The Two Rules.

'Live while you live; youth flies,'
The cynic, mocking, cries.

The wise man says: 'Love truth;
To God give life-long praise;
For innocence is youth,
And wisdom length of days.'

ELIZA ALLEN STAR.

English Literature.

A HISTORICAL STUDY.

In the history of the world there have been two peoples, one of ancient, and one of modern times, whose origin, growth and power, as well as the formation, extent and influence of whose language and literature, have been remarkably similar: the ancient people were those that spoke the Latin tongue, and the modern are those that speak the English. Rome was founded by Romulus and his band of robbers, and England by Hengist and his band of freebooters: the arms of Rome went out from the small territory of Latium until they were feared by almost the whole known world; the dominion of England has been likewise extended from a small territory, until it is respected by even a larger part of the earth, larger indeed than all the world known to the ancients: the power of both was obtained by the exercise of the greatest wisdom and valor, but also by that of the greatest selfishness and tyranny, of which there is any record in the annals of humanity. Greatness of soul, united with a ruthless determination to subdue all opposition, seems to have been the prevailing genius of both nations.

As there was one ruling, aggressive and obstinate element in each people,—the Latin element in the Roman, and the Saxon in the English,—so also we find in each the same power of absorption and assimilation: the Latins, combining the adjacent nations of Italy, formed with them the Roman people; and the Saxons, not only overcoming the ancient Britons, but finally mastering the Danes, and even rising superior to their own conquerors, the Normans, united with all these elements in the formation of the English people: and thenceforth this absorbing and assimilating power was characteristic of each nation; wherever the Roman arms prevailed, there also followed Roman law, Roman customs, and the Roman language and literature, so that the new country became rather a Roman province than a conquered nation; in like manner, every land in which the English race has taken root has adopted the English law, English traditions and the English language and literature as its own. In America, for instance, where all the races of the world commingle, the English element, though but a small fraction of the whole, is nevertheless supreme, giving law, language and character to the nation. Finally, to complete the resemblance, all the civilized world to-day lives under the law of the one or of the other of these two peoples, the civil law of Rome or the common law of England being the basis of legislation in every state of Christendom.

As these were no ordinary peoples, so they gave expression to no ordinary language and literature. Roman speech has been even more nearly universal than Roman power itself, being to this day the general language of the learned; while the English, already more widely spoken than any other language, bids fair to become the common speech of civilized man: or, as Dr. Newman has it, himself thought by some to be the first living master of English prose, "The English language and the Irish race seem destined to spread over the whole earth."

As both English and Latin originated with a fierce, uncultivated people, so both were made beautiful by contact with more polished nations: the French language and the Italian literature have had the same refining and ennobling influence on the English that the Greek had upon the Latin. The Latin, before it was harmonized by the almost perfect Greek, was rude and uncouth, though strong and forcible speech: so likewise was the English before submitting to the refining influence of the elegant muse of France and Italy.

Thus the English language and the English speaking people, like the Roman, are both composite, that is, made up by the harmonious union of different parts; but in each case we find a strong central element which leads and governs the others, in the one the Latin, and in the other the Saxon. It is interesting to remark that this union of different elements, under the guidance of one strong central element, has been characteristic of all the most civilized and powerful nations. The greatness of France was undoubtedly due to the dominating influence of the Franks, who united under themselves the varied elements of Gauls, Romans, Visigoths, Normans, Bretons, Basques, etc. The splendid Spanish nation was formed by the heroic Visigoths, who united into one the Iberians, Carthaginians, Romans, Vandals and Moors. Nor did Spain attain the highest glory until all the petty kingdoms resulting from the Moorish invasion were united under the sway of the accomplished queen of Castile. Modern Italy and ancient Greece are examples of the growth of numerous small but powerful and highly civilized States among the same people, that of Florence being the most intellectual in Italy and that of Athens in Greece. But although both Italians and Greeks were made up of numerous races, yet no one of

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them was sufficiently dominating to unite the whole people into one great State; so that neither Greeks nor Italians were ever united as one nation until both had long passed the period of their highest intellectual activity, and degenerated to what we find them at the present day. Thus it would seem that diversity of race and predominance of a single race are necessary in order to secure a united, powerful and highly civilized people.

What is true of the nation is also true of its language and literature. The quasi union of the Greeks gave birth to their multiflorm language, and nurtured the muse of Homer with its varied dialects; and when Athens succeeded for a time in uniting the surrounding petty States with Attics, the Attic muse attained her loftiest flight, and the eloquence of Demosthenes made all Greece for a moment throb as with a single heart. In like manner, the Latin language and literature reflect the condition of the Roman people; the Tuscan, that of the Florentine republic; the French, that of the brilliant monarchy of the Franks; and the English, that of the English people: variety of race and unity of people appearing everywhere as the necessary source of the highest excellence.

When the English language and literature began to assume a regular and permanent form, about five hundred years ago, the English people were for the first time really united as one nation under the brilliant rule of Edward III. The united people were made up of four distinct races: the Britons, or original inhabitants of the country, the Saxons and their cognate tribes, the Danes, and the Normans. The Saxons and the Danes were closely related, each belonging to a branch of the great Gothic race, while the Britons belonged to the more ancient Celtic race. The Normans were themselves half Gothic and half Celtic. Originally a Scandinavian people, like the Danes, they had been in possession of a large province of France for about a hundred and fifty years before their invasion of England; and during this time they had become merged in the French people, speaking the French language and adopting the French literature and French civilization generally. Thus it should seem the English people are made up pretty equally from two of the great civilized races of mankind, the Gothic and the Celtic, the Saxons representing the southern or Teutonic Goths, the Danes, the northern or Scandinavian Goths, the Britons representing the northern, or Gaelic Celts, and the Normans both the Scandinavian Gothland the southern or Gaulish Celts, together with the Latin and other southern races of France. By the conquest of Wales and the union of Scotland and Ireland, three other Celtic nations were united to still further mingle the Celt and the Goth, the Southern with the Northern nations. It would seem indeed that if there is any common ground on which all civilized nations might unite it should be that of Great Britain and Ireland. Like the Sibine women, persuading their Roman husbands and their Sabine fathers to live together as one people, the British nation, related equally to Celt and to Saxon, to the Latin and to the Teutonic race, should persuade all the nations to come together as one people, speaking the same language.

