Toleration.

Toleration may be defined as a capacity for enduring or suffering something of which we do not approve—as the submission to some matter of opinion which we consider to be in opposition to, or at least out of harmony with, our own views of the same.

Toleration may exist in regard to a variety of subjects, and in each case a different name may be applied to it; as for instance, religious or political toleration. The word may have an extended signification. Thus, we say we tolerate an inconvenience if we suffer it to be undisturbed; we tolerate an affront if we do not avenge it, or if we pass it by unnoticed; we tolerate suffering when we endure it as a necessity or as something to which resistance would be useless.

When we are in that passive condition in which we reconcile our minds to what is inevitable and unavoidable, we are tolerant. But if, under any source of difficulty, we are brought into a state of impatience and fretfulness,—when we do not bear it with resignation, when we resist it either by an avowed enmity or open opposition, or when we cherish hostile sentiments towards it, we are intolerant.

However, in its stricter acceptation, the word toleration refers to a matter of opinion. We distinguish a tolerant man as one who suffers others to hold opinions different from his own, without attempting to deprive them of their right or persecuting them on account of them. A tolerant man respects the opinions of others, either because he is not sufficiently certain of the truth of his own belief, and, as a necessary consequence, that those who differ from him are in the wrong, or because he observes certain conditions arrayed against his opinion which afford some room for doubt, and these, though they be not of such a character as to overturn the settled convictions which he has acquired in regard to a particular subject, have yet so much influence upon him that they produce liberal and tolerant feelings. This species of toleration results from a consciousness of human opinions, from a lack of ardent conviction in him who possesses it, or from a knowledge of the inherent weakness and illusive character of the human intellect.

But I doubt if there be any human being who will not arrive at some conclusion whenever any serious matter of consideration is presented to his mind. True, perhaps he may not reach a satisfactory conclusion, from the scantiness of materials for arriving at a just conclusion; but then he reasons from the particulars in his possession, for it is one of the properties of the human mind to reduce its knowledge to a system, to generalize it for future reflection, and thence, as from a storehouse, to evolve the creations of fancy.

Another species of toleration is that which results from the respect entertained for the person holding the contrary opinion. We naturally respect virtue and sincerity wherever we find them; and when we meet their possessor we are disposed to drop the spirit of aggression, to lay aside the difference of opinion which divides us, and with magnanimity of soul, to grasp the hand of friendship, and to extend to him the offices of charity and good will. And we may show this indulgence to others even when there is no higher motive than that of a personal regard for one with whom we have been intimately acquainted on other occasions, into whose confidence we have been admitted, or from whom we have received some favor.

Again—the tolerant man, actuated by motives of candor, and inspired with feelings of generosity, considers how imperfect man is,—how liable to err,—how easily influenced by circumstances,—how prone to evil; and therefore he tolerates the opinions and respects the prejudices of others, placing himself, as it were, under the same circumstances and surrounding himself with the peculiarities which he observes in others, whose character perhaps differs so widely from his own; and thus he obtains a clear insight into their character and becomes capable of viewing their errors with moderation.

It is but natural for us to consider it as a mark of superior enlightenment, as an evidence of a generous and liberal spirit, when we meet a person who drops his prejudices and modifies the expression of his own views to accommodate himself, as nearly as justice and discretion will permit, to those with whom he happens to be thrown in contact. Because he yields with this disposition, and for the sake of preserving peace and concord with his associates, we should not accuse him of being vacillating and unsteady in his opinions; we should rather imagine his opinions to be more solid and substantial, for truth does not overcome error by a blind and obstinate engagement, but by using the arts of kind persuasion and Christian forbearance. So, on the other hand, mankind view with dislike the narrowness of prejudice. They despise its quaint and limited notions, its ignorance, its utter selfishness and disregard for the rights of humanity. It is a common observation that men of experience are generally more tolerant than those who have not had such a variety of opinions presented to their inspection, or who have not mingled so indiscriminately with all classes of human nature. There is no doubt that men are averse to changes in their social condition unless they can see some immediate benefit which they will derive therefrom; all institutions which are associated with happy recollections of the past, around which time has thrown a venerable mantle, or which derive a sacred character from being constantly connected with lofty feelings in the mind of the individual, and whose influence has pervaded the habits and customs of society, are not easily overthrown, nor without resistance. It is only when men view these changes from a different standpoint than that which is afforded by their imagination and feelings that they will tolerate these innovations. This will appear if we but consider how ardent has been the resistance to
many really praiseworthy improvements; how difficult, for instance, to remove some useless and burdensome maxim of the law, or to inaugurate a new line of policy in the government, better adapted to meet the necessities of the people.

