for his father in Chicago.

—Charles Hutchings (Commercial), of '72, is in business at Williamsburg, N. Y.

—Henry W. Quan (Commercial), of '74, is keeping books for his father in Chicago.

—Otto Ludwig (Commercial), of '74, is manager of his father's establishment in Chicago.

—M. McFadden, Chief of the Fire Department of Memphis, visited Notre Dame last Friday.

—Mr. P. L. Garrity, of Chicago, has our thanks for a box of excellent cigars which he kindly sent us.

—Mrs. Zeis and Mrs. Rheinhardt, of Chicago, spent last Wednesday at Notre Dame visiting their sons.

—Rev. B. Hartman, Director of the Catholic Orphan Asylum near Lafayette, Ind., visited Notre Dame this last week.

—Mr. Charles Dougherty, of Mason City, Iowa, passed through Notre Dame last Wednesday on his way to Philadelphia.

—Rev. Dr. E. B. Kilroy, of '74, had a very successful mission preached at his church, Stratford, Ontario, by Rev. Fathers Cooney, O'Mahony and Robinson.

—We are pleased to learn that Bro. John Chrysostom, prefect last year in the Senior Department, is regaining his health, at Loretto, Pa., where he is now visiting friends and relatives.

—Very Rev. Father Sorin, to the joy of all at Notre Dame, arrived home from Waukesha, Wis., where he was visiting Col. Dunbar, the proprietor of the celebrated Bethesda springs. He looks much improved in health.

—A party visiting Bertrand on Wednesday last, called upon F. Claffey (Commercial), of '73, whom he found in the best of health. He is building a fine new house in the above named place, and we therefore suppose that he intends living in it—but not alone. Frank is at present engaged in teaching the "young idea how to shoot."

—We had the pleasure of a visit this week from Mr. J. Lefroy Brower, of the now world-renowned Campbell Printing Press Company, of New York. Mr. Brower is a gentleman whose amiable qualities and engaging manners must ever make his company agreeable. His stroll through the Junior refectory brought up reminiscences of an extensive European trip after his schoolboy days, during which he visited Rome, as did also the Brussels lace-making by the Sisters at St. Mary's, he having witnessed the same operation at the famous Belgian manufactories.

Local Items.

—Bulletins will be made out on the 27th.

—The nights are now becoming quite cool.

—Next Thursday week is Thanksgiving Day.

—These fine moonlight nights are really magnificent.

—The Cornet Band was out serenading last Wednesday.

—Everyone in the shops of the Manual Labor School is kept busy.

—Two altars are to be erected in the basement of the new church.

—The storm-doors for the winter are being put up at the study-halls.

—The competitions the week following will be in Modern Languages.

—There was a lively debate at the meeting of the Philodemics last Tuesday.

—A few lonely fishermen may be seen occasionally on the banks of the lakes.

—The St. Cecilians will give their private Entertainment next Thursday evening.

—Work on the avenue leading from South Bend to the College progresses daily.

—On Wednesday last quoits drove the foot-ball almost completely off the Campus.

—In the Junior refectory the readers have finished "The Diary of a Sister of Mercy."

—It was impossible to get up a match game of foot-ball among the Juniors last Wednesday.

—The name of P. J. Dougherty was omitted from the Roll of Honor last week by mistake.

—Another lot of books were lately placed on the shelves of the Lemonnier Circulating Library.

—The ladders in the Junior recreation-hall have all been rearranged and put in good order.

—Several fine games of quoits, closely contested, were played among the Juniors the past week.

—Mr. Bonney, the photographer, came out from South Bend last Wednesday and was occupied here with much business.

—The rolls of honor this year are quite large,—a fact which speaks well for the conduct of the students in both departments.

—On Sunday last, the anniversary of the death of the late Rev. Father Gillespie, his grave was beautifully decorated with flowers.

—The Columbians are getting their room in good shape. Through not yet equal to that of the St. Cecilians, it presents a fine appearance.

—The Elocution classes this year are very large. The members all take great interest in their studies and are making rapid progress.

—Attention is called to the advertisement of the *Scientific American*, in another column, the best paper of its kind in the English language.

—The Philopatrians are very active this year. We have every hope of their making a grand success at their Entertainment next January.

—A picture of St. Bridget of Sweden was lately received here from Rome. The painting is several hundred years old, and is quite valuable.

—Will not the other Societies imitate the example about to be set by the St. Cecilians and give us a few private Entertainments during the year?

—The publishers of the *Ave Maria* have in press a third edition of the work on "Mixed Marriages," greatly enlarged by the author, Rev. A. A. Lambing.

—The psalms sung at Vespers to-morrow afternoon are from the Common of a Confessor Bishop, page 50 of the Vespéral. In the morning the *Missa Parvulorum* will be sung.

—To judge from the way the Minims enjoy their recreations these lively little fellows appear to be the happiest boys at Notre Dame. Homesickness is something unknown among them.

—Bro. Valerian, wishing to do away with the bare appearance of the bank of St. Joseph's Lake near the boat-house, has planted a number of maple, sycamore and other trees there.

—We thought to publish the programme of the private Entertainment of the St. Cecilians this week, but find our-

selves unable to do so. The Entertainment will take place on Thursday evening next.

—In the Senior refectory the readers have just finished Montalembert's "Monks of the West." They will begin "True Men as We Find Them." There are quite a number of good public readers in the Department.

—Some students do not seem to know the fact that they can procure Vesperals and Kyriales at the office for nothing. All that is asked of them is to keep the books unsoiled and return them before leaving Notre Dame.

—Baseball is about over for the season. Indeed this year baseball has not been played as much as in former years. However, the boys have made up for it by boating, foot-ball, racket, quoits, etc. Consequently the Campus is as lively as in former years, if not more so.

—The weather has now become so chilly that few of our boatmen care to row on the lake. One of the boats was put away for the season, and the other two will be raised high and dry in a few days. The Boat Club members have had some fine rowing this fall and one first-rate race.