From what has been said, we might infer that the English language and literature should exhibit the characteristics of the races which make up the body of the English people; that we should find in it something of the light-heartedness and generosity, something of the eloquence and imagination of the Celt; something of the strong common sense and love of freedom of the Saxon; something of the dark, mysterious poetry of the Scandinavian; something of the grace and exactness of the French; and something of the commanding power and majesty of the conquering Norman: and, in America, these characteristics should be still further modified by the glowing eloquence of Ireland, the thoughtful science and rich melody of Germany, the softness of the sad and luxurious African, the wildness of the untamable Indian, the romance of the Spaniard, and finally, perhaps, the gorgeous coloring of the Asiatic; for all these are here gathered together from the uttermost parts of the earth. Verily, if any language is destined to become universal it is that which we speak ourselves, and which has already accommodated itself to so many races: and it is from America, rather than from England, that this language will spread over the earth. Here it will doubtless be still further modified by all the nations that are assembled within our borders, and who will each undoubtedly give to it some of the marks of their several speeches; until finally every people will find its own particular tongue represented in the speech of the great republic. It was but a few years ago that General Morgan, in sending out a band of missionaries to convert the heathen of the Southern States, expressed his belief that the time would come when these negroes, being Christians themselves, would pass over to their brethren in Africa, and thus at length convert that great Continent to Christianity. With them would most certainly go the language of this country. Recently also the ancient Empire of Japan, desirous of closer commercial relations with America, seriously proposed to adopt our language, that is, if we would only consent to have it spelled as it is pronounced, a consummation devoutly to be wished. Thus there is, to say the least, a fair prospect that Christianity and the English language, aided by the telegraph and the steam-engine, may at last make all men, what they were in the beginning, of one race and one speech.

With this glance at the history and character of our language, let us proceed to consider the general features of its literature. We have seen how intimate is the relation of a language to the people that speak it; it is indeed the close relation of mind and speech: even still closer is the relation of literature to both people and language—being the triple relation of mind, speech and thought: as the mind is, so will be the speech; and as both these are, so will be the thought. If, then, we would know the character or history of a people, we must study their language and their literature; if we would know their language, we must study their literature, we must study their language and their history. These three are thus inseparably united, history, language and literature, the thoughts, the words and the deeds of men. He who would thoroughly know a people must know these three things concerning them. For instance, to become acquainted with the Romans, it is necessary to read Sallust; but it is also necessary to read Horace. On the other hand, as De Quincey well remarks, the grandeur of the Roman character, unlike that of the Greeks, is seen, not in their literature, but in their history; as in the heroic self-denial of Regulus returning to his prison, or the sale at auction of the very ground on which Hannibal was encamped, or in those magnificent words of the dying Trajan, "Cæsar should die standing."

Accordingly, it is utterly impossible for us to appreciate English literature until we understand the English language and are acquainted with English history. It makes
all the difference in the world, not only what is said, but also when, where, by whom, and under what circumstances, it is said. Read Shakespeare or Scott, for example, without reference to the times in which they lived, or of which they wrote, and you have no true knowledge or appreciation of their wonderful creations; so also if you read them as translated into another language, their magic will seem to have departed, even as delicate fruits lose their aroma when transferred from their native gardens to the palaces of the city.

(Conclusion next week)

The Seven Wise Men of Greece.

Who has fixed the number of the wise men of Greece at seven? Who has conferred these titles on them? Has old Greece had but seven wise men, and were all the others fools, as some younger sarcastically remarked in the Sco- lastic last year; or among those brave, intelligent and virtuous men, whose heroic achievements and honorable deeds adorn the history of their nation, have there been seven so conspicuous and so far superior to all others as to deserve to be grouped apart and more particularly to be recommended to the admiration of the world? In the beautiful ages of Grecian philosophy these questions were already put, but have never been solved. The turbulent tradition which pointed out seven sages was an enigma to the learned men of Greece themselves.

At first the meaning of the word wise was a subject of dispute. Should we attribute it to a man of great virtue? Periander, one of them, was a disgusting tyrant, conspicuous for his cruelty and immoral conduct; and Damon of Cyrene, who composed a history of philosophers, does not exhibit the other six as models in moral conduct either.

Anaximenes, who wrote a history of Greece, pretends that these wise men were at most poets. Their sentences were expressed in verse, a fact which perhaps explains why most of them appear so insignificant to-day, deprived as they now are of their rhythm and primitive ornament. However, Dioclesarchus, a scholar of Aristotle, a man famous for his knowledge of philosophy, history and mathematics, says in his works on Greece: "They were neither learned men nor philosophers, but simply men of good sense—legislators."

But who were these seven wise men? The same Dioclesarchus admits at first four, universally recognized as wise: Thales, Bias, Pittacus and Solon. After these he names six others, from among whom he selects three: Aristomenes, Pamphilus, Chilo of Sparta, Cleobulus, Anacharsis and Periander, Hermippus, in his book on Sages, pretends that there were no less than seventeen, from among whom he chose promiscuously seven principal ones. He enumerates them in the following order: Solon, Thales, Pittacus, Bias, Chilo, Cleobulus, Periander, Anacharsis, Acusilaus, Epimenides, Leophantes, Pherekydes, Aristodemus, Pythagoras, Lasus, Hermo, and Anaxagoras. Hippobotes proposes another number and another arrangement. He places at the head Orpheus and Linus. Diogenes Laertius, who lived during the reign of Septimus Severus, in his lives of philosophers, gives all these variations, without however, deciding in favor of any party. "They do not agree," he says, "any better on the number of the sages than on their maxims; Leander substitutes Leophantes, Lebedian for Ephesian, and Epimenides of Crete for Cleobulus and Myson; Plato, in his Protagoras, puts Myson in the place of Periander; Euphronian changes Myson for Anacharsis, and others add Pythagoras to the number of sages."

The reason why the number of sages was definitely fixed at seven is likewise obscure. Seven, as we know, has always been a sort of sacred number. It would seem, however, that the popular opinion recognized especially seven wise men, who lived at the same time and who had frequent conversations with each other on learning and wisdom. "Archetimus of Syracuse," says the same Diogenes Laertius, "has given an account of the conference of the sages with Gypselus, and states that he himself was present there." Euphorus says that with the exception of Thales they found themselves all with Cyrus. According to some other authorities, they assembled in Panonia, Corinth and Delphi.

We give these different opinions without presuming to decide upon them. On the contrary, we feel inclined to say that the number seven is here altogether arbitrary, and the epithet wise has various meanings. To determine precisely to whom it belongs would be very difficult, if not impossible; and, besides, it is not at all certain whether the maxims attributed to each one of these personages might not just as well be claimed by others. The epoch at which the Seven Wise Men were first so called was, according to the best authorities, the archonship of Damasias, B. C. 568, and they lived between the years B. C. 665 and 540. These reserves made, we will adopt here the more probable and most commonly received opinion, and give some short notice of the life of each of the pretended sages, viz.: Thales, Solon, Chilo, Pittacus, Bias, Cleobulus and Periander. With each biography we will give some choice sentences of which the sage is supposed to be the author. Of these sentences there are some that are much less striking because they are really wise, and they were consequently put in circulation at a very early period; others, on the contrary, are jests or paradoxes, which must have contributed much more to sharpen the minds of the Greeks than to improve their reasoning faculties.

