At the Close.

A SONNET.

I watched the looped cloud-curtains of the West,
Hung, at the gateway, where the hurrying sun
Passed out of sight, when his day's work was done.

I thought to see him, without pause or rest
Roll to the zenith, by the winged winds pressed;
But Zephyr, who these fleecy fabrics spun,
Unrvived and destroyed them, one by one;
And thus they vanished, by the breeze caressed.

So, when a Christian ends his final year,
The thick, dark clouds of anger, pride and sin
Light up at sunset, and then disappear,
As, to his Father's house, he enters in.
Down from the throne the gales of glory blow
And dissipate the mists of mortal woe!

SIMON TUCKER CLARK.

A Trip to Jerusalem.

LEAVES FROM AN UNPUBLISHED JOURNAL.

(CONTINUED.)

As we left Djenin (Djenin has taken the place of the ancient Ginna of which Josephus speaks, and Engannim of the tribe of Issachar, mentioned in the Scriptures—Jos., xix, 21) we beheld Mount Gilboa to our left, and beyond it a little way in Bethsan or Baysan, on the wall of which the Philistines hung the body of Saul (1 Kings, xxi, 10). It was at the battle of Mount Gilboa that Saul, after consulting the witch of Endor, was defeated and his three sons slain, whereupon the king put an end to his own existence by throwing himself upon his sword. All that remain of Ginnae are a few walls near a mosque, and these are being pulled down to furnish building materials for the inhabitants of the modern village.

We left Djenin early in the morning, and faced for the ancient Shechar or Sichem, where Roboam was made king of Israel, and where the rash answer was given the people which was the apparent cause of the revolt of the ten tribes. The place is now commonly known as Neapolis, or Nablous, by the Arabs. On our way from Djenin to Neapolis we passed near Sebastieh, the ancient capital of Samaria, but our guides positively refused to accompany us to visit it unless we obtained a guard of fifteen soldiers, so great a dread had they of the Samaritan Bedouins. So we had to forego this visit, and kept on our way towards Mount Ebal, a little to the northeast of Sichem. Along the early part of our route, which lies through ravines, we discover traces of an ancient paved road. On either side are irregular hills, and many caves are met with, which served as places of abode for the ancient Chanaanites. It will be remembered by some that the Philistines cast it as a reproach to the Israelites that they hid themselves in holes and caves, like foxes, and, thus suddenly vanishing, evaded their pursuers. As we were passing along one day we were surprised by three men suddenly springing up before us, as if out of the bowels of the earth. They proved to be shepherds tending their flocks, and on our approach had come out of one of these ancient caves. Sweeping around to the left, we leave Mount Ebal on our right; here it was that Joshua erected an altar (Jos., viii, 30), and the curse was placed, as we read in Deuteronomy (xi, 29): "And when the Lord thy God shall have brought thee into the land, whither thou goest to dwell, thou shalt put the blessing upon Mount Garizim, the curse upon Mount Hebal." This curse comprises the twelve maledictions—against idolatry, disobedience to parents, cheating in landmarks, deceiving the blind, perverting the judgment of strangers, adultery, incest, fornication, etc., murder, taking bribes to murder the innocent, and violating the law—pronounced in a loud tone of voice by the Levites, and to which all the Israelites answered Amen (Deut., xxvii, 13-36). The blessings are not enumerated in the sacred text. What relates to the blessing and cursing will be found in the beginning of the same chapter (Deut., xxvii), and although it may cause a smile among some of my friends into whose hands this may fall to see a layman quoting Scripture to such an extent, I cannot refrain from giving the rest of the chapter, which begins as follows: "And Moses with the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day. And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster, that thou mayst write on them all the words of this law, when thou art passed over the Jordan; that thou mayest enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as He swore to thy fathers. Therefore, when you are passed over the Jordan, set up the stones which I command you this day, in Mount Hebal; and thou shalt plaster them over with plaster: and thou shalt build there an altar to the Lord thy God, of stones which iron hath not touched, and of stones not fashioned nor polished: and thou shalt offer upon it holocausta to the Lord thy God. ... And Moses commanded the people in that day, saying: These shall stand upon Mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin. And over-against them shall stand on Mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali."
Gerizim were the two sacred mountains of the Jews. They stand close together, being separated only by the narrow valley of Neapolis. With Sichem, or Shechem, as the learned De Saulcy says the word should be spelled, they are frequently mentioned in various parts of the Holy Scriptures. It is related in Genesis (xi, 6) that "Abram passed through the country unto the place of Sichem, as far as the noble vale," and it was near Sichem that Joseph's brethren tended their flocks when they conspired to kill him, Benjamin only wishing to save his life. Josue, after the sack of Jericho and of Ai, proceeded according to the order he had received from Moses to construct an altar on Mount Ebal, and to have the Lord's blessings and maldictions proclaimed. After the revolt of the ten tribes, and their falling into idolatry by the command or instigation of Jeroboam, the latter had a temple and altars and ten stone pillars erected on Mount Gerizim, as he feared that if the people went to Jerusalem to worship God they would return to their allegiance and deliver him into the hands of Roboam, the son of Solomon. "If this people go to offer sacrifices in the house of the Lord at Jerusalem, and turn to their allegiance and deliver him into the hands of Roboam, the son of Solomon, I will come down and smite him and his house with a great slaughter." This fear of Jeroboam was a groundless one, for the Lord had taken from Solomon the government of the ten tribes in punishment for his falling into the sin of idolatry, as we see elsewhere (III Kings, xi, 11), and for thus bringing the ten tribes into idolatry Jeroboam was also most severely punished in his turn, as the prophet foretold at Bethel. Further, to give an appearance of legality and sanctity to the building of the temple on Mount Gerizim, Jeroboam had a falsified version of the sacred books of the Jews written, in which he made it appear that Josue erected the altar on Gerizim instead of Ebal, for so the Samaritan scriptures are frequently mentioned in various parts of the Holy Scriptures. As we climbed these high hills, being compelled to dismount at times in order to insure our safety, we could not help thinking of the long and painful journey from Nazareth to Jerusalem made three times every year by the Blessed Virgin. How many times had not she and the Infant Saviour, and the holy fosterfather St. Joseph, traversed this road and climbed these rugged heights! And yet, when we are at home and within easy distance of the church, with a clean and comfortable side-walk to traverse, we take little thought of stopping away on the most trifling pretext.

