Sketch of the History of Rome,

FROM CONSTANTINE TO THE FALL OF THE WESTERN EMPIRE.

The government inaugurated by Diocletian, and afterward perfected by Constantine, was so different in many respects from that moulded by Augustus, and which had now lasted for nearly three hundred years, that it constituted in fact a new era in the history of Rome. Two points in this difference deserve special mention. The Augustan Empire was one; that of Diocletian was divided into the Eastern and the Western. In the Augustan Empire Rome was the capital; in that of Diocletian Rome was degraded from her proud position. While the empire was a unit and governed from Rome as the sacred centre of all power, the republican forms, the proud nationality of the Romans, and the ancient order of things in general, remained. With Diocletian and Constantine began the change from the ancient to the modern. The old Roman state ceased to exist, and in its place came two gigantic empires, the East and the West. These, under able rulers, like Constantine, Theodosius, and Justinian, were sometimes governed by one man, but they were never again really united into one government. At the same time, Rome ceased to be the capital of the world, and the world ceased to be a single power. Milan, and afterward Ravenna, became the capital of the Western Empire; while Nicomedia, and afterward Constantinople, was made the chief city of the East, Rome losing forever her political pre-eminence. With this pre-eminence went away, by degrees, the dignity and power of the Senate and of all that was peculiarly Roman and republican: the Middle Ages began.

We must not, however, be under the illusion that all this change was owing to the policy of Diocletian, or afterward to that of Constantine. It was the natural result of the state of affairs at that time. The empire had become a vast congregation of barbarian hordes, loosely held together by the degenerate descendants of the great Roman people. The subtle, effeminate and treacherous Asiatics and Greeks, on the one hand, and the grand barbarians of the West, on the other, had been held together by the superior Roman character. When that character degenerated, the empire naturally separated. Diocletian did nothing more than give a separate ruler to nations already separated in fact; while, at the same time, he proposed to maintain what union was possible, by keeping the government in the hands of two emperors who should always act in concert with one another. His scheme was worthy of a great mind, but it was impracticable; for it is not in accordance with human nature to expect that rival rulers will act in a friendly spirit with one another. We cannot therefore be surprised to learn that this plan of keeping the empire united in name utterly failed when the rival emperors began to quarrel with one another. At the same time we must own that the empire itself has thus remained nominally united, if able men, ambitious only to rule the people for the people's good, could have been always found to fill the imperial throne. Diocletian should therefore have the credit of trying the only method that could preserve the union of the empire. The degenerate nature of the Romans is chargeable with the real disruption of the empire, while the weakness of human nature will account for the nominal division which Diocletian tried to prevent. If, while the empire was still united, and while the integrity of the Roman character still existed, it had been difficult to find a single good emperor, how much more difficult it would have been, when Rome had degenerated, and when it was necessary to have two good emperors, and two faithful subordinates to assist them! Diocletian was indeed a splendid theory, but one which could be put in practice only by its author, or men of equal ability.

When Constantine succeeded his father, Constantius, in the year 306, the Roman Empire was divided in two. The eastern part was called the Roman Empire; the western part was called the Western Empire. Constantine was now about fifty years of age. He had passed a life of constant warfare, and had fought his battles and won his victories, the vision of the Cross, under which he always afterward fought, being the chief object of his ambition. The Christian world, while Constantinople was the capital, at first of the East and the West, then of the East only, and finally of the schismatic Eastern Church; while Rome, which had abandoned, on account of its corruptions, becoming Christianized and purified, now at the very moment that it ceased to be the capital of the political world, became the more glorious capital of the religious world. This position it has ever since retained, while its thorny rival, the city of Constantinople, has transmitted its pride to the Christians of the Eastern Empire, and thus become the focus of the most unhappy schism which has ever divided Christianity. Rome became the capital of the Christian world, while Constantinople was made the capital of the Eastern Church; while Rome, which had been the capital of the Western Empire, of the East and the West, then of the East only, and finally of the schismatic Greek Church.