It is the natural result of experience that with a greater knowledge of affairs, with a more profound insight into human nature, and with a greater number of examples in its possession, it should attain more perfection in its deliberations and be more tolerant in its views. But lastly, charity and humility, as Balmes says, are the two principal sources of toleration among Christians: charity, which overlooks the imperfections of another, which forgets the differences of religion, which extends the helping hand of friendship to the unfortunate to relieve their necessities, which considers only the common tie of humanity, and that our Saviour died on the Cross for all men; humility, which is nothing else than a consciousness of the errors and imperfections of human nature: these are the strongest pillars of religion, the heavenly messengers of grace, the most shining virtues that can adorn the soul of man. And these, though virtues of so amiable a character, are by no means inconsistent with a steadfast adherence to the faith for one who possesses them, while in his conduct he treats all classes with Christian courtesy and never attempts by mere force of persuasion to drive them from their opinion or belief, at the same time cherishing those convictions which he has received from religious instruction with such an ardor and devotion that not even persecution can banish them. — E. M. S.

Dr. Brownson on "A Course of Philosophy" by Father Louage.


We think very favorably of the general design of this modest work, and regard it as much better adapted to serve as a text-book in schools which need a text-book of philosophy in English than the work of Father Hill, S. J., which we had occasion to notice some months back. It is simpler and more easily understood by the English reader ignorant of Latin and the Scholastics, while it is perhaps equally profound, and to our thinking even less objectionable. Professor Hill follows St. Thomas as usually understood by the Fathers of the Society, but not always St. Thomas as we ourselves understand him. Professor Louage, though he makes no profession of being a Thomist, is probably as genuine a Thomist as is Father Hill, and besides, writes in good English which does not need in the student a knowledge of scholastic Latin to be intelligible.

Professor Louage has evidently designed his work for pupils just entering the class of philosophy, not for the more advanced classes, though it will serve even for them under an able professor, who loves philosophy and is master of the art of teaching. Its arrangement is admirable, and its several divisions are just and scientific. The part devoted to Ethics pleases us better than that of any other text-book of philosophy that we are acquainted with; and we especially commend it. With his Logic as the art of reasoning we have no fault to find; but his Metaphysics and his definitions, though in accordance with the system of philosophy the author adopts, do not satisfy us. We belong not to his parish. He defines philosophy to be "the science of the supersensible." We prefer our own definition, the science of principles. For though principles are supersensible yet the supersensible is not always a principle. In every particular thing there is a particular supersensible, but all principles are universal. The author's definitions are usually brief, clear, and comprehensive, but not always accurate. "A being or thing," he says, "is that which exists or may exist." But what may exist, but does not exist, is not a thing; it is nothing.

The possibility is simply nothing, for the power to make it a thing—"ess—is not in it itself. Being is that which is, and therefore is not a thing, for things are always creatures, and exist only by the creative act of being. It is always real, never simply possible; for reduce being to possibility, there is nothing to actualize it. There is and can be only one being, and all abstractions being simple nullities, that one being must be real and necessary being; that is, God, who alone can say, Sicut Sum. All besides that exists is from being, created by it, dependent on it, distinguishable from it, and therefore improperly called being. Creatures are existences, but not, if we speak according to the truth of things, beings. No man with a false philosophy can give a proper definition of philosophical terms; he can give only the sense or no-sense in which he uses them.

