Quintilianus Marcus Fabius, the subject of the present sketch, was born at Calagurris, now Calahorra, in the north eastern part of the Terracenese province of Spain, about A. D. 43. At an early age he accompanied his father, after the death of Nero, to Rome, at that time the home of the ambitious and the mother-school of rhetoric, and was placed under the charge of Domitius Afer, a native of Gaul. The father of Quintilian was himself a professor of rhetoric; and the son, wishing to devote himself to the same pursuit, was instructed by Afer, at that time one of the most eminent of the Roman orators. After his father’s death, which took place A. D. 60, Quintilian returned to his native city and commenced his professional life as a legal advocate and professor of rhetoric. It was then that his reputation as a rhetorician and his singular merit attracted the notice of Galen, who was at that time governor of Spain, and who soon afterwards, on his accession to the imperial throne, invited the young and brilliant orator to accompany him to Rome. Quintilian heeded his invitation, and made Rome the seat of his professional labor. In a short time the fame of his instructions spread over the Roman provinces, and students flocked to Rome from all quarters to receive his instructions, among whom were Flavia Domitilla, niece of Domitian, and Pliny the younger. During his first year’s residence at Rome, the city was disturbed by political revolutions, which terminated in the overthrow of Vitellius, who was raised by his vices to the throne, and the rise of the Vespasian family. In Vespasian, who was illiterate, but yet eager to have learned men around his person, Quintilian found a patron. Vespasian, considering the importance of encouraging education throughout the vast dominions which had fallen under his sway, established annual salaries for the support of rhetoricians and grammarians in Italy and the provinces. Quintilian was the first to whom such a pension was assigned. Sometime afterwards he was appointed instructor to the Flavian house, and was honored with the dignity of the consulship by Domitian. After he had remained twenty years in his profession, and obtained the merited applause of the most illustrious Romans, not only as a preceptor but as a pleader at the bar, he, with the permission of the Emperor Domitian, retired to enjoy the fruits of his labors and industry; giving us by his example, first, what he had given us as precept in his 12th book on oratory, namely, that the orator should withdraw from public life before he begins to be inferior to himself. In his retirement he assiduously dedicated his time to the study of literature, and wrote a treatise on the causes of the corruption of eloquence. Some time after, at the pressing solicitations of his friends, he wrote his Institutiones Oratoriae, the most perfect and complete system of oratory we possess—a work deservedly eminent as a summary of all that was taught and practised in the eloquence of the ancient republics, and as being itself a model of classical purity and beauty. The work is divided into twelve books, in which the author explains from observation, as well as from experience, what constitutes a good and perfect ora-
tor, and in this he not only mentions the pursuits and employments of the rhetorician, but he also speaks of his education, and begins with the attention which ought to be shown him even in the cradle.

The first book gives an account of the home training and school discipline which should precede the lessons of the rhetorician; the second book treats of the primary exercises of the pupil in rhetoric, and of the nature and object, and the utility and dignity of the rhetorical art. The remaining books, except the last, are devoted to the five topics embraced in every complete system of rhetoric. The seventh book closes with a masterly discussion on invention and arrangement. The next four books are occupied chiefly with the subject of style; due attention, however, being given to memory and delivery. In the twelfth and last book the author gives his opinion on the character which should be maintained and the qualities possessed by the orator; how he should be guided in assuming, investigating and pleasing causes, what should be his style of eloquence, at what period of life he should retire from his work, and how to spend the evening of his days. In education, Quintilian shows how necessary virtue is to one who aspires to become an orator. And he most emphatically asserts that he who wishes to become a public speaker must live up to the simple definition, "A good man skilled in speaking." To be virtuous, he says, must be the characteristic of every orator, for without virtue the orator cannot be formed. Virtue, he says, although it receives a certain impetus from nature, nevertheless should be perfected by education, without which (virtue) no one is able either can be called good, and, far less, said to be skilled in oratory.

Such is the substance of the only work of his extant. In itself it may be considered a masterpiece, and sufficient to immortalize his name. For the law-student, it should occupy the most conspicuous place in his library and should be constantly read.

In Quintilian the Roman people found that perfect teacher and pattern of eloquence whom they had long desired. During the whole twenty years in which he was engaged as advocate and lecturer, his lectures and pleadings were circulated throughout the whole of the Roman empire. Crowds flocked to hear him, and eagerly desired to receive from the rich stores of his learning some knowledge of facts which could be of benefit to them in after years. When it was known that he was himself composing a work which would in itself be a legacy worthy to be left by him, all students as well as teachers of oratory were eager for its appearance.

In the Institutiones of Quintilian we find contained everything to meet the wants of the day. It became in oratory what the codes and the pandects afterwards became in law. It became in oratory the thing to meet the wants of the day. It became in oratory an object, and the utility and dignity of the rhetorical art. The Institutiones of Quintilian are the work of Cicero, of its kind the work of Quintilian is still without an equal. In his time, the sphere of eloquence was limited to the senate and the civil courts. Those great popular assemblies which in the time of Cicero had excited the orator to his highest efforts had long disappeared. But the opportunities for speaking were no fewer, although less stirring, and some of that grandeur which they possessed in the Ciceronian age was occasionally called for in the courts and senate. Therefore the Institutiones of Quintilian were well adapted to the times, since at that time liberal education was placed entirely in oratory. And the means of cultivating that education by adding more beauties to it was clearly and ably explained in his work. In him also we find a perfect critic; moreover, it was his object in his public discourses to reform the corrupted eloquence of his contemporaries, and to raise in some degree the style of Latinity to that eminence in which it was held in the Golden Age. For in the century which elapsed between Cicero and Quintilian, civil feuds, which had agitated the republic, transformed it from an aristocratic republic to a military aristocracy. And owing to this political revolution, the style of Roman eloquence lost much of that grandeur which it had attained from the labors of Cicero, and the style of Latinity had also lost that beauty and classical purity. That elegant and pure style which has made Cicero the prince of Latin writers, had become too common for the ambitious authors of the imperial times. These ambitious cravers sought after a style more flowery, having more the smack of sensational writing. Seneca, who was their ideal, was far more pleasing to them, owing to his boldness of expression, and to the philosophical beauties with which he clothed his writings. He sought only to please his contemporaries, and therefore he employed that style by which he thought he could the more easily gain admirers. And it was owing mostly to this defect that eloquence and classical Latin lost much of its beauty. Thus at the time of Quintilian's final settlement in Rome he found every department of letters pervaded with all possible enormities of corrupted taste. Seneca had taught the philosopher to declaim in moral essays, Valerius had declined in historical anecdotes, and Lucian in epic poetry. In fact every writer sought to appear ingenious, keen and oracular. To reform and correct these abuses Quintilian applied himself; although he could not hope to bring back the Latinity to the Ciceronian age in all its characteristic features, he endeavored to induce the writers of his day to employ the existing materials of the language according to the immutable laws of taste. His purpose is thus distinctly expressed in the tenth book: "I am striving to call back the style of eloquence, corrupted and vitiated by every fault, to severer standards." And in this he succeeded in some degree, and pruned from it, if not all, at least the most vitiated of those defects.

Besides the Institutiones, two other works are ascribed to him, though not sufficiently authenticated. One of these is a collection of declamations, some of which are elaborate, most of them, however, merely sketches or studies, and few of them bearing any resemblance to the writings of Quintilian. They are detected by want of that elegance and freedom of diction which pervade his Institutiones. The other is the elegant treatise, entitled "Dialogue concerning..."
Orators," usually published with the works of Tacitus, and now generally conceded by critics to be from the pen of that author. However, we are contented with having still extant his Institutiones, which may be termed a Multum in Parvo. His style of writing is very correct, having much simplicity of method, yet it is lacking that freedom of digression and noble elegance which distinguish the De Oratore of Cicero. In some parts of his work we find beautiful metaphors which render his style exceedingly pleasing. In the opening of the twelfth book he employs a metaphor which for its beauty should be read by every classical student. Also in the beginning of his sixth book, deploiting the untimely death of his son, which had happened during the course of his work, he makes a very moving and tender apostrophe to him. In this passage Quintilian shows the true genius of an orator, as much as he does elsewhere that of a critic. His abilities as a critic have been highly praised by Blair in his Lectures, and in him he places the greatest confidence for authenticated rules of eloquence. In fact, Blair's Lectures may in some degree, be considered a free translation of the Institutiones.

In his retirement, Quintilian is said to have lived in the greatest indigence; and Pliny the younger, who was formerly his pupil, gladly accepted the honor of relieving him by his liberality. At length, worn out by excessive labor and grief, which he experienced by the loss of his wife and children, he died about the year 118 of our era, at the beginning of the reign of Adrian, leaving to the world a most precious legacy in his Institutiones, and immortalizing his name not only by his writings but also by the purity and tenderness of his disposition. His writings should be read by all having a knowledge of the classics, because they contain discussions on nearly every subject relating to the classics. But more especially should they be perused by the law-student, since they contain the most precise rules for eloquence. In fact, Blair's Lectures may be said to contain a free and literal translation of the Institutiones.

---

**A Poem for Our Minims**

["A Visitor" who has come amongst us has become charmed with the innocence and intelligence of our Minims; and writes these lines in their praise. As they are almost our only students at present, it does not seem out of place that they should have their share of the poetry as well as of the prose of the Scholastic.]  

O'er woodland dales one day I trod  
Where Notre Dame adorns the soil  
Of silver lakes befringed with flowers,  
'Mid sacred shrines in fragrant bowers,  
Where youth from every clime and State  
At wisdom's shrines do congregate.  