Further on, and to the south of Seiloun, is Bethel, where Jacob saw in a vision the ladder reaching from earth to heaven. Here, afterwards, Jeroboam erected one of the two golden calves, and an altar. It was at the altar in Bethel he was standing, and offering incense in his assumed capacity of priest, when the prophet—Eliseus, I believe—foretold his downfall, and that Josias would immolate on this altar the priests who burnt incense upon it. Hearing this terrible menace, Jeroboam stretched forth his hand and commanded the people to seize the prophet.
THE NOTRE DAME SCHOLASTIC.

Lamennais.

The mere mention of the name Lamennais suffices to recall the *Essai sur l'Indifférence* and so many other writings produced under different inspiration, from the *Paroles d'un croyant* to the *Esquisse d'une philosophie*. As the history of the celebrated editor of *D'Avenir* is but too well known, we shall, in this article, speak of another Lamennais, whose works, though less brilliant, have never been a cause of sadness to Christian souls. Almost unknown outside of Brittany, he saw his generous foundations prosper, while the vaia essays of his brother proved but a barren ideality. Robert Felicite, with his superior genius, surrounded at first with all the strength to be derived from Catholic teaching, lost his first friends, whom his new allies did not offer to replace, for he died in a veritable intellectual isolation, without leaving after him even one disciple. The venerable Jean Marie was destined to be more happy: his beginnings, indeed, had not the same splendor; but his thought lives after him. Nine hundred religious, perhaps one thousand, still venerate the memory of their sainted founder, by whose example they were instructed, by whose lessons they were formed, and to whose rule they are subject.

Jean Marie de Lamennais was born at St. Malo, September 8th, 1780. His zeal for the education of youth retained him up to the age of about thirty years at the seminary of his native town. Here, together with his brother Felicite, his junior in years, he devoted all his leisure moments to the production of the work entitled *The Tradition of the Church in regard to the Institution of Bishops*—which was attributed to the future author of the *Essai sur l'Indifférence*. In 1815, he was named Capitular Vicar of Saint Brienc, and though the youngest of the canons and the last
mitted to membership in the Chapter, he administered with
wisdom and firmness the diocese committed to his charge,
during the vacancy of the See, which lasted for some five
years. In 1816, his attention was drawn to a report of
Camot on the organization of primary instruction and one
on the state of the project—which seemed so fraught with
danger to the religious interests of the people. This read-
ing inspired him with the idea of establishing the Brothers
of Christian Instruction, who are commonly known at the
present time by the name of their Superior. The same
idea had been formed by M. Deshayes, Vicar-General of
Vannes—and the one at the latter city, the other at Saint
Brieuc, gathered around them a number of youths whom
they themselves instructed in order to form Christian
teachers. M. Deshayes heard of the work of De Lamen-
nais; he wished to see him, to know his plans, to make
known his own, and the result of his visit was the forma-
tion of a fraternal association under both as superiors.