"Existence is the real union of the parts or attributes which constitute a being." Then what has not parts, and therefore not capable of division, has no existence! Has God parts, and is He divisible? Are parts of a thing or existence identical with its attributes? Then unity or the indivisible is without attributes, and when we speak of the attributes of God we deny His unity, and assume that He is not essentially one, but a sum or totality made up of parts in a real union.

"Possibility is the agreement of the attributes which constitute a being, in such a way that its existence does not involve any contradiction." Can that which neither is nor exists have attributes? Can there be any agreement or disagreement between the attributes of nothing? The author appears not to have learned that possibility is nothing, aside from the ability of the real to produce it, as we have just shown. "The essence of a being consists of a collection of its essential or necessary attributes." How can there be a collection of what neither is nor exists? Is the essence of a thing made up of attributes which precede it and exist independently of it? If not, how can the essence be a collection? The essence of a thing, as we understand it, is that by which a thing or existence is what it is. The essence of God is what He is in Himself, and indistinguishable, in re, from His Essence, as the author's theology should teach him.

"Science is a series of notions, deduced from principles firmly established." Are logical deductions notions? "Science is either subjective or objective." We have shown, in our analysis of thought in a foregoing article, that all thought is simultaneously the resultant of the interconnection of subject and object in which the object presents itself, mediatelly or immediately, to the subject, and as there can be no science without thought there can be no science which is not at once subjective and objective; consequently, there is and can be no purely subjective science, for the
subject cannot act without the presence and concurrent activity of the object. But enough of criticism. The textbook, in the hands of a skilful professor, who is a real philosopher, may be advantageously used, for it brings up the various questions, on which professors differ, distinctly before the class.

But the chief merit of the "Course" is the part devoted to Moral Philosophy. Here we find the Catholic philosopher. The author is not engaged in a psychological inquiry into the origin of the subjective notion or feeling or moral obligation in the mind, like most modern philosophers, especially English and American, but treats the question, What is the objective ground of moral obligation? Why am I bound to do this and to refrain from that? The heathen philosophers, who had lost the tradition of the creative act, were never able to give to this question a satisfactory answer; and most Catholics, in their moral philosophy, though not in their moral theology, assuming that all philosophy has its ground in the natural order, are able to give an answer not a whit more satisfactory. Neither nature nor reason is legislative, and therefore can impose no obligation. Reason perceives and asserts the moral obligation man is under, and its ground, but does and cannot impose it. Moral obligation binds the will; reason can bind only the intellect. "In order to impose an obligation," says the author, p. 183, "two wills are necessary: the one of a superior having the right to command, and the other of an inferior who is bound to obey; but the human will, considered abstractly from God, is not that of a superior, all men being naturally equal; hence the human will cannot create an obligation. The obligation must therefore come from the authority of God." Man can rightfully command, or morally oblige, only in the respect that he holds the place of God: Non est potestas nisi a Deo. The ground of moral obligation is the right of God to command is found in His supreme and exclusive dominion, and His supreme and exclusive dominion is founded on the fact that He is our sole Creator, and has created us from nothing. Whoso, then, denies that God is, and is our Creator, can assert no moral obligation, and no moral law. The whole moral order rests on God and His creative act.