With the exception of Thales, the Sages were all statesmen, eagerly desirous to spread good manners and morals among their subjects. They all sincerely desired the good of society, though each one in his own way. We learn their opinion as to the best form of government from the accounts of an assembly, held in the palace of Periander of Corinth, in the presence of the Scythian Anacharsis, who had come to Greece to compare the manners of this quarter of the world with the rude sturdiness of his own country. Solon's opinion was, that the best form of government was that where the injury done to one individual is considered as done to the whole nation. Bias thought, it was, that where the law rules in stead of the tyrant. Thales said, where the inhabitants are neither exceedingly rich nor exceedingly poor. Pittacus: where dignities are conferred only on whomsoever is worthy. Cleobulus, where the citizens are more afraid of blame than of punishment. Chilo, where the laws are better listened to and have greater authority than the orators; Periander finally said that the best of all was a democratic government, approaching as much as possible the aristocratic one, because the authority of a small number of sensible and well-minded men cannot fail to prove of great avail. Then the Scythian, lastly gave his opinion and thought it was where virtue was honored and vice avoided and despised. From this we see how widely seven or eight men, all claiming the epithet of wise, can differ with regard to one and the same.
idea. But who is the wisest? who has spoken the truth? Neither opinion is to be rejected; and so much is true, that the Scythian has not been farthest from the point. Their opinions are all worthy to be taken into consideration even in our days, and we must confess that many of our speakers are by far not so wise as the Scythian and the seven sages of Greece.

The following legendary tale expressive of that great modesty and piety which always accompany true merit, is related respecting them: Some strangers at Miletus, sailing one day by the island of Coos, agreed to pay a certain prize to some fishermen who had just thrown their net into the sea for whatsoever they should catch from that draught. They drew up a tripod of solid gold which, it is said, Helen when returning from Troy had thrown into the sea at that place, on account of an ancient oracle which she then recollected. To decide the question: "Whose property the tripod should be considered?" gave rise to some altercation between the fishermen and the strangers. The cities to which they belonged afterwards interested themselves in the affair, each espousing the cause of its own citizens. When they were on the eve of an open rupture, it was agreed on all hands that the dispute should be referred to the decision of the oracle. They sent to Delphi, and the response of the oracle was that the tripod should be given to the most eminent of the wise. It was immediately sent to Thales. He, however, modestly declined it, and offered it to Bias of Priene. Bias modestly had it conveyed to a third, and so it passed through the hands of the seven in succession; and Solon, who received it last, said: "There is no being wiser than a god," and he sent the tripod to Delphi, where it was consecrated to Apollo.

The first of the series of articles, to appear next week, will be on Thales.

A Sign-Board.

[The following lines have been sent us by an esteemed friend of the Scholastic with a request to publish them, with which we cheerfully comply. If some of those who vend liquors had but a grain of conscience left, many a young man who now fills a drunkard's grave, or who will one day fill it, might have been saved from such a dreadful fate. Those who give liquor to students, to young men contending with temptation, or to those who are known to be drunkards and whose families suffer in consequence for the necessities of life, incur a fearful responsibility, and must one day answer for it before a just Judge. On the other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that other hand, the liquor dealer who is guided by principle and conscience has in his power to perform a mission that either should otherwise fall—namely to save those who are tempted to wreck their brightest hopes by over-indulgence in stimulating drinks. The first class is well represented in the following lines; of the second class there are, we hope, many who endeavor to counteract evil as far as lies in their power.]

As you wait for that fair young boy,
Just in the morn of manhood,
A mother's pride and joy.
He has no thought of stopping,
But you greet him with a smile,
And you seem so blithe and friendly
That he passes to chat awhile.
I will paint you again, rum-seller,
I will paint you as you stand
With a foaming glass of liquor
Holding in either hand.
He waves, but you urge him:
"Drink! pledge me just this one!"
And he lifts the glass and drains it,
And the hellish work is done.
And I next will paint a drunkard;
Only a year has flown,
But into this loathsome creature
The fair young boy has grown.
The work was quick and rapid;
I will paint him as he lies
In a torpid, drunken slumber,
Under the wintry skies.
I will paint the form of the mother
As she kneels at her darling's side—
Her beautiful boy that was dearer
Than all the world beside.
I will paint the shape of a coffin
Labelled with one word—"Lost!"
I will paint all this, rum-seller,
I will paint it free of cost.
The sin, and the shame, and sorrow,
The crime, and want, and woe,
That are born there in your rum-shop,
No hand can paint you know;
But I'll paint you a sign, rum-seller,
And many shall pause to view
This wonderful swinging sign board,
So terribly, fearfully true.

Art and Civilization.

It would appear on first sight that it is the office of Art to civilize and refine mankind. That it does refine man after civilization has once begun to shed her benign rays upon a nation, is certainly true; but it never was the office of art to cause these beams to shine. It requires something even greater than art to do this, and this something is Religion.

Art, whenever it has accomplished anything, has ever been the handmaid of Religion; and when once these two have been totally severed in their relations, art has always been the loser and has failed in its office as a civilizer. The most polished nation of antiquity, Greece, made art to serve the twofold duty of inspiring religion and patriotism, and so long as this was the case the arts flourished and accomplished much.

With the Greeks, a love of beauty was a principle of religion; their gods and demigods and heroes were according to their conception, so far as physical excellence is concerned, models which the whole world, since then, has never excelled, if indeed it has ever equalled them, and since Greek art was inseparable from religion and patriotism, this physical beauty, ascribed to their gods and heroes, was reproduced by the chisel and the brush. Hence all the attributes of grace, loveliness, strength, and majesty
clothed the creations of the artist. These qualities which marked the productions of the painter and the sculptor were not without their influence on the people. The beauty and majesty which showed itself in the sculptured marble were sought after by the people, and their habits and mode of life were made such as to reproduce in themselves as much of this physical beauty as possible. Besides this, the works of those mighty masters of antiquity made the Greeks more susceptible to the finer feelings of our nature, and emulous of performing deeds like to those which the painters and sculptors reproduced for them. They softened, at the same time, the rude part of their nature and made them the most refined and highly cultivated nation of antiquity.

In Rome, art never reached the same degree of perfection as in Greece, nor did it ever influence the people to as great a degree. The cultivation of the fine arts in Rome began when Rome, as the great mistress of the world, was at the highest point of her power, and when, from the multiplicity of gods, religion was almost dead to the cultivated pagan. As a consequence, art was soon made to answer a purpose disgraceful and mean. It was used to glorify the tyrants who ruled in Rome, and thus fell from the lofty height which it should occupy. By degrees it lost its great mission as a teacher; and when the barbarians of the North ravaged the Empire, art would have been lost to the world had it not found a peaceful asylum in the cloister.

