Not for earth's joys, triumphant, hymnecal,
Those harp-strings twang, those golden trumpets blaze.
On gilded grounds, in place of the blue air,
In Byzant lines unrounded and unreal,
The simple monk worked out his own ideal—
And were there ever forms more heavenly fair?
Nay, from the life the ineffable angels there
Seem hinned and colored by their servent leal!

What was his charm? Whence the infowing grace?
The beauty of holiness! His child soul dreamed,
When psalm and censer filled the holy place,
Till to take shape the mist, the music seemed;
Till Mary Mother's smile grew out of song,
To symphony of the seraphic throng!

Catholic World.

Religion and Heroism.

[We do not as a rule care to publish articles taken from
other journals, but the following from The Month is of
such interest that we cannot refuse a request to reprint it.

Religion and Heroism.

In discussing the general question of the honesty of the
Catholic priesthood, and their internal belief in their re-
ligious professions, Dr. Newman makes the following
thoughtful remarks:

I wonder [he says] that the self-devotion of our priests does
not strike a Protestant in this point of view. What do they
gain by professing a creed in which, if their enemies are to be
credited, they really do not believe? What is their reward for
committing themselves to a life of self-restraint and toil, and
perhaps to a premature and miserable death? . . .

What could support a set of hypocrites in the presence of a deadly
disorder, one of them following another in long order up
the field's hope, and one after another perishing? If they did
not heartily believe in the Creed of the Church, then I will
say that the remark of the Apostle had its fullest illustration:

If in this life only we have hope in Christ, we are of all men
most miserable.®

Protestants admire this, when they see it; but
they do not seem to see so clearly that it excludes the very
notion of hypocrisy. Sometimes, when they reflect upon it,
it leads them to remark on the wonderful discipline of the
Catholic priesthood; they say that no Church has so well-
ordered a clergy, and that in that respect it surpasses their own;
it is a phenomenon which depends on nothing else than itself, or is
it an effect which has a cause? You cannot buy devotion at a
price.

It has never been heard of in the land of Chanaan,
neither hath it been seen in Theman. The children of Agar, the
merchants of Meran, none of them have known its way. What
then is that wonderful charm, which makes a thousand men
set all in one way, and infuses a prompt obedience to rule, as
if they were under some stern military compulsion? How
difficult it is to find an answer, unless you will allow the obvious
reason that they believe intensely what they profess!

That heroism and self-devotion may be elevated and ex-
alted by religion is an axiom requiring no proof; but that
all true heroism, all real self-devotion is founded on that
faith "which is the substance of things to be hoped for," is
not so fully apparent; still the evidence in favor of this
view may be obtained without any very great difficulty,
and whether we contrast the heroism manifested by the
Catholic priesthood in the presence of di2iase and the
certainty of death from contagion, or that which, not only
the priesthood, but also all the religious orders as well as
the laity have shown in battle and beside the ambulance,
with that which is prompted merely by discipline and
obedience, merely natural duty or patriotism, we cannot
fail to mark the great contrast, and to feel that from the
heart of every martyr who has fallen a victim to religious
devotion and self-sacrifice, either in hospital or on the
battle-field, or as one of those silent martyrs whose deeds
are unknown and recorded only in the Book of Life, the
cry has gone up in its fullest significance: "They indeed
have striven that they may receive a corruptible crown;
but we an incorruptible one."

These thoughts have been brought strongly before us
while reading a little book recently published in Paris,
called L'Héroisme en Soutane, by General Ambert, and the
following paper is entirely derived from this source, in the
belief that at the present time of doubt and incredulity it
cannot be without service to contemplate the heroism
and self-devotion displayed by the French Catholic clergy and
laity during the late war, and traced by the Author in
his interesting book, from the very beginning of the con-
test to those days of madness which stained the streets of
Paris with the blood of those martyrs in the truest sense
of the word—the martyrs of the Commune.*

Hardly had the war of 1870 commenced, before a great
cry of grief was heard throughout France. The national
pride had never sustained so severe a blow. Evil passions
were awakened, and the burning breath of Revolution was
felt in the air. The priests were aroused, and listened
eagerly to the distant sounds. They would have been
deaf to the joyful cry of victory, but the moans of a bleed-
ing country penetrated their very souls. They hastened
march towards the scene of suffering. They came from
all parts, without call and without watchword; or rather,
the country called them, and their watchword was, "God
and France!"

A writer distinguished both in literature and politics
has said: "The Christian religion is the first and only one
which has cared for all the weaknesses of humanity,
mental weakness, frailty of sex, of age, and of condition;

* Our article will be a very free translation and necessarily
a very great abridgment, but we shall endeavor to render it as
faithful as possible, referring the reader for many most interest-
ing details to the book itself.
this alone has changed the world, and is the political signi-
ificance of that verse of Holy Scripture, Emmanuel, Spiritum
suum, et renovabis faciem terrae". Some of the priests took
their course towards the camps in order to assist the dying
soldier on the battle-field; others, without separating from
their flocks, prepared these for the time of trial. Some
organized ambulances, and became later the protectors of
the villagers, caring for the wounded, extinguishing the
burning harvests, sustaining drooping courage, and pro-
claiming the rights of the poor and feeble. On many a
winter night the priests might be seen, guiding the young
"mobiles" over the mountain paths, where they had gone astray and were likely to be surprised by the enemy.

When the villagers saw, upon the distant horizon, the
long dark columns which announced the approach of the enemys, they all fled, driving before them their frightened
flocks, mothers carrying their infants, the elders slowly
following with the weeping children. One man alone re-
mained—the curé of the village. The air had long re-
sounded with the mournful toll of the bell, and at this
time there were but two voices heard in all France, the
cannon and the church bell. As soon as the enemy had
arrived the bell was silent, and the curé, armed with his
breviary, would present himself to the General. How many
villages, hamlets, and farmhouses have been pre-
served by the prayers of the humble curé! how many
wounds have been healed by his hand! how many times
has he led into his presbytery, and warmed with his
charity, the exhausted soldier fainting by the wayside!
Among these poor village curés, many have paid for their
devotion with their lives. They have fallen as the com-
mon soldier falls, without noise and without show; no
echo has repeated their dying words, and but too often
the secret of their death has been carried into Prussia by
some brutal soldier.

When the war was declared, the French army numbered
only forty-six chaplains. A single priest for a division of
twelve thousand men was obviously insufficient. Ap-
plications came in on all sides, and became still more numerous
in the time of disaster; one of these may be taken as an
example of the spirit which inspired them all. The Abbé
Testory, a canon of the Chapter of St. Denis, wrote to the
Minister of War: "I beg you to nominate me as chaplain
for my division of the army of the Seine; I will accept the lowest place,
only for the sake of my country, and take care of our
soldiers. A single convent of Trappists, that of
Notre Dame des Dombes, supplied thirty-five brothers to
the troops of l’Ain. The abbot of this convent, Dom
Augustin, took the care of the troops attacked with small-
pox; struck down in his turn, he died, praying for France.
This abbot, Dom Augustin, who had preferred the life of a
Trappist to the world, was the Marquis d’Avezac de la
Douce, of a noble and ancient family; his ancestors, dur-
ing the Crusades, had fallen by the side of St. Louis, while
he, the Trappist, died among the common soldiers. Cla-
terians, Premonstratensians, Carmelites, Oratorians, and
Professors of the Sorbonne, all furnished chaplains to the
army, or made themselves conspicuous in Germany by
their efforts for the good of the prisoners.