—The 2d regular meeting of the St. Edward's Literary Club at the Manual Labor School was held on Wednesday, Nov. 13th. Essays were read by Masters C. Brehmer and J. M. Fenner, and declamations delivered by Masters W. Healy and A. Spangler. Thomas Maloney was elected censor.

—The regular meeting of the Senior Archconfraternity was held Nov. 10. Very Rev. Father Granger and others honored the Society with their presence. The ten-minutes' instruction was given by the Rev. Editor of THE SCHOLASTIC. Questions were answered by Messrs. J. J. Quinn, J. J. Shugrue and P. Dougherty.

—We met a Junior last Wednesday with a barrel of apples labelled "Canada Reds." He said he was on his way to the Campus, where the apples were to be played for between the Junior Red and Blue foot-ball clubs. We have been informed that the Reds won, but did not receive any particulars concerning the game.

—We notice in the Vincennes *Times* a monthly report of the standing of the pupils in the Cathedral schools, somewhat similar to the reports given in THE SCHOLASTIC. This must prove not only a matter of encouragement to the boys, but must also make the paper a welcome visitor at their homes. The example of the *Times* is worthy of imitation elsewhere.

—If the members of the Senior Department were to sing in church one half as well as the members of their Archconfraternity do at their meetings, there would be a great improvement at Mass and Vespers. Is it because the good singers in the Department are scattered that more singing is not done by them? In the Junior Department all the good singers sit together.

—Rev. John A. Zahm delivered a lecture on "The Wonders of Astronomy as seen by Calcium Light" in Phelan Hall, on Thursday, November 14th, 1878, at 7.30, p. m. The Lecture was profusely illustrated by transparencies and movable slides prepared for the purpose. At the conclusion of the Lecture a number of comic and miscellaneous views were exhibited.

—On account of the annual retreat the Minims postponed the celebration of Hallow Eve to the evening of the 9th inst., when they had a grand jollification in their recreation-hall playing at "snap-apple," ducking for apples, etc. The efforts of the successful divers were greeted with great applause, but they are too numerous to mention individually. The visitors present appeared to enjoy the sport as much as the little fellows themselves.

—We understand that the Juniors are starting an orchestra for the reunions of the members of the St. Cecilians, the Philopatrians and other Junior societies. We wish them success, and have no doubt but they will attain it. Among the members are Frank Bloom, K. L. Scanlan, A. and W. Rietz, J. A. Gibbons, Frank Grever and J. N. Niles. Several others will be admitted when they become more proficient. We will give in full the names of the players in a future number.

—"Some splendid specimens of native iron ore have been presented to the College Museum by the County Sur-

veyor, who has met with them in the course of his geological researches throughout the County. What a privilege it is for St. Joseph County to have a Surveyor who is so eminently qualified to bring to light her resources, besides being a scientific genius of the first water!" So writes to us the County Surveyor. Had he given specimens of brass we could easily locate the place in which he found them.

—A cane which formerly belonged to Prince Gallitzin, of happy memory, has been presented to Rev. Father Hudson by Mr. N. R. Friedhoff, of Loretto, Pa., whose uncle, now deceased, came into possession of it after the death of the saintly priest. There is no more interesting relic of the early history of the Church in the United States preserved at Notre Dame than this walking-stick of the famous Dr. Gallitzin. It is needless to say that the present possessor of it prizes it very highly, and is deeply grateful to the gentleman who presented it to him.

—The eighth regular meeting of the St. Aloysius Philo-demic Society was held Nov. 12th. Mr. A. Hertzog read the criticism of the previous meeting, and Mr. W. J. Murphy read an essay. Questions were answered by Messrs. J. P. Kinney, J. P. Quinn and A. J. Burger. The question: "Resolved, That the Execution of Mary Queen of Scots was Justifiable," was then discussed, Messrs. J. Coleman and W. Widdicombe advocating the affirmative, and Messrs. J. B. McGrath and A. B. Congar the negative. The debate was decided affirmatively, on the merits of the debaters.

—Baseball continues to be the favorite exercise of the Minims during their recreations. They appear to prefer it to the more violent exercise of foot-ball. Two exciting games were played on last Wednesday for prizes. The first was between two picked nines, under their respective captains, F. Campau and W. McDevitt. The latter's nine won, by a score of 21 to 22. The second game was between the Little Giants and the Clippers. The Clippers won by a score of 39 to 37. As the number of games played and won by a nine is the standard to regulate the championship of the College, then the Minims ought to claim it for this session. So they say.

—The garden in front of the College is being thoroughly overhauled, preparatory to the planting of a fresh assortment of shrubs and flowers in the spring. Owing to various causes, principally to the pressure of the various employments around the College and the shifting of those employed in the garden, a mass of wild flowers had gradually collected. It is intended, we believe, eventually to supersede the fence by a neatly trimmed quickset hedge, similar to that at the Portiuncula. If we might venture a suggestion it would be that a double row of flowering shrubs, etc., be planted inside the maples lining either side of the avenue, as far as the post-office. These would add materially to the already beautiful appearance of the park. The improvements already made in the garden display much taste.

—Owing to the occasional, and sometimes serious, drawbacks resulting from the imperfect system of water-works heretofore used for supplying the boilers, a new and improved plan was drawn up and put in execution some months ago. The work is now far advanced towards completion, and will, we hope, be finished in a week or two. The plan is in the main the same as that now working so admirably in Chicago. A flume of pine plank, 8x8, and about 550 feet long, extends out to the middle of St. Joseph's Lake, where water free from sand, leaves or other material likely to clog the flume is obtained in abundance. The flume is laid on piles, driven about 12 feet apart, the entire distance from the engine to the lake, which does away with any danger of settling in parts, and breaking the conduit. The end of the flume in the lake is funnel-shaped, and protected by a thick wire netting, to prevent the entrance of the larger fish. It is three or four feet below the water level, the piles here extending 5 or 6 feet above the water as a signal for the boaters to keep off. The flume is laid the entire distance in fresh running water, about 20 inches from the surface, thus being beyond the danger of freezing, or decay from any cause. The water is carried through this, first, to a crib or race, where it is strained through a fine wire net, then passes through an-