drug and stationery store. About three years ago he entered the service of the American Literary Bureau, accepting a subordinate position. His business qualifications soon attracted the attention of the managers, and he was promoted to the position of General Manager, with headquarters in New York. He held that position for about a year, when he was elected President, filling the office until death relieved him of his earthly cares. His associate officers in the Bureau seemed to have no envy upon his promotion over them, recognizing his ability to fill the position with which he was honored. His directorship received the highest encomiums from all sides—the lecturers, particularly, bestowing praise upon his admirable management of their business with the public. When the disease assumed a serious aspect, telegrams were daily received from such men as Wendell Phillips, Bret Harte, and other eminent literary men, all showing great interest in his condition. During his illness, the families of his brother officers vied with each other in contributing to his comfort, and the best medical skill was employed. The disease, however, had taken too strong a hold upon him, and he died, as stated above, on the 18th of December, cutting off a life of great promise. The remains were brought to Onarga by the bereaved father, and were interred in the cemetery on Tuesday, the 23d. The funeral took place from the Episcopal Church, and was attended by a large concourse of our citizens, who deeply sympathize with the sorrowing relatives.—Onarga Review.

Mr. Brelsford, of the American Literary Bureau, has just died. He was well-known to lecturers and public readers as an energetic manager of public entertainments. His frame and health, always extremely fragile, gave way at last with great suddenness.—Golden Age.

The American boy is very fond of gunpowder. There is a touch of the savage in him at his best estate. He likes to handle dangerous weapons, to make a noise, to read stories of savage beasts and savage men, of bloody encounters, and feats of daring and deviltry. Nothing distinguishes the boy-mind from the girl-mind more definitely than its delight in the shocking details of violence. There is a good side to this; but the writers are few who see and consult it always in their narratives and writings. An act of physical courage, a gallant demonstration of prowess, an exhibition of free life out of doors, the brave meeting and conquest of difficulties on flood or field—all these may be taken as a life of great promise. The remains were brought to Onarga, as stated above, on the 15th of December, cutting off a life of great promise.

**Obituary.**

Dirn.—At the Grand Central Hotel, New York City, December 15th, 1873, Cassius M. Brelsford, of pulmonary disease. Aged 39 years.

Cassius M. Brelsford was born at Decatur, Indiana. Was educated at Notre Dame University. Removed to Illinois a few years before the war, and in 1862 enlisted in Capt. Bridge's company (F) of the 113th Illinois Infantry. Of rather a delicate constitution, camp-life did not agree with him, and he was detailed as clerk at Gen. Geo. H. Thomas' headquarters, at Nashville, Tenn., where he served until mustered out, the General and his subordinate officers giving him letters of the highest recommendation, and his office associates presenting him with many tokens of esteem. Returning to the North, he associated himself with his father, Dr. Joseph Brelsford, in the drug business; afterwards, in company with Mr. V. W. Dashiel, embarked in the book and stationery business, the firm starting the first news depot in Onarga. His interest in this establishment was purchased by Mr. Dashiel, and Mr. Brelsford moved to Wilmington, Will County, where he started a drug and stationery store. About three years ago he entered the service of the American Literary Bureau, accepting a subordinate position. His business qualifications soon attracted the attention of the managers, and he was promoted to the position of General Manager, with headquarters in New York. He held that position for about a year, when he was elected President, filling the office until death relieved him of his earthly cares. His associate officers in the Bureau seemed to have no envy upon his promotion over them, recognizing his ability to fill the position with which he was honored. His directorship received the highest encomiums from all sides—the lecturers, particularly, bestowing praise upon his admirable management of their business with the public. When the disease assumed a serious aspect, telegrams were daily received from such men as Wendell Phillips, Bret Harte, and other eminent literary men, all showing great interest in his condition. During his illness, the families of his brother officers vied with each other in contributing to his comfort, and the best medical skill was employed. The disease, however, had taken too strong a hold upon him, and he died, as stated above, on the 18th of December, cutting off a life of great promise. The remains were brought to Onarga by the bereaved father, and were interred in the cemetery on Tuesday, the 23d. The funeral took place from the Episcopal Church, and was attended by a large concourse of our citizens, who deeply sympathize with the sorrowing relatives.—Onarga Review.