The nations of the North were unlettered and unrefined. They settled themselves throughout the Roman Empire, and brought their barbarism with them. Art by itself was powerless to soften their manners; but Religion, bringing them under the mild yoke of Christ, and teaching them the sweet precepts of the Gospel, forced them to abandon many of the rude practices of their forefathers. Then she called in Art to her aid, and right royally did she respond. Made the companion and co-worker of Religion, Art became ennobled, and capable of fulfilling a grand mission. There were truths to teach, manners to refine, and people to educate. The preachers spoke from the pulpits, and pictures taught from the walls. During these periods the arts supplied the place of philosophy, and were the historians of the people. They were made to teach an illiterate populace the grand truths of religion and good morals, by reproducing the events related in the Old and New Testaments; wherefore it was that Pope St. Gregory the Great wrote: “Let pictures be employed in the churches, that those who do not understand letters may be able at least to read on the walls what they are not able to read in books.” And it was proclaimed by the Siennese painters as follows: “We, by the grace of God, manifest to rude and ignorant men the miraculous events operated by virtue of and in confirmation of our Holy Faith.”

So long, then, as art is made to serve the interest of religion it has a high and great mission to perform; so long as it serves to kindle in the hearts of men the fire of patriotism, and instils into their souls a love for the good and beautiful, it is a great worker in refining and civilizing man; but as soon as it forsakes these ends, and panders to the vices of mankind, it sinks itself into the mire and becomes defiled, thus making itself a curse rather than a blessing.

—We write our mercies in the dust; but our afflictions we engrave in marble. Our memories serve us but too well to remember the latter; but we are strangely forgetful of the former.

Cheerfulness.

Among the many good dispositions which men may acquire, there is hardly any which gives so much satisfaction not only to the possessor, but even to those with whom such a person may come in contact, as the disposition commonly called cheerfulness. There is an habitual cheerfulness, and an occasional mirth and animation in speaking; habitual cheerfulness comprises the two last. It is, in fact, the cause of them. Practically speaking, habitual cheerfulness, or cheerfulness properly so called, has a tendency to communicate the same joyous spirit to others that we ourselves feel, to make others feel as we feel, to make others act as we act; in a word, to make our friends and companions participate in the fruits of our own happiness and joy. That such a disposition as this ought to be acquired, no one doubts. Everyone has more or less need of it. No one should be without it.

There are, however, some who seem at all times and in all circumstances to be dissatisfied either with themselves or with others. Seldom do they seem to care for what to others is a real source of enjoyment. A gloomy heart and dense appears to overhang their countenances. Melancholy is their prevailing disposition. Cheerfulness, joy, and mirth never stir up their energy, brighten their countenances, nor invigorate their soul. No friendly word escapes their lips. There seems to be no enjoyment for them, nothing sufficiently attractive or encouraging to rouse up their spirits and recall their flagging energy. They are like plants shut off from the light of day, deprived of the mystic rays of the sun, which is the source of their healthy development and growth. Could anyone reasonably bestow praise upon such an individual? Surely not; on the contrary, he is, as people say, to be pitied. Cheerfulness, on the other hand, brightens up the countenance, animates the expression, enlivens the imagination, arouses one’s energy, and makes study and work, however difficult, easy and pleasant. Recreation hours, taken in company with a person of this disposition, are really hours of enjoyment, beneficial to both mind and body. True and honest friends, respect and love, are the natural consequences of cheerfulness. It puts us in social relation with the outer world, and makes us pleasing both to God and man.

There must, however, be a cause for all this. Neither without a cause, is an old philosophical adage, and surely a true one in every respect. But where are we to look for the cause of cheerfulness? It is a well-known fact, and one equally true, that the expression of the countenance is a faithful mirror of the soul. Holy Scripture tells us that our Lord during His sojourn on earth always and everywhere exhibited a countenance calm and serene. Sadness and sorrow, humanly speaking, were His lot. As man, He was subject to all the infirmities of our nature, sin excepted. He is known to have shed tears over Jerusalem, the proud and obstinate city, but never was the gentle expression of His countenance effaced, never its holy serenity disturbed. Men, too, that live pure and holy lives are always calm, cheerful and affable. This is not, however, the case with persons whose souls are tinged with crime, and whose consciences areladen with guilt. There is no peace for these, far less cheerfulness or joy. A soul pure and undefiled, a conscience free from guilt and stain, are the primary causes of cheerfulness. A guilty conscience, on the other hand, is but the fruitful source of sorrow, melancholy and gloom.

M. L.
not the color, of flowers which attracts insects. He has high demands for these trees are now increasing from all countries.
of Cambodia brought to Paris in 1878 consists of seventy pieces of sculpture and architecture, including several re- mains of the ancient ruins of Angora, one of whom has five heads and ten arms. They were found in the midst of a dense growth of forest along the banks of the Tonkin river, in the kingdoms of Cambodia and Siames.

The author of "One Summer," speaking of Liss and his pupils, says: "In regard to the style of playing prevalent in the Weimar school, and to speak of it quite hastily and superficially, its prominent features seemed to be dash, brilliance, individuality, and freedom. On the other hand, although the artists here are mostly fledged, there seemed to be far less distinctness and fulness of tone and faithfulness of interpretation than are the results of the music discussed, abusing, misusing and enthusiastically admired 'Scoutgard method.'"

In the Polyglot Library of the Propaganda Fide, a fine collection of Syrian poems, of which the MS. was 'Stuttgardt method.'

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The Van Loon collection of painting at Amsterdam, lately purchased by the Rothschilds for 4,000,000 francs, is to be divided into five parts, one of which will fall by lot to each branch of the family, who divide the cost equally. The collection comprises two magnificent Rembrandts, portraits of Willem Ducy, magistrate of Almas, and his wife, dated 1654 and 1643 respectively. They were purchased from a descendant of the family in 1798 for 4,000 florins, and sold a year later for 10,000 florins, or about $5,000. The total cost is $150,000. Among other pictures in the collection are two small Paul Potiers, examples of Ouy, Wouvermans, Van de Velde, etc.

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The celebrated St. Thomas school of Leipsic, so intimately connected with the history of Bach, is about to be reconstructed from a series of pieces, mostly original but mingled with choice selections, which cannot fail, under the guidance of a competent teacher, to form in the pupil an excellent knowledge of the pronunciation of French literature. For self-culture, the book is also to be recommended, but it must be understood that even the best rules for French pronunciation given by the aid of English sounders are incompetent to supply the place of oral and mental practice. The author of "One Summer," speaking of Liss and his pupils, says: "In regard to the style of playing prevalent in the Weimar school, and to speak of it quite hastily and superficially, its prominent features seemed to be dash, brilliance, individuality, and freedom. On the other hand, although the artists here are mostly fledged, there seemed to be far less distinctness and fulness of tone and faithfulness of interpretation than are the results of the music discussed, abusing, misusing and enthusiastically admired "Scoutgard method."

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Religious Societies.