The two founders no doubt agreed together. There was,
however, a great difference of opinion in regard to the
degree of instruction they judged necessary to give to the
Brothers. In the opinion of M. Deshayes, this instruction
should comprise simply the Catechism, reading, writing,
the elements of the French language, and a simple knowl-
dge of arithmetic, without adding anything superfluous
beyond what the object of their mission strictly called for.
But De Lamennais thought with the author of The Imita-
tion of Christ that knowledge was good in itself, and accord-
ting to the order of God, and that without losing anything
of their humility the Brothers might, and even should, pur-
sue further their studies, that they might the better draw
to themselves the esteem and confidence of families.
Though in perfect accord as regards the end of their
institute, the good of souls, and the glory of God, there was
still some opposition between the teachings of the two
friends and the direction of the two houses which they
governed, each according to his own system. This di-
versity of views, which was not without its inconveniences,
would one day prove injurious to the nascent society, but
in 1821 M. Deshayes was named Superior-General of the
Missionaries of the Holy Ghost, and M. de Lamennais was
left in sole charge of the good Brothers, by whom he was
greatly venerated. For all, then, he devised a uniform
system of instruction, which embraced, in addition to
primary lessons, a more advanced study of French gram-
mar, arithmetic, algebra, geometry, linear drawing, etc.

It might, perhaps, be asked, why should this new Con-
gregation be established, when there already existed
the worthy sons of the venerable La Salle—whose mission
was the instruction of youth in city and country? The
answer is very simple. The Brothers of La Salle, accord-
ing to their constitutions, could not establish themselves
in any mission less than three in number—and, therefore,
could not be employed in parishes whose resources would
not permit the support of three persons. This difficulty
was met by the institute of De Lamennais, any member of
which might be called alone to these missions, live under
the same roof with the parish priest, who became his local
Superior, and thus the benefits of Christian instruction be
received without any great sacrifice on the part of the
people.

The mission of these religious was not confined to the
cities and towns of France; it extended also to the colonies
of America and Senegal, Africa, and the isles of the New
World, whether Brothers were sent to give Christian in-
struction to the poor and to slaves, whom their masters
had kept in ignorance.

To the development of this community, Jean Marie de
Lamennais devoted all his energies and the whole labor of
a lifetime. Though called in 1821 to be grand almoner
of France, he remained faithful to his young Congregation,
and in 1824 he resigned his high trust, to live with his
community at Ploermel. His sole ambition was to obtain
the blessing of the Sovereign Pontiff on the institute which
he wished to leave after him, with a pledge of durability.
At length the Sovereign Pontiff, Pius IX, was pleased to
grant the pious requests of the old priest, and gave his ap-
probation to the new institute.

If, as is commonly supposed, an inordinate ambition con-
tributed to the fall of the author of the Paroles d'un croyant,
the contrast in this respect between the two brothers is
very striking. Several bishops were successively offer-
ted to the Abbé Jean Marie, and all were refused. In
1846 he was offered the Cross of the Legion of Honor: "I
love it already," he answered, joyfully. It was so well
concealed, that no one, even his intimate friends, ever sus-
pected its existence.

The aberrations of his unfortunate brother were a great
source of grief to M. de Lamennais. Both brothers were
dangerously sick at the same time, the one in Paris and
the other in his house at Ploermel, and both seemed des-
tined to appear on the same day before the tribunal of
God. However, Jean Marie became somewhat better, and hear-
ing of the dangerous condition of his brother, decided at
once, notwithstanding the protests of his physicians and
the entreaties of his community, to set out for Paris. He
answered, gayly. It was so well

He returned to Ploermel, and passed several days without
partaking of any nourishment, and for one whole month
he found no solace in sleep. But Jean Marie prayed as
the saints know how to pray; and that peace promised to
men of good will re-entered his soul and he found comfort
in the midst of his grief. Who knows the last thought of
the dying soul, and the secrets of the goodness of God? It
is said that at the last moment, when speech had fled for-
ever from his lips, Robert Felicite cast a look of sorrow
around him, and a tear stole slowly down that cheek fur-
rrowed more by care than by age or sickness. Apparently
there was no reconciliation—God thus wishing to give the
lesson the whole strength of terror. But that tear—might
it not well have been the sign of repentance and pardon—
a favor granted to the good works and ardent prayers of
the elder brother?

Six years afterwards, on the 26th of December, 1860,
Jean Marie de Lamennais crowned a life of labor and use-
fulness by a happy death, or rather a sweet sleep in the
arms of the Lord, who, no doubt, now justly rewards His
faithful servant. De Lamennais though dead, still lives;
he has left after him something besides the memory of a
great name—a vast intelligence and a great heart. His
work survives him, and will continue for years to come to
furnish to Brittany and foreign lands an army of religious
instructors.
Votive Offerings, or Expressions of Gratitude.

