
BY ELEANOR C. DONELLY.

When my heart grows faint and my spirits flag,
With the bitter cares I meet;
When deep in the dust my steps lag
Because of the bleeding feet;
Like the warmth of wine to a freezing wight,
New life to the soul cast down.
There comes a glow thro' the blackest night
From my waiting throne and crown.

Here below, in a weary way,
I struggle and toil and fret.
So full of the wants of every day,
'Tis easy to forget
That up, high up o'er the cloudy skies,
Oh, joy! for those who see it—
There wait in the golden Paradise
A throne and a crown for me!

A throne so splendid,—mortal king
Ne'er sat on one so fair;
A crown so beauteous,—mortal king
Ne'er wore a thing so rare.

Thro' work and worry, dust and noise,
I follow the Will divine,
And there in the skies are those priceless joys,
That throne and crown of mine!

Waiting for me? Ah, yes! mine eye
Grows bright with hope, sweet Lord!
Waiting for me? Ah, yes! but I
May miss that great reward.

Hither, my soul, and let us kneel
At the feet of the Lord of lords;
Far from the world of the senses steal.
And ponder on His words:
What doth it profit a man to win
The world and its renown,
If in the end he lose by sin
His heavenly throne and crown?

—Catholic Universe.

As an old man by the name of Michael Young, who lived at the Bottom of West Lomond Hill, in Fife, was breathing his last, his wife, somewhat tired with her long vigils over his final illness, breathed the following affectionate hints into his ear: "Be wearin', Michaelie; be wearin' (sighing). Ye ken the cap'il's wastin' and the folks wearnin'. Be wearin', Michelle, my mon!

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Anahuac, which after the conquest was called New Spain, in the beginning of the sixteenth century, was adorned with all the elegance of her primitive beauty. Her stately forest, endowed with an exhuberant fertility, enjoyed the glorious majesty, so to speak, of savage nature. Her extensive tracts of level ground and her beautiful fields were covered with the flora of which she is characteristic. The elevation of her mountains, the brightness of her sky, and her sundy lakes, made the landscapes of this unknown kingdom appear as a huge and picturesque panorama.

Ixtehuanatl and Popocatetl, whose high summits are elevated almost to the sky, looked like two soldiers placed there to watch and guard the security of the kingdom. Indeed they may be said to have been the sentinels of Huizilopochtli, the Mars of the mythological religion of the Aztecs. These and other features combined, comprised the empire of Montezuma II, whose people were the most enlightened and powerful of the whole Anahuac, when Cortez, followed by Alvarado, Orizal, Odloz, Sandolal, and many other adventurers, in 1510, took upon himself the conquest of this beautiful country, that for three hundred years remained the most exquisite and valuable pearl that enriched the crown of Spain.

The quick submission of the Mexican empire was due largely to the weakness of the unfortunate Montezuma. Cortez guesses from the first this vacillation of the emperor, and, far from complying with the request of the Aztec monarch to leave the kingdom, he advances to the interior of the country, notwithstanding the many obstacles which are placed upon his path.

Thus on the eighth of November, 1519, the conqueror presents himself at the gates of the capital of the empire, and Montezuma, accompanied by a large number of his vassals, comes out to receive him and generously admits him into the palace of Axayacatl. A few days afterwards, he answered also with the cowardly assassination of six thousand defenseless victims. It must be confessed that during the whole conquest Cortez always stained his triumphs with crime.

The arrival of Narvaez at the head of an expedition obliged Cortez to leave the city and go out to meet him. During his absence, Alvarado and his soldiers committed a terrible massacre on the Mexican nobles who had assembled to celebrate the great Texcatl feast, so called by them. Such
strange conduct strongly irritated the Aztecs, who, led by the brave CuItlahuatzin, attacked for several days the head­quarters of the Spaniards. Cortez, on his return, after a brilliant triumph over Narvacz, seeing the danger that surrounded him, compels Montezuma to pacify the infuriated people; but the latter, exalted by patriotism and possessed of an extraordinary courage, far from listening to Montezuma, regard the monarch as the instrument of their enemies, and so they insult and attack him. According to Carbajal, Guatimozin was the first to discharge his weapons on the monarch, an example soon followed by the other warriors. The unhappy Montezuma received three wounds, from the results of which he died on the 30th of June, 1520, in the 54th year of his age and the 18th of his reign. Montezuma was succeeded by Cuitlahuatzin, styled The Intrepid, whose glorious reign lasted only for the short period of four months. Through the terrible epidemic of smallpox, brought to Mexico by one of the slaves of Narvacz, the grave enveloped in its dark regions the hero of glorious deeds and sublime efforts in the defence of his country. Several terrible encounters, the famous defeat of the Noche Triste (sad night) and the memorable battle of Otopam, make up the shining pages which constitute the history of Cuitlahuatzin’s short reign. Brilliant meteor which before being definitely extinguished, spread over Anahuac torrents of military glory!

That worthy chief was succeeded by Guatimozin, a brave personification of military genius, courage and pure patriotism. He was the son of Abultitzin, a member of the family that composed the dynasty of Tlatelolco, and married to the princess Tecchinpotzin, daughter of Montezuma.

When he ascended the throne, according to Bernal Dias and other historians, he was but twenty-five years of age, of a commanding appearance and a keen look. Guatimozin in grasping the sceptre knew that it then symbolized the aspirations of a whole people who only longed for war and the extermination of the invaders of their country. He was aware that on him depended victory or martyrdom. Nevertheless, calm and hopeful, he saw the terrible storm coming upon him, and was resolved to meet the exigencies and consequences. Thus it is that the history of the conquest of Mexico is so intimately connected with his person: for he undertook to add to its pages something that would astonish the world. The defence of Anahuac against the soldiers of Cortez is the sublime poem of valor and abnegation; the grand hymn of the victims that march towards sacrifice, who fall, in the last moments the twilight of the independence for which they died.

When a nation has entered into the regions of the past, all the peculiarities of her sons are attributed to one only man. Like Philopomen of Greece, Guatimozin was the last of the Aztec race, because in these dark ages in which his memory is buried the heroism and greatness of his people disappeared forever. Guatimozin, in whose heart was enkindled the fire of patriotism, was determined to conquer or die. It is for this reason that in the light of history his fall was so great and majestic. As soon as he knew that Cortez had entered Xochimilco, he caused all the nobility to assemble, warned them of the danger, and stimulated them to a desperate defence, because in his mighty heart the bold warrior felt as much hatred for the Spaniards as Hannibal for the Romans.

All the inhabitants quickly responded to so sacred a call, and the whole city was ready to encounter the conquerors, as indicated by these sublime words of Guatimozin: “Very well; he who values his life to any degree, let him not speak of surrender; at least let us die like warriors.”