The character of Constantine has been variously estimated. That he was a good emperor and a ruler we must allow, on the testimony of the human race. That he was ambitious and vainglorious is equally certain. That he desired to be the best interest of his people and the empire is also true. But, looking over his long reign of thirty-one years, it may admit of doubt whether there is more to praise or blame in his life and actions, or more to blame or praise in his victories, the banners of pugnacious Christianity always going down before the sacred Labarum, the glorious banner of Christianity.
empire, the people were most virtuous, and the old Roman character stood forth in all its integrity; there was that of Arius which denied the divinity of Chri

Jesus, in Asia Elinor. The heresy condemned barians, whom they had formerly despised. So it proceeded emperors, but it finally died out when it ceased to be defended by the strong arm of state power.

Constantine, carrying out the plan of division adopted by Diocletian, left the empire to his three sons, Constantine, Constans, and Constatius. Constantine ruled over Gaul, Spain and Britain, Constans, over Italy, Illyria and Africa, and Constantius, over the East. But Constantine looked up}

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Happiness.

BY PHILO.

Happiness, considered in its relations to man, is that golden fleece which bears a striking resemblance to the philosopher's stone so much sought after by the ancients. Again, it may be compared to the golden fleece, so long the object of everyone's desire, but which one can obtain without first killing the terrible dragon which guards it. In this double light we intend to consider happiness in the following way: and, before we close, we will give our opinion in regard to the best means of acquiring it.

That happiness is universally sought, no one will deny. The scholar seeks it in the pursuit of knowledge and the cultivation of his mind; the merchant seeks it in the bustle of worldly affairs; the politician seeks it in the halls of legislation; the instructor of youth, in his search within the limits of their various avocations.

Another class of mankind now passes before our minds. They are in search of happiness, yet hope to find it by different means. The philanthropist seeks it in the battle of humanity; the publican seeks it in the halls of legislation and in the crowded assembly; the farmer seeks it amidst the golden crops of his farm, and the flocks which range his barn-yard; the mariner seeks it amid the thunder of the angry deep; the miser seeks it in his hoards of wealth; the drunkard, in the steaming bowl; the sensualist, in dissipations and the indulgence of his viler passions; the glutton, in the gratification of his morbid and insatiable appetite. But do these find it? Alas! for most of them, it is truly a philosopher's stone—a thing requiring the most cautious search for all of them, if they are to find their search within the limits of their various avocations.

A country poet, after taking a general view of life, has related:—

"Oh, I wouldn't live forever, if I could; But I couldn't if I would."
The choice of proper class-books is a matter that should be attended to with the greatest care by Catholic teachers. It requires not only a conscientious examination of the books themselves, but also a strict scrutiny as to the publishing house from which the books are issued.

The last requirement may at first seem strange, to some of our readers, but the whole plan of the movement of the subject will show that it is important, and must be kept in view.

It is well known that there is a great number of class-books published by different houses. Some of these publishing houses are the property of Catholics, but the vast majority are owned by Protestants, or by those who care not for Catholic faith. Of these non-Catholic publishers, some care little about religion, and publish any book they think will pay, whether Kempis of Catholics, Fox's Book of Martyrs, of the old-fashioned Protestants, or Renan's Vie de Jesus, of more modern Protesters. Other publishing houses are carried on for the interest of some particular sect; and latterly one or two devote themselves to publishing class-books exclusively, and endeavor to exclude from them everything that would be offensive to Protestant, Jew or Catholic.

We have then two classes of publishing houses, Catholic, and non-Catholic, and the latter class, for our present purpose, be subdivided into indulgent, bigoted, and friendly.