other flume, 200 feet long, to a cistern 4 feet deep, where it is again strained. From this cistern it is pumped to the boilers at the rate of about 60 or 70 gallons a minute. The carpenters are under the able direction of Bro. Charles, who it may be remarked here, designed and made the fine doors and other wood-work in the new church, the ceiling, etc., of the same, as well as the College dome, and the other carpenter-work done at Notre Dame within several years. The water-works are, we believe, the toughest and ugliest job he has had in hands for some time, as it required strenuous and unremitting efforts to keep the water from flooding and sweeping off the works. Two hand pumps and a steam pump were in requisition, and then it gave them all they could do at times. There is not a doubt but the new water-works will prove successful and last for an indefinite time. They will well repay the time spent upon them and the expense incurred in their erection.

Roll of Honor.

[The following are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

W. H. Arnold, R. M. Anderson, J. F. Arentz, J. G. Baker, James Brice, Thos. Barrett, J. B. Berteling, A. J. Burger, M. H. Bannon, M. T. Burns, J. M. Byrne, J. F. Buchanan, J. J. Coleman, A. B. Congar, G. P. Cassidy, T. F. Conlan, C. B. Cones, Wm. Connolly, W. E. Carpenter, B. J. Claggett, W. H. Claggett, C. J. Clarke, William Cox, C. E. Cavanaugh, F. W. Cavanaugh, Geo. Cochrane, E. T. Chalfant, J. M. Carroll, C. K. Devries, E. J. Dempsey, M. Doty, J. H. Delaney, D. Donohue, L. J. Evers, J. R. English, M. English, A. J. Hertzog, P. J. Hagan, M. J. Hogan, L. Horne, J. C. Hermann, J. T. Harrison, J. Q. Johnson, J. F. Krost, A. M. Keenan, R. E. Keenan, M. Laughlin, P. B. Larkin, A. A. Lent, W. J. Murphy, R. P. Mayor, F. C. Mueller, J. B. McGrath, M. J. McCue, W. B. McGorrick, J. M. McEniry, J. J. McLain, H. W. Nevans, Wm. O'Brien, L. N. Proctor, J. J. Quinn, J. P. Quinn, R. Russell, G. Sugg, R. D. Stewart, T. S. Summers, J. J. Shugrue, T. W. Simms, A. Scheiber, J. Sleuzak, C. L. Stuckey, J. S. Smith, F. C. Smith, P. Shea, J. Thompson, P. H. Vogle, F. Williams, A. W. Widdicombe, Charles Walsh, F. X. Wall, W. Wilson, E. Schifferle, J. Haleran.

JUNIOR DEPARTMENT.

M. J. Burns, J. G. Brady, J. M. Boose, C. J. Brinkman, B. A. Casey, J. C. Casey, P. C. Crowley, A. A. Caren, W. D. Cannon, F. P. Cleary, G. H. Donnelly, L. D. Dimick, J. M. Eisenhauer, R. L. French, H. J. Fenner, E. F. Fogarty, M. L. Foote, J. W. Guthrie, E. G. Gallagher, F. Glade, H. G. Gwynn, J. L. Halle, H. M. Haerly, J. Haney, W. G. Jones, J. Kurz, J. A. Lumley, W. J. McCarthy, R. E. McCarthy, A. S. Manning, J. F. Mug, H. G. Niles, J. N. Osher, E. B. Piekenbrock, F. B. Phillips, A. Rietz, W. Rietz, D. R. Reidy, A. S. Rock, K. L. Scanlan, J. M. Scanlan, G. A. Orr, J. A. Seeger, J. M. Schneider, G. A. Schnull, J. L. Morgan, J. K. Schoby, C. P. Van Mourick, E. S. Walter, A. F. Zahm, Frank Zeis.

MINIM DEPARTMENT.

W. A. McDevitt, N. P. Nelson, A. Hartrath, G. J. Rhodius, P. F. Brady, A. M. Coghlin, W. L. Coghlin, J. J. Gordon, W. F. Rheinhardt, J. S. Courtney, G. Woodson, C. S. McGrath, J. A. Crowe, P. S. Fitzgerald, C. L. Garrick, O. Farrelly, G. Knight, G. Tourtillotte, A. H. Chirhart, J. McGrath, H. C. McDonald, J. S. Inderrieden, W. V. O'Malley, J. Chaves, C. M. Long, F. T. Garrity, J. S. Garrity, C. J. Welty, T. McGrath, H. C. Snee, T. Williams, E. C. Esmer, H. A. Kitz, E. S. Chirhart, P. Campau, H. W. Bachmann, L. J. Young, C. B. Crowe.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

COLLEGIATE COURSE.

J. Coleman, A. Hertzog, L. Evers, M. J. McCue, J. J. Quinn, J. P. Quinn, A. J. Burger, J. P. Kinney, W. A. Widdicombe, R. Russell, C. Clarke, G. Sugg, F. Cavanaugh, G. P. Cassidy, A. B. Congar, J. Berteling, C. K. De Vries, J. B. McGrath, F. W. Bloom, M. J. Burns, J. Sleuzak, S. Perley.

MINIM DEPARTMENT.

H. C. Snee, H. W. Bachmann, F. H. Parsons, C. M. Long, J. S. Inderrieden, F. B. Farrelly, E. S. Chirhardt, L. J. Young, T. McGrath, J. A. Crowe, A. Campau, P. Campau, E. C. Esmer, J. Chaves, E. Chirhart, W. V. O'Malley, F. T. Garrity, J. H. Garrity.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

COLLEGIATE COURSE.