And so it was; for during the siege the last Aztec emperor, an illustrious prince and true type of the ancient soldier, defended the capital of his country with all the energy that characterizes the true hero. Bathed in blood, as it were, among thousands of lifeless bodies, and after seventy-five days of strife, hunger, confusion and destruction, the daring Guatimozin, the sublime Guatimozin, tried to the very last to remove the dark shroud in which the city was enveloped, ever resisting and turning a deaf ear to the propositions of peace made to him by the conqueror. The desolation of the capital and the frequent attacks made upon it only served to infuriate the Indian chief and increase his energy. But at length, on the 13th of August, 1521, like Leonidas at Thermopylae, he had to yield to the inexorable law of fate. The gods had abandoned him, and fortune lavished her smiles on the invaders. Cortez had entered Tlatelolco, the emperor’s last stronghold. There courage struggled with the inevitable, but its efforts proved of no avail.

At three o’clock p. m. of that unfortunate day, Guatimozin left the city, accompanied by his wife, Queen Tecchinpotzin, kings Coanacoztin and Tuitepanquetzatitzin, and other members of the nobility. Captain Olguid pursued the fugitives, and thinking to drive a spirit of fear into the brave monarch he ordered the men to aim at them; but immediately a warlike youth appeared from the runaway party armed with his shield and with his characteristic wooden weapon, macana, and was ready to fight the whites. But on hearing that the Spanish captain ordered the men not to fire, he lowered his weapon and exclaimed: “I am Guatimozin, your prisoner; but do not touch my wife, or any one of my companions.”

On being taken before Cortez, the brave Aztec, full of dignity, and with much presence of mind, exclaimed: “I have done, O general, for the defence of my country and my people, everything that the honor of the crown and the jealousy of my subjects required of me! but the gods have deserted me and I now find myself deprived of the crown and of liberty”; and placing his hand on a poinard that Cortez carried in his belt, added: “Take my life, when I have been unable to lose it in defending my kingdom.”

Beautiful words, that show the heroism and nobleness of gallant Guatimozin, whose name deserves to be inscribed in the annals of fame.

Later, notwithstanding the promises of Cortez, the conquerors, over thirsty for gold, entertained the base idea of torturing the fallen Emperor, for the purpose of obtaining his treasures. But the hero, who in different forms and on several occasions had faced death, was not to be intimidated by torture. When his companion, the cacique of Tiacopan, complained to him of the terrible suffering, he very laconically replied: “Do you think that I am on a bed of roses? The torture of Guatimozin is an infamy which will never be justified before the severe tribunal of reason and history.”

Some year after, Cortez left for Honduras at the head of an expedition to meet Old. During his march he put Guatimozin to death by hanging. Just before the fatal event, the illustrious victim said to the conqueror: “I knew what it was to confide in you; I knew that this destiny awaited me,” and then walked towards the place of execution with a serene look and much presence of
mind. Death, that on so many occasions had threatened him, this time shrouded him in her dusky folds. Thus was extinguished the life of the last of the Aztec emperors, whose kingdom, from its foundation, lasted for one hundred and ninety-six years, and for one hundred and sixynine after its establishment as a monarchy.

Although it is true that these acts of barbarism we must consider rather as characteristic of those times, and although it is true also, that the conquest brought to much good, Mexico, still we must not deny that if the end was grand and humanitarian, the means employed for its attainment was cruel and sanguinary. Lastly, even if it is said that such was the conduct of all conquerors, and that Cyrus, Alexander and Attila did not behave any better than Hernan Cortez, nevertheless humanity will ever hurl at them a severe anathema, and their names shall be but little honored while there is justice and sympathy upon earth.

Guatimozin, the brightest star in the firmament of Mexi can history, the strongest pillar that sustained the temple of the independence of Anahuac, shall always be considered as a most perfect type of the true patriot. Of him it can be said that Napoleon said of Ney, "He died as he had lived; such a man needs not a funeral oration."

For this reason, perhaps, the municipal body of 1876, moved by feelings of gratitude, by that mysterious impulse of the soul that makes us render a homage of admiration to the heroes that exit their native countries, in erecting a monument to the memory of the great Emperor, inscribed the eulogy which consists of these eloquent words:

TO GUATIMOZEN.
HEROE IN THE DEFENSE OF HIS COUNTRY.
SUBLIME IN MARTYRDOM.
D. C.

Conversation.

Many of the evils which befall persons of every rank and condition of life arise from the improper use of the tongue, or in other words, from the ill management of their conversation. It is, therefore, necessary to be careful and on our guard when speaking, so that nothing may be said by us of an injurious nature either as regards our own reputation or that of those with whom we may converse.

In order to avoid all misunderstandings, disputes, etc., it would be well to observe certain rules relative to the manner in which we should regulate the faculty of speech, or rather the speech itself, which, as all admit, is a commerce and elevating. We have received from God a tongue to speak, to declare the truth at all times and under all circumstances, and therefore on our part a lie is never excusable or justifiable. Nay more, it is even a great sin, and one which God punishes severely. It lessens our manhood and destroys our character, blights all our hopes and ambitions. It is like the sting of a venomous reptile, deadly, showing no mercy. And once we are known to be a tattler, once we are known to be untruthful, to be deceptive, we might as well be transformed into a "willow" to weep for the remainder of our days. To tell a lie is an offence against humanity, against society, against religion, against God. It degrades our nature and brings us down to such a level that we lose altogether, as it were, the faculty of speech,—as far, at least, as telling truth is concerned; and in place of using our tongue for what it was intended, we use it just for the opposite. We do not any longer know when we tell or are telling a lie, as by thus we get so accustomed to it that it becomes a second nature. We are worthless as men, worthless as members of society, worthless for everything,—good for nothing. We are believed by no one, even when, accidentally, we speak the truth.

In order, then, to avoid telling a lie,—saying what is untrue,—we should not even assert what we are not sure of; neither say anything positively for which we have no authority, or at most but doubtful authority, or use equivocal terms, etc.; but in all uncertain things affirm only as far as we know, or as we judge as simple or certain our opinion is the truth, and by doing this we will not unfrequently avoid suspicion, avoid being branded as an imprudent and presumptuous person, too ready to pass judgment on everything without having ever weighed the case in the proper scales; our reputation as an honest and prudent man will lose nothing of its lustre, but gain much as being an undeniable reality. But, on the contrary, is it not often that men speak because they like to talk—because they want to make their neighbors think they know something? They assert more than they clearly perceive, they draw conclusions from false premises, they pass judgment when they should only give their opinion; their senses deceive them, as a certain "philosopher" has said, but their tongue never does. In conversation our words should be few, especially in the presence of superiors or strangers, or those with whom we are but slightly acquainted; for surely if we are talkative, loud and bumptious in our conversation, and given to disputes, we will be marked as a foolish and "nonsensical fellow,"—all words, but very little sense, the cause of annoyance, of trouble, and not unfrequently wise auditors are forced to keep silence on account of our impertinent talking. We should always speak in a low and earnest tone, not loud or precipitately, aiming to say what is reasonable, what is true, right, and logical. While another is speaking we should listen, and not interrupt him, as it is very impolite to do anything like this; his meaning should be understood by us, as otherwise it is impossible to give a correct answer; and moreover, know where the difference is, and in what it consists, if this be necessary, as in case of argument, so that we may give the better reply. When there is something of importance or of moment at issue, we should consider and weigh well our words, keep to the point and not go off into things that have little or no connection with the real question; we should be moreover careful on all occasions about what we say and how we say it, never being offensive or haughty, but always calm and serene. It is of much moment to study well the person with whom we argue, in order to know the better how to take him. When in company with the learned, we should listen attentively to their conversation and let them see that we know we have two ears and only one tongue. Our language should be accommodated to the persons with whom we speak, never using big words or high-sounding expressions. If in company with the vain, light and inconsiderate persons, we should be still more careful, so that we may not become as one of them. Credence should not be given too easily by us to everything heard, especially if told in the shape of a story, but at the same time prudence must be used in order not to give offence to the party to whom we may be indebted for such information. With strangers, or persons with whom we are only slightly acquainted, our words should be few, our answers, yes or no, always keeping in mind that "a word once uttered can never be recalled. If flattered, well, let us take it for what it is worth, remembering the fable of