We are happy to see such activity reigning in the different religious societies. It is unquestionably the best sign that the good spirit which has up to the present animated the students of the different departments will be kept up. For anything better we have but little desire to ask. The Juniors were the first in the field, the Archconfraternity of the Immaculate Conception being now over six weeks in making a fortune; and if we laugh at the idea of some son should we smile at the idea of any one passing by the goods and profits before acquiring wealth, with equal reason should we smile at the idea of any one passing by the small bits of knowledge to be acquired daily. And yet, absurd as this is, we nevertheless frequently see young men who without giving each day to acquiring the knowledge they require from the brightest students six years at the very least. If they cannot do this they are apt to despise, and give up the race. Had the elder Astor, when a poor man, given way to idleness and despondency instead of persevering sedulously in his traffic with the Indians—that he had a vast fortune, the chances are a hundred to one that they would have lived and died poor men, instead of becoming millionaires. This should be a little map of our life, and the way to be soon perfect is to use much consideration and perfection in the performance of every day's action.

A wise hermit having been asked if the way to perfection was long, answered that "the virtues accompany one another, and if a man would, he might in one day attain a proportionable measure of holiness. Indeed our virtues are all conjoined in our actions, our actions in the hours, the hours in the day, the days in the month, the months in the year, and the years in the ages. Every day is a little map of our life, and the way to be soon perfect is to use much consideration and perfection in the performance of every day's action." And, in like manner, were we asked if the way to the acquirement of knowledge was long, we would, like the good hermit, though without pretending to his great wisdom, answer that if a student would he might in one day acquire a proportionable measure of knowledge. Indeed, all our knowledge is conjoined in our methodical study; our study in the hours, the hours in the day, the days in the year, and the years in our lifetime. Every day is a little map of our life, and the way to acquire much knowledge is to use method, system and strict attention in our daily studies.

Students frequently are apt to look upon things in the aggregate, and forget that the whole is made up of small parts. They will at times forget that great knowledge is gained only after long and serious study, and that it is necessary to master many small truths before great truths are fully understood. No one ever came to great knowledge with one effort. It requires long and patient toil over dry text-books, and then continued labor over musty volumes, before one can be looked upon as a man of education. In the attainment of knowledge it is the same as in making a fortune; and if we laugh at the idea of some would-be Astor, Vanderbilt or Peabody despising small gains and profits before acquiring wealth, with equal reason should we smile at the idea of any one passing by the small bits of knowledge to be acquired each day, and attempting to attain it all at once. And yet, absurd as this is, we nevertheless frequently see young men who without giving each day to acquiring the knowledge they are fitted to thoroughly comprehend, rush on and endeavor to complete in a few years that which should in reality require from the brightest students six years at the very least. If they cannot do this they are apt to despise, and give up the race. Had the elder Astor, when a poor man, given way to idleness and despondency instead of persevering sedulously in his traffic with the Indians—that he had a vast fortune, the chances are a hundred to one that they would have lived and died poor men, instead of becoming millionaires. This should encourage the hard-working student who day by day applies himself zealously, adding little after little to the beginning that hereafter may—and undoubtedly will, if he perseveres, and takes the right method—develop into a store of knowledge ample not only for himself but of which he can hereafter impart a portion to others.

Greenleaf has been termed by some one a moving math-
ematical mass of matter, but he, like all other men who have become eminent in their line, did not come all at once by this fund of knowledge; he had to labor zealously for years in developing his mental faculties; he had to work the crude ores in his mine of learning, to analyze and refine them by patient study ere they shone forth with the lustre that eventually characterized them. Richard An-
thony Proctor, when well advanced in years, was unknown to the world of science, and perhaps he himself was as yet unaware of his signal talent for astronomy, but after a close application of ten years to this study he has become one of the first astronomers of the day, second only to the illustri-
ious Jesuit, Rev. Father Secchi. If all these eminent per-
soneages paid no attention to the rudiments of science, had they given it up because they could not acquire eminence in it in a year or two, or in three or four years, they would still be unknown to the world, like many other men of
greater genius but less industry.

Therefore, young men, do not become discouraged because you have to plod along the road to knowledge; all that have ever become eminent, either in arts, science or literature, have had to make the same efforts to develop their faculties that you now do, many of them even more strenuous ones, and at greater disadvantages, but by persevering effort they eventually succeeded in obtaining the goal of their ambition. Guard well the flying moments and make a good use of them, for hours are composed of moments, days are made up of hours, weeks of days, months of weeks, and years of months; thus it is also with the greatest mass of erudition that has ever been acquired by any single person, it was but made up of parts, and those parts were developed and linked together only after years of painstaking labor, heavier and more onerous as they approached the crude beginning.

The Scientific Lectures.

On Thursday evening last, we were given the first of the series of Scientific Lectures to be delivered this scholastic year by the Rev. Professor of Chemistry and Physics in Phelan Hall. The subject of the lecture, of which a re-
sumé is here given, was "Water and its Constituent Ele-
ments.

Water, to us a most common and trite substance, is yet in the eyes of the chemist and physicist a marvel, and affords unceasing thought to the scientific mind. Thales of Miletus, the first of philosophers, laid down that water is the principal substance from which all others are formed. This theory and that of Empedocles divided the scientific world until the days of Lavoisier. Empedocles taught that there are four elements, fire, earth, air and water, from which all else are formed. Aristotle said all bodies are either hot or cold, moist or dry; by warmth and dry-
ness, fire is formed; by cold and moisture, water; by warmth and moisture, air; by dryness and cold, earth. He further stated that one could be transformed into the other, and by this communication of properties all things are produced. Both of their theories were proved false by Lavoisier. The old theories still have a fascination for the mind of some, and we yield to have this love for their ideas. They, it is true, were founded wholly on metaphysics, and disregard facts, as shown by experience, and yet in modern science they seem to have a wonderful sup-
porter. They were wrong in taking the properties of mat-
ter or force as forming the essence of substance and in considering bodies compound as simple. Yet their idea of the principal element or substance from which all are formed is seen in the statement made by Prof. Cook, one of our most illustrious chemists, that he considers that there is but matter and force in this universe, matter one, and force one. To the old alchemists' idea of transmutability supported by modern science.

Water, according to modern science, is compound and formed of two gases known as oxygen and hydrogen. This is proved both by analysis and by synthesis. The ex-
periments shown for the proofs were well performed and most varied; we will number the most striking. Sodium or potassium thrown on water will decompose it, evolving hydrogen and forming sonic oxide. A current of electricity being passed through water will decompose it, and the gases may be collected, and their relative proportions deter-
mined. The casting of the process on the screen by the aid of the lantern was most striking, and showed to fine ad-
vantage. The well-known experiment of burning hydro-
gen in air and collecting the resultant steam was then shown. Also two or three experiments exhibiting the union of the two gases by electricity or by heat. In using the endiometer, the lecturer took occasion to explain the law of definite proportions as set forth by Dalton in the beginning of the century, which law is the base and foun-
dation of modern chemistry.