In the midst of this host, one class of men have merited
the front rank—the Brothers of the Christian Schools. In
its pride, the world gives them the name of "Frères Ignor-
antius"; but where were all the learned Academicians, the
distinguished scholars, so famed for eloquence and litera-
ture—the statesmen who govern the world, and the poets
who charm it—where were all the financiers and men of
the world, so sceptical and full of mockery—where were all
these in the hour when "Brother Ignoramus" fell upon the
field of battle, buried in the removal of the dead? On the
8th of December, 1870, the dead were being removed in
waggons from Petit-Bri, Champigny, and Crosley; the
Christian Brothers who had charge of this were clearing
away the snow in order to find the bodies of the fallen sol-
diers—they had not had an instant’s repose since the pre-
ceding night. Two Prussian captains were superintending
the removal of the bodies of the German soldiers. One of
these captains, who had followed with kindly look the
prolific labors of the Brothers, said: "We have not seen
the equal of this in France." "With the exception of the
Grey Sisters," said the other captain. During the cam-
paign, the Christian Brother counted nineteen deaths in
their ranks. One day they were marching outside the
ramparts of Paris, having at their head the venerable
Brother Philip, seventy-eight years old; a doctor belonging
to one of the ambulances, seeing them march thus in the
face of death, cried out—"Blessings upon you for all the
good you do, you humble servants of the soldiers! Truly,
yours is the true science—the science of charity, abnega-
tion, and devotion, the science which makes heroes; and
Paris and France, when delivered, will say that you have
deserved well of your country."

The 19th of December, 1870, Brother Nethelme, a pro-

fessor in the school of Saint Nicolas, was struck by a Prus-
sian ball, dying after two days of suffering. He was hardly
buried when a young man presented himself to the Supe-
rior, Brother Philip. "I have come," said he, "from the
department of Londe, to take the place of my brother
Nethelme, who has just been killed." "Have you received
the consent of your family?" asked the Superior. "My
father and my mother," replied the young man, "kissed
Prussian artillery, the projectiles fell all around the left. 5,000 dead and 5,000 wounded and 5,000 prisoners in 150,000 Germans. When retreat was inevitable, the French of Froeschwilier. The church serving as a mark for the charge of the ambulance of the church and mayoralty said the narrator, "which this priest, the Abbe Geraud, accomplished during the war God only knows."

Infinite labor to a village. There he begged coverings, said he, and harnessing himself to the car he drew it with pose that they finally obeyed him. "Push at the wheels," and then, stopping some of the fugitives, he addressed them he took his own clothing to cover those who were suffering, with prayers, reproaches, and promises, to such good purpose that they finally obeyed him. "Push at the wheels," and then, stopping some of the fugitives, he addressed them.

A colonel of the "Morales" was dragged before a council of war, where he energetically pleaded his case. A Prussian soldier directed the barrel of his gun at the breast of the priest, but the latter pointed to his chaplain's cross and signed to him to raise the gun. Surprised at such noble and simple courage, the Prussian grenadier placed himself before the ambulance. Meanwhile the flames devoured the belfry of the church, and it was on the point of falling. The chaplain ordered the tabernacle to be removed, and seizing a litter saved the wounded. Hardly was the last one in a place of safety, when the roof of the church fell in. The dying prayed for a glass of water, but the Germans were guarding the four wells. The priest, with a gourd in his hand, went to the sentinels and begged for some drops of water, with which he moistened the lips of those who most needed it. The knapsacks of the dead furnished some pieces of biscuit, and boiling the flesh of slaughtered horses she meant to relieve the sufferers. This mode of life lasted four days.

At the battle of Sedan, the inhabitants of Bazelles were fighting in defence of their hearths. The curé, a white-haired old man, sustained their spirits, encouraged them to resist, and showed himself the strong man of the Gospel. When the village was taken, the Prussians set fire to the houses and shot a certain number of the inhabitants. Amidst the smoking ruins of his village, the curé of Bazelles was dragged before a council of war, where he energetically defended himself and the peasants. The council of war condemned the curé to death.

The correspondent of the English Times, who followed the Saxon army, wrote:

There is a man whom, from Sedan to the battles before Paris, I have constantly sought following the wounded. He has neither carriage nor horse, but with a staff in his hand he follows the course of battle with the electric eye of the townsend of a woman, he brings consolation to the dying. He is a French priest, a Benedictine. I do not know how many times I have met him on his mission of charity. One day he suddenly presented himself to me, near the field of battle, to ask where the wounded were to be found. He had come on the spot about twenty minutes. No one could doubt that he was a volunteer in the best sense of the word. Every witness of his efforts prays God to give him the recompense he deserves. He is in the prime of life, of noble appearance and distinguished manners.

A missionary chaplain, the Abbé Mussas, chaplain of St. Geneviève, relates a scene which passed on the 16th of August, 1870, at Rézouville, to show that sometimes not a word, nor even a gesture, is needed to relieve suffering.

I remember [he says] a soldier in the house at the corner of the Rue de l'Église, who had one of the most terrible wounds I have seen during this war, where I have seen so many. The surgeon was leaning over him, forcing into place organs from which the skin had been entirely removed. The mere sight of the operation made me shudder, and the sufferer, his head thrown back upon the ground, his features pale and contracted, his arms locked behind his back, pleading piteously. I drew near and knelt beside him; then I gently raised his head, supporting it with my left hand, while with my right hand I held his arms, or stroked his forehead or cheeks, as one might do with a sick child. But I did not speak to him, and only my eyes fixed upon him told him how much I sympathized in his sufferings. This was enough to calm him immediately; and although the surgeon still continued his cruel service he ceased moaning. After some moments, as I moved a little to take a position more convenient to myself, without touching him, I was going to leave him, "Pray do not go away," he cried, "it does me so much good to see you there!" I stayed until the end of the
operation, after which he fell into a heavy sleep which often fol-
lows a severe crisis.

Thus we see that the ministry of the priest takes a thou-
sand different forms—example, prayer, and even silence.

A captain of "chasseurs à pied" relates the following:

I had just been carried to an ambulance established in a barn. The number of the wounded increased every moment, and the two surgeons were quite insufficient, being called in every di-
rection. Two artilleur-men entered, bearing a priest, whom they placed upon the damp straw of the ambulances. His head
bound with a bloody handkerchief, his pale face, closed eyes, and
weird and trembling lips, all showed that he had been
struck by a projectile. Being able to walk, I went towards this
priest, who wore upon his breast a red cross upon a white
ground. I raised his head, and, taking some water, bathed his
eyes and face. He soon recovered consciousness and looked
around him. I called one of the surgeons, who examined and
quickly dressed the wound, caused by a ball which had grazed
the skull. During the operation the priest prayed with clasped
hands, and spoke to them in low tones. The poor wounded
looked slowly around him, until his eyes rested on a pic-
ture of the Blessed Virgin. "Oh, yes! I love her, and I
invoke her," he cried. Death was near. The General,
trepid under fire, brilliant in battle, brave among the
bravest, asked for the crucifix, which he pressed to his lips
while receiving Extreme Unction. Then, while those
around his bed were kneeling in prayer, he broke the
silence and said, "Yes; pray for me, pray for France. I
die for France."