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Brother Vincent another score of years during which to anything more on the subject would be mere fa-la. must go in as advertising matter and at advertising rates. The feast prepared to celebrate the occasion was heartily with good old Bro. Vincent. It is unnecessary to say that leaves many friends here. But duty supersedes everything. We regret deeply Father Letourneau's departure. He confessed Brother in the Congregation: The Professed House their worthy companion, Bro. Vincent, now the oldest profession of the Holy Cross celebrated the patronal feast of the Rev. President, whose long experience developed by the Rev. President, whose long experience combined with the least possible expenditure of time might be secured. Such a plan has finally been developed by the Rev. President, whose long experience as Director of Studies made him feel more keenly than he otherwise might the necessity of some improvement in this respect. His plan, which will be carried into effect a few days hence, is this:

First. The Director of Studies shall draw up a list of questions to be proposed to each class, these questions to be such as to be of such a nature as to comprise the substance of the studies pursued by each student at four (a number below the present average), find by calculation that two hours would be required to examine each student, or seven hundred and twenty hours to examine three hundred and sixty. Dividing this work between four Committees and allowing six hours for actual labor each day, it would require one hundred and eighty hours, or thirty days, to complete the work. That is, counting out the Sundays and regular days of recreation, examinations would consume one month and a half of each session.

This, of course, would not do, and to devote less time to this object would be to fail in its attainment. Hence, a plan of examination has been long desired by which thoroughness combined with the least possible expenditure of time might be secured. Such a plan has finally been developed by the Rev. President, whose long experience as Director of Studies made him feel more keenly than he otherwise might the necessity of some improvement in this respect. His plan, which will be carried into effect a few days hence, is this:

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require at least thirty days to accomplish satisfactorily.
Thirdly. Committees will be appointed to examine the written answers of the members of the various classes, and assign to each his proper note of proficiency.
Fourthly. Such classes as cannot be examined in this manner will be examined by special committees previous to the general examination.
In accordance with this plan the following programme will be followed:

SPECIAL EXAMINATIONS.
MONDAY, JANUARY 26TH.
From 10 to 13 o'clock A. M., First Class of Reading (Senior Department).
From 1.30 to 3.30 P. M., First Class of Reading (Junior Department).
TUESDAY, JANUARY 27TH.
From 10 to 13 o'clock A. M., Second Class of Reading (Senior Department).
From 1.30 to 3.30 o'clock P. M., Second Class of Reading (Junior Department).
From 4.30 to 6.30, P. M., Third Class of Reading (Junior Department).

COMMITTEE OF EXAMINATION:
Prof. J. A. Lyons—Chairman.
" S. E. Folan,
" J. P. Edwards,
" M. Keeley.

The other classes will continue as usual, during these two days, except that those who attend the Reading Classes will not be expected to attend other classes during the hours in which their examination in reading is going on.

WEDNESDAY, JANUARY 28TH.
From 8 to 10 o'clock, A.M., Specimens of Drawing will be examined by the following committee:
Prof. J. A. Lyons—Chairman.
" A. Louage,
" J. Frère,
" J. F. Edwards.

GENERAL EXAMINATION.
THURSDAY, JANUARY 29TH.
From 7.30 to 9.30, A.M., All the first-hour morning classes.
" 10 to 12, A.M., All the 10 o'clock morning classes.
" 1.30 to 3.30, P.M., All the first-hour afternoon classes.
" 4.30 to 6.30, P.M., All the 4.30 afternoon classes.
" 7 to 8.30, P.M., Telegraphy (Special Committee).
FRIDAY, JANUARY 30TH.
From 7.30 to 9.30, A.M., All the 8.30 morning classes.
" 10 to 12, A.M., All the 11 o'clock morning classes.
" 1.30 to 3.30, P.M., All the 2.30, P.M., classes.
" 4.30 to 6.30, P.M., All the 5.30, P.M., classes.
" 7 to 8.30, P.M., Bible History.