Hydrogen and oxygen, the component gases, then claimed the attention of the lecturer. The properties and qualities of both were thoroughly shown and explained. The preparation and collecting of both were treated of, and their occurrence in nature told. The experiments, with regard to the properties of these gases, are too numerous to be told, but the experiments showing the supporting of combustion by oxygen deserve special mention as being most varied and striking. The oxyhydrogen blowpipe was ex-
plained, and the effects were shown. The intense light and heat produced by it were treated of; and numerous ex-
periments therein made, the most striking of them being the combustion of zinc and other metals.

The occurrence of hydrogen in nature was told of, and the absolute dependence of life on the gas oxygen as dis-
tributed in air. The great abundance and the marvellous use of water were explained. After a fitting close, showing the unity of plan and the stability of laws in the works of God in Nature, the lecturer dismissed his audience, well repaid for their attention by the able and lucid explanation of the marvels of one of God's greatest gifts.

Personal.

—C. N. Riopelle (Commercial, of '61) is practicing law in Detroit, Mich. —W. B. Smith (Commercial, of '67) is in the real estate business in Chicago. —E. J. Nugent (Commercial, of '72) is in the dry-goods business at Louisville, Ky. —Charles Wheeler (Commercial, of '73) is practicing law at Mechanicsville, Iowa. —Robert McGrath (Commercial, of '74) is keeping books for his father at Lafayette, Ind. —Our friends should not neglect this department of the SCHOLASTIC but send us plenty of personals. —Frank W. Phelan (Commercial, of '72) is keeping books for F. A. Drew, 421 N. 6th Street, St. Louis, Mo. —J. B. White (Commercial, of '65) is in the book and
stationary business with J. J. Daly, No. 810 N. Main Street, St. Louis, Mo.

S. L. Morey, of '83, is with Oliver, Fannie & Co., Memphis, Tenn. More was once of the editorial staff of the Scholastic.

—Frank Fraze (Commercial, of '75) is in the employ of Walker, Doollittie & Co., Portsmouth, O., where he is prospecting.

—Herbert H. Hunt (Commercial, of '75) is in the employ of the Chicago, Burlington & Quincy Railway Co., in their office at Council Bluffs, Iowa.

Local Items.

—The Band was out serenading on the 10th.

—The 29th of this month is Thanksgiving Day.

—The boats have been put away for the winter.

—When is the first musical soiree to take place?

—Indian summer came to us magnificently on Saturday last.

—An important debate will take place this evening in the Columbian Soc.

—Owing to the approach of frost, the work in painting the new church has been discontinued till spring.

—The South Bend Tribune of last week contained a long account of the visit of the Ladies' Literary Club to Notre Dame.

—The reading from the Junior pulpit one day last week was backed by about 100 pounds avoidance. Pretty well ballasted.

—A wooden scarf was picked up near the printing-office a few days ago and left with us. The owner may have it by calling for it.

—After the "Squaw winter" at the beginning of this month, the Indian summer at the beginning of the week was really enjoyable.

—The Nimrods feel quite indignant to think that anyone would be so vicious as to circulate a report that a boy was in search of three stray geese!

—The Curator of the Museum returns his thanks to Mr. J. A. Williams and Master W. Coolbaugh for a number of fine specimens donated to the Cabinet of Mineralogy.

—We believe that everybody will hear us out when we say that the meetings of the Archconfraternity are among the most pleasant held by the societies at Notre Dame.

—The Corresponding Secretary of the Columbian Society forgot to mention that Dr. John honored the Society by being well pleased with what he saw there.

—The last of the stained glass windows was put up in the new church of the transept of the new church. Now that the scaffold has been set up perfectly and in such a pleasing manner as to make the characters hard to take, but Professor Stace brought them out perfectly and in such a pleasing manner as to make the characters only, has been performed on several occasions of the last meeting, after which he delivered a declamation.

—Owing to the approach of frost, the work in painting the new church has been discontinued till spring.

—Although we have had, as a rule, delightful weather, yet to have all things ready for the winter when it sets in is rather a heavy note to carry, and is neither useful nor ornamental. —It is rather a heavy note to carry, and is neither useful nor ornamental.

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—The last of the stained glass windows was put up in the new church of the transept of the new church. Now that the scaffold has been set up perfectly and in such a pleasing manner as to make the characters hard to take, but Professor Stace brought them out perfectly and in such a pleasing manner as to make the characters only, has been performed on several occasions of the last meeting, after which he delivered a declamation.

—Owing to the approach of frost, the work in painting the new church has been discontinued till spring.

—Although we have had, as a rule, delightful weather, yet to have all things ready for the winter when it sets in is rather a heavy note to carry, and is neither useful nor ornamental. —It is rather a heavy note to carry, and is neither useful nor ornamental.

—The reading from the Junior pulpit one day last week was backed by about 100 pounds avoidance. Pretty well ballasted.

—A wooden scarf was picked up near the printing-office a few days ago and left with us. The owner may have it by calling for it.

—After the "Squaw winter" at the beginning of this month, the Indian summer at the beginning of the week was really enjoyable.

—The Nimrods feel quite indignant to think that anyone would be so vicious as to circulate a report that a boy was in search of three stray geese!

—The Curator of the Museum returns his thanks to Mr. J. A. Williams and Master W. Coolbaugh for a number of fine specimens donated to the Cabinet of Mineralogy.

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late Conception went to Holy Communion in a body on the Feast of St. Joseph to the right of the altar. The young gentlemen approaching the altar in regalia. The manner in which this religious Society is conducted is worthy of all praise, and the interest manifested by the members. The students chose as a motto Wordsworth's "The Eagle." The members were distinctly noted for their deportment.

The 10th regular meeting of the St. Stanislaus Philanthropic Society was held on the 10th. The Rev. Father Corby, Rev. Fathers Walsh, Kelly, McWeeney, and O'Keefe, and Profes. Lyons, Edwards, and others. The evening ten minute sermon, an admirable and effective one, was given by Rev. President Corby, after which Rev. President McWeeney gave a short sketch of the life of St. Francis, the Founder of the Confraternity. It is a flourishing condition, and numbers over forty members. The hymn sung at the beginning and close of the meeting do much towards making the meetings agreeable, while the ten minutes' sermon, the essence of the questions given out, and the prayers, make the meetings instructive. The rule of the Confraternity is that no one receiving high notes can remain a member, thus confining the membership to the very best Catholic students in the Senior department; membership in the Confraternity is, therefore, in itself an honorable distinction. It is to be hoped that the general conduct of the members will be such that no suspension will take place during the year. We believe it is their intention to appear in church at great festivals in regalia. The Confraternity can do a great deal of good, and we are confident that the members will see that it accomplishes it. The oldest society in the College, it to day possesses as much vigor as any other, and bids fair to live while the College lives.

ROLL OF HONOR

[In the following list 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


JUNIOR DEPARTMENT

Class Honors.

In the following list are given the names of those who have been among the foremost in all their classes during the most part.

PREPARATORY DEPARTMENT.


MINIM DEPARTMENT.


List of Excellence.

The students mentioned in this list are those who have been the best in their courses—according to the competitions, which are held monthly. Director of Studies.