Dame Nature strewed with lavish hand,  
Her treasures o'er that favored land,  
So picturesque the landscape bright,  
That our First Parents gladly might,  
In blissful peace, there tranquill roam  
When banished from their primal home.  

I saw the Minims on my way,  
As they came bounding forth to play;  
And as they gambolled o'er the green,  
A vision lovely to be seen,  
The zephyrs of the flowery May  
Strewed lilies o'er their dewy way.  

They paced the sward in glad career,  
Or sought the sports to youth so dear,  
Velocipedes and wooden horses  
Of high renown upon the courses;  
While timid rose-buds, half a score,  
Preferred the steady valoror.  

But hark! the laughter on the wing  
Of balmy zephyrs, from the swing,  
Where joyous float the cherubs high,  
As if they'd gain their native sky;  
Forgetting in their childish glee,  
Without them, what our vale would be.  

One thing alone to them is wanting,  
Which I regret is past my granting.  
A pair of sparkling, shining wings  
To each I'd give, 'mong other things.  
But then, alas! with angel pinions,  
They'd leave us for their own dominions.  

These darlings of the Minim class  
Are serving-angels during Mass,  
And this accounts, when understood,  
Why they're so docile and so good;  
Procurings grace that cannot fall  
To sanctify Saint Joseph's vale.  

When once I saw that happy throng  
In circles dance the meal along,  
Methought it would be only meet  
That places touched once by their feet  
To grow sweet lilies should not fail,  
To grace and deck Saint Joseph's vale.  

Delightful task it was to trace  
Rare talents beaming in each face,  
Ablaze with childhood's tender glow,  
So like the rose's ruddy hue  
Beneath the snow, and blushing through.  

I love, I love to see them pass  
With lighted tapers during Mass,  
Like angels from the realms of bliss,  
Who visit mortals here in this;  
Reminding me a tale of old,  
Of diamonds on two chains of gold.  

To their cool bowers then flew the whole,  
While I, delighted, softly stole  
Through vistas left the pines between,  
That I might view the charming scene  
Where oft they pass the noonday hours,  
In cool, ambrosial, shady bowers.  

Oh I how I wished, as that gay band  
Moved o'er the play-ground hand in hand,  
To sling my years o'er desert wild,  
And he like them a sportive child,  
As free from guile and stain of sin,  
As when life's journey did begin.  

---

Character is essentially the power of resisting temptation.  
The power to do great things generally arises from a willingness to do small things, and do them well.  
Sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be.
The Privileges of the Christian Woman.

We have all heard much on the subject of "Woman's Rights" and "Woman's Wrongs," so, by way of change, we will dwell for a few moments on the Privileges of the Christian Woman.

How admirable the economy of Divine Providence in the constitution of the social body! It is man's privilege, in the temporal order, to astonish the world by the grandeur of his inventions, the magnificence of his military and naval exploits, his successes in the political arena, his more holy privilege of guarding with strong arm and brave mind the honor of his home and the dearest rights of his loved ones; and in the spiritual order he is also the conspicuous head, for God has given him this dignified place in His Holy Church. But it is the Christian woman's happy privilege to be, as it were, the hidden heart to furnish the vivifying principle that nourishes all that is pure, noble, and elevating in the social body.

The brain, indeed, directs its exterior action, but the heart gives activity to the powers of genius, to the sublime and noble thoughts of the mind and to all its grand schemes for promoting the good of mankind. Yes, the Christian woman is truly the heart of society, sending forth through its arteries the principle of peace, of patience, of purity and humility, nourishing that spirit of self-sacrifice which is the special prerogative of the Christian woman. May we not also claim that it is her privilege, like the gentle dew of heaven, to sustain the tender stem of the feeble sapling till it attains strength and vigor to endure like the majestic oak, or the heaven aspiring pine, the glaring sunshine or terrific storms? Yes, it is truly her special privilege to nourish uneasingly the tender plants of virtue, whose fragrance fill the atmosphere of home with rich and delicate perfume, and far more exquisite is their odor when the heart is bruised by sorrow or crushed by woe. It is true, the enriching influence of the gentle dew does not always fall on good soil, but often on barren land and even on rugged rocks, but this does not militate against its power to enrich the genial soil and its privilege of blessing the drooping flowers.

But when, and under what circumstances, did the privileges of the Christian woman commence? It was at that sublime moment when the woman by excellence, Mary Immaculate, was taken, as it were, into the Divine Council, and responded to the angelic ambassador sent from the court of Heaven, "May it be done unto me according to Thy word." Then was it the privilege of this first Christian woman to deliver her sex from the humiliation and abject condition incurred by the fault of our too condescending head, for God has given him this dignified place in His Holy Church. But it is the Christian woman's happy privilege to be, as it were, the hidden heart to furnish the vivifying principle that nourishes all that is pure, noble, and elevating in the social body.

The brain, indeed, directs its exterior action, but the heart gives activity to the powers of genius, to the sublime and noble thoughts of the mind and to all its grand schemes for promoting the good of mankind. Yes, the Christian woman is truly the heart of society, sending forth through its arteries the principle of peace, of patience, of purity and humility, nourishing that spirit of self-sacrifice which is the special prerogative of the Christian woman. May we not also claim that it is her privilege, like the gentle dew of heaven, to sustain the tender stem of the feeble sapling till it attains strength and vigor to endure like the majestic oak, or the heaven aspiring pine, the glaring sunshine or terrific storms? Yes, it is truly her special privilege to nourish uneasingly the tender plants of virtue, whose fragrance fill the atmosphere of home with rich and delicate perfume, and far more exquisite is their odor when the heart is bruised by sorrow or crushed by woe. It is true, the enriching influence of the gentle dew does not always fall on good soil, but often on barren land and even on rugged rocks, but this does not militate against its power to enrich the genial soil and its privilege of blessing the drooping flowers.

But when, and under what circumstances, did the privileges of the Christian woman commence? It was at that sublime moment when the woman by excellence, Mary Immaculate, was taken, as it were, into the Divine Council, and responded to the angelic ambassador sent from the court of Heaven, "May it be done unto me according to Thy word." Then was it the privilege of this first Christian woman to deliver her sex from the humiliation and abject condition incurred by the fault of our too condescending head, for God has given him this dignified place in His Holy Church. But it is the Christian woman's happy privilege to be, as it were, the hidden heart to furnish the vivifying principle that nourishes all that is pure, noble, and elevating in the social body.

The brain, indeed, directs its exterior action, but the heart gives activity to the powers of genius, to the sublime and noble thoughts of the mind and to all its grand schemes for promoting the good of mankind. Yes, the Christian woman is truly the heart of society, sending forth through its arteries the principle of peace, of patience, of purity and humility, nourishing that spirit of self-sacrifice which is the special prerogative of the Christian woman. May we not also claim that it is her privilege, like the gentle dew of heaven, to sustain the tender stem of the feeble sapling till it attains strength and vigor to endure like the majestic oak, or the heaven aspiring pine, the glaring sunshine or terrific storms? Yes, it is truly her special privilege to nourish uneasingly the tender plants of virtue, whose fragrance fill the atmosphere of home with rich and delicate perfume, and far more exquisite is their odor when the heart is bruised by sorrow or crushed by woe. It is true, the enriching influence of the gentle dew does not always fall on good soil, but often on barren land and even on rugged rocks, but this does not militate against its power to enrich the genial soil and its privilege of blessing the drooping flowers.

But when, and under what circumstances, did the privileges of the Christian woman commence? It was at that sublime moment when the woman by excellence, Mary Immaculate, was taken, as it were, into the Divine Council, and responded to the angelic ambassador sent from the court of Heaven, "May it be done unto me according to Thy word." Then was it the privilege of this first Christian woman to deliver her sex from the humiliation and abject condition incurred by the fault of our too condescending head, for God has given him this dignified place in His Holy Church. But it is the Christian woman's happy privilege to be, as it were, the hidden heart to furnish the vivifying principle that nourishes all that is pure, noble, and elevating in the social body.

The brain, indeed, directs its exterior action, but the heart gives activity to the powers of genius, to the sublime and noble thoughts of the mind and to all its grand schemes for promoting the good of mankind. Yes, the Christian woman is truly the heart of society, sending forth through its arteries the principle of peace, of patience, of purity and humility, nourishing that spirit of self-sacrifice which is the special prerogative of the Christian woman. May we not also claim that it is her privilege, like the gentle dew of heaven, to sustain the tender stem of the feeble sapling till it attains strength and vigor to endure like the majestic oak, or the heaven aspire...
or the well-to-do classes. But it cannot be long before our Methodist friends will insist upon the need of a 'Christian education' for the poor also, or for those people whose means will not allow them to send their children to college or boarding-school; in spite of the rationalistic reasoning of the secular converts."

The Catholic Press.

[The New York Catholic, itself one of the most charming of our literary journals, has this week the following appreciate remarks concerning some of its contemporaries. Time was when American Catholic literature was a feeble plant indeed; but the seed was sound and the soil most generous, and to-day the flower and fruit begin to delight the eye and to rejoice the heart. If Catholic writers continue to attract attention by elegant, entertaining and forcible writing, we shall have a rich and flourishing literature in this country, which will be of incalculable good. The models of English composition given us by Cardinal Manning, Cardinal Newman, Father Faber and other masters are ensuring a high order of literary culture amongst Catholic readers as well as writers.]