In the selection of books for Catholic schools Catholic publishers should be preferred; that is if they can offer as good a book considered as a class-book, as any of the three kinds of Protestant publishing houses mentioned above, their books should be preferred, because it may be taken for granted that the tone of the books, is more in harmony not only with doctrine but also with the spirit of our holy religion, and we need not illeterate on the importance of imbuing the minds and hearts of young children in our parochial school with the spirit of Catholicity, of having the very atmosphere of the church imbued with true Catholic piety, with a love for purity of heart, of Christian humility, of respect for our holy faith, their will is strengthened, they not only know but they respect and love the doctrine and everything favorable to a Catholic institution.
elsewhere, the best place to procure them we shall see further on. The second is that sometimes the class-book published by a Catholic house is not so good as the one published by a Protestant one. It is easy to get out of this difficulty, for if the book is issued by the Catholic house, it is really a poor book of its kind, do not use it, but get another; but if it is a good one of its kind, yet not quite so attractive, not so nicely bound, nor so finely illustrated as others, take the "improvements" found in most of our school-books—spellers, readers, grammars, geographies, histories, are mere clap-trap and foolishness, not worthy the attention of found itt most of our school-books—spellers, readers, grammars, geographies, histories, are mere clap-trap and foolishness, not worthy the attention of the attention of a good teacher,—of a teacher who knows how to teach.

A yet more serious difficulty brought forward is that Catholic publishers charge too high for their class-books,—that they publish their works in a less attractive manner, and offer in the market an inferior book, as to type, paper and binding, and yet charge more than Protestant publishers do for superior books.

We admit that this objection, in some cases, is well founded. But if Catholic schools were to give to Catholic publishers the patronage they now give to bigoted publishers, the former would soon be able to attract the patronage of Catholic schools by publishing books in a better manner. When the demand for a book is great, and many copies of it are disposed of by the publisher, he makes a great profit, and is thus enabled to publish better books. A Catholic publisher, if it be a better paper, illustrate, if necessary, with finer "cuts," and bind it in a better style. But if he has only a paltry patronage, and can dispose of but few copies of his book, of course he must get it up cheaply and sell it at a high price in order to make it pay, or at least not to lose by it.

Having said this much for Catholic publishers,—and we have been interested in the matter, for in the religious questions with which we have frequently had to deal with the issues of Catholicism, as displayed by some of them, and have had scant courtesy from all, with the exception of the Catholic Publication Society, New York, Messrs. Murphy & Co., of Baltimore, and Cunningham, of Philadelphia,—we cannot conclude this part of our paper without referring to the want of enterprise on the part of many Catholic publishers. A class-book is published by a Catholic publisher, and unless the column of one or two papers of limited circulation be examined, teachers would not know that such a book was published; would scarcely know, in fact, that the publishing house existed; whereas, other publishers, enterprising and pushing, have their agents all over the country, who bring their books before the eyes of teachers, visit the pastors, show the good qualities (real, or apparently so,) of their books, and offer them on reasonable terms. How can Catholic teachers know and judge of class-books unless the books be brought to their notice, and the opportunity afforded to examine them? It is really requiring too much from the teacher to ask him to adopt a class-book merely because it is published by a Catholic firm, when the publisher himself seems so little interested in the matter; while, on the other hand, other publishers move heaven and earth to induce the teacher to use their books in his school.

Admitting, as we must, that all class-books needed in our parish schools, academies and colleges, cannot be obtained from Catholic publishers, from whom should they be bought?

They should never be bought from those publishers who publish books in which the Catholic religion, Catholic customs, and Catholic themselves, are calumniated, misrepresented, vilified and ridiculed. Christian forbearance is praiseworthy, meekness is a virtue that cannot be too highly exalted, but Christian forbearance is to place in the hands of Catholic children books in which they are taught to despise their grand, glorious, Church, of which they should be as proud! Is it commendable meekness to bow the head and humbly fill the pockets of men whose aim is to destroy in the hearts of Catholic children all respect for the Church, to tear out the hope to circulate their hearts? Therefore, not only should we banish with contempt from our schools books which are not in accordance with the faith and sentiments of Catholics, but we know, how good a score may be, should be bought by Catholics from those publishers who send books from their houses other books in which the Catholic religion is misrepresented and Catholics maligned.