General de Sonis, wounded in the battle of Patau, under-
went the amputation of a leg. He had displayed great
bravery in bringing off the Pontifical Zouaves. Forty-six
years old, and father of ten children, he was sustained by
religion and chivalrous feeling. Three of his sons, the
youngest of whom was sixteen years old, served as soldiers
in 1870. The following lines, written by General de Sonis,
give a true picture of this noble Frenchman and Christian:

"When God gives lessons, he gives them like a master—
nothing is wanting in that which France is now receiv-
ing." For ourselves, let us talk; but let us pray God not
to abandon us, and give us grace to die as Christians
ought, with arms in our hands, our eyes raised to heaven,
and face to face with the enemy, and crying: "Vive la France!"

"In joining the army, I condemn myself to death. God
will preserve me if He so wills; but I shall have Him every
day in my breast, and you well know that God never cap-
ituilates." Truly, if France had many such sons her salva-
tion would have been assured.

During the war of 1870-1871, a military corps was formed
under the name of "Legion of Volunteers of the West." This
corps is more generally known under another name—
the Pontifical Zouaves. The religious patriotism of the
soldiers of this legion is most striking, in the midst of all
their call for volunteers was heard not only in the cha-
teaux; the peasant's cottage supplied, as comrade to the
gentleman, the simple-hearted laborer, upright in spirit and
strong of arms. The battle of Loigny would have been
enough to immortalize a regiment of the line. Here the
Pontifical Zouaves were only 350 in number, and 207 were
left upon the field of battle. Four officers escaped the
 carnage, the others were either dead or wounded.

On the 10th of January, near Le Mans, the Pontifical
Zouaves again distinguished themselves. General Gou-
geard, passing at evening before the line, said to them:
"Zouaves, you are heroes; to-day you have saved the army."
Of six captains, four had been killed. When in August,
1871, the Zouaves were disbanded, the Minister of War
than thirty-one or thirty-two feet, there was an equal height of nineteen or twenty feet, or if it rose higher, it would in one year produce three or four different crops of fruit, corn or vegetables.

This fertility was then produced, as it still is, by the annual overflow of the Nile, a large river which traverses the whole valley of Egypt from Nubia on the south to the shores of the Mediterranean on the north. This overflow is caused by heavy rains, which fall in upper Ethiopia, and which cause the rivers of that country to rise to an immense height and pour their swelled waters into the Nile, causing it to overflow its banks and inundate the lands on each side for several months, fertilizing them by the alluvium which it deposits on their surface. When the water has subsided it only requires four or five months to fill the ground, sow the seed, and reap an abundant harvest. But this annual overflow of the Nile was always attended with more or less danger; for if it did not attain a height of nineteen or twenty feet, or if it rose higher than thirty-one or thirty-two feet, there was an equal danger of sterility and famine. To obviate this, various means were devised, all of which proved unsuccessful, until Merias, one of the first kings, of Egypt, conceived the grand idea of digging at a certain distance from the river a large basin or lake. This lake was then connected to the river by means of a canal. When the inundation was excessive the superabundant waters were received into this lake, which, when the Nile had not attained the desired height, gave of its own abundance. This inundation takes place during the months of July and August. What a grand sight is presented to the eye of one standing on the summit of a mountain during this time! He sees a vast inland sea, in which are several towns and villages, with causeways leading from place to place. In the distance he beholds woods and mountains terminating the most beautiful horizon which can be imagined. Often have we heard people talk of the beauty and grandeur of a sunset on the ocean, but can we for a moment imagine that it would bear comparison to that witnessed in Egypt during this time of the year? If the sun when sinking into the billowy main, when nothing is seen but sky and water, presents a beautiful appearance, how much more, nay, how infinitely more beautiful must it be to see it sink into a sea covered with towns and villages, homed in by woods and mountains, intersected with groves and fruit trees and the whole couched with a dense, unbroken sky, save here and there a light scarlet-tinged cloud, not obscuring, but only adding lustre to this glorious Egyptian sunset! Such is Egypt when covered with the fortifying waters of the Nile. Let us now glance at her after the flood has subsided. It is now January or February. What a different scene from the one just described meer's gaze! That vast inland sea has disappeared, and in its stead is seen one grand verdant meadow covered with flowers, flocks and herds. Husbandmen may now be seen busily engaged in tilling the soil preparatory to sowing the seed. Every thing presents an animated appearance. The forests swarm with birds of gaudy plumage, whose merry warble is heard from morn till night, and which, wafted on by the balmy breeze, falls upon the ear of the weary, care-worn traveller with that same soothing effect with which the melodious strains of David's harp fell upon the ear of the conscience-stricken Saul. The merry prattle and playful laugh of little children are heard, as with nimble feet, from bower to bower, they run to pluck the fragrant flower.

These months which are the dullest and most dreary ones of our winter constitute the most delightful season of the year in Egypt. When in our country all is bleak and desolate, the ground covered with snow, the song of the birds hushed, and the trees stripped of their foliage,—all nature presenting a forlorn appearance,—all is bright and gay in Egypt, where nature, which seems to be lifeless in other countries, lives in all its grandeur. If this be true of Egypt at the present day—and we have every reason to believe so, since we possess the authority of grave historians for it—what must have been its splendor in olden times, when it possessed twenty thousand villages and cities, and was covered with monuments of every description!

Let us now take a glance at the monuments of Egypt. The most distinguished of these were the Obelisks, Pyramids, Labyrinth, the Mausoleum of Osymandias, and the city of Thebes. I shall speak briefly of each. The obelisks were quad,
The city of Thebes was also one of Egypt's grandest monuments. According to some ancient historians, its population was five million. Modern historians, however, think that there is more or less exaggeration in this statement. But though there exists a difference of opinion among writers on this point, yet they all agree in ascribing to the Egyptians, carried it away as a precious trophy. Upon this band of gold were marked the rising and setting of the sun, moon and the constellations, which shows that the Egyptians were well acquainted with astronomy. The next monument which claims our attention, not only because of the richness of the materials composing it, but also on account of the artistic skill so magnificently displayed in its erection, is the Mausoleum of Osymandias, so called from the name of the monarch during whose reign it was erected. This monument was encrusted by a band of solid gold, whose breadth was nearly two feet, and in circumference about three hundred and twenty-five thousand men were engaged at the same time in its erection. It took thirty years to build it, and must have necessitated the expenditure of several millions of dollars, since we know that the cost of the vegetables alone which were furnished to the workmen was one million seven hundred thousand dollars.

The Labyrinth of Egypt is still more wonderful than the pyramids, and was undoubtedly one of the greatest works ever executed by man. It consisted of a palace built of white marble and containing three thousand rooms, fifteen hundred above and the same number below, twelve of which were supported by white marble pillars and were so spacious and beautiful as to be called palaces. These three thousand rooms were placed in communication with one another by means of a number of winding passages, and so numerous were they that to avoid being lost in them it was absolutely necessary to be accompanied by a most skilful guide. No ruins now remain to mark the sight of this most wonderful of edifices.

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engineering science of the day is quite sufficient to supply even a much greater quantity at the requisite points.

Art, Music and Literature.

The "Memor of John L. thorp Motley," by Dr. Oliver Wendell Holmes, will be issued early in December.

Offenbach is become ambitious. He has resolved to compose an opera seria for Vienna. It will be in five acts.

Dr. Franz Liszt has authorized a Miss L. Ramann to publish a complete edition of his literary works.