Moral Philosophy—J. J. Quinn, L. Evers; Latin*—J. J. Quinn, A. Hertzog, W. A. Widdicombe, F. Bloom; Greek—L. Evers, J. Kinney, J. McGrath, M. McEniry; English Composition—M. Bannon, J. Baker, G. Schnull; Rhetoric—R. Russell, B. Claggett; English Literature—F. W. Bloom; History* —; Algebra—M. J. Burns; Geometry—R. O'Brien, C. J. Clarke, E. Murphy; Trigonometry—G. P. Cassidy; Astronomy—J. B. Berteling, A. B. Congar; General Geometry and Calculus—A. B. Congar; Logic—M. J. McCue, J. P. Quinn, J. Berteling; Mechanics—M. J. McCue; Physiology—R. Keenan; Botany—C. Clarke, C. K. De Vries; Mineralogy—M. J. McCue; Geology—M. J. McCue; Chemistry—A. B. Congar; Physics—M. J. Cue, A. J. Burger, G. Sugg.

* No reports have been handed in from the Junior Latin Class or from the History Classes.

Saint Mary's Academy.

—Mrs. P. Garrity came from Chicago to be present at the *Requiem* Mass for Rev. Father Gillespie.

—"Fabiola" is being read in the Academy refectory. It is interesting to all on account of the variety of matter.

—Our benefactress and most esteemed friend Mrs. M. M. Puelan will be with us soon. After her four months absence a heartfelt welcome is waiting.

—The Juniors were very busy on recreation day, raking away the fallen leaves from their favorite paths. Sunshine on Thursday is always welcome to the little gardeners.

—Wednesday evening a musical entertainment was given in the Academy parlor in honor of Judge Fuller and lady. It consisted of songs, duets, and a few instrumental pieces. Mrs. Fitzgerald kindly added some of her exquisite harp solos, which gave variety to the select programme.

—Monday evening Judge Turner, of South Bend, delivered in the study-hall a Lecture on "Music." This subject was one which gave full scope to the eloquent powers of the lecturer. The use of music as a refiner, and its introduction in the course of education, were the principal ideas expressed.

—Those who visit Loreto will remember it was Rev. Father Gillespie who brought from Italy all the measurements and drawings necessary to make this chapel the fac-simile of the Holy House of Nazareth now resting in Italy, and should offer for his intention their most fervent prayers in the "Loreto" he loved so well.

—The Children of Mary are justly proud of their Conservatory connected with Loreto, and no doubt former members of the Sodality will hasten to put under their care some choice flowers to shed fragrance round the chapel of their affection, wherein during their school days so many happy moments were spent.

—Among the visitors during the week were: Mrs. Cleary, Mrs. Cavenor, Chicago; Mrs. C. Starit; Miss L. Young, Coldwater, Mich.; Mrs. Edeman, Elkhart, Ind.; Mr. John A. Hasse, Mendon, Mich.; D. H. Minton, Barrasville, Ohio; Mr. and Mrs. McFadden, Memphis, Tenn.; Mr. John L. Brower, New York; Mrs. R. C. Whitsitt, Denver, Colorado; Mrs. P. Garrity, Chicago, Ill.

—A rather novel entertainment came off in the Senior recreation-hall, which caused so much merriment that it must certainly be repeated. Music, by special request, in quantity and quality to suit the most fastidious taste. Personifications, recitations; among the rest a new pupil from Omaha delivered a speech in Chinese, a language not belonging to the Academic Course. Perhaps a few failed to understand the full force of her learned argument.

—The young artists are very industrious. Miss Lange

is making progress in drawing hands and feet from casts. Miss Kirchner is working at a vase of flowers, which when finished will add much to her reputation for delicate shading. Miss Neteler's crayon drawing of heads are creditable and evince talent. Miss Moran's oil-paintings are good; one little "Basket of Fruit" looks tempting. The block drawings receive great attention, no one being allowed to pass that stage until entire satisfaction be given.

—The Academic reunion on Sunday evening was graced by several distinguished guests, among whom were Judge Fuller, Mrs. Fuller, of Coldwater, Mich.; Mrs. R. C. Whitsitt, of Denver, Colorado; Mrs. Fitzgerald, of New York. It was no small advantage for the young readers to have the favorable criticism of such excellent judges. After the points, Miss Birch read "The Sailor Boy's Dream"; Miss Dallas, a "Hymn to the Blessed Sacrament," by Alcuin; Miss A. Cavenor read from Longfellow's Poems, "King Robert of Sicily"; Miss E. Walsh read in German "*Dorf Haminer*," by T. Koerner.

—Tuesday, the 12th, being the fourth anniversary of the death of our esteemed Chaplain, Rev. N. H. Gillespie, C. S. C., Mass was said at 5½ a. m. in Loreto, and may we hope the Indulgences gained as suffrages for his dear soul were acceptable in his behalf. At the same time Rev. Father Saulnier said a low Mass in the Convent Chapel, followed by a Solemn High Mass of *Requiem*, Rev. Father Shortis celebrant. At this Mass the Community received Holy Communion. All present felt the debt of gratitude due their former pastor, who was ever faithful to them, as priest, confessor, and catechist. How pleasant are the recollections of his daily life, so genial, so simple, and unobtrusive! His encouraging smile is missed everywhere, but most in the musical department. His pure heart felt and loved music, for it ever spoke to him of God and happiness. Its soothing influence was the only rest he ever gave his busy mind. His many friends will treasure the memory of his charity: from boyhood and through his short life none ever heard him utter an uncharitable word. May his soul rest in peace! Amen.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

GRADUATING CLASS—Misses Hope Russell, Louisa Kelly, Ida Fisk, Sarah Moran.

1ST SENIOR CLASS—Misses Clara Silverthorn, Eleanor Keenan, Mary Danaher, Teresa Killelea, Anna Maloney, Mary McGrath, Anna Woodin, Sarah Hambleton, Rebecca Neteler, Mary Birch, Aurelia Mulhall, Zoé Papin, Mary Casey.

2D SR. CLASS—Misses Jessie Grover, Mary Sullivan, Catharine Ward, Annie Ryan, Grace Glasser, Mary Brown, Philomena Wolford, Genevieve Winston, Adelaide Kirchner, Catharine Hackett, Annie Cavenor, Adella Gordon, Elizabeth Walsh, Marie Plattenburg, Emma Shaw, Ellen Galen, Elizabeth Schwass, Catharine Danaher, Angela Ewing, Harriet Buck, Catharine Lloyd, Alice Farrell, Agnes Brown.