To make return for benefits received would almost seem to be the lesson taught us by the silent eloquence of inanimate nature itself. The sunshine smiles upon the earth, and the earth responds in gifts of numberless flowers. The rains fall, and the radiant groves and fields answer in their bright, happy aspect, in the warble of their light-hearted songsters. The farmer sows the seed, and the grateful soil returns an abundant harvest to repay his labor. Indeed, there is nothing around or above us, which does not speak of gratitude. We can hardly fail to see that

“There is a lesson in each flower, A story in each stream and bower; In every herb on which you tread, Are written words which, rightly read, Will lead you from earth’s fragrant sod, To hope, to thankfulness, to God.”

We look upward, and the stars,

“Forever singing as they shine
The Hand that made us is Divine,”

are indexes pointing out, and urging us to pay our allegiance to their infinite Creator. Descending from sidereal space, take yet again the simplest, most unpretending blossom to contemplate, and what sublime and beautiful truths we can learn therefrom! And yet, is it not strange, while on every side there are such forcible, and withal gently persuasive, teachers and advocates of lovely gratitude, that so many should be forgetful, and remain negligent in proving their sensibility to the overwhelming debt man owes to God? What is the record of the past? In the golden ages of faith, what prompted so many votive offerings to the altar, to the oratory or other sacred places? It was gratitude. What inspired a Pepin to lay his jewels-begirt hunting cap on the hermitage shrine of the Black Forest? What was it that caused this Christian king to replace the rustic forest chapel by a sumptuous one of gold? It was gratitude. What, likewise, impelled the devout mariner Columbus to row those pious pilgrimages? What was it that called forth the generous impulses of his heart, which find no fitting expression save in the princely offerings, now at St. George’s, now at the Santa Cruz? Ah! that same virtue of virtues—sensibility to benefits received.

Whenever a shrine has been raised or a chapel erected, who does not recognize the principle in question? The practice of votive offerings is supported by the customs prevailing even among the ancient people of God, as the example of Judas Maccabees fully attests. Do the incidents of the past not rebuke the present?

Of the countless benefits and blessings which our good bountiful Father bestows upon His poor dependent creatures, there is not one which He is obliged to impart, not one to which we have a right. O, but too often we are indifferent to this fact, and take His gifts as though they were our due, without ever thinking to accord our thanks in return. Were we to act in like manner towards earthly benefactors, we would justly be regarded as undeserving of further favor. Would it not be considered most preposterous were we to expect or receive anything of value from another without the intention of returning something like an equivalent? Yet how lightly we weigh the fact that we daily accept the choicest gifts of Heaven, with thankless, thoughtless hearts, because God is patient and merciful!

Ever ready to present requests and beg new favors, but too slow, alas, are we in our efforts to make an acknowledgment, however slight. Not that we would for a moment presume to suppose that anything worthy or adequate can ever be offered by us in return. No, for we possess nothing which we have not first received from God Himself; but we show the disposition of our hearts, by contributing our mite to holy purposes according to our ability, in a lively spirit of faith; for Heaven will not despise our humble good will.

The festival season of Christmas with its train of mirth and gladness has just glided into the past, and the echoes of the “Gloria in excelsis” have not yet died upon the breeze. The star in the east has left the twilight rays glimmering above the scene where the first votive offering was made to the Infant Jesus, by the renowned sons of science, who came to adore the Eternal Source of all science. No doubt, many were the refreshing draughts which these holy sages imbibed at the Fountain of Truth and Wisdom; and how pleasing and acceptable to the Lord of heaven and earth was the homage of these earnest, faithful hearts! but not satisfied with this beautiful interior offering, they must needs present the palpable and significant gifts of gold, frankincense and myrrh. Their example, the suggestion of their generous impulses, we can, and ought to imitate. Mingled with the Nunc dimittis, and the sad prophecy of to-day, is the cooling of the turtle-doves presented in the Temple. Though not votive offerings, they constitute an appropriate support to our subject, since they were obligatory under the Jewish law, and show that Heaven demands returns.

If, responsive to the Saviour’s invitation, we come to Him with our burden of sorrow to find it lightened, or our spirits fortified with new vigor, and when the voice of that dear Master commands the turbulent waves of passion, of trial, of woe in our souls, with His “Peace, be still,” should we not return the next day with grateful hearts, and beside that burden lay a tribute? and for His words of consolation and joy, utter the praises of thanksgiving? Let us not be like the unworthy lepers, whose ingratitude our Lord felt so keenly, which wounded Him so deeply, that He could not refrain from expressing His disappointment. “Were not ten made clean? and where are the other nine?”