L’Abbé Lissot is at Rome, hard at work on the score of a new oratorio, "St. Stanislaus," the libretto of which is by Baron von Dingelstadt.

Mr. J. Winter Jones, late principal librarian and secretary of the British Museum, has been retired on an allowance of $8,000 a year.

The appearance or Tenneyson’s new drama will be after the publication of his new lyric poems. He is now engaged in correcting the proofsheets.

Capt. Mayne Reid’s books have experienced a revival in the trade. James Miller, who now publishes them, has found difficulty at times in meeting the demand.

Prof. Boyesen has long been engaged upon a study of Goethe and Schiller, which will be both biographical and critical in character. One feature of it is an extended commentary on "Faust."

Mr. Gladstone has found many difficulties with Homer’s epithets for color. William Pole in the current number of Nature seeks to explain them away in an article to prove that Homer was color-blind.

Mrs. Clara Erkine Clement, of Boston, and Mr. Lawrence Hutton, of New York, have written a volume called "Artists of the Nineteenth Century," which contains biographical sketches and critical opinions of more than two thousand artists, in all countries.

It is announced that Rubenstein’s opera, "Nero," which was to have been brought out at the Theatre Vesta- dour last year, is to be produced at Antwerp—of course, with the original French words to which the music was composed.

Herr Brahms has composed a violin concerto with orchestra expressly for Herr Joachim, which will soon be played at the Leipzig Gewandhaus Concerts, where M. Paul Vaillard in the second pro gramma had great success in a concerto by his teacher, M. Léonard, and in a rondo capriccio for the violin by M. Saint-Saëns.

It is a fact known to very few people, even in England, that in 1800 an octavo volume, bearing on the title-page the simple words "Poems, J. K.," and privately circulated, was printed in London for John Ruskin. The book contained the poems which in his earlier years Mr. Ruskin had contributed to keepsakes and annuals, their number being many and their appearance frequent.

A correspondent of Notes and Queries gives the following derivation of the word "caucus": "Caucasian" meetings, from which the present word "caucus" originated, were held at night in Boston to talk over the ways and means of helping to drive out the English troops in the near future. They were the radical and second issues. Terms $3.00 per annum. Address, N. Y.; Dr. J. Carson Brevoort, late Librarian of the Astor Library; Dr. F. V. Hayden, U. S. Geologist; and others whose encouragement gives character to the under taking, including the remarkable list of contributors to the number.

Several of his marbles and bronzes. One of the most remarkable things related about Vidal is that he can judge, not only of his own work, but also that of others, by the touch, as was proved during a recent visit to the Universal Ex position, when he showed himself a very good critic of the sculpture there exhibited.

Books and Periodicals.

The December number of the Catholic World is as val i- ed as it is interesting. The opening article is a very good graphic personal sketch of that most curious character well called "An Imperial Conspirator," Prince Jerome Napoleon, better known to some as Plon-Plon. It exhibits him in a not altogether unfavorable light, and in full of good things. "The American Novel—With Samples" is another article that will challenge immediate attention. It discusses some of our favorite novelists in a manner as amusing to the readers as it must be amusing to the writers. The World's Roman correspondent sends a valuable letter on the present aspect of affairs in Rome. "What it Costs to be a Guardian Angel!" deals with the "woman question" in a manner rare even in these days. "The Monastery at Fuidina" and "The Jews in Heatlen Times" are historical sketches of a high order, the first being written with a very good purpose, for which reason we refer the reader to the article itself. "Madame de la Rochefoucauld" gives us in brief the record of a beautiful and noble life—one of those lives that knit the last with the present century. "Pearl" continues to grow on one, and "A Happy Family" gives you a very amusing and characteristic sketch of the nouveau riches. The subject of "Plain Giant" is still being vigorously discussed in the World. Some excellent poetry and a large installment of literary criticisms complete the number.

We have received the first numbers of Science News, a fortnightly lately started at Salem, Mass. We are much pleased with these numbers and have every reason for believing that this journal will take position as a standard publication in American science. The future support of men of national reputation in various departments, such as Prof. Spencer P. Baird, Secretary of the Smithsonian Institution; Prof. O. C. Marsh, President of the American Association for the advancement of Science and Acting President of the National Academy; Prof. A. E. Borell of the Sheffield Scientific School; Prof. Burt G. Wilder, in charge of the chair of anatomy and zoology at Cornell University, and Mr. L. O. Howard of the Physiological Laboratory at the same institution; Prof. W. H. Meanwell of the Peabody Museum at Yale College; Prof. Henry Morton, President of the Stevens Technical Institute; Prof. George F. Barker, President-elect of the American Association for the advancement of Science; Prof. Edward S. Morse, holding the chair of biology in the Imperial University of Japan; Prof. S. P. Langley, Director of Allegheny Observatory; Prof. A. H. H. Hyatt, Curator of the Boston Naturalists’ Association; Prof. Richard Braithwaite and others of the United States Fish Commission; Prof. J. Robinson, author of "Farms in their Homes and Ours"; Prof. J. B. Newberry, of Columbue College, N. Y.; Dr. J. Carson Bevoort, late Librarian of the American Library; Dr. F. V. Hayden, U. S. Geologist; and many others whose encouragement gives character to the undertak ing, including the remarkable list of contributors to the number. Terms $3.00 per annum. Address, S. E. Cossino, Publisher, Naturalists’ Agency, Salem, Mass.

A correspondent of a Ceylon newspaper states that large apes are now regularly employed in the Straits Settlement to pull coconuts. These monkeys are imported from Acheen in batches, like coconuts, and are marched around the plantations by their owners, who let them eat the fruit until they grow too large to get off the trees. They are then sold to the planters and plucked until they fall to the ground. Each successive fall of a nut is hailed by the fairy operator above with a jump and chuckle of satisfaction.
The Scholastic, Notre Dame, November 30, 1878.

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

THE NOTRE DAME SCHOLASTIC contains:
choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.
Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.
Personal Gossip concerning the whereabouts and the success of former students.
All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.
A weekly digest of the news of St. Mary's Academy, Notre Dame, Ind.

Students should take it; parents should take it; and, above all,
OLD STUDENTS SHOULD TAKE IT.

Terms. $1.30 Per Annum, Postpaid.
Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

Literary Entertainments.

The Entertainment given in the College parlor by the members of the St. Cecilia Philomathian Association, assisted by the members of the Vocal and Elocution Classes and musicians of the College, was one which afforded great pleasure to all who had the happiness of attending it. In the first place the time occupied was only one hour and a half—just that length of time which one cares to attend an entertainment, and not sufficiently long to weary the audience. Then, it was well interspersed with vocal and instrumental music, so that neither essays nor declamations had the effect of tiring. In this regard the Entertainment was everything that could be desired, and Messrs. Grever, Scanlan and the others, vocalists as well as instrumentalists, are deserving of praise. The declamations, addresses, etc., of Messrs. F. Bloom, W. McCarthy, F. P. Brady, K. Scanlan, G. P. Donnelly, P. Hagan, F. McGrath, R. Russell, A. Congar, W. T. Hale, W. G. Jones, and others, were almost without exception well rendered, and were worthy the generous applause with which their efforts were greeted. We might, however, say that the Entertainment might have been worthy of still higher praise had there been more original matter and less selections furnished. However, in the future little reunions of the societies, which we hope will take place at times throughout the year, this defect will be remedied.