The following Committees will examine the work of the different classes and note the result:

I.—LANGUAGES. Including Greek, Latin, French, German, and Spanish.
Prof. J. A. Lyons,
" W. Ivers,
" M. A. J. Basen,
" Mr. Acres.

II.—SCIENCES. Including Physical and Natural Sciences, and Mathematics from Algebra (inclusive) upward.
Rev. J. C. Carrier—Chairman.
" Mr. J. Zahn,
" Prof. A. J. Stace,
" D. A. Clarke,
" T. O'Mahony.

III.—ENGLISH BRANCHES. Including all the ordinary English Branches not specially pertaining to the Commercial Course.
Rev. M. B. Brown—Chairman.
" Mr. Heron,
" Mr. D. E. Hudson,
" Prof. T. E. Howard.
" S. E. Folan,
" Bro. Benjamin,
" Prof. J. F. Edwards.

IV.—COMMERCIAL BRANCHES. Including Book-keeping, Commercial Law, Penmanship, First Arithmetic (Sr. and Jr).
Prof. L. G. Tong—Chairman.
" O. Schnurrer.
" Dr. C. J. Lundy.
" Bro. Leander.

N. B. Candidates for diplomas in the Commercial Course will also be examined orally in all the branches included in that Course, by a special committee selected by the Rev. President. This examination will take place on Saturday morning. The object of this questioning is to ascertain with what degree of readiness the candidates can use the knowledge they have acquired.

The several committees will go into session Saturday morning, at eight o'clock, and continue till the work is completed.

For the students, Saturday will be an extra holiday, and classes will resume promptly on Monday morning, thus opening the second session of '73 and '74.

Any changes in the classes of the session just closing must be previously arranged with the Director of Studies.
M. B. BROWN, C. S. C., Director of Studies.

Roll of Honor.

SENIORS.
The Scholastic.

One of our students has just finished a translation of a French tragedy. It is good for a juvenile effort.

The Knights of the Round Table again deserve to be honorably mentioned as good laborers in the common cause. It is "clear grit" with them.

If a Senior wants to get "whooped up" all he has to do is to go into the Juniors’ play-hall on a recreation day. We’ve been there.

The pictures in the large parlor have been rearranged. We think they appear to much better advantage now than formerly.

We never like to encourage a passionate person, but we can sympathize with a "fellow" when the laundress sends him a disfigured shirt when he wanted "the best in the box."

Class Honors.

FRIDAY, JANUARY 16, 1874.

LANGUAGES AND FINE ARTS.


SPANISH—A. Horne, T. Logan, V. Baca.

CLARIONET—P. O’Brien, C. Fahrer.

GUARD—C. Hess, J. Bennett.

CLARINET—P. O’Brien, C. Fuhrer.

FLUTES—W. Olen.


All Around.

On, the Examination! Good time!

Students for the new session are already arriving.

There have been a couple of grand rehearsals of the Concert during the last week.

The Philopatrians, we understand, intend to give an Exhibition soon. Good!

A number of fine marble statues have just been received from Rome.

Those who have occasion to go to the Infirmary are always well cared for by Sister M. of the Passion, the kind and obliging infirmarian.
criticism. The President then announced the death of one of the oldest and most prominent members of the Association, Cassius M. Breiford, who died Dec. 18th, ult., in New York city, and paid a well-deserved tribute to his memory. Mr. O'Brien, City Assessor of Chicago, was present at the exercises, and expressed himself highly delighted with the spirit and progress of the members.

J. BEEGAN, Cor. Sec'y.

The 5th, 6th and 7th meetings of this Association were held respectively, Jan. 13th, 18th and 21st. Masters H. Quan, P. Corbett, R. Downey, C. Welty, and P. Daly, after complying with the conditions, were admitted members. Declarations were then delivered by M. Kinsella, R. Downey, E. DeGroo, J. McFatey, W. Darst, P. Daly, H. Paxton, T. McNamara and T. Weisenberger.

M. KINSELLA, Cor. Sec'y.

Subscriptions to the New Tabernacle.