THE NOTRE DAME SCHOLASTIC.
Infinite Being we find ourselves, as it were, lost. Our mind wanders and goes away into the immensity of space, views new worlds, contemplates new things, new beings. But what of all this? How imperfect is this contemplation! . . . . You may ask, if you wish, the mathematician, whose mind is as pliable, in the way of calculation, as wax is to the seal, to number the grains of sand on the seashore, the blades of grass in the field, or the stars that shine over his head. What will be his answer is easy to know. Ask the pious philosopher, who by a long and laborious study has so to speak, acquired a knowledge of the laws of nature, as well as of nature itself, to explain the nature of the elements of which matter is composed, the nature of the parts which compose a grain of sand; and what is the answer received? He will very likely say: ‘Well, that’s a disputed question. There are,’ he will continue, ‘various views concerning the elements of matter. But the direct question is, whether the parts, no matter how small they may be, of which any body is composed, always remain divisible even through the power of God, or whether these parts, after every possible division being made, are simple? Both these views have no mean defenders. Indeed the most learned men the world has ever seen have defended both; and learned they are, therefore it is not safe for one who is right or which is wrong.’ The chemist, for instance, will say that there are two kinds of bodies, simple and composite; those are called simple which cannot be resolved into heterogeneous bodies; and these are composite resulting from the aggregation of simple bodies. The ultimate indivisible particles of bodies, which cannot be dissolved into other particles, are called atoms or primitive atoms; and molecules, when the particles are divisible. This is all we can learn from this class of individuals except that the power by which the homogeneous atoms are united is called cohesion; and affinity, when the heterogeneous particles form compounds. Hence arise the distinction of bodies into solid, liquid and fluid. From this it is plain that they for the most part contend that those primitive atoms have extension and the power or force of resistance. And so it goes on, one for this, and another for that. But which is right is difficult to say. Common sense, however, or rather reason, teaches that the divisibility of matter in infinitum is by no means correct. For although we may not be able by any known process to divide matter into those elements of which it is here spoken, nevertheless we must admit that God by His infinite power can divide any body into all its possible parts, and that these parts must be simple. For otherwise the power of God would be limited, which is contrary to our idea of Him. Anything else would, too, be repugnant. A whole would no longer be greater than its parts, nor would a mountain be any larger than a pebble, since both would be infinitely large or small. But in the system of simple elements a difficulty arises. It is this: how extensive elements form something extensive. The best answer given to this is, that these monads are endowed with a power of attraction and a power of repulsion, and from the conflict of those forces arises extension.’ This is very probably the true doctrine. But the reader may see that there is a kind of timidity exhibited throughout the above remarks. What is the cause of this? What is the reason why men who have devoted their whole lives to this study are so careful about what they say concerning what appears to us to be quite simple? They know but too well that there is something in everything that man with all his knowledge is unable to penetrate, at least perfectly.
And man after studying his whole life, will at the end—when this world and all that is fair and beautiful therein are about to pass away from him—come to the absolute conclusion that he knows but very little—nothing. We have deviated from our subject, but will now return to it.

That God created the universe from nothing scarcely needs a proof. But for some who strive to contend that there is but one substance in the world which is uncreated and eternal, a proof is needed, or at least good a one; as also for others who strive to persuade themselves that there is no God. Creation is not repugnant; therefore it is possible. There is not, nor can there be, any repugnance in the transition from non esse ad esse, as is evident. For repugnance consists in affirming and denying something at the same time and under the same respect, or saying that a thing is and is not at the same time. But nothing of this can be said of creation, since we do not affirm that a being is and at the same time is not; but simply say that a possible being has passed from non-existence to existence, or a posse ad esse, as the expression has it. But to prove part of the foregoing, we say that whatever we have an idea of is possible; but we have an idea of a contingent being, of a created being; therefore creation is possible, or that act which makes possibility a reality agrees with our idea of the Divine power. The universe, then, has been created by Almighty God from nothing; for either those substances or beings of which it is composed have been brought forth from nothing, or they existed by a necessity of their nature; but this latter cannot be said, since everything would be infinite; and in place of having finite beings contingent beings, as we ourselves are, we would have all infinite beings; and as there can be onl only one infinite being, which is God, this is absurd. It is true that we cannot altogether understand how creation came; but is this the only thing we cannot understand? Do we know in what manner, or how the soul is united with the body? Have we an adequate idea of anything? Do we know how we ourselves came into existence? and yet we know we exist. This, then, is not sufficient for rejecting the possibility and reality of creation; all we want to know is that we perceive no repugnance in it. If you deny the existence of God, it follows as a consequence that He did not create the world. By whom then, may we ask, was it created? Did it create itself? this is repugnant, since nothing or rather no being can be the cause of itself; for if it were or could be the cause of itself it would be effect and cause at the same time, or in other words would be and not be. Did nothing create the world? Ez nihilo nihil fit is too well known. Cicero says, "you cannot find a but in the woods without concluding that some one was there to build it; and you look at this universe, its grandeur and harmony, and yet pretend that no one made it."

We will now say a few words in regard to those who strive to deny the existence of God. In the arguments of those men there is a kind of stupidity found, which, to say the least, is surprising. They strive to deny everything without thinking (we suppose) that in doing this they make really an affirmation. Hence their very negation of the existence of God supposes His existence. For how can we deny something without first having an idea of that thing? Again, the existence of God is a primary truth in the ontological order; but not, however, in the logical order, as St. Thomas alludes to when he says: "Deus non est primum quod a nobis cognosco; sed magis per creaturas in Dei cognitionem perveniimus." Against Atheism there are three kinds of arguments—metaphysical, physical and moral. The arguments derived from the physical and moral order prove the existence of a Supreme Being that rules and governs the universe. In nature are reflected truths of a moral, spiritual and intellectual character, as we read in the 18th Psalm: "The heavens show forth the glory of God and the firmament declareth the works of His hands. Day to day uttereth speech and night to night showeth knowledge," etc., etc.; and St. Thomas says, "Deus est similitudo omnium verum." In the physical world we find order, no matter where we may turn our eyes, no matter what object we may view; everywhere we find order—in the motions of the planets, keeping their respective distances from one another, and at the same time making their revolutions around the sun. With what harmony, with what order are not those movements made? The astronomer views with delight the movement of those bodies, as in them he sees something of an elevating nature—something which causes him to think and consider within himself—something that reminds him of his Creator, of that God in whom he lives, moves, and has being. On looking around us we naturally notice those very principles which lead us on to acknowledge the existence of a Being higher, nobler, and grander than ourselves. Who causes the sun to shine upon and illuminate everything in this world, fruitifying at the same time animal and vegetable life? Who gives to the planets and stars their positions in the heavens, their motions, and the other properties with which they are endowed? In fine, who fashioned the earth on which we live? decked her in so beautiful an attire? and caused to spring from her bowels that number and variety of plants, flowers and trees which so delight the eye and excite the imagination?