The success of this Entertainment will we trust stir up the members of the other societies and encourage them to have exhibitions of a like nature. If the various societies will remember what it was that made this one a success they cannot fail in making any entertainment they may give highly gratifying to their friends. In the first place, do not let the time occupied exceed in length one hour and a half, or at the farthest two hours; let the literary exercises be thoroughly prepared, and delivered with as much liveliness as possible; and let these exercises be well interspersed with vocal and instrumental music. If they do all this, then success is certain.

We learn that there is talk of the Philodemans giving a public debate during the coming month. We trust that our information is correct, and that the members will add laurels to those won by the Society in years gone by. We hope also that the Columbians will not rest quiet with dramatic honors this year, but will seek renown in literary entertainments.

Why Catholics Need Separate Schools.

There are many people who seem to be at a loss to understand why it is that the Catholic hierarchy insists upon the education of the young being placed in the hands of the Church. They see the vast system of the public schools, supported alike by the taxes of Catholic and non-Catholic, in full operation. They cannot understand why it is that the Church has put herself in antagonism with this system and forbids her youth from taking advantage of the benefits of the purely secular education afforded by it. The more enlightened of them know that it is not because the Church is opposed to education, for they see the Catholic, after paying his taxes to support the State institutions, voluntarily subscribing to keep in operation the parochial school to which he sends his children. What, then, they ask is the reason of this state of affairs? It is because the Church, without undervaluing secular learning, or overrating the importance of religion, holds that it is of the utmost importance that the education of youth should be Catholic, and this it knows cannot be so long as education given them is outside her control. She holds that there is no antagonism between science and religion; on the contrary, the only harm done is in separating them, a harm which others than Catholics are now beginning to realize.

The Church holds that education does not consist in the cultivation of the intellect alone. This of course is one of the ends of education, but not the only one. There is, besides the mind, a heart in man which must be trained; and unless this is done the young man can never make an honest citizen or a good father. Indeed the more learning the wicked man possesses the greater is his power for harm.

The separation of religion from secular education is fraught with detriment to the faith of the young, by leading them away from the Church; it is fraught with detriment to morals, by leading them away from God; and, moreover, it is fraught with danger to society at large; by ignoring those principles on which alone society can exist. It is secular education divorced from religion that has given rise to that spurious philosophy which has overrun so many of the colleges and universities of the continent of Europe, and which the professors of pantheism, atheism, and every form of unbelief, make the groundwork of their hipnotic systems. It is secular education divorced from religion which has given birth to the Commune. Anarchy must be the result of the teachings of a purely secular education uninfluenced by the rays of religion, and all society would, if wholly placed under its influence, sink into chaos. We are not talking wildly. Such was the result in France during the first Revolution, and such may be the case again. During the revolutions of '48, whence came the recruits in favor of disorder? Were they not the students of universities from which religion was excluded?
These, then, are the reasons which cause the Church to insist that the education of her youth must be religious as well as secular,—that they may retain the Faith, and be good Catholics; that their morals may be uncontaminated, and they be good men; that the principles governing society may be preserved, and they be good citizens.

### Personal

- De Forrest Davis, of '60, spent a day at Notre Dame last week.
- Rev. D. J. Spillard, of '64, writes from Austin, Texas, that he has entirely recovered his health.
- Florian Devoto, of '75, visited Notre Dame, on the 28th. Mr. Devoto is now residing in Chicago.
- We are sorry to learn of the death of the brother of Master A. Rock, of Lincoln, III. Master Rock has the sympathy of his fellow-students in his affliction.
- To-day is the 36th anniversary of the arrival of Very Rev. Father General at Notre Dame. Hence it may be considered as the anniversary of the founding of this place.
- Charles S. Ely (Commercial), of '75, visited Notre Dame on the 27th. Mr. Ely is engaged in business at Grand Rapids, Mich. He tells us he is doing extremely well.
- James A. Taylor (of '71), of Chicago, paid us a visit during the past week. He is doing well in Chicago, and is an active member of the First Regiment Illinois State Guards.
- Among those who attended the reception of Prof. Elisa Gray, at Highland Park, Chicago, was Capt. O. T. Chamberlain, of '63. Capt. Chamberlain possesses a large law practice at Elkhart, Ind.
- Mr. McMichael, of Mishawaka, with his nephew and niece, called at THE SCHOLASTIC office on the 26th. His son, Hon. W. H. McMichael, who graduated in the law course here seven years ago, is doing well in Washington, D. C.
- A. J. Blong (Commercial), of '72, J. D. Dillon (Commercial), of '72, J. B. Blong (Commercial), of '72, W. B. Walker (Commercial), of '78, J. E. White (Commercial), of '92, and W. J. Shannon (Commercial), of '95, are all in business in St. Louis, Mo.
- Wm. Hake (Commercial), of '76, and Charles Hake (Commercial), of '73, are now settled in their father's wholesale establishment at Grand Rapids, Mich. Both are doing well.
- From a copy of the Chicago Daily Times, of that city, we learn that Mr. Hake is doing a very large business.
- Of Joseph F. Fiery, an old type of THE SCHOLASTIC office, THE CATHOLIC COLUMBIAN says: "Mr. Joseph F. Fiery, of this city, lately ward alieand at the Central Ohio Asylum for the Insane, has accepted the professorship as a historical painter from the Royal Academy of Fine Arts in Copenhagen. This painting is one of several ordered by a prominent member of the Board of Trade."
The Scholastic.

The members of Bro. Leader's table in the Junior refectory return thanks to W. G. Jones, of Columbus, Ohio, for the fine turkey he sent, which was all who went Sunday but one of the kind ever given at Notre Dame. Everyone acquitted himself with distinction, and reflected honor upon himself, his teacher, and his Society or class. Where everyone did well it would be invidious to make distinctions to mark the excellence.

The 9th regular meeting of the St. Sylvesters Philo­"arian Society was held on the 24th. Masters Castaneda, Payro and Dimick were elected members. Declama-"ons were delivered by Masters Boursier, E. P. Culley, E. Crowley, J. Mergenthale, J. Hale, J. Scanlan, J. Ken­"y, G. Gaffney, J. Devitt, W. Cannon, W. Adams, J. O'.""""ouen and R. Fane. Music was furnished by J. Ken­""""y.

To-day thirty-six years ago Very Rev. Father Ed­""""or Sinor offered the Spalding Sacrifice of the New Law for the first time at Notre Dame. In honor of this event the Co­""""umians, a Society founded by Father Sorin's illustrious neophytes, the late Rev. Father Lenonier, have selected St. Edward as their patron and intercessor. Hereafter they will be known as the St. Edward Columbian Club. To­""""day they will have a celebration in honor of Very Rev. Father Sorin.

The 10th regular meeting of the St. Aloysius Philo­""""ic Literarv and Debating Society was held Nov. 26th. Mr. J. B. McGrath read the criticism on the preceding meeting. Questions were answered by Masters F. J. Zahm and C. L. Clarke. An essay was read by Mr. J. Coleman. The question, "Did the Crusaders exert a Beneficial Influence upon our Country?" was debated. Messrs. J. J. Quinn and A. Burger advocated the affirmative; Messrs. H. J. Murphy and A. B. Couger, the negative. It was decided affirmatively.