Indeed, it should be the Christian’s greatest and dearest privilege to enrich and beautify the dwelling place of the Sacramental God. What in comparison is the palace of any earthly king? Could we approach the slightest comprehension of the Real Presence in the Divine Prisoner of the Tabernacle, could we faintly conjecture the intensity of His love, how freely would we give our very all, regretting nothing but the poverty of the gift?

E. Dennesby.

Art, Music and Literature.

—There are one hundred and fourteen Roman Catholic periodicals published in North America.

—The Comte de Paris expects to complete the sixth and last volume of his work on the Civil War in America next year.

—Mr. Arthur Sullivan is composing—(in addition to his new opera)—an oratorio for next year’s Leeds (Eng.), Festival, entitled “Saul and Jonathan.”

—in March a monument to the great composer of sacred music, Palestrina, is to be inaugurated at Rome. Verdi will be present, and will produce two compositions written by himself in the style of Palestrina.
Mr. Robert Hoe, of the firm of R. Hoe & Co., printing-press manufacturers, New York, has a typographical library of 16,000 volumes.

A Russian physician, M. Malarevsky, thinks he has satisfied himself, after experimenting with fifty persons, that if books were printed with white ink on black paper, the strain upon readers' eyes would be less, and short-sightedness not so prevalent.

Franz Suppé, author of "Fatinitza," is now completing the score of an operas the libretto of which is taken from "Columba," Merimee's Coriscaean novel. As soon as the work is terminated, it will be performed at the Imperial Theatre, Vienna, and perhaps in Paris.

Two performances of Mr. Julius Eichberg's comic opera, "The Two Cadets," have been given in Cleveland, under the direction of Prof. Wamelink, with success. This opera, like the same composer's "Doctor of Alcan-tern," is growing rapidly into public favor.

The College of Music of Cincinnati has added to its Faculty, in the department of the voice: Signor Luigi Steffenone and Mr. J. F. Rudolphsen; of the piano forte, Miss Cecilia Gaul; of the violin, Prof. C. Rothmund; and of the organ, Mr. Henry Carter.—Musical Record.

Cardinal Newman's familiarity with Scripture is spoken of as something wonderful. He seems to have the whole Bible at his finger's ends, and he fortifies each point in his sermons with quotations from the Old and the New Testament with admirable tact and ingenuity. "He is a living protest," says a Protestant writer, "against the Old Testament with admirable tact and ingenuity. "He is a living protest," says a Protestant writer, "against the Old Testament with admirable tact and ingenuity. "He is a living protest," says a Protestant writer, "against the Old Testament with admirable tact and ingenuity. "He is a living protest," says a Protestant writer, "against the Old Testament with admirable tact and ingenuity. "He is a living protest," says a Protestant writer, "against the Old Testament with admirable tact and ingenuity. "He is a living protest," says a Protestant writer, "against the Old Testament with admirable tact and ingenuity. 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of Charles Dickens" and the editorial discussion of "The Irish Question before the American People," are each and all articles on living subjects of great interest and importance. The gravity and immediate interest of the subject excused the Irish affairs. In one of the letters given to Irish affairs, the actual state and condition of the Irish people in Ireland to-day is set forth with unimpeachable testimony from all quarters. In the other the radical vice of the Irish language is assailed, and the mission of Mr. Parnell in this country discussed. Mr. Froude's recent attack on Catholicity in the pages of the North American gave excellent opportunity for a crusading reply, which The Catholic World do not seem to seize on. The titles suggest the objects of the other articles. Their leader deals with the vexed problem of "The Unknown." "Sic Iusti ad Astra" is a fanciful scientific excursion of a new order. There are some sweet poems, a number of literary criticisms, while "Follette" and "The Republican," daughter of Lebanon, furnish the fiction. No Catholic who has any pretension to scholarship should be without The Catholic World.

—Mr. Charles Kent, the learned editor of the London Weekly Register, contributes a beautiful translation of the anthem " BeautifulSoup" of Father Landry. This is the present number of The Ave Maria. The sketch of "Henry Perreyve," by Miss Kathleen O'Meara, the biographer of Ozanam, Lacaorder and Bishop Orant, now publishing in the same magazine, is one of the finest things of the kind that have come under our notice. Miss O'Meara's scintillant pen shows up the beautiful traits in Perreyve's character in a manner that is not altogether unworthy the youth who evoked &quot;'Sic Iusti ad Astra&quot; for his talent as a writer and speaker—from Lacaorder, whose own eloquence at Notre Dame de Paris drew the semi-infidels and infidel literati through the windows of the Cathedral when the doors were so thronged as to render entrance by them impossible. These sketches of Miss O'Meara's are incomparable—they are by far the best we have seen in any of our magazines. The Ave Maria, besides its gems of poetry, solid religious articles, and semi-literary correspondence in English, carries not merely a little social gossip, but a scholar, and a very entertaining writer. These features make this little magazine a very entertaining and readable one. Miss Anna H. Dorney, the eminent Catholic story-writer, began a new serial in the January number of The Ave Maria, and the Author of "Tyb bore," &quot;Our Lady's Jasmine," etc., a celebrated English writer, contributes a fine serial story for the Young's Department of the magazine. The Ave Maria is doing good work and doing it sucessfully.