The moral arguments of the existence of God are founded upon the unanimous consent of all peoples of all times concerning this truth. The idea of a Supreme Being or God is engraven on the hearts of all rational creatures. Go where you will, you find this to be the case. There is no people, no matter how savage, no matter how barbarous, that has not a notion of a Being superior to themselves; nay more, they have what we may call a belief in some deity, as is evident from the number of churches, temples, altars, monuments, statues, and images which we everywhere meet with and see.

The metaphysical proofs of the existence of God are founded on necessary truths. But, however, those arguments are called metaphysical which are obtained from the idea of God as an infinite being, as also from that of a necessary being or ens a se. An infinite being and a necessary being or ens a se are one and the same being considered under different respects. We have, now, an idea of this being; but we cannot have an idea unless of something possible; since then an infinite and necessary being is possible, it follows as a consequence that the existence of God must be demonstrated a ratione: and the Council of the Vatican, speaking of this, says: "Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea quae facta sunt; naturali rationiis humanae luminis certo cognoxi non posse; anathematis sit." And St. Anselm says: "Quod Deus non possit cogitari non esse"; which he exposes in his own beautiful way as follows: "Quod utique sic vere est, ut nee cogitari non posse, quod non esse cogitari potest. Quare si id, quo majus nequit cogi-
The Notre Dame Scholastic.

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there is a vacancy in the soul that nothing finite can fill.
love as selfishness. We have some men in this world of ours
already below the plane of his destiny, and is at war with
this how wretched he is, and bow wretched he will be! He is
kind of things to another class or kind, such as the mineral
things; but there is nothing that is so much opposed to this
If man does not live for God he is the most miserable of all
probation—what is commanded of him; and unless he does
to be happy forever in heaven, in order to be with God, he
must do while on earth—which is, after all, but a time of
bis poor immortal soul tends by reason of its nature. He
be separates himself from the possession of that to which
in the goods of this world, in the joys and pleasures that
he to observe ? He has imposed nothing upon us but what
natural and governs all things in such a manner that we are never
tired contemplating, studjing and considering the harmony,
unison and grandeur of His truly admirable works.

Scientific Notes.

—The huge granite monolith which supports the equestrian
statue of Peter the Great at St. Petersburg, Russia,
rolled from Finland on cannon balls.

—Signor D'Albertis and Prof. Ad. Becchelli have started
on a voyage around the world, during which they will col­
cect mammals, birds, and insects for the museums of Italy,
—particularly for that of Genoa.

—It is said that shingles made of the Eucalyptus are fire­
proof. A tree of this species exposed to the San Francisco
fire of 1870 is still flourishing; and it is suggested that the
prevailence of such trees in cities may be a means of check­
ning the spread of fires.

—Oak wood which has remained a long time in water
finally acquires the appearance and hardness of ebony.
Upon demolishing an old sluice dam in the Rhine, oak
which had lain for one hundred and forty-six years was
found to have become possessed of the characteristics of
 ebony. The modification is due to the presence of peroxide
of iron.

—M. Kelsieff, a Russian naturalist collecting for the Mos­
cow Anthropological Exhibition of 1879, has passed the last
summer in the Arctic countries bordering the White and
Polar Seas. On the Murmanian coast he made researches
among the Lapps who there dwell in subterranean houses.
Aug. 29 he set out for the North of Finland, where he in­
tends to study the Lapps of Lake Enara, and thence return
St. Petersburg by way of Tornea.

—A Frenchman has discovered a process for making
glass iridescent, by the application of acids, under a pres­
ture of two to five or more atmospheres. Water contain­
ing 15 per cent. of hydrochloric acid is used to bring out
rainbow tints 'like mother-of-pearl, and artificial gems of
various sorts in glass have been made. The application of
acids hastens a result that the ordinary agencies of the at­
mosphere would take centuries to produce.
—A scheme is started in Holland, under the patronage of Prince Henry of the Netherlands, for the dispatch of a sailing vessel in May, 1878, to the west coast of Spitzbergen and the mouth of the Yenesei. The sum of 24,000 florins has been collected to defray the expense of the expedition, the objects of which are to explore the route to the Siberian rivers, to train sailors who may be employed in future scientific expeditions, and to erect a few monuments to the early Dutch Arctic navigators.

—Madame Leverrier, the wife of the French astronomer, died within a month after the loss of her husband. She was suffering from a protracted illness at the time of his death. She left no children. The bust of Leverrier will be placed in the Palace at Versailles, where similar monuments of illustrious Frenchmen of the Nineteenth Century are to be collected. As yet, Leverrier is the only representative of Science to whom the honor of a place in the Palace has been accorded.

—Maj. R. Stuart writes from Port au Prince, describing an unknown narcotic plant which produces coma of any intensity or duration, or even death itself. The knowledge of the plant is confined to a few families, and is used by miracle-workers and priests to inspire their votaries with awe and dread. Those knowing its properties and just how long its influence remains, make a show of restoring the dead by their art, much to the astonishment of the people. It might be discovered by experienced botanists, and that the plant would prove a valuable acquisition to medical science as an anaesthetic.

—In the last volume of Annals of the Observatory of Paris, prepared under the superintendence of the late M. Le Verrier, there is an elaborate essay concerning the Pleiades, by C. Wolf. A careful study of the relative places of these stars goes to prove that their proper movement does not tend to separate them. They travel through space together in a group. It may interest some readers who have tried their eyes by endeavoring to count seven, nine, or eleven stars in this group, that the positions of six hundred and twenty-five stars have been mapped in it with the telescope, and that the comparative magnitudes of more than five hundred of these are now estimated. Beside the stars there are patches of nebulous matter perceptible within the group.

Art, Music and Literature.

—Mr. William Winter, the dramatic critic of The New York Tribune, has published, in London, a volume of lyrics.

—An annex to the Paris Exposition of 1878 is to be devoted to a series of paintings by Felix Regnay, illustrating his recent tour around the world.

—During his holiday, Liszt has finished his oratorio of "St. Christopher" and has written notes to the great trilogy of Richard Wagner, "The Nibelungen.

—The talent of the Frenchman, Saint-Saëns, having compelled recognition in the concert rooms of Germany, now aspires to the stage. His opera, "Delilah," was produced with great eclat.

Books and Periodicals.