The 9th regular meeting of the St. Cecilians Philo­""""tic Association took place on the 24th. Masters Castaneda, Payro and Dimick were elected members. Declama­""""ons were delivered by Masters Boursier, E. P. Culley, E. Crowley, J. Mergenthale, J. Hale, J. Scanlan, J. Ken­""""y, G. Gaffney, J. Devitt, W. Cannon, W. Adams, J. O'.""""ouen and R. Fane. Music was furnished by J. Ken­""""y.

At the meeting of the Arconfraternity of the Blessed Vir­""""in Mary held on the 24th the ten-minute instruction was given by Rev. J. A. Zahn. Answers to questions were given by J. B. McGrath, W. J. Murphy and J. B. Ber­""""eling.

The Northwestern Chronicle comes to us this week in a new and improved form. The Chronicle is well edited and reflects honor upon the far Northwest. The city of St. Paul has reason to be proud of its excellent Catholic weekly.

Some unknown correspondent has sent us a number of questions which he desires us to answer through the columns of THE SCHOLASTIC. We will willingly so if the corre­""""pondent will use his name. It would be contrary to our rules to do so otherwise.

The 3d regular meeting of the St. Edward's Literary and Debating Society at the Manual Labor School took place on the 26th. Messrs. Donove, Buchmeyer, O Hara and Healy took part in the debate of the evening, which was decided in the affirmative.

There is more real interest taken in literary and kin­""""red studies this year than for many years. As an evi­""""dence of this, we might say the St. Aloysius Literary So­""""ciety is in a most flourishing condition. All the mem­""""bers take the greatest interest in the exercises of the Society and go well prepared to make them interesting and in­""""sightful.

Last Saturday Otto Eigholz, of Toledo, Ohio, received a large wild turkey from home. He brought it to the kitchen and had it prepared, after which he and a number of other guests dined thereon. The guests and hunters considered it a "boss meal." May the huntsman's gun who shot that turkey never miss fire especially if aimed at wild turkeys, is the wish of the in­""""vited guests.

The 10th regular meeting of the St. Cecilians Philo­""""tic Association took place on the 26th. Various reports were handed in. A good debate then took place. On the affirmative were Masters M. T. Burns and W. J. McCarthy; on the negative, Masters F. W. Bloom and A. J. Zahn. Masters F. Bradford and G. A. Schnell began another debate, which was concluded at the next meeting.

The Entertainment given by the St. Cecilians, the mem­""""bers of the Vocal and Elocution Classes, was pronounced by all who witnessed it one of the best of the kind ever given at Notre Dame. Everyone acquitted himself with distinction, and reflected honor upon himself, his teacher, and his Society or class. It is a great satisfaction that the majority of the members have never been absent from any of the functions given at Notre Dame. Everyone acquitted himself with distinction, and reflected honor upon himself, his teacher, and his Society or class. Where everyone did well it would be invidious to make distinctions to mark the excellence.

The Oyster Supper of the writers for THE SCHOLASTIC took place last Saturday evening. The oysters, and the lobster salad, and the other things, were all en­""""joyed. After the lunch, an hour or so was spent in singing.

To-morrow the Vespers are of the first Sunday of Ad­""""vent. The Alma Redemptoris, page 294, will be sung from the present tune until the Feast of Purification. The Mass to-morrow will be the Missa Par­""""tulum.

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SAINT MARY'S ACADEMY.

—Friday being very fine, the pupils obtained half a day extra recreation from the Rt. Rev. Bishop Dwenger.

—The first number of the "Chimes" edited by the Second and Senior Class, was read on the 24th. The paper was well read by Misses Mary Brown, A. Cavenor, A. Gom, and Mary Cooney.

—The St. Cecilia Society held their regular reunion. The subject of the last lecture was "On the Beautiful." This theme naturally led to the mathematical part of music, and its power to awaken in us our tenderness that we repent of, but our severity.

THE NOTRE DAME SCHOLASTIC.

—Among the visitors during the week were: Very Rev. H. Mucheisen, Vicar-General of the Archdiocese of St. Louis, Mo.; Mr. and Miss Pecker, Tiffin, Ohio; Miss Mary Dril­lops, Mishawaka; Mr. Doxey, Anderson; Mr. A. Roening, Mrs. Roening, Hyde Park, Chicago, Ill.; Mr. Duner, etc.; Mrs. Schumsky; Mrs. Adams, Kalamazoo; Mrs. Macavans; Miss Smalley, Finlay, Ohio; Mr. and Mrs. Fisk, Niles; Miss: Mrs. N. B. Buchanan; Mrs. M. Ashbrook; Mrs. Chas Hartley, Mr. William Hartlet, Buchanan, Mich.; Mr. C. Dougheurty, Iowa; Miss F. Riddle, Boston, Mass.; Mr. C. A. Aftor; Miss J. Half, Chicago, Ill.

—R. Rev. Bishop Dwenger paid a visit to the Community and the Academy this week. On Wednesday and Thursday the Bishop said Mass in the convent chapel, and at meditation gave a most practical instruction on the Feast of the day—the "Presentation of the Blessed Virgin Mary." A subject appropriate to religious, and every word seemed full ofunction. The pupils of course received their share of his attention, and endeavored to show their gladness in speeches of their own. The Juniors and Minims renewed their "Vocal Exercises," this time for the Bishop only, as it may possibly be their last appearance.

—On the Feast of the Presentation of the Blessed Virgin Mary the Sodality of the "Children of Mary" went in procession to the Chapel and the Bishop addressed them on the step taken, and urged them to imitate the faithful Virgin in her virtues of piety, purity, and charity.

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The Conservatory of Music.
—In the department of the French watchmakers, at the Paris Exposition, a fancy clock is to be seen, at the side of which is sitting a little statue of an Oriental magician. Three large silver bells are at his right hand. At the moment the clock begins to strike, the magician rises, gesturing with his hand, as if he would prepare the public for his magical art. Lifting one bell, he shows it empty to all around, then drops a another, and gives both on a little table; the next second he lifts the bells again, showing a golden egg under each, that alternately disappears and reappears. At one time, both eggs are found under one bell, at other times three or four eggs are seen instead of two. He then seizes the third bell, puts it on the table, and after lifting it up again a bronze bell is lying under it. This bell explodes like an egg, and from its crevice a little bird issues, not larger than a finger nail, and whistles a tune. At the next moment the magic disappears, the little artist makes a reverential bow, and sits again on his table with great dignity.

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CHICAGO, ALTON AND ST. LOUIS AND CHICAGO KANSAS CITY AND DENVER SHORT LINES.

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Kansas City, ne Denver Express via Jack- sonville, Il., and Louisiana, Mo............2 40 pm 12 30 pm Springfield and St. Louis Ex. via Main Line...6 00 pm 9 00 am Springfield, St. Louis and Texas Fast Ex. via Main Line 7 30 am 10 30 pm Peoria, Kockuk and Burlington Ex...7 30 am 10 30 pm Chicago and Paducah Railroad Express...3 00 pm 12 30 pm St. Louis and Washington Ex...3 40 pm 12 30 pm Joliet Accommodation...9 20 am 5 00 pm J. G. McCULLIN, Gen. Manager. J. CHARDON, Gen. Pass. Agt.

EDWARD BUYSSE, DEALER IN WATCHES, CLOCKS, AND JEWELRY.

All Kinds of Engraving Done. SOUTH BEND, INDIANA.