—Since our last issue we received the first number of The Illustrated Catholic American as an exchange, and have had a better opportunity of examining its contents. The illustrations are very good—without exception, &quot;'Blaschke of the Linotype" which is pretty executed. The Gallery of traits of Eminent Catholic Americans" is opened auspiciously with an excellent full-page copy of Mr. Mora's fine photograph of Cardinal Ciscocrossley, as he stood in one of the basilicas of the new Cathedral of St. Patrick, New York. "Guido d' Arezzo and his Class" is a very good full-page picture of an interesting subject, and "The Inspiration of Arts, Literature and Science" an excellent ideal finely depicted. "Tired Out" is a fine picture, and "The wedding" a picture we admire. The ladies who frequent the young folk. "Young Toto" after his dream of Paradise will of course be the centre of attraction for the little folks, boys and girls. As to the letter-press, it can be seen at a glance that one ot the chief aims of the editor is to furnish an instructive and entertaining table of contents, but there is also plenty of light and entertaining matter, and one of the stories is nicely illustrated. Mr. Maurice F. Bagen contributes a souvenier on "Arrurilo," and Miss Eleanor O. Donaldson some stanzas entitled "The Beggar's Prayer." We wish the publishers of The Illustrated Catholic American the success they desire. Price of subscription $5 a year, or $1.00 for six months. Address The Illustrated Catholic American, 11 Barclay Street, New York. The faculty of the University of Michigan at Ann Arbor, he was greeted with a very warm welcome. He was met at the depot by a band of music and several hundred medical students, and escorted to his residence. In the evening he had a grand reception at the Chandler house. There was a banquet, toasts, and responses, and an address of welcome by Dr. Palmer, which was happily responded to by Dr. Palmer.

—Several important changes have recently been made in the faculty of St. Vincent's College, Cape Girardeau, Mo. Rev. J. Durkin, C. M., prefect of discipline at that institution for the past two years, has been appointed one of the pastors of St. Vincent's Church, Germantown, Pa. Before his departure the students assembled in the hall of the institution and presented Father Durkin with a fine silver watch. In the evening the editorial corps of the College Message gave a banquet in honor of their departing professors, Fathers Durkin and Remilion.

—We learn from the Bulletin de I'Euvre de l'Université Catholique de Lille that besides the $20,000 presented the University by an anonymous benefactor for the purpose of founding a new chair of the Faculty of Theology, to be filled by the famous Dr. Perreyve, the University has also received from another anonymous benefactor $10,000 for the University buildings. The library now contains about 58,000 volumes, and is said to be the most complete in the State. The academic year was opened with Pontificial High Mass by the Bishop of Arms.

—A propos to the item concerning the recent fire at Harvard, the Williams Alumnus a short time ago mentioned the explosion that occurred in the reading rooms at Williams. The burning flame was fortunately seen by a passing student, who succeeded in stirring it before much damage was done. There is no trusting kerosene lamps in any one's sight. Better put them out when leaving the room. Two houses in South Bend were now contains about 86,000 volumes, and bids fair to become one of the most noted libraries in the world. The University has also received from another anonymous benefactor $10,000, which they donated the college authorities.

—The friends of Kentucky Wesleyan College continue to present valuable specimens of minerals, curiosities, etc., to the museum of that institution.

—In the Catholic magazine, the Senior as he shoves the cards into the table drawer and hunts around for his catechism. Williams Athenaeum.

—A farm valued between $1,000 and $2,000 has been presented to Oberlin for the benefit of theological students. Very suggestive. —Niagara Inler.

—Upon the late return from Europe of Prof. A. B. Palmer, lecturer on theory and practice in the University of Michigan at Ann Arbor, he was greeted with a very warm welcome. He was met at the depot by a band of music and several hundred medical students, and escorted to his residence. In the evening he had a grand reception at the Chandler house. There was a banquet, toasts, and responses, and an address of welcome by Fred Baker, which was happily responded to by Dr. Palmer.

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

The NOTRE DAME SCHOLASTIC contains:

Choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

A weekly digest of the news at St. Mary's Academy, Notre Dame, Ind.

Students should take it; parents should take it; and, above all, Old Students should take it.