—A Romance, historical unknown, by Edgar A. Poe, has recently come into the possession of Mr. John H. Ingram. It is entitled "The Journal of Julius Robman," and is a description of an imaginary First Passage across the Rocky Mountains of North America ever achieved by civilized man."—London Register.

—A collection of Dutch engravings, etchings, and similar works, comprising 2,600 examples, gathered by M. Vander Kellen, will be sold in Amsterdam early in January. Among the most valuable specimens are sixty proofs of Rembrandt's finest productions, twenty-two by Van Leyden, several by Bol, Visscher, Paul Potter, etc., etc.

—At Treviglio, Italy, there has been a curious scene during Verdi's "Masnadieri." The occupants of the gallery, either because they took a sudden dislike against her, or were bribed, hissed the prima donna. Thereupon the members of the chorus climbed into the gallery, and after a brief combat succeeded in summarily ejecting the malcontents. The opera then proceeded with great eclat.

—The account of the late Arctic expedition, that Sir George Nares is engaged upon, is to be published by Messrs. Sampson, Low & Co. early next year. It will fill two volumes, and will be illustrated with maps, charts, photographs, and sketches made by the members of the expedition. Capt. Fildiken will add an appendix treating of the additions to our knowledge of natural history made by the explorers.

—The Society of St. Gregory is making great progress and numbers among its members many of the clergy and hierarchy of the United States. The object of the Society is to restore Gregorian music to its rightful place in our Catholic churches and to completely expel from them all figured music. The object of the Cecilian Society is similar to that of the St. Gregory's Society and is likewise successful.

—Among the contributors to the Exhibition of the Drawings of Old Masters, to be held at Grosvenor Gallery, London, are the Queen; the Earl of Warwick; Mr. John Malcolm, who lends about 100 choice drawings of Italian masters; Mr. William Russell, who lends a series of drawings by Rembrandt; etc., etc. Drawings by Carletto, Watteau, Greuze, Prudhon, Millet, and others of the French School, have been secured with many interesting examples of the earliest masters of the English School.

—Professor MacFarren, the celebrated English musician and head of the Royal Academy of Music, in a recent speech to the students of that institution, dwelt especially upon the importance of "technical exercises," to which he said the students must give increasing and uncompromising attention; spoke with much emphasis upon the necessity of respecting the music of the elder masters; impressed upon vocalists the advantage of studying intently the words they sang and concluded by saying that the real "music of the future" was in the hands of the pupils, all of whom he trusted would take every pains to unfold the talent with which nature had endowed them.

—We have received the first number of Vick's Illustrated Magazine, devoted to horticulture. It is a magazine of great merit, one of much service to the practical gardener and indispensable to the amateur. The subscription price is $1.25 per annum. Publisher, James Vick, Rochester, N. Y.

We have received from the publishers, The Catholic Publication Society, No. 3 Barclay Street, New York, The Illustrated Catholic Family Almanac for 1878. The literary excellence of the Almanac is fully equal to that of former numbers, while the illustrations are far superior. The portraits of Archbishop Bayley, Bishops St. Palais, Von Keteler, and others, are especially well done. The price of the Almanac is 25 cents. The neediest of Catholics can afford to get one.
The attention of the Alumni of the University of Notre Dame Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon its eleventh year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

The NOTRE DAME SCHOLASTIC contains:
Choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.
Reports on questions of the day, as well as on subjects connected with the University of Notre Dame.
Personal Gossip concerning the whereabouts and the success of former students.
All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.
A weekly digest of the news at St. Mary's Academy, Notre Dame, Ind.
Students should take it; parents should take it; and, above all,
OLD STUDENTS SHOULD TAKE IT.
Terms, $1.50 Per Annum, Postpaid.
Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

Catholic Schools.

We have been favored by an esteemed friend in Chicago with a letter so filled with good and practical suggestions that we take pleasure in publishing it in full. The plan proposed by our correspondent is not altogether new, for we have heard it advocated by several clergymen of this and other dioceses. Our friend's letter is as follows:

DEAR EDITOR OF THE SCHOLASTIC,—As your spicy little sheet comes every week to my hand, I notice articles betokening a zealous interest in education; not only that which is to be given and found in such institutions as Notre Dame and St. Mary's, but in the parochial schools, or such schools as every working man can afford to send his children to. These are the schools which really claim the earnest attention of every Catholic parent; and which are now exercising the minds not only of the religious orders, but of the secular clergy, and even of the hierarchy of Prelates. There is no question as to what needs to be done; the only question is, how to do it?

I have had a good deal to do with all sorts of schools, public, private, parochial, religious and secular: and I find there is one method which always tells upon all sorts of schools, viz.: regular public examinations, by a board authorized to sit in judgment upon its results.

The modern fashion of Exhibitions belongs to private schools, where, indeed, they should only follow Examinations, as public as the circumstances will admit; but they cannot be said to have any place, save those of a pastime, in such schools as we have now under consideration. The working man, the man of limited means, who counts upon his children to help him carry the burden of life, at least so far as to take care of themselves, must have quite a different style of education from that which closes with the music and drama of an Academy or College Exhibition. There must be not only solid instruction, but this must be given in a regular and authorized way, so as to secure to these children, during the few years allotted to school education, the most perfect methods, with the very least expenditure possible.

Now for our plan. First of all it must embrace the limits of a whole diocese, and must have at its disposal all the means and appliances belonging to a diocese. These parochial schools, like the Rev. Pastor of the several parishes, are to acknowledge the Right Rev. Bishop of their diocese as their head, assisted by the Very Rev. Vicar General of the diocese, and at least one of the Very Rev. Rural Deans; while to these we would confide two laymen of such acquirements and such a practical interest in education as will ensure a zealous co-operation. This "Board of Education" must be the basis of all organized educational work for the diocese. We care not how many other zealous workers may be admitted, but less than these five could not make a working Board. This Board, in which is to be found the fulness of Episcopal authority, will appoint visitors, examiners, inspectors, who will give full reports of the condition of every diocesan or parochial school in the diocese, the number and attendance of the pupils, the ability and success of the teachers, the fitness of school-rooms, and the advantages possessed by each of them in the way of books, instrumenta, maps,—in short, everything necessary to make those schools successful; and not only worthy, or capable, to compete with the so-called Public schools, but to outstrip them, by the solidity of the instruction given as well as by their religious and moral excellence. These reports should be in the hands of the Catholic people of the diocese, and should have for them a surpassing interest; as they certainly will have, if put forth with regularity and absolute precision.

When this Board has once begun its operations, it will find Catholics interesting themselves in the diocesan or parochial schools to a degree little dreamed of at present, and a thorough satisfaction will take the place of the, at present, discontented, fault-finding mood—for which, we must own, there are only too good grounds.

Among other good results of this management by a Board will be the regulating of the school-books in a diocese,—the same thing in use through its entire length, breadth and circuit. The cry: "Oh, the youngsters must change their books every six months! New reading-books—new series even,—new arithmetics, new geography; indeed it is more than a new thing every year!" will be done away with, at least so far as this, that the removal from one parish to another, as so often happens in large towns, will not make a complete change necessary.