L. S. & M. S. RAILWAY.

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

**GOING EAST**

<table>
<thead>
<tr>
<th>Time</th>
<th>Station</th>
<th>St.</th>
<th>Leave</th>
<th>Arrive</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:05</td>
<td>Chicago and St. Louis Express, over Main Line</td>
<td>Leavet 8:05</td>
<td>10:50</td>
<td></td>
</tr>
<tr>
<td>2:25</td>
<td>Toledo 9 00</td>
<td>Michigan City</td>
<td>8:50 pm</td>
<td>8:55 pm</td>
</tr>
<tr>
<td>2:35</td>
<td>La Porte</td>
<td>La Porte</td>
<td>9:25 pm</td>
<td>9:30 pm</td>
</tr>
<tr>
<td>2:45</td>
<td>Walkersville</td>
<td>Walkersville</td>
<td>9:55 pm</td>
<td>10:00 pm</td>
</tr>
<tr>
<td>4:05</td>
<td>Fremont, W.</td>
<td>Fremont, W.</td>
<td>10:35 pm</td>
<td>10:40 pm</td>
</tr>
<tr>
<td>4:15</td>
<td>Rochester</td>
<td>Rochester</td>
<td>10:50 pm</td>
<td>10:55 pm</td>
</tr>
<tr>
<td>4:25</td>
<td>Denver</td>
<td>Denver</td>
<td>11:15 pm</td>
<td>11:20 pm</td>
</tr>
<tr>
<td>4:35</td>
<td>Peru</td>
<td>Peru</td>
<td>11:30 pm</td>
<td>11:35 pm</td>
</tr>
<tr>
<td>4:45</td>
<td>Bonner Hill</td>
<td>Bonner Hill</td>
<td>11:45 pm</td>
<td>11:50 pm</td>
</tr>
<tr>
<td>4:55</td>
<td>Kokomo Junction</td>
<td>Kokomo Junction</td>
<td>12:05 pm</td>
<td>12:10 pm</td>
</tr>
<tr>
<td>5:00</td>
<td>Tipton</td>
<td>Tipton</td>
<td>12:25 pm</td>
<td>12:30 pm</td>
</tr>
<tr>
<td>5:10</td>
<td>Noblesville</td>
<td>Noblesville</td>
<td>12:45 pm</td>
<td>12:50 pm</td>
</tr>
<tr>
<td>5:20</td>
<td>Indianapolis</td>
<td>Indianapolis</td>
<td>1:05 pm</td>
<td>1:10 pm</td>
</tr>
<tr>
<td>5:30</td>
<td>Cincinnati</td>
<td>Cincinnati</td>
<td>1:30 pm</td>
<td>1:35 pm</td>
</tr>
<tr>
<td>5:40</td>
<td>Louisville</td>
<td>Louisville</td>
<td>1:55 pm</td>
<td>2:00 pm</td>
</tr>
<tr>
<td>5:50</td>
<td>Saint Louis</td>
<td>Saint Louis</td>
<td>2:20 pm</td>
<td>2:25 pm</td>
</tr>
</tbody>
</table>

**GOING WEST**

<table>
<thead>
<tr>
<th>Time</th>
<th>Station</th>
<th>St.</th>
<th>Leave</th>
<th>Arrive</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:00</td>
<td>Leave Indianapolis 8:50 a.m.</td>
<td>Indi</td>
<td>12:45 am</td>
<td>12:50 am</td>
</tr>
<tr>
<td>10:05</td>
<td>Arrive Indianapolis 9:00 a.m.</td>
<td>Indi</td>
<td>12:50 am</td>
<td>12:55 am</td>
</tr>
<tr>
<td>11:00</td>
<td>Return Express 10:30 am</td>
<td>Indi</td>
<td>12:55 am</td>
<td>12:55 am</td>
</tr>
</tbody>
</table>

**WOODRUFF'S SLEEPING AND PARLOR COACHES**

Through to Indianapolis!

Allowing Passengers the privilege of remaining in Car until a Late Breakfast Hour.

**PERU & INDIANAPOLIS EXPRESS.**

Leaves Peru 8:10 a.m. — Arrives Indianapolis 9:55 a.m. 9:40 — 9:45 a.m. Chicago and St. Louis Express, over Main Line; arrives at Laporte 9:05 am; Chicago 9:45 am.

**INDIANAPOLIS, PERU & CHICAGO RAILWAY.**

Time Table, in Effect MAY 19, 1878.

<table>
<thead>
<tr>
<th>Going North</th>
<th>STATIONS</th>
<th>Going South</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leave</td>
<td>Arrive</td>
<td>Leave</td>
</tr>
<tr>
<td>1:40 a.m.</td>
<td>3:20 p.m.</td>
<td>10.35 a.m.</td>
</tr>
<tr>
<td>12.55</td>
<td>2:30</td>
<td>10.30</td>
</tr>
<tr>
<td>13.55</td>
<td>3:30</td>
<td>10.45</td>
</tr>
<tr>
<td>15.57</td>
<td>5:30</td>
<td>11.00</td>
</tr>
<tr>
<td>19.07</td>
<td>7:40</td>
<td>11.15</td>
</tr>
<tr>
<td>20.05</td>
<td>8:40</td>
<td>11.30</td>
</tr>
<tr>
<td>21.05</td>
<td>9:40</td>
<td>11.45</td>
</tr>
<tr>
<td>22.05</td>
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<td>12.00</td>
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<tr>
<td>23.05</td>
<td>11:40</td>
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<td>0.05</td>
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<tr>
<td>1.05</td>
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<td>12.45</td>
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<tr>
<td>2.05</td>
<td>2:40</td>
<td>13.00</td>
</tr>
<tr>
<td>3.05</td>
<td>3:40</td>
<td>13.15</td>
</tr>
<tr>
<td>4.05</td>
<td>4:40</td>
<td>13.30</td>
</tr>
<tr>
<td>5.05</td>
<td>5:40</td>
<td>13.45</td>
</tr>
<tr>
<td>6.05</td>
<td>6:40</td>
<td>14.00</td>
</tr>
</tbody>
</table>

**INFORMATION WANTED.**

If the whereabouts of WILLIAM GATES, seed about 18 years. Was a Minim in 1664 a^d 65 at the University of Notre Dame, Ind. Resided in Chicago, 111.; afterwards in St. Louis Mo. Please address, "THE SCHOIASTIC."

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Gold Medal for Domestic Economy, presented by Right Rev. Bishop Gilmour, of Cleveland.


Gold Medal for Drawing and Painting, presented by Dr. Tower, of Washington, D.C.

Gold Medal for Christian Doctrine, presented by Mrs. M. Phelan, of Lancaster, Ohio.

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Notre Dame P. O., Indiana.

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AND ENCOURAGED BY MANY EMINENT PRELATES.

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GRACE RAMSAY,
HENRI LASSERRE,
REV. A. A. LAMING,
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53 CLARK ST., opposite Sherman House,
Chicago, Illinois.
Michigan Central Railway

Time Table—Nov 11, 1877.