[CONTINUED.]

Sisters of St. Francis, Philadelphia, Penn $10.00
Mr. Wm. Webster, St. Joseph's Novitiate, Notre Dame, Indiana, (2nd contribution.) $11.00
Edwin J. Hardy, Buffalo, New York 10.00
Miss Mary Harkins, Boston, Massachusetts 10.00
Miss Bridge Trevers, Boston, Massachusetts 10.00
John Murrin, Schenectady, New York 10.00
Patrick Madigan, Schenectady, New York 10.00
The Young Ladies of the Senior Dept. St. Mary's Academy, Notre Dame, Indiana $5.00
James Carty, Portland, Wisconsin 10.00
J. J., H. A., San Francisco, California 20.00
Children of Mary, St. Mary's School, Troy, New York, per Sister Mary Virginia 10.00
Mrs. Margaret Abern, Alexandria, Virginia 10.00

[TO BE CONTINUED.]

EDITOR SCHOLASTIC:—Dear Sir,—I saw with some surprise in your last issue a short "Communication" on the Choir, in which the writer, C. C. J., besides making use of Scripture text to insult, and manifesting an ungovernable disposition to dabble in a multitude of matters, whether he understands anything about them or not, does an evident injustice to the Choir, and makes allusions in a manner which I can scarcely call just, not to say "charitable."

Now, we all regret the loss of Prof. Girac as much as C. C. J. can do, and would rejoice, were he still living, to see him at the head of the Choir, which he conducted so ably; but we cannot coolly read such an unprovoked attack upon the Choir without giving it, at least, a denial. I have simply to say that the Choir of Notre Dame, instead of deserving blame and abuse, deserve the highest commendation for its persevering efforts to revive the simple style of the genuine Music of the Church, so highly recommended by its pastors, and this despite the sneers and opposition of a few like your correspondent of last week.

This style of music offend the ears of some who are fastidious to hide,—well, no matter; we cannot help it, and only regret the fact on their account.

As to "C. C. J." extending his right hand of approval and encouragement, (which is of no importance to the Choir) we would advise him not to do it, lest, in stooping from his high perch of "exalted ideas," he might lose his balance, and find his proper level.

I am, Sir, yours truly,

LA-MI-RE MI LA-MI-RE.

SAINT MARY'S ACADEMY.

St. Mary's Academy, Jan. 11, 1874.

ARRIVALS.

Miss M. Ives, Chicago, Illinois.
J. McDougall, Chicago, Illinois.
E. McDougall, Chicago, Illinois.
C. Orr, Lacon, Illinois.

TABLET OF HONOR.


HONORABLY MENTIONED IN ENGLISH STUDIES.

First Senior—Misses Kearney, Wicker, Ball, Ritchie, Dent, Letournan, Haggerty, Locke, Boyce, Curtin.
Third Senior—Misses Atwood, L. Ritchie, N. Ball, E. Wade, Woolman, Minton, M. Ewen, Moore, A. Roberts, Bennett, Emmonds, McCoil, Roseconn, Barry, Bell.
Third Preparatory—Misses Gunzert, Garies, Morgan, Irmiter, Engel, A. Sweeney, Adams, Hinkston.

TABLET OF HONOR IN JUNIOR DEPARTMENT, JAN. 16TH.


HONORABLY MENTIONED IN THE

First Senior Class—E. Richardson, A. Smith.
Third Preparatory—M. Faxon, A. Walsh.
First Preparatory—M. Resch, M. Carlin, A. Shores, M. O'Connor, I. Fisk, B. Reynolds.
Second Preparatory—M. Walsh, M. Brown, E. Lang, M. Pritchard, L. Harrison.
Third Preparatory—D. Ballen.
Second Junior Class—M. Hayes, N. Mann, C. Hughes.
On and after Sunday, November 2, 1873, trains will leave South Bend as follows:

**GOING EAST.**

2.92 A.M. (No. 8), Night Express, over Main Line, Arrives at Toledo, 10:50; Cleveland, 2:55 P.M.; Buffalo, 8:55 P.M.

10.10 A.M. (Nos. 1, 9), Express, over Main and Air Lines; Arrives at Elkhart, 10:50; Toledo, 5:10 P.M.

11.58 A.M. (No. 4), Special New York Express, over Air Line; Arrives at Toledo, 5:35; Cleveland, 9:40 P.M.; Buffalo, 4:55 A.M.