Then, too, by an arrangement so indicative of permanence, we may hope to secure such subscriptions, donations, and even such legacies, as our people can afford. In the annual report of the Westminster Diocese, under his Eminence Cardinal Manning, there is this practical evidence of the confidence engendered in the public mind by a School Board at the head of which is a Bishop, Archbishop, and even a Cardinal, and associated with him the learning and zeal of the Priesthood and laity, for these subscriptions, donations, etc., do not come from the titled Catholics of England alone, but from that so-called middle class which makes the bone and sinew of everything in the way of that solid work which is to last for centuries rather than generations.

Of course we are ready to hear a thousand and one "amendments" to our plan; but to some consolidation of this sort we must look if the Catholic schools in America, the Catholic schools for the people, are ever to take their proper rank, or if they are ever to draw the great body of Catholic children to their study and class-rooms. The efforts of one, two or a dozen laborious
amination, according to the grade of the classes they are to
attend, and make them take more interest in the
parochial school, and yet there is nothing more
to have our parochial schools endowed by the liberality
of the people, will awaken them to the cause
of Education, and make them take more interest in the
uniformity of text-books is another thing which is
of great importance. Without uniformity of text-books
the poor man may be forced to purchase complete sets of
books for his children every time he removes from one
parish to another, and without any advantages accruing
from this extra expense. When a person knows that
the books used in one school are used in all others he will not
hesitate to make the purchase and keep his children at
school.

Besides what has already been said, we believe that all
teachers in Catholic schools should be subjected to an ex-
amination, according to the grade of the classes they are to
teach, by this school board of the diocese before they are allowed
to fill the office of teachers, the board giving cer-
tificates graded according to the learning of the applicants.

We thank our esteemed friend for the suggestions in the
above letter, and hope that it will not be long before they
are acted upon.

—A druggist is not inappropriately termed the chief
pillar of society.

—Telegram as sent: "Ft. Wayne, Ind. Dr. Howard,
Wellsville, Ind.; Come at once with prescription. Case
of Cerebro Spinal Meningitis." As received: "Come at
once to see procession of Carrie Spencer's Menagerie."
Of course there will be a broad-award combat at the St. Cecilians' Entertainment next Tuesday.

We hope that we may be favored with many literary entertainments like that of Thursday evening.

The decorations in Washington Hall still look well. They have stood the wear and tear of time nobly.

A few good items dropped into the box in the corridor would not be a bad thing for any one to do occasionally.

The regular meeting of the Archconfraternity of the Blessed Virgin Mary will take place to-morrow evening.

What with velocipedes, racket, valdores, swings, etc., the Minims manage to enjoy themselves during recreation hours.

The canary in the Junior study-hall is only two months old, but already a is famous singer. The boys call it "Sankey."

The reading room continues to be well patronized. Everyone should take advantage of the establishment of the room.

Messrs. J. Itenbach and F. Lung were ex-sineo in the contest for a prize in their class. Cutting for it, Mr. Itenbach won.

If the fine open weather which greeted us about Tuesday would only continue, we would advocate having another boat-race.

The pupils in drawing are making great progress. We noticed some very creditable work during our last visit to the Studio.

The String Band lately organized furnishes first-class music. Every Wednesday afternoon the members give music in the Senior hall for two hours, and then adjourn to the Junior hall, where they have earned for themselves the thanks of all the Juniors.

The string Band lately organized furnishes first-class music. Every Wednesday afternoon the members give music in the Senior hall for two hours, and then adjourn to the Junior hall, where they have earned for themselves the thanks of all the Juniors.

The reading in the Junior refectory are engaged on "The Life of Father Henry Young," by Lady Georgiana Fullerton. All the auditors are delighted with it.

A fine deer was sent to Very Rev. President Corby by Mr. P. M. Guthrie, of Carroll City, Iowa. It was served well, as usual. The tailors and shoemakers have a great deal of Christmas work on hand, and they turn it out well.

We call the attention of our readers to the advertisement of the Scholastic Almanac in this number of our paper. Every student should procure a copy of the Almanac.

Those students who intend remaining here during the Christmas vacation will not be without amusements. Perhaps they will enjoy themselves as well if not better than those who go home.

Miss Parvorum to-morrow; at Vespers the psalms sung will be: Dixit Dominus, Confitebor, Beatitudo viri, Laudate pueri, and In Eccest Israel, page 53 of the Almanac. The hymn is Creator Alme Soverum, page 59.

Next Thursday, the 20th Inst., Rev. Father Zahm, will lecture on "Magnetism and Electro-magnetism." The subject will be profusely illustrated by brilliant experiments. Everyone should attend, and gain profit with pleasure.

It is rumored that some of the classical students purpose giving us one of the plays of Plautus in January. If this is done it will be quite a novelty, as we believe the Latin play has not been given in a long time by the Alleghanies.

Classes will continue to be called until Friday, December 21st. Everyone should be on hand until the last class is called, and then return from their Christmas vacation in time to attend class on the morning of January 3rd.

Last Sunday evening Rev. W. F. O'Mahoney preached to his former parishioners in St. Patrick's Church, South Bend. The church was densely crowded. The sermon has been spoken of as the most eloquent ever heard in the city.

The 19th regular meeting of the St. Stanislaus Philopatriotic Society was held Dec. 11th. At this meeting essays were read or declamations delivered by Messrs. L. Sievers, J. Quiglan, P. Clarke, F. Pleins, T. Lung, A. Burger, A. J. McCarthy, J. Hoffner, and J. McNellis. Master Kelly was elected a member.

The literary entertainment given by the members of the St. Aloysius Philodemic Association on Thursday evening was excellent and passed off to the satisfaction of the young gentlemen taking part in it. On account of our going to press the day after the Entertainment, we have thought it better to postpone a more extended notice until next week.

The St. Aloysius Philodemic Association held a regular meeting Dec. 11th. Essays were read as follows: A. K. Schmidt, "Progress of the Age"; J. P. McHugh, "Historical Reading"; and N. J. Mooney, "Duties of an American." Declamations were delivered by Messrs. A. J. Hertzig, J. P. Quinn and J. J. Quinn. Questions were answered by J. Coleman and J. E. Ewer.

The criticism on the former meeting was read by J. P. McHugh.

The exercises of the retreat closed on the morning of the 8th, all the Catholic students receiving Holy Communion. The members of the Archconfraternity attended High Mass in regalia. High Mass was sung by Very Rev. President Corby, assisted by Rev. T. E. Walsh as deacon and Rev. C. Kelly as subdeacon. Mr. A. Morris was master of ceremonies. The acolytes were taken from the Archconfraternity. They were as follows: cross-bearer, Master Bannow; thurifer, Master Burns; candle-bearers, Masters McGrath and Gibbons.

The 14th and 15th regular meetings of the Columbian Literary and Debating Club were held Dec. 9th and 10th, at which Mr. Ettlinger was elected a member. The Treasurer and Critic read their reports. The filling of offices being next in order, they were elected as follows: 31 Censor, Mr. Houck; 32 Vice-Critic, Mr. Dougherty; 33 Secretary, Mr. Zeisler; and 34 Treasurer, Mr. McPhee. The following essays were delivered by Messrs. Kuebler, Fischel, M. Williams, Fitzgerald, Claggett, and Ginz. Essays were read by Messrs. McCollogh, Keller and G. Williams. A select reading was given by Mr. Bannow.