Can a Catholic buy books from such publishers when he knows that every dollar he gives them, even for good books, goes to increase their wealth, their reputation, and, consequently, their power to extend the circulation of their infamous works in which the Catholic religion is so calumniated? Shame, shame! such vile panders to ignorant prejudices as these publishers are, are supported not only by heedless boys and girls, and wicked-minded adult Catholics, who buy the ten-cent weeklies and the trashy magazines of these publishers, but teachers, principally of academies, heads of colleges, support them by patronizing them, by introducing their books into Catholic schools. And can we affirm even that all the parish priests are free from this biasing of these malicious men, if to increase their power to circulate lies against the Church, to weaken the respect of Catholics for their faith, and to destroy that faith in the hearts of Catholic children?

We are now only stating what Catholics who respect themselves may obtain books when they cannot purchase them from Catholic publishers. Although there are so many bigoted publishers in the country, yet there are others who have the principle of accommodation, who have the religion and Christian charity to despise pandering to evil passions and prejudices. They publish works that may be taught in Catholic schools without bringing the blush of indignation to the cheek of a Catholic child. Such men deserve to be patronized by Catholics, and it seems not to be too much to ask from Catholic publishers to make themselves acquainted with catalogues of publishers, and if they find on the list the publisher and books and books of discreditable description, such as we have referred to in this paper, they should at once refuse to deal with him. If this be asking too much, at least let all Catholic teachers, for the honor of their religion, for the sake of their own souls and those of the children confided to their care, firmly refuse to buy the books of those publishers who are notorious for issuing anti-Catholic works, and as a measure of precaution, when they come to publish books in which they can have confidence.

We have much more to say on this subject; but we have already filled the space allowed us. It would be well for Catholic teachers to bear in mind those notoriously bigoted publishers. We do not care to give the list of them now, as the comments we would be obliged to make would take up more space than can be spared in this number.

The Right Rev. Bishop of Fort Wayne honored us with a visit and preached on Sextagesima Sunday. We are happy to see the Right Rev. Bishop is in excellent health.

WASHINGTON'S BIRTHDAY was celebrated with much enthusiasm by the boys. The oration delivered by Mr. McCarty was couched in suitable terms and well delivered.

Rev. Father Oechtering, of Mishawaka, was present at the celebration. The fact of the litter falling on Ash-Wednesday prevented many of our Rev. friends from being present.

Our neighbor of the Register has failed to show his usual perspicacity and has allowed the X. Y. Standard or some such paper to palm off a bogus ex-communication upon him. It is well to be careful not to bear false witness against one's neighbor, even though that neighbor be the Pope. Ignorance is not always an excuse for stating that which is not true.

**Notice of Publications.**

This is a book which, like all the class-books of the author, should be excluded from Catholic schools. He calls on us all to admit within our schools a single book coming from the press that publishes Wilson's Histories.

Even in this Fifth Reader Mr. Marcus Wilson cannot refrain from repeating the stupid story of Galileo and the Inquisition.

Six Books of the **Seventeenth Reader,** with explanatory notes and vocabulary, by Thomas Chase, M. A., Philadelphia: Edridge & Brother. The notes are excellent.