3D SR. CLASS—Misses Henrietta Rosing, Emma Gerrish, Adella Geiser, Anna Cortright, Anna McGrath, Henrietta Hearsey, Lucie Chilton, Ella Mulligan, Angela Dillon, Alicia Donelan, Mary Uselman, Anna Jones, Margaret Carroll, Margaret McNamara, Mary Mulligan.

1ST PREPARATORY CLASS—Misses Marie Dallas, Mary Fitzgerald, Kathleen Wells, Ellena Thomas, Minna Loeber, Mary Mullen, Alma Moe, Mary Tam, Mary Feehan, Mary English, Ina Capelle.

2D PREP. CLASS—Misses Anna Herman, Linda Fox, Laura French, Teresa Zahm, Charlotte Van Namee, Ollie Williams, Della McKerlie, Mary Campbell, Caroline Gall, Mary Ludwig, Frances Sunderland.

JUNIOR PREP.—Misses Julia Butts, Mary Lyons, Elise Dallas, Catharine Campbell, Mattie Doney, Mary Garrity, Maud Casey, Julia Wells, Jessie Pampell.

1ST JR.—Misses Mary Chirhart, Elise Lavoie, Elizabeth Considine, Mary Poquette, Julia Cleary, Ada Clarke, Elise Papin, Bridget Haney.

2D JR. CLASS—Misses Jane McGrath, Margaret Ivers.

FRENCH.

1ST CLASS—Misses Eleanor Keenan, Mary McGrath, Clara Silverthorn, Annie McGrath.

2D DIV.—Misses Ellen Galen, Henrietta Rosing, Marie Dallas, Aurelia Mulhall, Elise Lavoie.

2D CLASS—Misses Jessie Grover, Emma Shaw, Lucie Chilton, Grace Glasser, Zoé Papin, L. Kirchner, Mary Casey.

3D CLASS—Misses Louise Neu, Annie Cavenor, Annie Maloney,

Mary Danaher, Alice Hiltman, Annie Cortright, Mary Campbell, Linda Fox, Laura French, Julia Butts, Genevieve Winston.

4TH CLASS—Misses Ollie Williams, Mary Sullivan, Philomena Wolford, Mary Feehan, Frances Sunderland, Emma Gerrish, Catharine Danaher, Catharine Wells, Annie Jones, Mary English, Adella McKerlie, Catharine Lloyd, Margaret Cleghorn, Johanna Baroux.

FRENCH COMPOSITION.

1ST CLASS—Misses Ellen Keenan, Mary McGrath, Clara Silverthorn, Annie McGrath.

2D Div.—Misses Henrietta Rosing, Nellie Galen, Aurelia Mulhall, Marie Dallas, Elise Lavoie.

GERMAN.

1ST CLASS—Misses Adelaide Geiser, Adelaide Kirchner, Rebecca Neteler, Teresa Walters.

2D CLASS—Misses Mary Usselman, Adella Gordon, Elizabeth Walsh, Annie Herman, Elizabeth Schwass.

3D CLASS—Misses Mary Ludwig, Ina Capelle, Minna Loeber, Alice Farrell, Caroline Gall, Charlotte Van Namee, Ellen Kelly.

4TH CLASS—Misses Mary Tam, Mary Fitzgerald, Margaret McNamara, Alice Donelan, Julia Butts, Catharine Hackett, Mary Zimmermann, Catharine Ward, Sarah Purdy.

THE CONSERVATORY OF MUSIC.

1ST CLASS—Misses Adella Geiser, Clara Silverthorn, Elizabeth Kirchner, Minerva Spier.

2D CLASS—Misses Ellen Galen, Eleanor Keenan.

2D Div.—Misses Adella Gordon, Harriet Buck, Angela Dillon, Mary Usselman.

3D CLASS—Misses Louisa Nen, Teresa Killelea, Henrietta Rosing, Mary Sullivan.

2D Div.—Misses Mary Brown, Adelaide Kirchner, Alice Farrell, Mary Campbell, Aurelia Mulhall, Annie McGrath, Elizabeth Walsh, Mary McGrath.

4TH CLASS—Misses Marie Dallas, Catharine Hackett, Mary Mullen, Anna Cortright, Jessie Grover.

2D Div.—Misses Alice Wells, Caroline Gall, Genevieve Winston, Mary English, Catharine Campbell.

5TH CLASS—Misses Henrietta Hearsey, Emma Gerrish, Annie Hermann, Mary Danaher, Zoé Papin, Emma Shaw, Angela Ewing, Annie Woodin, Della McKerlie, Annie Cavenor.

2D Div.—Misses Laura French, Sarah Purdy, Marie Plattenburg, Charlotte Van Namee, Elizabeth Schwass, C. Danaher, Mary Mulligan.

6TH CLASS—Misses Alma Moe, Mary Birch, Mary Hake, Linda Fox, Amy Jones, Rebecca Neteler, Agnes Brown, Eleanor Thomas, Mary Casey, Lulu Wells, Martha Pampel, Ellen Mulligan.

2D Div.—Misses Johanna Baroux, Agnes McKinnis, Lucie Chilton, Julia Kingsbury, Catharine Lloyd, Annie Orr, Mary Feehan, Martha Doxey, Elise Dallas, Maud Casey, Mary Garrity, Ellen Cavanaugh.

7TH CLASS—Misses Alicia Donelan, Grace Glasser, Mary Fitzgerald, Mary Tam, Mary McFadden, Margaret Ryan, Catharine Ward, Philomena Wolford, Caroline Hopkins.

8TH CLASS—Misses Elise Papin, Mary Chirhart, Julia Cleary, Blanche Garrity.

9TH CLASS—Misses Minna Fisk, Julia Butts, Ellen Lloyd, Martha Zimmerman, Manuelita Chaves, Ada Clarke.