The Catholic press of America numbers nearly one hundred journals, nearly all of which fill an extensive sphere of usefulness. Among these is McGee's Illustrated Weekly. This elegant journal does not aim to be a religious paper, but rather a journal of pure, instructive, and entertaining literature for Catholic homes. It is the size of Harper's Weekly, and is beautifully illustrated. The current issue is a "Tom Moore number." It contains articles from John Savage, LL. D., John Gilmary Shea, Maurice F. Egan, Eleanor G. Donnelly, and other authors; with a sketch and portrait of Moore, together with the music of "The Harp Once Through Tara's Halls," and a double page series of vignettes illustrating Moore's poems. McGee's Illustrated Weekly is a most excellent and worthy publication, and richly deserves the support of the Catholic public.

At the University of Notre Dame are published two most excellent journals—the Notre Dame Scholastic and the Ave Maria. The Scholastic is enterprising and interesting, well written, and in every respect one of the best, if not the best, of the college journals of this country. The Ave Maria is devoted to the honor of our Blessed Virgin Mother, and under the editorial care of the Rev. Father Hudson, is one of the finest journals in the United States. We are pleased to announce the publication of the first number of the Ave Maria, which shows a scope sufficiently shows; the statue of the Blessed Virgin, the largest bell on the continent, the gift of the friends of the institution, and made it several fine presents, including an astronomical telescope. The fire was discovered soon after ten o'clock, in the base of the dome which surmounted the University building, and vigorous steps were taken to check its headway. The dome burned like tinder, and soon the statue of the Blessed Virgin fell through the roof, and a passage was made to the interior for the flames. By two o'clock the college and four adjoining buildings were a mass of ruins, and in the excitement that prevailed much valuable property was sacrificed. This college boasted of the largest bell on the continent, the gift of the friends of the institution in America. Very Rev. President Corby states that the college will be rebuilt at the earliest possible date— in time for the opening of the new college year on the first of September. The Very Rev. Father Sorin, Superior-General, had started for Europe only the day before, but was recalled by a telegram at Montreal, and will return. Owing to the distance from South Bend, no steam engines could be had until after twelve o'clock.

The Minims are the youngest of the students; the insurance was about 45,000 dollars; the cause of the fire is utterly unknown, whatever anyone may suppose; Very Rev. Father Sorin is the beloved Superior-General of one of the religious orders of the Church, the Congregation of the Holy Cross; the chime in the church tower, the finest in America, came as a gift from France, but not from Napoleon, though the late Emperor was indeed friendly to this University, as his gift of the beautiful telescope sufficiently shows; the statue of the Blessed Virgin, though, like the bodies of the martyrs, it did yield to the flames and lay prone upon the roof for some time, yet did not weigh a ton, nor did it crash through the roof, opening a passage to the flames, nor finally was it passed by a fire engine. The Most Rev. Bishop of Portland, Oregon, has won itself a national reputation by its satirical and very funny articles on the follies of the sects. May it live long and prosper.

The Boston Pilot, founded by Patrick Donahoe, and now the joint property of the Most Rev. Archbishop Williams and John Boyle O'Reilly, is one of our oldest papers, and one of the best. Its mind is bent in the right channels, and it is not afraid to say what it thinks.

The Morning Star, the Catholic Standard, and the Western Watchman are also most worthy publications. Our best wishes are with them all.
those mistakes as some or all of them have appeared in al­most every paper in this country, and we desired to take advantage of their appearance in our able contemporary ac­count of them, and reassert them all, and once for all. Notre Dame has had many marks of favor from appreciative friends for the past forty years, but it is an error to fancy that she has become wealthy, or that gifts to her have been of such an imperial character. Notre Dame struggled from a condition of poverty to the satisfactory state in which she is now, however strong the deter­mination of her directors that she shall not recede from the position of eminence to which she has attained among the educational institutions of the United States.

Art, Music and Literature.

—Liszt intends making a lengthened stay at Weimar.
—It is said that Barnum is to bring out an "Equestrian Pinafore Company."
—The airs of "Faustinia" are beginning to be whistled in the streets of Boston.
—Mr. J. R. G. Hassard, the New York musical critic and distinguished writer, has sailed for Europe.

—The Musical Record thinks it a bother to keep in mind the double names of American girls who Italianize their paponymic as soon as they get abroad. We were going to say that Miss Blanche Davenport had been singing in "Faust" at Naples, when we remembered that she is "Signora Bianca Lablanche" over there.

—A symphony is the highest form of instrumental music. It is written for the full powers of a large orchestra, and is constructed upon a large and massive plan. It consists of several movements, each of which is fully developed. Haydn was the founder of the symphonic form as we have it to-day; Mozart elaborated it; Beethoven perfected it.

—The building of the grand Cathedral at Cologne is nearly complete. In three years more the cross will, probably, surmount the two gigantic steeples, which will ex­ceed in height the most elevated buildings in the world. The German Railroad Company has erected the Cathed­ral a splendid window of stained glass, representing the Council at Jerusalem presided over by St. Peter. In the upper part our late Sovereign Pontiff, Pope Pius IX, is seen holding in his hands the Bull of convocation for the Vatican Council.

—The President of the Chicago Board of Education very wisely suggests that something may be done to counteract the effect of sensational story papers, by calling the atten­tion of parents to such books as would be beneficial to children, and through the schools inciting pupils to read them. This last is most necessary. Young people will rarely read a really good and useful book which their taste does not demand. The right sort of teacher—one full of tact, cultivation and judgment—will know how to inspire the proper taste. The ten-cent talk, which has interested a bright boy in some suggestive, and valuable book, may serve to bend his mind for life in a noble and useful direc­tion.

—The editor of the Northwestern Chronicle does not seem to have a high appreciation of the learning obtained in some schools and colleges he wets of, as witness the following:—"They are contending just now in many of our colleges, and notably in the University of Minnesota, about the rela­tive value of Latin with some Greek and Science. We beg to assure all the parties concerned that they need not be at all afraid of the classics. All the Latin and Greek studied by our young men nowadays will not prevent them from knowing chemistry or geology. We hear much talking of the selection of courses, the higher standards, and the philosophy of this, that, and the other thing. Laborios nihili augent. We are reminded of a Scotchman who, having a modicum of bread and milk for his supper, asked his hos­tess where the bread was, to which she answered, it is in the milk. Then he asked, where is the milk? whereupon she declared, it is gone into the bread. A case of mutual absorption! You see the point?"

—Franz Liszt was born at Raiding, a small Hungarian village, on October 22, 1811. If ever gods can be said to have showered their richest gifts unsparingly on the cradle of a single mortal, this cradle must have been that in which Franz Liszt was deposited. From his first appearance in public to the present day, his genius has been ac­knowledged by the whole musical world. The history of music knows of no success approaching the applause which greeted the young pianoforte hero when but a child, and the same success has accompanied him in everything he undertakes. It is now the greatest of living piano virtuosi, and his numberless works for piano and orchestra are to be found upon every first-class concert programme. Liszt is a warm advocate of Wagner's theories. He has now settled down at Weimar, after tiring of the splendor of the great­est cities in Europe. A good portrait of Liszt, together with a sketch and a fac-simile autograph letter, appeared in the Visitor for December, 1876. —Church's Musical Visitor.

Scientific Notes.

—A new invention of a real practical character, not a mere "Pauke post futurum" invention like many we have heard of lately, has been made by Mr. C. S. Pope, of Oversopp, the well-known mechanical engineer. It is a real tele­graphic writing machine. The writer in London moves his pen, and simultaneously at Brighton another pen is moved, as though by a phantom hand, in precisely similar curves and motions. The writer writes in London, the ink marks in Brighton. We have seen this instrument at work, and its marvels are quite as startling as those of the telephone. The pen at the receiving end has all the appearance of being guided by a spirit hand. The apparatus is shortly to be made public before the Society of Telegraph Engineers. —Electrical News.

—An English journal frankly gives credit to American genius for at least fifteen inventions and discoveries which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated. First, the cotton gin; second, the planing machine; third, the grass mower and grain reaper; fourth, the rotary printing press; fifth, navigation by steam; sixth, the hot air or paralic engine; seventh, the sewing machine; eighth, the India rubber industry; ninth, the cotton manufacture of horse shoes; tenth, the sand blast for carving; eleventh, the gauge lathe; twelfth, the grain elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the composing machine for printers. It is not often that American achievements in this direction receive due credit from such sources.

—Dr. Dufaur, a French physician, reports this interest­ing case: A common brown owl built its nest beneath the projecting roof of a farm-house, where it had a brood of young. One of the farmers, moved by curiosity, drove away the old bird, took out the young owls, and, after knock­ing at them, replaced them uninjured. In the evening, as he was entering his house with his servant, the latter sud­denly heard the beating of wings and felt the claws of the owl on his chin, and before he could defend himself re­ceived a blow from its beak directly under the eye. On the following day an unsuccessful hunt for the bird was instituted, but in the dusk it appeared again and attacked the farmer himself, striking him directly in the eye with its beak. Dr. Dufaur found a wound of the cornea and an abundant hemorrhage. The sight of the eye was com­pletely lost, and the other eye was subsequently threatened with sympathetic inflammation.

—The system of subterranean telegraph wires designed by the postmaster general of the German empire will be completed, according to present arrangements, in a year and a half. Two lines will then traverse the empire diag-
The Boston Pilot of this week is "A Tom Moore Number." It will be worth its weight in gold for reference in future years.

The K. M. I. (Kentucky Military Institute) News, published by the cadets, is a lively weekly from away down in the Blue Grass region.

A Catholic newspaper in the Chinese language, the first of the kind, has recently been started in Shanghai by the Jesuit Fathers. It is called the T'ih Man Lok (Writing about things useful to be heard). So the Universal Church speaks to every people in its own speech.

Round's Printer's Cabinet, quarterly, for April is at hand. It is certainly the most elegant specimen we have ever seen of "the art preservative of all arts." What a printer cannot find in the elegant pages, whether editorial, select news, or advertising, is we believe not worth looking for. It is a feast for the eyes and for the mind of any printer.