Reading and Orthography.—A. Sievers, J. Halloran, A. Abra­hams, J. B. Itenbach, L. Horne; Grammar.—R. Johnson, W. B. Walker, J. B. Itenbach, C. Stuckey; Arithmetic.—T. Luther, J. Rice, B. Kratzer, R. Francis, L. Sievers, L. Garceae, D. Codd­ington, H. Canoel, A. Heitkam; Geography.—J. Gibbons, J. M. Scalan, C. Crennen; Reading and Orthography.—A. and Miss L. Kirchner, N. Magnan, A. Farrell.

LANGUAGES.


2D CLASS.—Misses A. Kirchner, M. Usselman, A. Gordon, L. Walck.


1ST SR. CLASS.—Misses M. Winston, L. Kirchner, M. O'Neill, I. Fisk, E. Lange.

1ST JR. CLASS.—Misses J. Sunderland, J. Butts, E. Wootten, M. Cox.

2D JR. CLASS.—Misses E. Thomas, E. Miller, A. Peak, L. Neu.

3D JR. CLASS.—Misses M. Winston, L. Kirchner, M. O'Neill, I. Fisk, E. Lange.


2D PREP. CLASS.—Misses E. Thomas, E. Miller, A. Peak, L. Neu.


1ST JR. CLASS.—Misses M. Winston, L. Kirchner, M. O'Neill, I. Fisk, E. Lange.


1ST LATIN CLASS.—Misses J. Cooney, A. Piatt.

2D LATIN CLASS.—Misses C. Silverthorne, M. Plattenburg, M. Luce, O. Franklin, H. Hoag.


2D FRENCH CLASS.—Misses M. McGrath, A. Geiser, L. Chilton.


2D PREP. CLASS.—Misses E. Thomas, E. Miller, A. Peak, L. Neu.

3D SR. CLASS.—Misses M. Winston, L. Kirchner, M. O'Neill, I. Fisk, E. Lange.

1ST FRENCH CLASS.—Misses M. McGrath, P. Gaynor, B. Wilson, C. Silverthorne, A. Harris, H. Russell.


Germa.

2D CLASS.—Misses A. Kirchner, M. Usselman, A. Gordon, L. Walsh.


Honorably Mentioned in Instrumental Music.

1ST CLASS.—Misses E. Wilson and T. Fidco.
THE NOTRE DAME SCHOLASTIC.

JUNIOR DEPARTMENT.


THE SUN.

1878. NEW YORK. 1878.

As the time approaches for the renewal of subscriptions, THE SUN will remind its friends and wellwishers everywhere, that it is again a candidate for their consideration and support. Upon its record for the past ten years it relies for a continuance of the hearty sympathy and generous co-operation which have hitherto been extended to it from every quarter of the Union.

The Daily Sun is a four-page sheet of 28 columns, price, by mail, post paid, 55 cents a month, or $6.50 per year. The Sunday edition of THE SUN is an eight-page sheet of 36 columns. While giving the news of the day, it also contains a large amount of literary and miscellaneous matter specially prepared for it. The Sunday SUN has met with great success. Post paid, $1.50 a year.

The Weekly Sun.

Who does not know THE WEEKLY SUN? It circulates throughout the United States, the Canadas, and beyond. Ninety thousand families greet its welcome pages weekly, and regard it in the light of guide, counselor, and friend. Its news, editorial, agricultural, and literary departments make it essentially a journal for the family and the first-mentioned Terms: One Dollar a year, post paid.

This price, quality considered, makes it the cheapest newspaper published. For clubs of ten, with $10 cash, we will send an extra copy free. Address

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Devoted to the Honor of the Blessed Virgin.

(16 pp. Imperial 8vo.)

Published Every Saturday at Notre Dame, Ind.

PROVED BY HIS HOLINESS Pius IX., AND MANY EMINENT PRELATES

Among the many contributors to the "AVE MARIA" may be mentioned

AUBREY DE VERE, HENRI LASSERRE, GRACE RAMSAY, ANNA H. DORSEY, ELEANOR C. DONNELLY, HENRY LEATHER, et al., etc., etc., etc.

MISSES HOWE, THE AUTHOR OF "TIBORNE." THE AUTHOR OF "CHRISTIAN SCHOOLS AND SCHOLARS." THE MISSES HOWE. THE AUTHOR OF "TIBORNE," etc., etc., etc., etc.

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All communications should be addressed to

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Notre Dame, Indiana.

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I received the highest award given to any one at the Centennial Exposition of 1876, and the only award and medal given to any American Agency for "Collections of Minerals." My Mineralogical Catalogue, of 50 pages, is distributed free to all customers, to others on receipt of 10 cents. It is professionally illustrated, and the printer and engraver charged me about $900, before a copy was struck off. By means of the table of species and accompanying tables, every species may be verified. The price list is an excellent check list containing the names of all the species and such valuable discriminating remarks as are necessary to the beginner, and a brief description of localities. The species number indicates the place of any mineral in the table of species, after it will be found the species name, composition, streak of lustre, cleavage or fracture, hardness, specific gravity, fusibility and crystallization. The accompanying tables most species may be verified. The price list is an excellent check list containing the names of all the species and such valuable discriminating remarks as are necessary to the beginner, and a brief description of localities.

**Weekly Newspapers.**

**The Catholic COLUMBIAN**, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, $2 per year. Subscription price, $2.50.

**The AVE MARIA**, a Catholic journal devoted to the love of God, published by the Missionaries of Notre Dame at Saint Paul, Minn. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, $2.50.

**The Young Folks' FRIEND**, published monthly at Logansport, Ind. 60 cents per year. Subscriptions solicited from the friends and students of Notre Dame.

**The SOUTH BEND HERALD**, published weekly by Chas. Murray & Co, (T. A. Delahaye), of '76. $1.50 per annum.

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E. A. Winkle

Mishawaka, Ind.

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**Michigan Central Railway**

**Time Table—June 24, 1877.**

<table>
<thead>
<tr>
<th>Rail. Express</th>
<th>Atlantic Express</th>
<th>Night Express</th>
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<tr>
<td>Ar. Chicago</td>
<td>7:00 a.m.</td>
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<td>N. Dame</td>
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<td>1:25 a.m.</td>
<td>2:25 a.m.</td>
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</table>
L. S. & M. S. Railway.

On and after Sunday, May 17, 1877, 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 30; Cleveland 2 10 p.m.; Buffalo 8 05 p.m.
1 15 a.m., Mail, over Main Line, arrives at Toledo 5 10 p.m.; Cleveland 10 30 p.m.; Buffalo 5 20 a.m.
7 16 p.m., Special New York Express, over Air Line; arrives at Toledo 10 20 p.m.; Cleveland 1 44 a.m.; Buffalo 6 33 a.m.
9 12 p.m., Atlantic Express, over Air Line. Arrives at Toledo 4; Cleveland 7; 15 a.m.; Buffalo, 1 23 p.m.
4 35 and 4 p.m., Way Freight.