The St. Aloysius Philodemic Association, under the presidency of Mr. W. F. O'Mahoney, met last Wednesday evening. The members of the Archconfraternity attended High Mass in regalia. High Mass was sung by Very Rev. President Corby, assisted by Rev. T. E. Walsh as deacon and Rev. C. Kelly as subdeacon. At this meeting the following essays were read: "On the duties of a Catholic to the Roman Church," by Mr. J. P. Ewer; "Aids to Study," by Mr. W. J. Griffiths; "The Principles of Politics," by Mr. W. J. Griffiths. The following declamations were delivered: "Duties of an American," by Mr. J. P. Quinn; "Duties of an American," by Mr. J. J. Quinn; "Duties of an American," by Mr. J. J. Quinn. The exercises of the retreat closed on the morning of the 8th.
The Notre Dame Scholastic.
Tableau

Epilogue

J. Berteling

Music—March for Retiring

N. D. Band

Roll of Honor

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

Senior Department:


Junior Department:


Minim Department:


Class Honors

{The students mentioned in this list are those who have been the best in the classes of the course named—according to the results of the monthly examinations.}

Preparatory Department:


The name of Jules Cassard should have appeared in the Class Honors last week.

List of Excellence

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


Saint Mary's Academy

Friends of the institution have very kindly donated some fine cases to the Museum, for the purpose of containing the specimens brought by Mother Superior from Salt Lake. They are gratefully acknowledged.

In the Convent halls there are several fine new lamps; one, very beautiful in structure, before the statue of Our Lady of Lourdes, and another equally so, which is suspended in the main hall of the Convent. It is the gift of Hon. Judges P. B. Ewing, of Lancaster, Ohio.

The Chapel of Loreto was beautifully illuminated on Monday evening, and Very Rev. Father General, C. S. C., gave Benediction of the Blessed Sacrament to the Children of Mary. The apartments adjoining the Chapel were filled with the adoring Children of Mary, who could not gain access to the Tabernacle. The picture on the tabernacle was illuminated on the following Monday, the 10th inst., Feast of the Translation of the Holy Body of St. Mary.

On Monday evening Rev. Father Zahm, C. S. C., gave a very interesting lecture, accompanied by experiments, in St. Cecilia's Hall. After the lecture the camera obscura was employed, to the great amusement of the Juniors and Minims. The young ladies are very much obliged to Rev. Father Zahm for the entertainment.

The Grotto of Lourdes was beautifully illuminated on the eighth inst. From seventy to eighty little lamps gleamed like stars at the feet of the statue and threw their brilliant glow upon the arch above the head of our Blessed Lady, which contains the inscription: "I am the Immaculate Conception." These are the words the Apparition at Lourdes addressed to the little Bernadette when she asked "the lady" to give her name.

On Sunday at High Mass Rev. Father Shorts, C. S. C., gave a very interesting historical account of the various translations of the House of Loreto, which took place in the years 1291 and 1294. He referred to the excellent work "The Holy House of Loreto," by the late Rev. P. R. Kenrick, Archbishop of St. Louis, published by Eugene Cummins, No. 1816 Chestnut Street, Philadelphia, which he highly recommended. The dimensions of the House of Loreto were taken by the late Rev. Father Philip, C. S. C., from the original house, in Italy, about the year 1854, and Mrs. M. M. Pfeil, the esteemed benefactress of St. Mary's, gave the money for building the present facade of the Holy House of Loreto, which contains the inscription: "I am the Immaculate Conception." These are the words the Apparition at Lourdes addressed to the little Bernadette when she asked "the lady" to give her name.

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THE NOTRE-DAME SCHOLASTIC

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JUNIOR DEPARTMENT.

2d Div.—Misses J. Kingsbury, M. Lambin, E. Fitz.
1st Jr. Class—Misses J. Butte, E. Woolten.

LANGUAGES.

HONORABLY MENTIONED IN THE 1ST LATIN CLASS—Misses A. White, S. Conner.

HONORABLY MENTIONED IN FRENCH CONVERSATION.

2d Class—Misses C. Millis, J. Burgett, M. Ewing, A. Geiser, A. McGrath, M. Galen.

HONORABLY MENTIONED IN THE 2D GERMAN CLASS—Misses A. Kirchner, D. Gordon, M. Uselman, F. Brazelton.
2d Div.—Misses C. Silverthorne, M. Luce, M. Plattenburg, H. Hoag, O. Franklin.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1st Class—Misses B. Wilson and T. Fiehse.

HONORABLY MENTIONED IN DRAWING.

3d Class—Misses S. Moran, L. Kirchner, B. Reynolds, P. Gaynor.
4th Class—Promoted to the 3d Class—Miss S. Rheinboldt.

PROMOTED TO THE 2D CLASS—Miss T. Whistle.

3d Class—Misses M. Plattenburg, A. Kirchner, A. Farrell, E. Thomas.
Promoted to the 4th Class—Miss B. Thompson, B. Burger, T. Mulligan, L. McFarland, L. Butts, L. French.

PAINTING IN WATER-COLORS.

3d Class—Misses S. Moran, L. Kirchner, B. Reynolds, P. Gaynor, M. O’Connor.

OIL-PAINTING.

2d Class—Misses E. Lange, B. Reynolds, P. Gaynor.
3d Class—Misses N. Davis, M. O’Connor.

HONORABLY MENTIONED IN ORNAMENTAL NEEDLEWORK.


Misses K. Barrett, E. Lange, L. Walsh, M. Cleary, L. Tigho.
HONORABLY MENTIONED IN PLAIN SEWING.


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THE NOTRE-DAME SCHOLASTIC
THE NOTRE DAME SCHOLASTIC.

L. S. & M. S. Railway.

On and after Sunday, Sept. 24, 1877, trains will leave South Bend as follows:

**GOING EAST.**

3 33 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p.m.; Buffalo 8 05 p.m.

11 03 a.m., Mail, over Main Line, arrives at Toledo, 5 35 p.m.; Cleveland 10 10 p.m.; Buffalo 6 23 a.m.

7 16 p.m., Special New York Express, over Air Line; arrives at Cleveland 10 10 p.m.; Buffalo 6 23 a.m.

9 12 p.m., Atlantic Express, over Air Line. Arrives at Toledo 2 10 a.m.; Cleveland, 7 18 a.m.; Buffalo, 1 10 p.m.

4 38 and 4 p.m., Way Freight.

**GOING WEST.**

3 43 a.m., Toledo Express. Arrives at Laporte 3 33 a.m., Chicago 5 40 a.m.

5 05 a.m., Pacific Express. Arrives at Laporte 5 50 a.m.; Chicago 6 40 a.m.

4 38 p.m., Special Chicago Express. Arrives at Cleveland 10 10 a.m.; Buffalo 6 23 a.m.