One of the most carefully edited Catholic papers in the United States is the Catholic Universe. Say a Reverend editor of a religious periodical to us the other day, "When in reading in the morning, I took my pen and pencil, and wrote out the 'Catholic Universe,' which could be paid to few newspapers, but which the Universe eminently deserves.

We are glad to learn that with the July number our neat contemporary The Avalon, of San Francisco, will be enlarged double its present size. This journal, published in the interests of 'rising Californians,' is conducted by the San Francisco Literary and Dramatic Society. Were we called upon, however, to advise in the matter, we should suggest a weekly issue of the journal, rather than double the size of the monthly. Anything less than a substantial magazine is apt to be forgotten in the course of a month in this busy life of ours.

"The Catholic Church in the United States," by the Rev. I. T. Hecker. New York: The Catholic Publication Society. In this essay, taken from The Catholic World for July, 1870, Father Hecker treats of the original elements of the Catholic Church in the United States, her relations with the Republic, her growth and her prospects. The argument is that the American mind is in a state of preparation for the Church, and has been from our earliest history; that "the Republic and the Catholic Church, under the same divine guidance, are working together in the United States, forming the various races of men and nationalities into a homogeneous people, and by their united action, giving a bright promise of a broader and higher development of man than has been heretofore accomplished."

Bishop Ryan in his admirable sermon at the dedication of the New York Cathedral made the following beautiful application: "Without the key of Catholic doctrine, on this and other subjects it is almost impossible for our non-Catholic brethren, no matter how well disposed towards us, to understand, to appreciate our temples and the ceremonies that are performed within. With this key of doctrine by which they may understand those temples and ceremonies they indeed should see much which perhaps without such understanding they might condemn. They look and see after the fashion of one who would look upon these magnificent stained windows around us from the outside of the Cathedral. They are dazzling and dazzling lines, leaden seams—all seems confused. But let them come into the Church—let them understand Catholic doctrine, and they see these windows as we see them to-day, with heaven's glorious sunshine streaming through them all. They understand, too, that the varied colors and rays that come through stained glasses of various saints, come from the only white ray of God's Holy Resurrection; it is given by a priest at the Easter candle of the Christian Church, and their achievements; but all their glory and all their beauty and all their coloring come from that divine ray, from the eternal Son of Justice."
The Festival of Corpus Christi.

We had been under the impression that the solemn procession of Corpus Christi would this year be confined to the aisles of the Church of the Sacred Heart; but the wood-land altars, and the triumphal arches, though perhaps more simple than usual, were still erected by pious hands as in bygone years, and the reverent procession—never more reverent—passed over the grass and flower-strewn walks, by the lakes and through the groves, even as when long lines of students followed with uncovered heads. Is there any pageant like to this blessed procession in the culminating beauty and glory of the year? and is there any service, even in the most gorgeous cathedral, like to this worship under the blue canopy of heaven and upon the green footstool of God? It is the flower of the Christian festivals.

The Commencement.

It would seem that some of our friends took for earnest what was said in last week’s Scholastic regarding Commencement. We are well enough disposed to have Commencement, even for our heroic Minims, but our friends must in this case take the will for the deed. We have no place to receive our friends. It is one of the sad results for which we grieved last April when we saw our noble students depart one by one till almost the last one had left for home. It seemed that Notre Dame could not part with her students in that manner, but that the Commencement, with its glories, must be forthcoming in some way. That was sentiment; and sentiment, as it must always be, gives away to fact—we shall have no Commencement, because we cannot. But, dear students, and all ye that love Notre Dame, come to our commencement next September, the beginning of our new life, and rejoice with us as we have so often rejoiced with you.

The Engraving.

We have seen the ink-proof of the cut of the new College building. It is going at once to the engraver, and before a week we may expect copies. It strikes us as an exceedingly handsome picture of the noble pile which we trust to see before long standing in the place of the old Notre Dame. The word pile is just the term to describe the appearance presented by the engraving. There is no blank, unrelieved wall, no dead uniformity of roof, but apparently a number of buildings uniting in one effect, and all crowned by the glorious dome, with the heavenly statue of our Lady over all. Whether our architectural vision is good may be questioned, but the Notre Dame as we saw it in the proof-picture is indeed a most fair and noble pile.

A Vexations Delay.

An unaccountable failure occurred in the arrival of slate for the Infirmary and dressed stone for the main building, causing a cessation of work on the latter for three or four days during the latter part of last week. This was the more provoking with regard to the Infirmary, as the room there is much needed, and plastering and other interior work cannot be safely commenced until the roof is covered. On Monday morning, however, when the contract was about to be declared forfeited and the building covered with tins, in good time came the slate, much to the relief and satisfaction of all parties. The stone was promised and arrived on Wednesday, all hands having gone to work again on Tuesday. This delay, vexations as it was, may in the end be productive of good by keeping every eye watchful in the future. It is not to be wondered at, however, that in such a multitude of new work coming like an avalanche upon us that some things should be overlooked in hurrying on others. The lesson, though, we trust, will not be lost. The material is here now, and the work will go forward with double energy and care.

Twenty-Seven Years Ago.

In the New Orleans Morning Star of June the 1st we find a letter from Plaquemine, La., written by an old student of Notre Dame, which we here give to our readers. It contains an interesting reference to a period twenty-seven years ago. That was “before our time,” and the account, although of exceeding interest to us, will be to all those of recent times, must be of a more peculiar interest to those who remember the day when Very Rev. Father-General was “a thin, spare-built man, dark complexioned, with somewhat long but finely cut features, surmounted by coal-black hair.” We should be pleased to know who that old student is, whose memory is so distinct and whose recollections are so kind of the early days. His letter shows that he has not forgotten the lessons he learned at Notre Dame, but that he lives to do good. The heading given the letter in the Morning Star is, “From Pelican,” showing that the writer is a regular correspondent of that excellent paper.

PLAQUEMINE, May 27, 1879.

EDITOIL “MORNING STAR”:—

The beautiful month of May is drawing to a close, and with its memories of joys and sorrows will soon be buried with the past. Two events so far, with us, aside from the joy it usually brings, will tend to keep it in mind. First, some two weeks ago, we had a Fête Champêtre, for the benefit of our Church, which was upon the whole a most pleasant affair, and realized the nice little sum of $874; second, last Thursday, the Feast of the Ascension, some thirty-five children of our congregation made their first Communion. Our pastor, Father Harnais, spared no effort to have these little ones fully prepared for the great act which they performed, and we believe that his labor will not fail to bring forth good fruit. To the Christian, it is a source of joy in our day to see the young, as childhood merges into youth, brought to a knowledge of the living God, under circumstances calculated to preserve in them that holy knowledge through time to eternity. The wicked of our time—and they are legion and in high places—are working with might and main to influence the youth and children against Christianity, and it may be added, of morality as well. Few of us, in the busy tide of worldly strife, stop to think of this, and fewer still seek to avert it; though it seems to me that many of us laymen might be up and doing more or less good work in counteracting the subtle agencies of corruption and de-
But finely cut features, surmounted by coal-black hair, and under six feet, dark complexioned, with somewhat long hair—of the wild, rollicking, good-hearted boys who worked for themselves and their comrades as well; the kind Professors and good old Brothers who taught us, and the ever watchful and faithful Priests who superintended all.

In April, 1833, I left my quiet, sunny home and dear old mother to "go to college," scarcely knowing, and in my sorrow but little thinking, where. After a few days spent in our great Southern metropolis, I set out for Cincinnati on the steamboat James M. Niles, and after an agreeable trip of ten days reached that place. Thence by rail across the growing State of Ohio to Sandusky, where we took a pretty little steamer called, if I remember well, the "Lucy," to Toledo, where again we set out behind the iron horse for South Bend, Indiana, which we reached late in the evening. A Madame Egan, of your city, who had a son at the college, her daughter, two boys named Foulkes, Father Gouesse, C. S. C., and your correspondent, made up the party. Father G. left us at Cincinnati, and went to Montreal while we "went West!"

As it was late when we got to South Bend, we put up there for the night, and next day went on to the College, a mile and a half distant. After crossing the St. Joseph River, then the northward limit of the town, we soon found ourselves in the country, with woods on either side, principally a mass of black-jack oak with a few larger trees scattered here and there. When within about half a mile of the College, we emerged on a high plain, taking a line leading straight up to the building. "There is the College," said our driver, and on the summit of the rising ground, half a mile away, stood a stately white building, some eighty feet long and five stories high, with another building to one side which proved to be the Manual Labor School. I had no sooner taken a view of the college than my eye rested on the grave-yard by the roadside on our left. I often think of the feeling which came over me then, as the thought came to my mind that I might never return past it!

I found the College well but plainly supplied, and evidently like the country through which I had just come—"growing." Father Sorin, now Superior-General of the Order of the Holy Cross, to which the institution belongs, was then Superior, but away in Europe, and did not return until the end of July, and when he did return he brought with him much for his institution which he turned to wonderful account, for everything seemed to grow about the College, and the whole community, including the convent of the Sisters Mariavites, then of the same Order, situated at Bertrand, Mich., but subsequently removed to a magnificent site on the St. Joseph River a mile westward of the College.

Father Sorin was then a thin, spare-built man, something under six feet, dark complexioned, with somewhat long but finely cut features, surrounded by coal-black hair, and heavy eyebrows, from beneath which peered through a pair of large spectacles a most searching pair of eyes. His gesture. The "action" which Demosthenes declared to be the criterion of a promising student whose usefulness seemed to be cut off by this sad defect. If Dr. Hammond's experience was to be admitted, and not strenuously opposed, it would require some modification, if the history of old, stronger and more vigorous than before, to go on in the career of usefulness and good through generations to come. PEUCAIR.