9.11 A.M. (No. 6), Atlantic Express, over Air Line. Arrives at Toledo, 7:40; Cleveland, 7:00; Buffalo, 11:40 P.M.

5.13 P.M. (No. 3), Local Freight.

**GOING WEST.**

7.05 A.M. (No. 3), Express. Arrives at Laporte, 8:30; Chicago 11 A.M.

6.50 A.M. (No. 5), Pacific Express. Arrives at Laporte, 6:35; Chicago, 8:50 A.M.

6.42 A.M. (No. 6). Accommodation. Arrives at Laporte 7:35; Salem Crossing, 8:05; Grand Crossing, 9:27; Chicago 10:15.

5.45 P.M. (No. 1), Special Chicago Express Main Line. Arrives at Laporte, 6:40; Chicago, 8:40 P.M.

9.10 A.M. (No. 51), Local Freight.

Note. Conductors are positively forbidden to carry passengers不经通过特快列车.

J. W. GARY, General Ticket Agent, Cleveland, Ohio.

P. F. MORSSE, General Western Passenger Agent.

J. H. PARSONS, Sup't Western Division, Chicago.

W. W. GIDDINGS, Freight Agent.

S. POWELL, Ticket Agent, South Bend.

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**NILES AND SOUTH BEND R.R.**

Leave Niles, 7:50 a.m. Arrive South Bend, 7:35 a.m.

Leave South Bend, 8:20 a.m. Arrive Niles, 8:50 a.m.

**GOING SOUTH.**

Leave South Bend, 8:20 a.m. Arrive Niles, 8:50 a.m.

**GOING NORTH.**

Leave Niles, 7:50 a.m. Arrive South Bend, 7:35 a.m.

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**SUNDAY TRAINS.**

Arrive South Bend, 10:30 a.m. Leave South Bend, 10:30 a.m.

**LEAVE.**

St. Louis and Springfield Express, via Main Line. 9:30 a.m. 6:40 p.m. Kansas City Express, via Jeffersonville, Ill., and Louisville, Mo. 9:45 a.m. 3:30 p.m.

Wenona, Lacon and Washington Express (Western Division). 9:30 a.m. 4:30 p.m.

Joliet Accommodation, St. Louis and Springfield Night Express, via Main Line. 11:10 p.m. 4:05 a.m.

St. Louis and Springfield Lighting Express, via Main Line, also via Jacksonville Division. 9:40 a.m. 7:15 a.m.

Kansas City Express, via Joliet, IL., and Louisiana, Mo. 9:45 p.m. 7:15 a.m.

* Except Sunday. + On Sunday runs to Springfield only + Ex­cept Saturday. D Holiday. § Except Monday.

The only road running 3 Express Trains to St. Louis daily, and a Saturday Night Train.

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**LOUISVILLE N. ALBANY & CHICAGO R.R.**

On and after Sunday, Nov. 12, 1873, trains pass New Albany and Salem Crossover, as follows:

GOING NORTH.

Pass. 8.20 a.m. Pass. 8.20 a.m.

Freight 5.35 a.m. Freight 5.35 a.m.

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GOING SOUTH.

Pass. 10.00 a.m. Pass. 10.00 a.m.

Freight 9.00 a.m. Freight 9.00 a.m.

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JAMES CHARLTON, Gen'l Pass. and Ticket Agent, Gen'l Superintendent, CHICAGO.