HARP—2D CLASS—Miss E. Galen.

3D CLASS—Misses Minerva Spier, Angela Dillon, Mary Brown, Mary Campbell.

ORGAN—Miss Crip.

HARMONY—1ST CLASS—Misses Elizabeth Kirchner, Adella Geiser, Clara Silverthorn, Minerva Spier, Teresa Walters.

3D CLASS—Misses Ellen Galen, Adella Gordon, Harriet Buck.

VOCAL DEPARTMENT.

1ST CLASS, 2D DIV.—Miss Elizabeth Kirchner.

2D CLASS—Misses Adelaide Kirchner, Mary Usselman.

3D CLASS—Misses Adella Gordon, Agnes Brown, Genevieve Winston, Clara Silverthorn, Catharine Hackett, Adella Geiser.

4TH CLASS—Misses Alice Farrell, Aurelia Mulhall, Anna Woodin.

5TH CLASS—Misses Mary and Annie McGrath, Sarah Purdy, Angela Ewing, Charlotte Van Namee, Henrietta Hearsey, Mary Birch, Mary English, Harriet Buck, Emma Shaw, Annie Jones, Mary Casey, Zoé Papin, Eleanor Thomas, M. Mulligan.

ART DEPARTMENT.

DRAWING.

HONORABLY MENTIONED IN THE

1ST CLASS—Misses Emma Lange, Rebecca Neteler.

3D CLASS—Misses Hope Russell, Marie Dallas, Teresa Killelea, Jessie Grover, Ellena Thomas, Julia Butts, Elizabeth Schwass, Laura French, Mary Campbell, Catharine Campbell, Angela Dillon, Sophie Papin, Minna Loeber, Julia Kingsbury, Aurelia Mulhall, Ella Mulligan, Mary Sullivan, Maud Casey.

PAINTING IN WATER-COLORS.

2D CLASS—Misses Rebecca Neteler, Sallie Hambleton, Marie Plattenburg, Harriet Buck.

OIL-PAINTING.

2D CLASS—Misses Elizabeth Kirchner, Sarah Moran.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses Jessie Grover, Carrie Gall, Teresa Zahm, Ina Capelle, Catharine Hackett, Alma Moe, Henrietta Hearsey, Maggie Carroll, Henrietta Rosing, Lucie Chilton, Anna Cortright, Maggie Whealan, Mary English, Minna Loeber, Catharine Danaher, Julia Barnes, Alicia Donelan, Maggie McNamara, Mary Tam, Grace Glasser, Julia Kingsbury, Sarah Purdy, Ollie Williams.

JUNIOR DEPARTMENT.

Misses Catharine Campbell, Laura French, Sophia Papin, Julia Butts, Maud Casey, Ella Mulligan, Maggie Cleghorn, Agnes McKinnis, Annie McGrath, Linda Fox, Mary McFadden, Johanna Baroux, Mary Feehan, Ellen Lloyd, Mary Lyons, Jennie McGrath, Annie Orr, Lulu Wells, Mary Garrity, Ada Clarke, Elise Dallas, Martha Zimmerman, Mary Poquette, Elise Papin, Mary Chirhart, Margaret Ivers, Alice King, Alice Esmer, Lizzie Constantine, Elise Lavoie, Bridget Haney, Blanche Garrity, Mary Haney.

For politeness, neatness, order, amiability, and correct deportment the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses Sarah Moran, Louisa Kelley, Clara Silverthorn, Rebecca Neteler, Mary Danaher, Teresa Killelea, Aurelia Mulhall, Eleanor Keenan, Mary Brown, Emma Lang, Catharine Hackett, Alice Farrell, Agnes Brown, Genevieve Winston, Catharine Danaher, Annie Ryan, Harriet Buck, Elizabeth Schwass, Catharine Ward, Jessie Grover, Grace Glasser, Mary Sullivan, Philomena Wolford, Teresa Walters, Alicia Donelan, Henrietta Rosing, Margaret McNamara, Angela Dillon, Mary Usselman, Henrietta Hearsey, Adella Geiser, Ellena Thomas, Annie Jones, Ina Capelle, Louisa Neu, Ellen Cavanaugh, Anna Cortright, Mary Carroll, Emma Gerrish, Mary Mullen, Alma Moe, M. English, Mary Fitzgerald, Minna Loeber, Kathleen Wells, Mary Ludwig, Della McKerlie, Mary Tam, Anna Herman, Teresa Zahm, Ollie Williams, Mary Campbell, *par excellence*. Misses Hope Russell, Ida Fisk, Ellen Galen, Ellen McGrath, Anna Maloney, Mary Casey, Adella Gordon, Adelaide Kirchner, Mary Birch, Lucie Chilton, Zoé Papin, Julia Kingsbury, Martha Pampel, Adelaide Bisby, Elizabeth Walsh, Marie Plattenburg, Annie Woodin, Annie Cavenor, Emma Shaw, Catharine Lloyd, Elizabeth Kirchner, Julia Barnes, Caroline Gall, Mary Hake, Annie Purdy.

JUNIOR DEPARTMENT.

Misses Angela Ewing, Annie McGrath, Marie Dallas, Linda Fox, Charlotte Van Namee, Annie Orr, Maud Casey, Mary Chirhart, Mary Poquette, Elizabeth Considine, *par excellence*. Misses Mary Mulligan, Ellen Mulligan, Agnes McKinnis, Linda Fox, Johanna Baroux, Jessie Pampel, Mary McFadden, Margaret Cleghorn, Ada Clarke, Jane McGrath, Martha Zimmerman, Manuelita Chaves, Alice Esmer, Alice King, Teresa Haney, Margaret Ivers.



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C. M. PROCTOR [of '75], Civil Engineer of City and County of Elkhart. Office, 67 Main St., Elkhart, Indiana. Special attention given to Hydraulic Engineering.

ARTHUR J. STACE [of '64], County Surveyor for St. Joseph County. South Bend, Ind.