Dear Sir:—Your kind notice of me in last week's Scholastic would require some modification, if the history of my person were of sufficient importance to make such correction; but since it is not, I would simply avail myself of this occasion to return my best thanks to all my friends and well-wishers for favors and kindnesses shown me during a pleasant intercourse of more than six years duration, and to bid them all a hearty farewell, not forgetting those whom I was unable to see before my departure to the Western plains. Yours truly,

OTO M. SCHNURRER.

A Card from Prof. Schnurrer.

THE NOTRE DAME SCHOLASTIC.

To THE EDITOR OF THE SCHOLASTIC.

How to Cure Stammering.

Stammering is the result of a functional disorder of that part of the brain which presides over the faculty of speech, according to an article by Dr. Hammond in The Voice. This is proved, the says, by the fact that stammersers at times can speak as well as other persons. "There is no defect of the organs of speech, no paralysis of the tongue or lips; but there is a condition present, which at times, especially when the subject is excited or interested, or specially tries to do his best, prevents the normal systematic articulation of certain syllables. And this appears to be due to an impossibility of co-ordinating the muscles by which speech is effected—of bringing them into harmonious and systematic action."

Dr. Hammond was a stammerer at nineteen, but entirely cured himself, namely, by the performance of some slight muscular action synchronously with articulation of the doubtful syllables. With ends troublesome word," he explains, "especially with one beginning a sentence, I made some slight motion with the hand or foot, or even with the finger, and I found that this plan enabled me to get the word out without stammering. In this procedure the attention is diverted from the effort to speak to the performance of the muscular action mentioned, and hence the speech becomes more automatic than it is with stammersers generally. And this 3 the whole system of cure. It consists in efforts to render the speech automatic." He occupied two years in curing himself.

We find the above in the North-Western Chronicle, and it seems of so much importance that we should like to draw attention to it. We have known more than one instance of a promising student whose usefulness seemed entirely cut off by this sad defect. If Dr. Hammond's philosophy is good, it would seem that intelligent perseverance in the way suggested by him must result in a cure. It has occurred to us that the aid afforded by the synchronous action of other muscles with the muscles of articulation may account, in part at least, for the greater ease and flow of speech when accompanied with gesture. The "action" which Demosthenes declared to be eloquence, is, according to this doctrine, simply the movement together of the whole man—brain, heart, voice, eyes, expression, and every muscle of the body. How often have we seen a man laboring with a thought suddenly jerk his arm, his head, or some part of the body, and "jerk out" the thought at the same time. Perhaps we have yet to learn the philosophy of gesture. A well known anecdote of Tom Moore tells us that, riding out of Paris one day with some friends he became moody and silent, evidently thinking of something, until the carriage wheel
entering a rut in the road and jolting the poet in his seat, he cried out "I have it! I have it!" and forthwith wrote down a word in a poem which he was composing. It would seem that the violent jolting of the carriage "co-ordinated the muscles by which speech is effected," and the prover word came to him. A similar anecdote is told of the poet Tasso. Undoubtedly all hesitancy in speech is an incipient stammering, and we know that many of the most helpless conversationalists are most eloquent orators. The action of the various muscles of the body sets the muscles of speech in harmonious action, and the orator standing before his audience becomes "warned" with his subject, his arms move about as great tongues, his body sways, his breast heaves with emotion, he moves from side to side upon the stage—he is all action, and it is little wonder that the rich stream of thought and sentiment flows forth in a torrent that carries himself and his audience away together.

The same orator sitting quietly in the company of a parlor may be dumb as a door-post,—not altogether, as some would imagine, from diffidence or want of sympathy, but in part from want of action; for the same absent party will sometimes rise and walk out together and soon find themselves talking together with all fluency of expression. Have we not also noticed that when two are walking together there is always a close connection between the rate of speech and the rate of walking? The more interested they become on a given subject, and the faster they talk, the faster will they walk. Music has the same co-ordinating influence on the muscles of speech, and those who stammer have seldom any difficulty in singing. They "let themselves go," as a swimmer might say, and the voice comes out clear and unimpeded. We trust that any one afflicted with stammering who reads this will follow the suggestions of Dr. Hammond.

—Edwin Knowles, of '78, is banking in Colorado.
—Judah Halle patiently awaits the coming September.
—Rev. Jos. Smith, of '73, is the esteemed pastor at Wauport, Menomonoo, Wis.
—Byron Kratzer and Otto Rettig of Peru will return next September.
—Our friend Willie Jones is troubled with ennui. Why doesn't he write?
—Rev. Thos. Corry, of '55, has charge of the church at Wauport, Menomonoo, Wis.
—Father Kelly paid us a flying visit on Monday. He reports all well in Chicago.
—W. Farrar, of '78, is studying law with his father, Judge Farrar, at Peru, Ind.
—Rev. Father Doyle, who was a student here in '74, has charge of a large congregation at Janesville, Wis.
—C. Werner, of '74, is banking at Toledo, Ohio. He has not forgotten his Alma Mater in this her hour of trial.
—Eugene Gambling (Commercial, and First Honor, of '73, is keeping books for his estimable father at Indiana.
—John Wilhelm of '66, Frank Wilhelm of '76, B. Gorman, of '75, and Frank Weisenburger of '75, are engaged in business at Defiance, Ohio.
—Frank Bowers, of '77, and Frank Rettig, of '78, and B. Peifferman, of '79, are keeping books at Peru. Chas. O'Donnell is city clerk in the same place.
—Hon. Frank Hurd, LL. D., of '73, is one of the most distinguished members of the present Congress. He promises to be at Notre Dame for the grand opening.

—Rev. Father Louage, C. S. C., has been absent for a few days, preparing the children of Saint Vincent's French settlement, near Fort Wayne, for their first Communion on Corpus Christi.
—Rev. H. Quin (Commercial), of '77, is book-keeper for a large firm in Philadelphia. When here he was a distinguished member of the Columbian Literary Club and received a first honor.
—Axe and Hugo Hagg, of '74, lately came all the way from Indianapolis to see the ruins of their college home. Notre Dame has no warmer friends than these young gentlemen and their generous mother.
—Oua. Schnell, one of our very best students of last year, writes that he is well, and busily engaged in business with his father. We hope he will return next year to carry away his first honor and a class medal.
—B. and J. Vocke, of '63 are engaged in the grain trade at Napoleon, Ohio. Both are married and doing well. They express great sympathy for their Alma Mater and send substantial aid to assist in raising her from her ruins.
—Our friends living or sojourning abroad seem to forget to send us personals and "items"—
"Send us items, send us items, Send the items that you owe us.
—Maitland E. Cross, of '75, now book-keeper for D. H. Moon's Establishment, Rochester, Minn., met with a painful accident on the 3d inst. Opening a drawer to replace a pistol, the weapon "in some way" was discharged, injuring his hand seriously, though, we are glad to say, not permanently.

—Our friends should, offer a prayer for the successful completion of the new buildings.
—Sancho and Nep have done good work since the fire. Not a rat to be seen about the Hotel Washington.
—Our agent passing through Watertown, Wis., called on Father Colorin and was most heartily received. He reports Father Colorin as enjoying the best of health.
—Boys, when you pass through Prairie du Chien, Wis., be sure and stop at Williams's Railway Hotel, and you will receive most gentlemanly treatment at the lowest possible rates.
—All persons having one or more books belonging to the Lemonnier Library are requested to communicate immediately with Prof. Edwards, stating name and number of each volume.
—Mr. Wm. B. White, of 62 and 64 Pacific Avenue, Chicago, a rising young workman and one of whom it is said his work is his best recommendation, has been engaged for roofing with slate the Minims' College.
—Father Stoffel, who has passed the last three or four weeks in Dubuque, returns thanks to his good and kind friends there, who are too numerous to mention. He reports all the old boys there as in the very best of spirits.
—a member of the College faculty who lately visited Pittsburgh wishes through the medium of the Scholastic to express his thanks to Mr. James Callery, father of James Callery who attended class here in '74, for favors recently received.
—The repositories and triumphal arches erected for the procession of the Blessed Sacrament on the Feast of Corpus Christi, although not so large and numerous as in former years, yet were remarkable for the skill displayed in their construction and the exquisite beauty of the decorations.
THE NOTRE DAME SCHOLASTIC.

—On Wednesday, June the 4th, Madame Garrity, sister of P. L. Garrity, Esq., (of ’59) died at the Convent of the Sacred Heart, in Chicago, of which Order she was a most exemplary and zealous member for twenty years. The community which she so long edified, as well as her saddened relatives, have the sincere condolence of the Scholastic and of all the inmates of Notre Dame.

—Very Rev. P. Veniard, C.C.S., the esteemed pastor of Saint Joseph’s Church, East South Bend, Indiana, who for some time had been in a critical state owing to his having accidentally swallowed a false tooth, but who, by a miracle it would seem, cast them up again after several days, visited Notre Dame last Tuesday and dined with the community at the Professed House. All were rejoiced to see good Father Veniard again among them in excellent health after the severe ordeal he had passed through.

—Catholics should be on their guard against travelling impostors. A pretended Trappist lately imposed upon the kindness of Rev. Father Spillard, C. C. S., of Austin, Texas, stealing a watch, breviary, etc. And now the Right Rev. Abbots of Gettysburg were the public against another, or perhaps the same impostor, who pretended that he came from England. The Abbot warns the public that these impostors have several names, follow different professions, generally speak fluently, and tell the most interesting stories.