Terms, $1.50 Per Annum, Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

—We have just received some forty copies of bound volumes of THE SCHOLASTIC for '78-'79. The binding has been done by Mr. Flynn, of Kalamazoo, Mich., whose workmanship is always first-class. This volume will be in a special manner interesting to our friends and all former students, particularly to the boys of '79, since it will contain a complete account of the great conflagration that consumed the college buildings last spring, and of the prompt action of all in replacing it by autumn. We hope to see orders from old students coming in fast. The price will be $2.50.

What Shall We Do?

This is the all-important subject that presents itself to the young men of our age, who, though not quite free from the guardianship of a parent or the instructions of a professor, nevertheless realize that the time is fast approaching when, they shall be compelled to enter that arena of life, where dependent entirely upon their own hands and brains, they are to prove their value in the occupation selected. Any difficulty they may find in solving the problem does not surely arise from any knowledge that it is hard to find anything to do; on the contrary, it is the multitude of employments, and glorious opportunities that await them, that perplex their minds in deciding which is the most congenial to their likes and tastes, and will be more apt to secure their success.

The importance of contemplating and deciding this question, while yet under the supervision of others, is evident to all. For we imagine one starting out into the world undecided as to the pursuit he will follow, we shall surely soon find him in a very precarious condition. Never having given it a thought, he hesitates as to every employment presenting itself, fearing that each step he takes may prove his ruin; finally, in perfect bewilderment he seizes upon the first occupation that comes in his way, pursues it probably for a time, and then, seeing another, the qualifications for which he deems himself more competent, rejects the first, and adopts the latter. This of course tells but the fate which he, and many others, perhaps, must meet, until we find him if not having given up entirely to despair, and entered into a life of complete worthlessness, at least what the common language pronounces "a jack-of-all-trades" and, of course, as it continues, "good at none."

The ruin of this person has been caused entirely by his failing to consider seriously, and decide upon the question proposed at the proper time. He heedlessly disregarded that precious time of youth, when the mind is developed and cultured, and the habits formed, to note what his proclivities were as to his future life, and, having selected some pursuit, to prepare himself well for it. The question may follow—but how are we to answer this, pertaining as it does to the unsearchable future—how can we find out now the pursuit in which, four or five years hence we can prove successful? Ah, very good! but remember the question does not require you to know now what your vocation is, but only that you prepare yourself for the knowledge of it when the time comes for its practice. It does not, as you say, enter into the dim vista of the future at all. It is a matter of the present, since you are now given all the necessary means of solving it, and knowing the answer completely at the proper time.

Therefore, we do not consider it such a difficult point to settle, since you have all the means necessary; you have but to take them, and use them faithfully, with a firm determination to form a correct answer that will secure to you a truly happy life in the future.

However, there is a question, pertaining more to the present, the favorable reply to which can and must be answered before we can expect to reach any solution of the question proposed. This is—What are we doing now? are we protecting the body and soul which God has placed at our disposal? are we striving hard to form habits of diligence, carefulness, perseverance and courage, which are so necessary; and especially habits of purity, integrity, charity and the fear and love of God, by which we are enabled to lead a strictly moral life? To these, as we have said, a favorable answer is required, or, at least, a firm resolution to reform our conduct immediately; for we can easily see that these virtues are requisite to any pursuit in life—they are the very foundation upon which our future life depends.

Feeling that you have faithfully performed this portion of the task, you naturally ask, "But what is the next step in discovering what will be the most successful pursuit for me to follow?" The answer, we think, may be given without difficulty. First use that means which is the most powerful, namely, the spiritual. We believe, that the providence of God has prepared a place for every man, and desires every man to fill his proper place, giving him all the necessary opportunities of discovering it, if he but utilizes them.

Turn then to God in the fit manner, namely, in prayer and pious deeds, and beg of Him to give you some positive indications of His divine purpose. Make your actions in every way pleasing to Him, and worthy of His reply, and never allow your faith to waver as to the certainty of His
answering, believing always that God, being kind and beneficent, will never allow one of His true and faithful creatures to be thrown upon mere chance in a matter of such importance.

This having been established as one of your daily duties, and carried out faithfully, the greater part of your task is finished; in the remainder, we can see no difficulty in both discovering and using the other means which will render you more confident and sure as to the answer you may derive. There is but this one left—the serious consideration of the different pursuits in life, and how they will agree with your natural tastes, your ability and disposition, and the manner of life to which you have been accustomed; and also by asking the advice of others who are likely to understand well your natural tendencies.