Weekly Newspapers.

THE CATHOLIC COLUMBIAN, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, \$2 per annum. D. A. CLARKE, OF '70.

THE AVE MARIA, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

Hotels.

THE BOND HOUSE, A. McKay, Prop., Niles, Michigan. Free Hack to and from all Trains for Guests of the House.

THE MATTESON HOUSE, Corner of Wash Ave. and Jackson St., Chicago, Ill. All Notre Dame visitors to Chicago may be found at the Matteson.

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Attorneys at Law.

BROWN & HARVEY (E. M. Brown of '65), Attorneys at Law. Cleveland, Ohio.

SPEER & MITCHELL (N. S. Mitchell, of '72), Attorneys at Law, No. 225 Brady St., Davenport, Iowa.

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JOHN D. McCORMICK—of '73—Attorney at Law and Notary Public, Lancaster, Ohio.

DANIEL B. HIBBARD, Jr., (of '70), Circuit Court Commissioner, Law and Collecting Office, 98 Griswold Street, Detroit, Michigan. sep 14-1y

THE SUN FOR 1879.

THE SUN will be printed every day during the year to come. Its purpose and method will be the same as in the past: To present all the news in a readable shape, and to tell the truth though the heavens fall.

THE SUN has been, is, and will continue to be independent of everybody and everything save the Truth and its own convictions of duty. That is the only kind of policy which an honest newspaper need have. That is the policy which has won for this newspaper the confidence and friendship of a wider constituency than was ever enjoyed by any other American Journal.

THE SUN is the newspaper for the people. It is not for the rich man against the poor man, or for the poor man against the rich man; but it seeks to do equal justice to all interests in the community. It is not the organ of any person, class, sect or party. There need be no mystery about its loves and hates. It is for the honest man against the rogues every time. It is for the honest Democrat as against the dishonest Republican, and for the honest Republican as against the dishonest Democrat. It does not take its cue from the utterances of any politician or political organization. It gives its support unreservedly when men or measures are in agreement with the Constitution and with the principles upon which this Republic was founded for the people. Whenever the Constitution and constitutional principles are violated—as in the outrageous conspiracy of 1876, by which a man not elected was placed in the President's office, where he still remains—it speaks out for the right. That is THE SUN's idea of independence. In this respect there will be no change in its programme for 1879.

THE SUN has fairly earned the hearty hatred of rascals, frauds and humbugs of all sorts and sizes. It hopes to deserve that hatred not less in the year 1879, than in 1878, 1877, or any year gone by. THE SUN will continue to shine on the wicked with unmitigated brightness.

While the lessons of the past should be constantly kept before the people, THE SUN does not propose to make itself in 1879 a magazine of ancient history. It is printed for the men and women of to-day, whose concern is chiefly with the affairs of to-day. It has both the disposition and the ability to afford its readers the promptest, fullest, and most accurate intelligence of whatever in the wide world is worth attention. To this end the resources belonging to well-established prosperity will be liberally employed.

The present disjointed condition of parties in this country, and the uncertainty of the future, lend an extraordinary significance to the events of the coming year. The discussions of the press, the debates and acts of Congress, and the movements of the leaders in every section of the Republic will have a direct bearing on the Presidential election of 1880—an event which must be regarded with the most anxious interest by every patriotic American, whatever his political ideas or allegiance. To these elements of interest may be added the probability that the Democrats will control both houses of Congress, the increasing feebleness of the fraudulent Administration, and the spread and strengthening everywhere of a healthy abhorrence of fraud in any form. To present with accuracy and clearness the exact situation in each of its varying phases, and to expound, according to its well-known methods, the principles that should guide us through the labyrinth, will be an important part of THE SUN's work for 1879.

We have the means of making THE SUN, as a political, a literary and a general newspaper, more entertaining and more useful than ever before; and we mean to apply them freely.

Our rates of subscription remain unchanged. For the DAILY SUN, a four page sheet of twenty-eight columns, the price by mail, (postpaid) is 55 cents a month, or \$6.50 a year; or, including the Sunday paper, an eight-page sheet of fifty-six columns, the price is 65 cents a month, or \$7.70 a year, postage paid.

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JAMES BONNEY
THE PHOTOGRAPHER,
Corner Michigan and Washington Sts.,
SOUTH BEND, INDIANA.

Michigan Central Railway

Time Table—Nov. 11, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Night Express.
Lv. Chicago.....	7 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	19 00 p.m.
" Mich. City..	9 25 "	11 10 "	6 35 "	7 40 "	1 15 "
" Niles	10 45 "	12 15 p.m.	8 12 "	9 00 "	12 35 a.m.
" Kalamazoo..	12 33 p.m.	1 40 "	10 00 "	10 26 "	2 17 "
" Jackson.....	3 45 "	4 05 "		12 50 a.m.	4 45 "
Ar. Detroit	6 48 "	6 30 "	*Jackson Express.	3 35 "	8 00 "
	*Mail	*Day Express.	5 40 a.m.	†Pacific Express.	‡Evening Express.
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	4 45 p.m.	9 50 p.m.	6 20 p.m.
" Jackson.....	10 20 "	12 15 p.m.		12 45 a.m.	9 40 "
" Kalamazoo..	1 13 p.m.	2 38 "	4 30 a.m.	2 53 "	12 35 a.m.
" Niles	3 05 "	4 07 "	6 30 "	4 24 "	2 38 "
" Mich. City..	4 30 "	5 20 "	7 55 "	5 47 "	4 15 "
Ar. Chicago.....	6 53 "	7 40 "	10 30 "	8 00 "	6 45 "

Niles and South Bend Division.

*GOING NORTH.		*GOING SOUTH.	
Lv. So. Bend—	8 45 a.m. 6 30 p.m.	Lv. Niles—	7 05 a.m. 4 15 p.m.
" N. Dame—	8 52 " 6 38 "	" N. Dame—	7 40 " 4 48 "
Ar. Niles—	9 25 " 7 15 "	Ar. So. Bend—	7 45 " 4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
 HENRY C. WENTWORTH, H. B. LEDYARD.
 G. P. & T. A., Chicago, Ill. Gen'l Manager, Detroit, Mich.
 G. L. ELLIOTT, Agent, South Bend, Ind.