—The Wisconsin Musical Convention was held this year at Watertown, Wis. Most of the cities of the State were represented, and the contest for the prizes took place on Picnic Island, on Wednesday afternoon. In the evening the Portage Band, one of the best in the State, called at St. Bernard’s to serenade Father Colvin, formerly President of the University of Notre Dame, and now parish priest of St. Bernard’s Church. They were, of course, most kindly received. Even a short acquaintance with the members of the band sufficed to convince one that they were real gentlemen. On Tuesday all the bands marched in procession through the principal streets of the city, making a fine display and delighting everybody with their excellent music.

Letters, etc.

[The following letter, received by Very Rev. Father Sorin from his old friend Very Rev. Father Benezet, Vicar-General of the Diocese of Fort Wayne, gives a glimpse of the fund of kindness stored up in the great, sympathetic heart of the writer. Very Rev. Father Benezet is one of the pioneer priests of the West, and his name is one of the best known among modern priests. He is much like himself.]

The port of Leghorn, on the 24th of June, A.D. 1879.

My dear Father Sorin,

I hope, Very Rev. dear Father, that you may live to see the effects of so great a loss wholly removed. As an earnest of my sympathy, please to accept the small sum of the enclosed draft ($10) for the rebuilding of Notre Dame.

Very Rev. W. CORBY.

[Dear Father, but still dearer old friend: If my infirmity would allow me to travel more than is absolutely necessary, you would have seen me long ere this, and I have to remain at home, and, as Mother Theodore would express it, I have to be very homely, that is to say, fond of home. If I do not go to Notre Dame, and if I do not take a leather apron to help you in cleaning bricks, I think frequently of you, and as a proof of it I left in the hands of Bishop Dwenger $200 to be paid to you as soon as requested to do so.

My subscription of $300 is therefore paid, and for more help you will have to wait until I will be ready, and until I will have saved some dollars out of my scanty income.

I understand you progress rapidly in your reconstruction; I have great favor you in our immense undertaking, and I am the Blessed Virgin Mary, as well as St. Joseph, be, and remain, the overseers of your grand work.

Hoping your strength will be parallel to your energy and courage, I remain as ever,

Your old and devoted friend,

J. BENOIT, V. G.

143 NORTH 8TH ST.

[Our dear friend Father Dinnen, so well remembered as student, professor, and prefect, sends this kind letter, so much like himself.]

CRAWFORDSVILLE, IND., June 2, 1879.

Dear Father:

I could again sleep in a corner of your log room, on the floor, on a straw bed, and feel more happy than in my fresh fresco-painted apartments, or in the parlor of Mrs. Coquillard.

Very Rev. W. CORBY.

[Your old and devoted friend,]

H. O’DONNELL.

[Our dear friend Father Dinuen, so well remembered as General in so great an affliction, and of his hopefulness of the writer, expressed sympathy, and for the prizes took place on Picnic Island, on Wednesday afternoon. In the evening the Portage Band, one of the best in the State, called at St. Bernard’s to serenade Father Colvin, formerly President of the University of Notre Dame, and now parish priest of St. Bernard’s Church. They were, of course, most kindly received. Even a short acquaintance with the members of the band sufficed to convince one that they were real gentlemen. On Tuesday all the bands marched in procession through the principal streets of the city, making a fine display and delighting everybody with their excellent music.

Letters, etc.

[The following letter, received by Very Rev. Father Sorin from his old friend Very Rev. Father Benezet, Vicar-General of the Diocese of Fort Wayne, gives a glimpse of the fund of kindness stored up in the great, sympathetic heart of the writer. Very Rev. Father Benezet is one of the pioneer priests of the West, and his name is one of the best known among modern priests. He is much like himself.]

Fort Wayne, June 11, 1879.

Dear Father:

Very Rev. Dear Father, but still dearer old friend: If my infirmity would allow me to travel more than is absolutely necessary, you would have seen me long ere this, and I have to remain at home, and, as Mother Theodore would express it, I have to be very homely, that is to say, fond of home. If I do not go to Notre Dame, and if I do not take a leather apron to help you in cleaning bricks, I think frequently of you, and as a proof of it I left in the hands of Bishop Dwenger $200 to be paid to you as soon as requested to do so.

My subscription of $300 is therefore paid, and for more help you will have to wait until I will be ready, and until I will have saved some dollars out of my scanty income.

I understand you progress rapidly in your reconstruction; I have great favor you in our immense undertaking, and I am the Blessed Virgin Mary, as well as St. Joseph, be, and remain, the overseers of your grand work.

Hoping your strength will be parallel to your energy and courage, I remain as ever,

Your old and devoted friend,

J. BENOIT, V. G.

143 NORTH 8TH ST.

[Dear Father, but still dearer old friend: If my infirmity would allow me to travel more than is absolutely necessary, you would have seen me long ere this, and I have to remain at home, and, as Mother Theodore would express it, I have to be very homely, that is to say, fond of home. If I do not go to Notre Dame, and if I do not take a leather apron to help you in cleaning bricks, I think frequently of you, and as a proof of it I left in the hands of Bishop Dwenger $200 to be paid to you as soon as requested to do so.

My subscription of $300 is therefore paid, and for more help you will have to wait until I will be ready, and until I will have saved some dollars out of my scanty income.

I understand you progress rapidly in your reconstruction; I have great favor you in our immense undertaking, and I am the Blessed Virgin Mary, as well as St. Joseph, be, and remain, the overseers of your grand work.

Hoping your strength will be parallel to your energy and courage, I remain as ever,

Your old and devoted friend,

J. BENOIT, V. G.

143 NORTH 8TH ST.

[Your dear friend Father Dinnen, so well remembered as student, professor, and prefect, sends this kind letter, so much like himself.]

CRAWFORDSVILLE, IND., June 2, 1879.

Dear Father:

I could again sleep in a corner of your log room, on the floor, on a straw bed, and feel more happy than in my fresh fresco-painted apartments, or in the parlor of Mrs. Coquillard.

Very Rev. W. CORBY.

[Our dear friend Father Dinnen, so well remembered as student, professor, and prefect, sends this kind letter, so much like himself.]

COLUMBUS, OHIO, June 1, 1879.

Very Rev. W. CORBY:

Very Rev. Sir,—I was much pleased on learning of the destruction of your fine College. I would have written before now but was waiting to make some slight offering to you,—in fact to add the "widow's mite" to the many ones you receive from other good citizens. Had I the means to offer a sum commensurate to the gratitude I owe you and your community, it would build Notre Dame all over. Hoping that you will accept my heartfelt sympathies,

Believe me, Rev. sir, your humble servant,

HANNAH O'DONNEIL.

[Dear Father, but still dearer old friend: If my infirmity would allow me to travel more than is absolutely necessary, you would have seen me long ere this, and I have to remain at home, and, as Mother Theodore would express it, I have to be very homely, that is to say, fond of home. If I do not go to Notre Dame, and if I do not take a leather apron to help you in cleaning bricks, I think frequently of you, and as a proof of it I left in the hands of Bishop Dwenger $200 to be paid to you as soon as requested to do so.

My subscription of $300 is therefore paid, and for more help you will have to wait until I will be ready, and until I will have saved some dollars out of my scanty income.

I understand you progress rapidly in your reconstruction; I have great favor you in our immense undertaking, and I am the Blessed Virgin Mary, as well as St. Joseph, be, and remain, the overseers of your grand work.

Hoping your strength will be parallel to your energy and courage, I remain as ever,

Your old and devoted friend,

J. BENOIT, V. G.

143 NORTH 8TH ST.

[Our dear friend Father Dinnen, so well remembered as student, professor, and prefect, sends this kind letter, so much like himself.]

CRAWFORDSVILLE, IND., June 2, 1879.


Very Rev. Dear Father:—Pardon me for not writing you long before this, to express my sincere sympathy, which I do now, to you and all the members of your Community for the great loss you have sustained by the late fire. I rejoice to learn of the courage of Very Rev. Father General in so great an affliction, and of his hopefulness of seeing, soon, his dear Notre Dame more beautiful and blessed than ever.

I hope, Very Rev. dear Father, that you may live to see the effects of so great a loss wholly removed. As an earnest of my sympathy, be pleased to accept the small sum of the enclosed draft ($10) for the rebuilding of Notre Dame.

Very Rev. Dear Father:—If I need not tell you how sorry I felt at the destruction of Notre Dame, and wish I could prove my sympathy by works. I am but a poor priest, but of my poverty I send you what little I can.

Yours in Xio,

Very Rev. M. COLEMAN.

[The following filial letter was accompanied with an offering of $60, to be placed upon the newly risen altar of Notre Dame.]

Smartsville, Yuba Co., Cal., May 27, 1879.

Dear Father Corny:—I need not tell you how sorry I felt at the destruction of Notre Dame, and wish I could prove my sympathy by works. I am but a poor priest, but of my poverty I send you what little I can.

Yours in Xio,

Rev. M. Coleman.
over the ruins of old Notre Dame would we see a new and imposing structure! But the rebuilding of such an edifice must be a work of patient labor, as well as one of love and sympathy with the offerings. We feel that our tribute was in worth ten times its value. But, humble, as it is, to you laden with the fervent prayers and heartfelt wishes that our Holy Mother, who has always watched over this her institution, will still continue her loving protection, so that the work now commenced will soon be completed, and surrounding it will appear her statue peerless and beautiful.

With kindest regards and affectionate sympathy for Father General, yourself, and each and every one of our much honored faculty, we remain

Your devoted children in Christ,
WM. H. & E. F. ARNOLD.

The following is one of the many letters addressed to Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

LEMONT, COOK CO., ILL., May 28, 1879.