**Arrivals.**

James Sisson, Nashville, Tenn.
John Fitzgerald, Toledo, Ohio.
M. B. Carney, Indianapolis, Ind.
J. R. Sterling, Chicago, Ill.
A. King, Newport, Mich.
H. A. Campbell, Franklin, Ohio.
T. E. Dechant, Elgin, Ill.
C. W. Adams, Philadelphia.
O. A. Wing, Freeport, Ill.
H. Shulte, Lyman, Arkansas.
A. Herrich, Lake Forest, Ill.
J. H. Shiel, New York City.
J. R. Carroll, Juneau, Wis.
T. Hehler, Louisville, Ky.
E. Nugent, Lafayette, Ind.
G. Roper, Lyman, Arkansas.
J. Potte, Chicago, III.
S. Marks, Valparaiso, Ind.
J. Marks, Franklin, Ohio.
A. Faxon, H. Hug, Chicago, Ill.
H. Trier, Indianapolis.
W. Illing, Cincinnati, Ohio.
B. Higgins, Lebanon, Ind.
V. Vonceablebrooke, Belgium.
Two exhibitions given by the Thespian and Philathletic clubs are certainly everything that can be desired, and nobody dreads listening to them. The only drawback, especially to long exhibitions attended by an immense audience, as the hall is the extreme for ventilation of the hall. Why this is so, or wherein lies the excuse for smothering six or eight hundred people for hours, none can tell. An expense of a few dollars might right this defect and give us plenty of fresh air.

PROF. T. E. HOWARD will lecture on History next Wednesday evening, March 1st. The interesting lectures of the Professor are attended by the students of the collegiate departments of the Classical and Scientific Courses, as well as by the graduating class of the Commercial Course. It is to be regretted that the size of the lecture-room does not permit all the students to profit by these historical lectures.

Tables of Honor.

Senior Department.


Junior Department.


M. A. J. B., Soc.

Minor Department.


Honorable Mention.


Omniscro.—The report of the following classes was sent by the Director of Studies to the general report of the Examination which appeared in the last number of the Scholar.

Third Arithmetie (Mr.)—This class which is again taught by Bro. Ephraim S. C. Croon, deserves excellent notes at the examination. The best were awarded to J. Langdellfer, V. ArMOOTH, C. Leshart, E. Gregg, H. Hunt, T. Selby, J. Repetto, E. Lyman, E. Davis, L. Halle, V. McKinven, J. Dunne and H. Hubbell.

Fourth Arithmetie (Mr.)—This class is likewise deserving of praise. It continues under the charge of Bro. Theophilus S. C. Croon. The best notes were awarded to J. Hoffman, W. Healy, W. Emmons, T. E. Ely, F. Sage, F. Joseph and J. Goosse.

Fifth Arithmetie (Mr.)—In this large class taught by Bro. James B. S. C., the best notes were awarded to E. Gaul, J. Bradeen, J. Drake, J. Hubert, E. Gribling, B. Livingston, R. Dooley, J. Healy, and R. Kelly.

An inviable old gentleman was taken with sneezing in the ears lately. After spending in a most spasmodic way eight or ten times, he arrested the paroxysm for a time, and extracting his handkerchief, he thus indignantly addressed his nasal organ—'Oh! go on—go on; you'll blow your infernal brains out presently!'
spying treachery has made them more detestable to a noble and generous nation. The character of Mr. Wilson studied and rendered the character well. Mr. Malquin speaks French in a very graceful manner, and the natural ease of a man who has been in France. Let it not be lost sight of, however, that the whole of this description is given to explain the cause why the French nation has been so much mistaken in character by the radical politicians of this country, and that it is chiefly the result of national jealousy towards unfortunate Ireland. Poor but glorious France! To your misfortunes no Irishman can ever be indifferent. Like the Phoenix, you have risen again upon the ashes of your humiliation, and be again what you have been, the pioneer of human liberty and human civilization. May it be so soon! God bless you, La Belle France! This is my country, and so we wish it to be known, and so we wish it to be done. That Mr. Crumples didn’t like to shoot a friend of Col. Thaddeus. Mr. Fox has the coolest way imaginable of getting out of trouble, whether it be from fighting a duel, or hanging on to the skirts of Rory with an iron "crawfish" that’s a "wooden crawfish," we ever saw. Mr. Fox studies his parts well, and renders his conceptions of them with original fidelity.