<table>
<thead>
<tr>
<th>Mall</th>
<th>Day Express</th>
<th>Rail. Accon.</th>
<th>Atlantic Express</th>
<th>E. Coast Express</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. Chicago</td>
<td>7 00 a.m.</td>
<td>9 00 a.m.</td>
<td>11 45 a.m.</td>
<td>3 25 p.m.</td>
</tr>
<tr>
<td><strong>Mich. City</strong></td>
<td>9 05</td>
<td>11 10</td>
<td>6 35</td>
<td>11 15</td>
</tr>
<tr>
<td><strong>Niles</strong></td>
<td>10 45</td>
<td>11 15</td>
<td>6 45</td>
<td>11 30</td>
</tr>
<tr>
<td><strong>Kalamazoo</strong></td>
<td>12 35 p.m.</td>
<td>3 00</td>
<td>6 50</td>
<td>2 00</td>
</tr>
<tr>
<td><strong>Jackson</strong></td>
<td>3 45</td>
<td>6 00</td>
<td>9 30</td>
<td>6 00</td>
</tr>
<tr>
<td>Ar. Detroit</td>
<td>6 45</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mall</th>
<th>Day Express</th>
<th>Pacific Express</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. Detroit</td>
<td>7 00 a.m.</td>
<td>9 55 a.m.</td>
</tr>
<tr>
<td><strong>Jackson</strong></td>
<td>10 00</td>
<td>12 15</td>
</tr>
<tr>
<td><strong>Kalamazoo</strong></td>
<td>12 15</td>
<td>2 30</td>
</tr>
<tr>
<td><strong>Niles</strong></td>
<td>3 05</td>
<td>4 07</td>
</tr>
<tr>
<td><strong>N. Home</strong></td>
<td>3 20</td>
<td>7 05</td>
</tr>
<tr>
<td>Ar. Chicago</td>
<td>6 55</td>
<td>7 40</td>
</tr>
</tbody>
</table>

**Niles and South Bend Division.**

**GOING NORTH.**

<table>
<thead>
<tr>
<th>Mall</th>
<th>Day Express</th>
<th>Pacific Evening Express</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. So. Bend</td>
<td>4 45 a.m.</td>
<td>6 30 p.m.</td>
</tr>
<tr>
<td><strong>N. Home</strong></td>
<td>8 10</td>
<td>4 48</td>
</tr>
<tr>
<td><strong>Ar. So. Bend</strong></td>
<td>8 30</td>
<td>4 48</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mall</th>
<th>Day Express</th>
<th>Pacific Evening Express</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. Niles</td>
<td>7 00 a.m.</td>
<td>4 15 p.m.</td>
</tr>
<tr>
<td><strong>N. Home</strong></td>
<td>7 40</td>
<td>4 48</td>
</tr>
</tbody>
</table>

**GOING SOUTH.**

<table>
<thead>
<tr>
<th>Mall</th>
<th>Day Express</th>
<th>Pacific Evening Express</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. Niles</td>
<td>7 00 a.m.</td>
<td>4 15 p.m.</td>
</tr>
<tr>
<td><strong>N. Home</strong></td>
<td>7 40</td>
<td>4 48</td>
</tr>
</tbody>
</table>

**Sunday excepted.**

**Every Day.**


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

**CONDENDRED TIME TABLE.**

**NOV. 10, 1878.**

**TRAFF LEAVE CHICAGO DEPOT.**

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

On arrival of trains from North and Southwest.

**GOING WEST.**

<table>
<thead>
<tr>
<th>No. 1,</th>
<th>No. 2,</th>
<th>No. 3,</th>
<th>No. 4,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pittsburgh</td>
<td>11.45</td>
<td>9.00</td>
<td>1.50</td>
</tr>
<tr>
<td>Rochester</td>
<td>12.53</td>
<td>10.13</td>
<td>2.55</td>
</tr>
<tr>
<td>Alliance</td>
<td>3.10</td>
<td>12.50</td>
<td>5.35</td>
</tr>
<tr>
<td>Oreg</td>
<td>4.50</td>
<td>3.30</td>
<td>7.18</td>
</tr>
<tr>
<td>Mansfield</td>
<td>7.00</td>
<td>4.40</td>
<td>9.20</td>
</tr>
<tr>
<td>Cretline</td>
<td>7.30</td>
<td>5.15</td>
<td>9.45</td>
</tr>
<tr>
<td>Cretline</td>
<td>7.50</td>
<td>5.40</td>
<td>9.55</td>
</tr>
<tr>
<td>Forest</td>
<td>7.00</td>
<td>5.40</td>
<td>9.55</td>
</tr>
<tr>
<td>Lima</td>
<td>10.40</td>
<td>9.00</td>
<td>12.55</td>
</tr>
<tr>
<td>Ft. Wayne</td>
<td>1.20</td>
<td>11.55</td>
<td>3.45</td>
</tr>
<tr>
<td>Plymouth</td>
<td>3.50</td>
<td>2.45</td>
<td>4.55</td>
</tr>
<tr>
<td>Chicago</td>
<td>7.00</td>
<td>6.00</td>
<td>7.05</td>
</tr>
</tbody>
</table>

**GOING EAST.**

<table>
<thead>
<tr>
<th>No. 4,</th>
<th>No. 5,</th>
<th>No. 6,</th>
<th>No. A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago</td>
<td>9.10</td>
<td>8.30</td>
<td>5.15</td>
</tr>
<tr>
<td>Plymouth</td>
<td>2.45</td>
<td>11.45</td>
<td>8.55</td>
</tr>
<tr>
<td>Ft. Wayne</td>
<td>6.55</td>
<td>9.55</td>
<td>11.30</td>
</tr>
<tr>
<td>Lima</td>
<td>8.55</td>
<td>4.30</td>
<td>1.30</td>
</tr>
<tr>
<td>Forest</td>
<td>10.10</td>
<td>5.35</td>
<td>9.35</td>
</tr>
<tr>
<td>Cretline</td>
<td>11.45</td>
<td>6.55</td>
<td>4.05</td>
</tr>
<tr>
<td>Cretline</td>
<td>12.05</td>
<td>7.15</td>
<td>4.15</td>
</tr>
<tr>
<td>Mansfield</td>
<td>12.35</td>
<td>4.45</td>
<td>6.35</td>
</tr>
<tr>
<td>Oreg</td>
<td>2.35</td>
<td>9.35</td>
<td>7.00</td>
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<tr>
<td>Alliance</td>
<td>4.00</td>
<td>11.15</td>
<td>9.00</td>
</tr>
<tr>
<td>Rochester</td>
<td>6.22</td>
<td>12.30</td>
<td>11.06</td>
</tr>
<tr>
<td>Pittsburgh</td>
<td>7.30</td>
<td>12.15</td>
<td>3.30</td>
</tr>
</tbody>
</table>

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**ROYAL MAIL STEAMERS.**

**NEW YORK to QUEENSTOWN and LIVERPOOL,**

-Every Thursday or Saturday.

**TIMES.**

<table>
<thead>
<tr>
<th>City</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>CITY OF BERLIN</td>
<td>8.00</td>
</tr>
<tr>
<td>CITY OF BRUSSELS</td>
<td>10.25</td>
</tr>
<tr>
<td>CITY OF RICHMOND</td>
<td>4.00</td>
</tr>
<tr>
<td>CITY OF NEW YORK</td>
<td>6.00</td>
</tr>
<tr>
<td>CITY OF CHESTER</td>
<td>6.30</td>
</tr>
<tr>
<td>CITY OF NEWARK</td>
<td>6.30</td>
</tr>
<tr>
<td>CITY OF BROOKLYN</td>
<td>8.00</td>
</tr>
</tbody>
</table>

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