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Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.

MAY 12, 1878.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburgh,.....Leave	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 A.M.	10.15 "	2.58 "	7.45 "
Alliance,.....	3.10 "	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.45 "	2.30 "	7.12 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,.....Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline,.....Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	
Forest,.....	9.25 "	7.35 "	11.25 "	
Lima,.....	10.40 "	9.00 "	12.25 A.M.	
Ft. Wayne,.....	1.30 P.M.	11.55 "	2.40 "	
Plymouth,.....	3.45 "	2.46 A.M.	4.55 "	
Chicago,.....Arrive	7.00 "	6.00 "	7.53 "	

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago,.....Leave	9.10 P.M.	8.00 A.M.	5.15 P.M.	
Plymouth,.....	2.46 A.M.	11.25 "	9.00 "	
Ft. Wayne,.....	6.55 "	2.10 P.M.	11.35 "	
Lima,.....	8.55 "	4.05 "	1.30 A.M.	
Forest,.....	10.10 "	5.20 "	2.48 "	
Crestline,.....Arrive	11.45 "	6.55 "	4.25 "	
Crestline,.....Leave	12.05 P.M.	7.15 P.M.	4.30 A.M.	6.05 A.M.
Mansfield,.....	12.35 "	7.44 "	5.00 "	6.55 "
Orrville,.....	2.26 "	9.33 "	7.10 "	9.15 "
Alliance,.....	4.00 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh,.....Arrive	7.30 "	2.30 "	12.15 "	3.30 "

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CITY OF CHESTER, 4566		CITY OF PARIS, 3080	
CITY OF MONTREAL, 4490		CITY OF BROOKLYN, 2911	

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Great Overland Route to California.

Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

	Leave.	Arrive.
Omaha, Leavenworth and Atchison Express	10 15 a.m.	4 00 p.m.
Peru accommodation	5 00 p.m.	9 45 a.m.
Night Express	10 00 p.m.	6 30 a.m.

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	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.	3 40 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line	7 30 am	9 00 pm
Peoria Day Express	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.	7 30 am	9 00 pm
Chicago and Paducah Railroad Express	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex	3 40 pm	12 30 pm
Joliet Accommodation	9 20 am	5 00 pm

J. C. McMULLIN, Gen. Manager. J. CHARLTON, Gen. Pass. Agt.

L. S. & M. S. Railway.

On and after Sunday, May 12, 1878, trains will leave South Bend as follows:

GOING EAST.
2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 30 p m; Buffalo 8 05 p.m.
11 05 a m, Mail, over Main Line, arrives at Toledo, 5 25 p m; Cleveland 10 10 p m; Buffalo, 4 a m.
12 16 p m, Special New York Express, over Air Line; arrives at Toledo 5 40 p m, Cleveland 10 10 p m; Buffalo 4 a m.
9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo 2 40 a m; Cleveland, 7 05 a m; Buffalo, 1 10 p m.
4 50 and 4 p m, Way Freight.

GOING WEST.
2 43 a m, Toledo Express. Arrives at Laporte 3 35 a m, Chicago 6 a m.
5 05 a m, Pacific Express. Arrives at Laporte 5 50 a m; Chicago 8 20 a m.
4 50 p m, Special Chicago Express. Arrives at Laporte 5 40; Chicago, 8 p m.
8 03 a m, Accommodation. Arrives at Laporte 9 05 a m; Chicago 11 30 a m.
7 30 and 8 03 a m, Way Freight.

F. C. RAFF, Ticket Agt., South Bend.
J. W. CARY, Gen'l Ticket Agt., Cleveland.
J. H. PARSONS, Sup't West Div., Chicago.
CHARLES FAINE, Gen'l Supt.

**Indianapolis, Peru & Chicago
RAILWAY.**

Time Table, in Effect MAY 19, 1878.

Going North.		STATIONS		Going South.	
		ARRIVE	LEAVE		
1.40 a.m.	3.20 p.m.	- - Michigan City, - -	- -	9.35 a.m	8.05 p.m.
12.55 "	2.30 "	- - La Porte, - -	- -	10.25 "	8.55 "
12.23 "	2.08 "	- - Stillwell, - -	- -	10.45 "	9.20 "
12.07 "	1.44 "	- - Walker on, - -	- -	11.10 "	9.47 "
11.27 p.m.	1.17 "	- - Plymouth, - -	- -	11.47 "	10.33 "
10.31 "	12.10 "	- - Rochester, - -	- -	12.40 p.m	11.32 "
9.55 "	11.26 a.m.	- - Denver, - -	- -	1.17 "	12.12 a.m.
9.25 "	10.47 "	- - Pera, - -	- -	2.00 "	12.40 "
9.13 "	10.26 "	- - Bunker Hill, - -	- -	2.22 "	1.01 "
8.33 "	9.56 "	- - Kokomo Junction, - -	- -	3.00 "	1.35 "
7.52 "	9.13 "	- - Tipton, - -	- -	3.38 "	2.16 "
7.10 "	8.39 "	- - Noblesville, - -	- -	4.25 "	3.02 "
6.10 "	7.25 "	- - Indianapolis, - -	- -	5.25 "	4.00 "
		- - Cincinnati, - -	- -	10.00 "	8.15 "
		- - Louisville, - -	- -	10.45 "	8.20 "
		- - Saint Louis, - -	- -	7.30 a.m	5.00 p.m.

PERU & INDIANAPOLIS EXPRESS.

Leave Peru 6.10 a. m., - - - - Arrive Indianapolis 9.35 a. m.
" " 9.00 " - - - - " " 12.00 noon.

RETURNING

Leave Indianapolis 12 25 p. m., - - - - Arrive Peru 3.50 p. m.
" " 11 10 " - - - - " " 2.55 a. m.

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