Very Rev. E. SORIN, C. S. C., Notre Dame, Ind.:

I have read with deep regret in the public prints of the destruction by fire of the University of Notre Dame. In your communication to the public thereon, I see it stated that a Daily Mass forever will be offered up for the benefit of all those that subscribe towards the rebuilding of the said University. I am one of a few of my neighbors on the propriety of writing to you, in order to learn, if poor people, as we are here, by subscribing a dollar each, would be admitted to the full benefit, of that Daily Mass for ever. I could not venture to say how many subscribers I might have to get. I know that I might get a few. Even last evening I was promised two subscribers if the conditions are as above stated. . . .

Yours very respectfully,
HUGH BRADY.

NAPOLeON, Ohio, June 1, 1879.

PROF. J. F. EDWARDS:

Dear Friend.—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.

DEAR FRIEND:—According to promise we send you $100 to assist you in rebuilding our second home. We cannot express in words our great regret at the loss suffered.

Very Rev. Father General inquiring how large must be the donation in order to secure a share in the benefit of all those that subscribe towards the rebuilding of the Perpetual Daily Mass. Very Rev. Father General has answered all such inquiries by a circular to the effect that any sum, even one dollar, entitles the donor to share in the Perpetual Daily Mass.
THE NOTRE DAME SCHOLASTIC.

FRANCE.

1ST CLASS—Misses Clara Silverthorn, Eleanor Keenan, Ellen McGrath, Annie McGrath.

2D DIV.—Misses Henrietta Rosing, Ellen Gailen, Marie Dallas, Elise Lavole, Catharine Lemontey.

2D CLASS—Misses Iraonatia Semmes, Zoe Papin, Ella Mulligan, Grace Glasser.

3D CLASs—Misses Angelia Ewing, Martha Wagoner, Emma Shaw, Mary Casey, Mary Birch.

4TH CLASS—Misses Ina Capelle, Minna Loebter, Catharine Claffey, Catharine Hackett, Charlotte Van Nanes.

5TH CLASS—Misses Alice Donelan, Catharine Hoadley, Martha Pampel, Catharine Ward, Mary Fitzgerald, Agnes Joyce, Mary Casey, Annie Woodin, Mabel Hamilton, Edith Botsford, Matilda Kildaire.

GERMANY.

1ST CLASS—Misses Adelade Geler, Adelelade Kincher, Rebecca Neteler, Caroline Gall, Mary Yusselman.

2D CLASS—Misses Adela Griffin, Elizabeth Walsh, Elizabeth Schwass.

3D CLASS—Misses Ina Capelle, Minna Loebter, Catharine Claffey, Catharine Hackett, Charlotte Van Nanes.

4TH CLASS—Misses Alice Donelan, Catharine Hoadley, Martha Pampel, Catharine Ward, Mary Fitzgerald, Agnes Joyce, Mary Casey, Annie Woodin, Mabel Hamilton, Edith Botsford, Matilda Kildaire.

CONSERVATORY OF MUSIC.

GRADUATING CLASS—Misses Adelade Geler, Clara Silverthorn, Elizabeth Kichrer, Minerva Ypler.

1ST CLASS—Miss Ina Capelle, Minna Loebter, Catharine Claffey, Catharine Hackett, Charlotte Van Nanes.

2D CLASS—Misses Alice Donelan, Catharine Hoadley, Martha Pampel, Catharine Ward, Mary Fitzgerald, Agnes Joyce, Mary Casey, Annie Woodin, Mabel Hamilton, Edith Botsford, Matilda Kildaire.

3D CLASS—Misses Adela Griffin, Elizabeth Walsh, Catharine Claffey, Catharine Hackett, Charlotte Van Nanes, Mary Yusselman.

4TH CLASS—Misses Ina Capelle, Minna Loebter, Catharine Claffey, Catharine Hackett, Charlotte Van Nanes.

5TH CLASS—Misses Clara Silverthorn, Minerva Ypler, Mary Yusselman, Mary Sullivan, Elizabeth Kichrer.

6TH CLASS—Misses Mary Brown, Mary Casey, Mary Birch, Mary Dallas, Mary English, Emma Shaw, Kathleen Wells, Catharine Martin.

7TH CLASS—Misses Marthar Carey, Bridget Kelly, Julia Wells, Mary Yusselman, Alice Farrell, Rebecca Neteler, Emma Woodin, Mabel Hamilton, Edith Botsford, Matilda Kildaire.

8TH CLASS—Misses Ina Capelle, Minna Loebter, Catharine Claffey, Charlotte Van Nanes, Mary Yusselman, Mary Sullivan, Elizabeth Kichrer.

PAINT IN WATER-COLORS.

1ST CLASS—Misses Mary McCarthy, Sophie Papin, Catharine Campbell, Mary Sullivan, Mary English, Emma Shaw, Mary Yusselman, Mary Brown, Mary Dallas, Mary Sullivan, Elizabeth Kichrer.

2D CLASS—Misses Alice Farrell, Rebecca Neteler, Sarah Moran, Sarah Hamblen.


4TH CLASS—Misses Elizabeth Kichrer, Mabel Hamilton, Mary Sullivan, Elizabeth Kichrer.

VOCAL DEPARTMENT.

1ST CLASS—Miss Elizabeth Yikner.

2D DIV.—Miss Adela Griffin.

2D CLASS—Misses Clara Silverthorn, Mary Yusselman, Adela Griffin.

3D CLASS—Misses Adela Griffin, Catharine Hackett, Alice Farrell, Aurelia Mulholl.

4TH CLASS—Misses Emma Shaw, Mary Yickneth, Zoe Papin, Annie McGrath, Mary Casey, Mary Birch, Angela Ewing.

5TH CLASS—Misses Harriet Back, Sarah Purdy, Mary English, Mary Mulligan, Ina Capelle, Mary Plattenberg, Laura French, Mary Hake, Martha Wagoner, Annie Jones, Della McKenzie.

ART DEPARTMENT.

DRAWING.

5TH CLASS—Misses Julia Butts, Catharine Campbell, Mary Sullivan, Mary English, Catharine Martin, Sarah Moran, Sophie Papin, Mary Brown, Minna Loebter, Ellen Mulligan.

PAINTING.

1ST CLASS—Misses Emma Lang, Elizabeth Yikner.

2D CLASS—Misses Mary Yickneth, Alice Farrell, Rebecca Neteler, Sarah Moran, Sarah Hamblen.

3D CLASS—Misses Hope Russell, Anna Cortright.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses Teresa Zahn, Martha Pampel, Ollie Williams, Catherine Danhaher, Lucie Chilton, Catherine Campbell, Mary Walsh, Ina Capelle, Josephine Mitchell, Mary Fitzgerald, Martha Wagoner, Bridget Kelly, Mabel Hamilton, Edith Botsford, Matilda Kildaire.

SCHOOL OF ART.

ART DEPARTMENT.

1ST CLASS—Misses Mary Yusselman, Mary Sullivan, Mary Dallas, Mary Casey, Mary Birch, Mary Plattenberg, Elizabeth Schwass, Anna Ryan, Catherine Ward, Mary Sullivan, Philomena Woford, Elizabeth Kane, Henrietta Rosing, Agnes Joyce, Mary Casey, Mary Birch, Mabel Hamilton, Ida Torrent, Mary Taggart.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses Hope Russell, Ida Fisk, Sarah Moran, Ellen McGrath, Clara Silverthorn, Annie Maloney, Rebecca Neteler, Mary Birch, Teresa Killelea, Zoe Pappin, Emma Shaw, Elizabeth Kichrer, Mary Yickneth, Martha Wagoner, Mary Sullivan, Laura French, Mabel Hamilton, Sarah Purdy, Edith Atwood.
**THE NOTRE DAME SCHOLASTIC.**

**JUNIOR DEPARTMENT.**

Messes Annie McGrath, Marie Davis, Linda Fox, Agnes McEnery, Johanna Knue, Linee Lancaster, April Casey, Mary Chibbells, Mary Paquette, Elizabeth Considine, Isabella Scott, Mlsses Angeline Ewing, Ellen Mulligan, Catherine Claffy, Mary Feenin, Margaret Cleghorn, Charlotte Van Namee, Annie Orr, Annie Leydon, Alberta Kidaire, Hattie Arlington, Ellise Leavo, Jane McGrath, Mary Fitzgerald.

Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

**CONDENSED TIME TABLE.**

**NOV. 10, 1878.**

—

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>
<th>No. 5, Mail</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pittsburgh</td>
<td>LEAVE 11.45 A.M.</td>
<td>9:00 A.M.</td>
<td>1:50 P.M.</td>
<td>6:00 A.M</td>
</tr>
<tr>
<td>Rochester</td>
<td>12.30 A.M.</td>
<td>10:12</td>
<td>2:55</td>
<td>7:45</td>
</tr>
<tr>
<td>Alliance</td>
<td>2:30 A.M.</td>
<td>11:00</td>
<td>5:55</td>
<td>12:50 P.M.</td>
</tr>
<tr>
<td>Orrville</td>
<td>4:45</td>
<td>2:55</td>
<td>7:11</td>
<td>7:55 P.M.</td>
</tr>
<tr>
<td>Mansfield</td>
<td>7:00</td>
<td>4:40</td>
<td>9:20</td>
<td>9:11</td>
</tr>
<tr>
<td>Crestline</td>
<td>ARRIVE 7:50</td>
<td>5:15</td>
<td>8:45</td>
<td>8:30</td>
</tr>
<tr>
<td>Crestrin</td>
<td>7:50 A.M.</td>
<td>5:40</td>
<td>9:35</td>
<td>9:25</td>
</tr>
<tr>
<td>Forest</td>
<td>7:55</td>
<td>7:55</td>
<td>11:55</td>
<td>11:55</td>
</tr>
<tr>
<td>Lima</td>
<td>10:40</td>
<td>9:00</td>
<td>12:55 A.M.</td>
<td>12:55 A.M.</td>
</tr>
<tr>
<td>Ft. Wayne</td>
<td>1:50 P.M.</td>
<td>11:35</td>
<td>3:40</td>
<td>3:40</td>
</tr>
<tr>
<td>Plymouth</td>
<td>3:30</td>
<td>2:40</td>
<td>6:45</td>
<td>6:45</td>
</tr>
<tr>
<td>Chicago</td>
<td>ARRIVE 7:00</td>
<td>6:00</td>
<td>7:00</td>
<td>6:00</td>
</tr>
</tbody>
</table>

**GOING EAST.**

<table>
<thead>
<tr>
<th>No. 4</th>
<th>No. 5, Night Ex</th>
<th>No. 6</th>
<th>No. 7</th>
<th>No. 8, Allen's Ex</th>
<th>No. 9, Allen's Mail</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago</td>
<td>LEAVE 9:10 P.M.</td>
<td>8:50</td>
<td>5:15</td>
<td>1:55</td>
<td>5:15 P.M.</td>
</tr>
<tr>
<td>Plymouth</td>
<td>2:46 A.M.</td>
<td>11:45</td>
<td>8:55</td>
<td>8:55</td>
<td>8:55</td>
</tr>
<tr>
<td>Ft. Wayne</td>
<td>6:55</td>
<td>2:55</td>
<td>11:30</td>
<td>11:30</td>
<td>11:30</td>
</tr>
<tr>
<td>Lima</td>
<td>8:55</td>
<td>4:50</td>
<td>1:50</td>
<td>1:50</td>
<td>1:50</td>
</tr>
<tr>
<td>Forest</td>
<td>10:10</td>
<td>5:27</td>
<td>2:20</td>
<td>2:20</td>
<td>2:20</td>
</tr>
<tr>
<td>Crestline</td>
<td>ARRIVE 11:45</td>
<td>6:45</td>
<td>6:05</td>
<td>6:05</td>
<td>6:05</td>
</tr>
<tr>
<td>Crestlin</td>
<td>12:05 P.M.</td>
<td>7:15 P.M.</td>
<td>4:15 A.M.</td>
<td>4:15 A.M.</td>
<td>4:15 A.M.</td>
</tr>
<tr>
<td>Mansfield</td>
<td>12:35</td>
<td>7:45</td>
<td>4:55</td>
<td>4:55</td>
<td>4:55</td>
</tr>
<tr>
<td>Orrville</td>
<td>2:55</td>
<td>9:30</td>
<td>9:15</td>
<td>9:15</td>
<td>9:15</td>
</tr>
<tr>
<td>Alliance</td>
<td>4:00</td>
<td>11:30</td>
<td>9:00</td>
<td>11:30</td>
<td>11:30</td>
</tr>
<tr>
<td>Mansfield</td>
<td>6:50</td>
<td>1:50</td>
<td>11:06</td>
<td>2:00 P.M.</td>
<td>2:00 P.M.</td>
</tr>
<tr>
<td>Richmond</td>
<td>ARRIVE 7:40</td>
<td>2:50</td>
<td>12:15 P.M.</td>
<td>3:00</td>
<td>3:00</td>
</tr>
</tbody>
</table>

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

**THE CATHOLIC COLUMBIAN,** published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, $2 per annum.

**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 price, $2.50.

**L. S. & M. S. Railroad.**

On and after Sunday, Nov. 10, 1878, trains will leave South Bend as follows:

**GOING EAST.**

<table>
<thead>
<tr>
<th>2:35 A.M.</th>
<th>Chicago and St. Louis Express, over Main Line, arrives at Toledo 9:50; Cleveland 5:30 p.m.; Buffalo 6:50 p.m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:10 O.M.</td>
<td>Mail, over Main Line, arrives at Toledo 8:55 p.m.; Cleveland 10:35 p.m.; Buffalo 4:45 p.m.</td>
</tr>
<tr>
<td>1:12 O.M.</td>
<td>Special New York Express, over Air Line, arrives at Toledo 6:40 p.m., Cleveland 10:10 p.m.; Buffalo 4 a.m.</td>
</tr>
<tr>
<td>2:15 O.M.</td>
<td>Atlantic Express, over Air Line. Arrives at Toledo 4:40 a.m.; Cleveland 6:05 a.m.; Buffalo 1:15 p.m.</td>
</tr>
<tr>
<td>4:50 A.M.</td>
<td>Week freight.</td>
</tr>
</tbody>
</table>

**GOING WEST.**

| 2:43 A.M. | Toledo Express. Arrives at Laporte 8:35 a.m., Chicago 5:55 a.m. |
| 5:05 A.M. | Pacific Express. Arrives at Laporte 5:50 a.m., Chicago 5:50 a.m. |
| 5:50 A.M. | Special Chicago Express. Arrives at Laporte 5:40, Chicago 8:40 a.m. |}

**Indianapolis, Peru & Chicago RAILWAY.**

**Time Table, in Effect June 1879.**

**GOING NORTH.**

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>ARRIVE</th>
<th>LEAVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Michigan City</td>
<td>9:35 a.m.</td>
<td>9:05 p.m.</td>
</tr>
<tr>
<td>Stillwell</td>
<td>10:35 a.m.</td>
<td>9:30 p.m.</td>
</tr>
<tr>
<td>Woman</td>
<td>11:10 a.m.</td>
<td>9:47 p.m.</td>
</tr>
<tr>
<td>Plymouth</td>
<td>11:20 a.m.</td>
<td>10:20 p.m.</td>
</tr>
<tr>
<td>Rochester</td>
<td>12:40 p.m.</td>
<td>11:33 p.m.</td>
</tr>
<tr>
<td>Denver</td>
<td>1:15 p.m.</td>
<td>12:15 a.m.</td>
</tr>
<tr>
<td>Peru</td>
<td>2:00 p.m.</td>
<td>12:40 a.m.</td>
</tr>
<tr>
<td>Bunker Hill</td>
<td>2:20 p.m.</td>
<td>1:51 p.m.</td>
</tr>
<tr>
<td>Kokomo Junction</td>
<td>3:20 p.m.</td>
<td>1:35 p.m.</td>
</tr>
<tr>
<td>Tipton</td>
<td>3:35 p.m.</td>
<td>1:15 p.m.</td>
</tr>
<tr>
<td>Noblesville</td>
<td>4:35 p.m.</td>
<td>1:05 p.m.</td>
</tr>
<tr>
<td>Indianapolis</td>
<td>5:25 p.m.</td>
<td>4:40 p.m.</td>
</tr>
<tr>
<td>Cincinnati</td>
<td>6:25 p.m.</td>
<td>3:15 p.m.</td>
</tr>
<tr>
<td>Southbend</td>
<td>7:30 p.m.</td>
<td>5:30 p.m.</td>
</tr>
</tbody>
</table>

**PERR & INDIANPOLIS EXPRESS.**

<table>
<thead>
<tr>
<th>Leave Peru 7:45 a.m.</th>
<th>Arrive Indianapolis 11:00 a.m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:00 p.m.</td>
<td>5:00 p.m.</td>
</tr>
</tbody>
</table>

**RETURNING.**

<table>
<thead>
<tr>
<th>Leave Indianapolis 12:25 p.m.</th>
<th>Arrive Peru 3:25 p.m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:30 a.m.</td>
<td>11:30 a.m.</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.

**32 Births $1.25.** Cars 50 and 25 cents, according to distance.

**Y. T. LEIBOHOVITZ,** Gen'l Manager, Indianapolis.

**C. H. ROOKWELL,** Gen'l Pkts. and Ticket Agent.

**CHICAGO, ALTON AND ST. LOUIS RAILWAY.**

KANSAS CITY AND DENVER SHORT LINES.

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

**Weekly Newspapers.**

**The Catholic Columbia,** published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, $2 per annum.

**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 price, $2.50.
St. Mary's Academy, Notre Dame, Indiana.

Under the Direction of the Sisters of Holy Cross.

The course of Studies is thorough in the Classical, Academical and Preparatory Departments.

The Mathematical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The ART DEPARTMENT:

1. Modern Languages, 6; Drawing and Painting, 5; Instrumental Music, 10; Vocal Music, 2; Dress-making, plain and fancy needle-work, 7.

Dwenger, of Fort Wayne.

who have pursued a special course in the Conservatory of Departments. Graduating Medals are awarded to the students in the Schools of Painting or Music may pursue a special course.

Bishop Gilmour, of Cleveland.

lanctions are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course. The Musical Department is conducted on the plan of the best Conservatories of Europe.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

The languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.
WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE

CHICAGO, ROCK ISLAND & PACIFIC R. R.
IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

This Company owns and operates a through line between Chicago and Kansas. Its main line runs from Chicago to Council Bluffs, including St. Louis, Kansas City, Atchison, Topeka, and other important points in the West. The railroad passes through the beautiful prairies of Illinois and Iowa, in one of the most picturesque parts of the country.

For information not obtainable at your home ticket office, address:

A. KIMBALL,
Gen'l Superintendent.

PAID CARS are run through to PEORIA, DES MOINES, COUNCIL BLUFFS, ATCHISON AND LEAVENWORTH.

Ticket Office, known as the "Great Rock Island Route," is maintained by all Ticket Agents in the United States and Canada. For information not obtainable at your home ticket office, address:

E. ST. JOHN,
Gen'l Ticket Agent,
Chicago, III.