Now, in globo, all the Thespian did well, and added immensely to the fame and glory of the noble society. The Rev. Vice-President Lemoine, S. G. C. has every reason to feel proud of the success of the society. He is the chairman of the committee as Director. If the tree be known by its fruits, why should not he who cultivates the soil get credit for the abundance and beauty of the fruits which the soil yields. Yes, the poet and diplomatist, Father Lemonier, so loved by all who come in contact with him, is entitled to all praise and credit for the happy results of the talented Thespians in their late exhibition. For a while we are prevented from giving Prof. Corby what is due to him in the training of the members of the association, and hope for that reason that he will not take the conclusion unkindly.

A discussion, dear reader, so we pass on to say that Prof. Reynolds studied and rendered this character well. Mr. Wilson on "Alfred the Great." J. Crummel did well in the "American Flag." S. Dune’s essay on "Quarrelling" proves to us that he is no "man-of-war." M. Mahony delighted us in his "sequel to the life of Cicero." C. O’Trumpey’s eulogy on the "Dog" was applauded. C. Dodge gave us a pleasing history of "Our old Coat." J. Ward instructed us in a very good essay on "Novel Reading." D. Hogan’s composition on "Mind your own Affairs," was pretty good. C. Hutchings’s history of "His Cost," was very interesting and well read. C. Morgan closed the declamations by giving in splendid style "Brown’s Address." Rev. Father Lemonnier was present at the exercises and expressed himself highly delighted at the progress they had made, since he last saw them. He also gave a very fine criticism on the exhibition which he wrote the 3rd of February. After which the meeting adjourned.

Edward G. Curr. Sec.

The Cincinnati Enquirer tells an incident in which the late Wesley Smead, the well known banker, and another well-known and eccentric citizen, whose credit did not stand very high in banking circles, were actors. Mr. R. called on Mr. Smead for a loan.

"Certainly, Mr. R., I shall accommodate you with pleasure.

"But, Mr. Smead, I shall want it a long time.

"So much the better, Mr. R."

"And I want $10,000 for ten years."

"Couldn’t be better, Mr. R.; that will just answer," said Smead. "I shall be moderate with you and charge you but 10 per cent."

"That is generous," responded R.; "I expected to be charged at a higher rate."

"The rule with bankers, you know," continued Smead, "is to take the interest in advance for the time the note has to run. I will deduct 10 per cent, for ten years from the $10,000 you ask for, and let you have the proceeds of your note."

The Enquirer adds: "It took Ridenour to the day of his death to get that through his hair."

Don’t make worth a cent—A sophomore at the Polytechnic Institute, Bath, Maine, while attempting to haze a freshman, was overpowered, and the vicious freshman took lessons in the immoral art upon his head, shaving it smoothly with the exception of a small tuft of hair on the top. The sophomore’s appearance was not particularly improved, as he presented an aspect that reminded one of a Sioux Indian.

The 19th regular meeting of the association was held February 11. J. Rudelein read a composition on the "pleasure of the Month of May," after which he was elected a member. Masters Kinkaid, Antoine and Ashton deserve honorable mention for declamations, and M. Mahony for an elaborate essay on "the life of Cicero." P. Rielly did pretty well for a beginner.

The 20th regular meeting was held February 18. At this meeting J. Buehler and J. Taylor presented themselves for membership. After corresponding with the Thespians, the members of the association were unanimously admitted. Master O’Han then came and raised a little earthquake of laughter by his, at least, the composition on "the way language should be spoken." He also spoke "Horatius" astonishingly well for such a little boy. In a few months he will be a regular member. After this V. Hackett read a very well written essay on "Music," which was received with rounds of applause. Master Peterson’s "Warren’s Address" showed great improvement and talent in declamation. D. Brown read a nice essay on "Alfred the Great." J. Crummel did well in the "American Flag." S. Dune’s essay on "Quarrelling" proves to us that he is no "man-of-war." M. Mahony delighted us in his "sequel to the life of Cicero." C. O’Trumpey’s eulogy on the "Dog" was applauded. C. Dodge gave us a pleasing history of "Our old Coat." J. Ward instructed us in a very good essay on "Novel Reading." D. Hogan’s composition on "Mind your own Affairs," was pretty good. C. Hutchings’s history of "His Cost," was very interesting and well read. C. Morgan closed the declamations by giving in splendid style "Brown’s Address." Rev. Father Lemonnier was present at the exercises and expressed himself highly delighted at the progress they had made, since he last saw them. He also gave a very fine criticism on the exhibition which he wrote the 3rd of February. After which the meeting adjourned.