8 02 a.m., Accommodation. Arrives at Toledo 9 10 a.m.; Cleveland, 3 30 a.m.; Buffalo, 1 05 p.m.

4 38 and 4 p.m., Way Freight.

F. O. RATP, Ticket Agt., South Bend.

J. W. CALY. Gen'l Ticket Agt., Cleveland.

J. H. PAUSONS, Sap't West Div., Chicago.

CHARLES PAINE, Gen'l Supt.

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

**CONDENSED 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.**

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<th>No. 1, Pittsburgh</th>
<th>No. 7, Fast Ex.</th>
<th>No. 3, Night Ex.</th>
<th>No. 5, Mail.</th>
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<td>11:00 a.m.</td>
<td>2:00 a.m.</td>
<td>14:00 a.m.</td>
<td>2:00 A.M.</td>
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<tr>
<td>12:00 a.m.</td>
<td>3:00 a.m.</td>
<td>15:00 a.m.</td>
<td>3:00 A.M.</td>
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</tbody>
</table>

**GOING EAST.**

<table>
<thead>
<tr>
<th>No. 1, Chicago</th>
<th>9:10 P.M.</th>
<th>12:10 P.M.</th>
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</thead>
<tbody>
<tr>
<td>10:45 P.M.</td>
<td>1:45 P.M.</td>
<td>4:45 P.M.</td>
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<tr>
<td>12:45 P.M.</td>
<td>3:45 P.M.</td>
<td>6:45 P.M.</td>
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<thead>
<tr>
<th>No. 2, Pittsburgh</th>
<th>12:25 P.M.</th>
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<tbody>
<tr>
<td>1:25 P.M.</td>
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<td>2:25 P.M.</td>
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<td>3:25 P.M.</td>
<td>6:25 P.M.</td>
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<thead>
<tr>
<th>No. 3, Crestline</th>
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<tr>
<td>12:30 P.M.</td>
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<td>1:30 P.M.</td>
<td>4:30 P.M.</td>
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<thead>
<tr>
<th>No. 4, Crestline</th>
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<tr>
<td>2:45 P.M.</td>
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<td>3:45 P.M.</td>
<td>6:45 P.M.</td>
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<thead>
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<th>No. 5, Crestline</th>
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<td>4:45 P.M.</td>
<td>7:45 P.M.</td>
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<td>5:45 P.M.</td>
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<thead>
<tr>
<th>No. 6, Crestline</th>
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<td>6:45 P.M.</td>
<td>9:45 P.M.</td>
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<tr>
<td>7:45 P.M.</td>
<td>10:45 P.M.</td>
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<thead>
<tr>
<th>No. 7, Crestline</th>
<th>7:45 P.M.</th>
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<tbody>
<tr>
<td>8:45 P.M.</td>
<td>11:45 P.M.</td>
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<tr>
<td>9:45 P.M.</td>
<td>12:45 P.M.</td>
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<tr>
<th>No. 8, Crestline</th>
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<tr>
<td>1:45 P.M.</td>
<td>4:45 P.M.</td>
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<td>2:45 P.M.</td>
<td>5:45 P.M.</td>
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<tr>
<td>3:45 P.M.</td>
<td>6:45 P.M.</td>
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</tbody>
</table>

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The Ave Maria, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription prices, $2.50.

The Young Folks' Friend, published monthly at Loogootee, Ind. 50 cts. per year. Subscriptions solicited from the friends and students of Notre Dame. Arthur O. Ethian, or '76.

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Michigan Central Railway

Time Table—Nov. 11, 1877.

<table>
<thead>
<tr>
<th>*Mail</th>
<th>*Day Express</th>
<th>*Rail</th>
<th>Atlantic</th>
<th>*Night Express</th>
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<tr>
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<tr>
<td>Lv. Chicago</td>
<td>7 00 a.m</td>
<td>9 00 a.m</td>
<td>4 35 p.m</td>
<td>5 15 p.m</td>
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<tr>
<td>Mich. City</td>
<td>8 15 a.m</td>
<td>11 15 a.m</td>
<td>5 15 a.m</td>
<td>7 30 a.m</td>
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<tr>
<td>Erie</td>
<td>8 45 a.m</td>
<td>12 00 a.m</td>
<td>2 45 a.m</td>
<td>4 15 a.m</td>
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<tr>
<td>Kalamazoo</td>
<td>10 00 a.m</td>
<td>12 30 a.m</td>
<td>3 00 p.m</td>
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<tr>
<td>Jackson</td>
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<td>12 45 a.m</td>
<td>4 00 p.m</td>
<td>5 20 p.m</td>
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<td>Alto</td>
<td>6 45 a.m</td>
<td>6 45 a.m</td>
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<tr>
<td>Detroit</td>
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<td>Kalamazoo</td>
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<td>5 15 a.m</td>
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<tr>
<td>Jackson</td>
<td>1 20 p.m</td>
<td>1 20 p.m</td>
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<td>Detroit</td>
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<td>8 00 a.m</td>
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<tr>
<td>N. D.</td>
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<td>10 30 a.m</td>
<td>12 30 p.m</td>
<td>2 30 p.m</td>
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<tr>
<td>Ar. Niles</td>
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<td>11 45 a.m</td>
<td>3 45 a.m</td>
<td>5 45 a.m</td>
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Niles and South Bend Division.

For Students, Amateurs, Professors, Physicians, and other Professional Men.

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<table>
<thead>
<tr>
<th>Leave</th>
<th>Arrive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omaha, Leavenworth and Atchison Express...10 00 a.m.</td>
<td>3 45 p.m.</td>
</tr>
<tr>
<td>Pere accommodation...</td>
<td>5 00 p.m.</td>
</tr>
<tr>
<td>Night Express...</td>
<td>10 00 p.m.</td>
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<tr>
<td>6 30 a.m.</td>
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</table>

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Union Depot, West side, near Madison street bridge; Ticket offices at depot and 122 Randolph street.

<table>
<thead>
<tr>
<th>Leave</th>
<th>Arrive</th>
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<tbody>
<tr>
<td>Kansas City on Denver Express via Jack...</td>
<td>3 40 p.m</td>
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<tr>
<td>sonville, Ill., and Louisiana, Mo...</td>
<td>12 30 p.m</td>
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<tr>
<td>Springfield and St. Louis Ex. via Main Line...</td>
<td>3 45 p.m</td>
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<tr>
<td>Springfield, St. Louis and Texas Fast Ex. via</td>
<td>9 00 a.m</td>
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<tr>
<td>Main Line...</td>
<td>9 30 a.m</td>
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<tr>
<td>Chicago and Cudahy Railroad Express...</td>
<td>9 00 a.m</td>
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<tr>
<td>Chicago Office, 121 Montgomery Street...</td>
<td>12 30 p.m</td>
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<tr>
<td>Streator, Wenona, Lacon and Washington Ex...</td>
<td>3 30 p.m</td>
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<td>Julieta Accommodation...</td>
<td>5 00 p.m</td>
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<td>9 30 a.m</td>
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