GOING WEST.

2 43 a.m., Toledo Express. Arrives at Laporte 3 35 a.m., Chicago 5 05 a.m.
5 05 a.m., Pacific Express. Arrives at Laporte 5 50 a.m.; Chicago, 2 a.m.
4 35 p.m., Special Chicago Express. Arrives at Laporte 5 35; Chicago, 8 p.m.
8 15 a.m., Accommodation. Arrives at Laporte 9 a.m.; Chicago, 11 30 a.m.
5 45 and 6 25 a.m., Way Freight.

J. T. W. GARY, Gen'l Ticket Agent, Cleveland.
J. H. PARSONS, Sup't West Div., Chicago.
CHARLES PAIN, Gen'l Sup't.

Pittsburgh, Ft. Wayne & Chicago
AND PENNSYLVANIA R. R. LINE.

CONDEEPED TIME TABLE.
JUNE 24, 1877.

TRAINS LEAVE CHICAGO DEPOT, Cor. Canal and Madison Sts. (West Side). On arrival of trains from North and Southwest.

GOING WEST.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>Pittsburgh, Leave 11.45 a.m.</td>
<td>0.00 A.M.</td>
<td>1.50 P.M.</td>
<td>6.00 A.M.</td>
</tr>
<tr>
<td>Rochester</td>
<td>12.05</td>
<td>10.15</td>
<td>2.35</td>
</tr>
<tr>
<td>Alliance</td>
<td>3.10</td>
<td>12.50</td>
<td>3.25</td>
</tr>
<tr>
<td>Orville</td>
<td>4.45</td>
<td>3.30</td>
<td>7.10</td>
</tr>
<tr>
<td>Mansfield</td>
<td>7.00</td>
<td>4.40</td>
<td>8.10</td>
</tr>
<tr>
<td>Crestline</td>
<td>7.30</td>
<td>5.15</td>
<td>9.45</td>
</tr>
<tr>
<td>Crestline, Leave 7.50 a.m.</td>
<td>5.40 P.M.</td>
<td>9.55 P.M.</td>
<td></td>
</tr>
<tr>
<td>Forist</td>
<td>9.25</td>
<td>7.30</td>
<td>11.15</td>
</tr>
<tr>
<td>Lima</td>
<td>10.40</td>
<td>8.00</td>
<td>11.45 A.M.</td>
</tr>
<tr>
<td>Ft. Wayne, Leave 11.55</td>
<td>1.15</td>
<td>3.40</td>
<td></td>
</tr>
<tr>
<td>Plymouth, Leave 3.45</td>
<td>2.40 A.M.</td>
<td>4.55</td>
<td></td>
</tr>
<tr>
<td>Chicago, Arrive 7.00</td>
<td>6.30</td>
<td>7.08</td>
<td></td>
</tr>
</tbody>
</table>

GOING EAST.

<table>
<thead>
<tr>
<th>No. 4, Night Ex.</th>
<th>No. 2, Fast Ex.</th>
<th>No. 3, Pac. Ex.</th>
<th>No. 4, Mail.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago, Leave 9.10 P.M.</td>
<td>6.00 A.M.</td>
<td>3.15 P.M.</td>
<td></td>
</tr>
<tr>
<td>Plymouth</td>
<td>9.45</td>
<td>11.25</td>
<td>0.00</td>
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<tr>
<td>Ft. Wayne</td>
<td>6.55</td>
<td>3.10</td>
<td>11.35</td>
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<tr>
<td>Lima</td>
<td>6.55</td>
<td>4.05</td>
<td>3.30 A.M.</td>
</tr>
<tr>
<td>Forist</td>
<td>10.10</td>
<td>5.30</td>
<td>8.50</td>
</tr>
<tr>
<td>Crestline</td>
<td>11.45</td>
<td>6.55</td>
<td>4.35</td>
</tr>
<tr>
<td>Crestline, Leave 12.00 P.M.</td>
<td>7.15 A.M.</td>
<td>1.40 A.M.</td>
<td>6.05 A.M.</td>
</tr>
<tr>
<td>Mansfield</td>
<td>12.25</td>
<td>7.44</td>
<td>205</td>
</tr>
<tr>
<td>Orrville</td>
<td>9.25</td>
<td>6.05</td>
<td>3.40</td>
</tr>
<tr>
<td>Alliance</td>
<td>4.05</td>
<td>11.15</td>
<td>5.06</td>
</tr>
<tr>
<td>Rochester</td>
<td>6.25</td>
<td>1.21 A.M.</td>
<td>6.09</td>
</tr>
<tr>
<td>Pittsburgh, Arrive 7.20</td>
<td>2.50</td>
<td>10 P.M.</td>
<td>3.30</td>
</tr>
</tbody>
</table>

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday.

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Notre Dame, Ind.

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Particular attention is paid to the religious instruction of Catholic pupils. Pupils of all denominations are received, and for the sake of order required to attend the public religious exercises with the members of the Institution.

The buildings are spacious and commodious, suited to the educational requirements of the day, and furnished with all modern improvements. Every portion of the building is heated by steam, and hot and cold baths attached to the sleeping apartments.

The proximity of the two institutions to each other is a great convenience to parents having children at both; when they visit their sons and daughters.

For further particulars concerning this Institution, the public are referred to the Twenty-Second Annual Catalogue of St. Mary's Academy for the year 1877-8, or address A. M. Smith, H. Riddle, Buren and Sherman streets, as follows:

Notre Dame, Indiana.

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For rates or information not attainable from your home ticket agent, apply to


UNIVERSITY OF NOTRE DAME

INDIANA.

Founded 1842. Chartered 1844.

This Institution, incorporated in 1844, enlarged in 1866, and fitted with all the modern improvements, affords accommodation to five hundred Students. It is situated near the City of South Bend, Indiana, on the Lake Shore and Michigan Southern Railroad. The Michigan Central and the Chicago and Lake Huron Railroads also pass near the College grounds.

In the organization of the house everything is provided to secure the health and promote the intellectual and moral advancement of the students. Three distinct courses of study are established: the Classical, the Scientific, and the Commercial, and Lake Huron Railroads also pass near the College grounds.

The discipline is parental, and suited to the educational requirements of the day. and furnished with all modern improvements.

Optional courses may also be taken by those students whose ability is not equal to the classical requirements. Every portion of the building is heated by steam, and hot and cold baths are attached to the sleeping apartments. The buildings are spacious and commodious, suited to the educational requirements of the day, and furnished with all modern improvements.

In the immediate vicinity of Notre Dame, and very conveniently located in regard to Church and Market, a very desirable property consisting of three large commodious lots, a good two story frame house, well garnished and finished, good stable, carriage shed, coal house, young trees, grapes, shrubbery, etc., will be sold at reasonable figures to a good buyer. For further information, address P. O. Box 35, Notre Dame, Ind.