Debates

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SAINT MARY'S ACADEMY.

St. Mary's Academy, February 23, 1871.

On the 10th inst, the Right Rev. Bishop of Fort Wayne arrived at St. Mary's. On the Sunday following he gave the pupils a very instructive sermon on the commandment "Honor thy father and thy mother." His hearers were deeply interested, for rarely does Bishop have the happy facility of arresting the attention of even the youngest and most volatile of his auditors.

On Sunday evening the pupils received from the hands of the same Right Rev. Prelate weekly tickets for exemplary deportment, accompanied with kind words of encouragement and manifestations of pleasure at the large number of rewards merited by the pupils.

The monthly periodical The Trumpet, edited by the Seniors, was read aloud by one of the young ladies, and the Right Rev. Bishop seemed much amused at the pungent editorials and comical news items contained in its columns. He encouraged the youthful editors to persevere in their spirited enterprise.

The pupils, taking advantage of the Bishop's presence, claimed the promised sleigh-ride that followed the close of the examination, but which the sudden thaw had prevented. The weather being now propitious, the Bishop decided to have followed the close of the examination, but which the sudden thaw had prevented. The weather being now propitious, the Bishop decided that the pupils should devote the 18th to mirth and searching laughter.

The Dancing Class, taught by an efficient master, commenced at 7 p.m. on the 13th inst. All the young ladies, and the Bishop seemed much amused at the pungent editorials and comical news items contained in its columns. He encouraged the youthful editors to persevere in their spirited enterprise.

The reports of the progress and promotions in the different classes, sent to parents and guardians, have elicited from them such encomiums as should tend to encourage the happy students and stimulate them to still greater exertions.

The Literary Societies are engaged in a course of historical reading, rendered highly instructive by the critical remarks from the different classes, each class being required to bring in an essay on the subject of the public reading. Indeed, the variety and interesting character of the exercises at St. Mary's so fill up the hours that the pupils themselves declare that time seems to fly rapidly, and weariness and homesickness are out of question.

The first Session begins on the first Tuesday of September.

The Trumpet, (excep Saturdays and Sundays), 9.00 p.m.

Train of Honor—JR. DEPT.


HONORABLE MENTION—JR. DEPT.

Preparatory Class—A. Byrne, L. Wood, M. Reynolds.

First Class—L. Harrison, F. Prince.

L. S. & M. S. M. RAILWAY.

Winter Arrangement.

TRAINS now leave South Bend as follows:

GOING EAST.

Leave South Bend 3:10 p.m., Arrive at Chicago 7:20 p.m., and 1:20 p.m.

Way Freight. 9.50 p.m.

GOING WEST.

Leave South Bend 3:30 p.m., Arrive at Chicago 9:20 p.m., and 1:20 p.m.

Way Freight. 9.50 p.m.

For full details, see the Company's posters and time tables at stations of and connecting with all trains.

CROSSING.

Corru, North—Express passenger, 4:20 p.m., and 1:20 p.m.

Freight. 7:40 p.m., and 4:20 p.m.

North—Express passenger, 11:05 a.m., and 6:20 p.m.

Freight. 6:40 a.m., and 11:05 a.m.

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Founded in 1842, and Chartered in 1844.

This Institution, incorporated in 1844, enlarged in 1866, and grown up with all the noble improvements, affords accommodation to five hundred students.

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