Having performed all these actions, then, we would say to you, follow your bent if it be at all possible. We find that nearly every one of any decision of character has an inclination for some particular pursuit in which he hopes to achieve great success; and also that the majority of cases in which the brightest success has been attained have been those in which the subject has always shown a marked predilection for his occupation or profession, and which he may have commenced under the most discouraging circumstances. He loved his profession, he saw a reward even in the labors pertaining to it, and consequently persevered in it, performing his tasks properly in the present, and looking only to the future for that success which, needless to say, must follow.

It may be said that there are some who have no bent, as we have called it, or, at least, cannot discover it. They may not be in any way destitute of talent; in fact, they may be able to perform their different tasks with more than ordinary ability, when they have one by their side to direct and supervise them, yet they have no fixed desire or choice of a path in which their success may appear certain. To these comparatively few we would say, your safest plan is to have recourse to your parents and to judicious friends, who will probably be best able to point out to you the path most likely to bring success; follow their advice faithfully, and you will be able to accomplish a great deal of good; not only this, but by the very force of habit, you will learn to love your pursuit and by perseverance finally achieve the desired success. To all then, we would say, employ all proper means to learn your bent, and if successful, follow it by all means—on the other hand, if you are unable to discover it, far from despairing, reconcile yourself with the thought, that he who has done the best he can, need never fear that God will look upon his life as a failure, and though his works may by perseverance finally achieve the desired success. To follow their advice faithfully, and you will be able to persevered in it, performing his tasks properly in the present, and looking only to the future for that success which, needless to say, must follow.

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The Monster Steamer.

In our last issue, in speaking of railroads in connection with colleges, and of the great advantage they are in reaching here, we gave as example the student of to-day making a trip to this place in one day which formerly required ten, thus showing what a wonderful progress has been made in so short a time in the convenience of land travel. Our eye catching the following description in the New York Times, of one of the immense designs that are being continually contrived and completed, for rendering travel upon the ocean not only free from danger, but also in every way comfortable, convenient and fast, we have not deemed it amiss to reprint it, so that our readers may see how well it has kept up to land travel in its advancement. The description reads thus:

“A new steamer, which when completed will be the largest and finest merchant vessel in the world, is now being built at Barrow, England, for the Inman Line. She will be ready for use in the spring of 1881, and will then begin making regular trips between New York and Liverpool. The City of Rome was regarded as the most appropriate name which could be given to this addition to the Inman fleet. Her dimensions are to be as follows: Length of keel, 546 feet; length over all, 590 feet; breadth of beam, 52 feet; depth of hold, 38 feet, 9 inches, and depth from top of deck-houses to keel, 37 feet. Her measurement will be 8,500 tons, or over 2,000 tons larger than either the City of Berlin or the Arizona, and 800 tons larger than the Svera, the new Canard steamship, which will be completed this fall. She will be over forty-fifth of the size of the Great Eastern. The engines of the City of Rome will be 8,500 horse-power, with six cylinders, three of which are high-pressure, and three low-pressure. There will be eight boilers, heated by 48 furnaces, and the vessel can be propelled at the rate of 18½ knots an hour. She will carry four large masts, and three smoke funnels. A large spread of canvas can be set, which will enable the steamship to make good time, if necessary without the aid of the engines. The saloon and staterooms will be placed amidships, and will contain every facility for comfort and luxury. All the latest improvements are to be added, and the entire cabin will be splendidly furnished and upholstered. There will be 375 revolving chairs at the saloon tables, and the staterooms will easily accommodate 300 first-class passengers. A drawing-room which, can be occupied by 100 ladies at once, will be placed on the deck immediately over the saloon. The smoking-room will be above the drawing-room, and will accommodate 100 smokers at once. The saloon will contain six bath-rooms. There will be room on board for almost any number of steerage passengers, and space for an enormous quantity of freight in the hold. The City of Rome is to be built of steel, with a double bottom and eleven bulkheads. Two longitudinal bulkheads are to run through the engine and boiler spaces. These will greatly decrease the danger of the vessel sinking in case of a collision. The top decks are to be of the best teak. No expense is to be spared in making this magnificent steamship perfect in every respect. She will have the highest classification of any vessel in the Liverpool Red-book and in the British Lloyd's. The Inman people expect that, so far as the transportation of passengers and freight goes, the City of Rome will prove the monarch of the seas.”

The Inman Line, which is erecting this monster ship, is generally considered to be by far the best line both as to the secure construction and magnificent equipment of its steamers, plying between New York and England. Their agent is Mr. Jacob Wile, of Laporte, whom all know to be a thorough business man, and also most accommodating and agreeable in all his transactions. In fact, the mere mention of his name as agent, would be to all hereabouts a guarantee of the excellence of the line he represents. To show the high appreciation in which this line is held by the public in general, we give below a letter written to
their agent in New York, which coming from one of such eminence is a great recommendation:

“MY DEAR MR. DALE: I beg to return to you and to the Messrs. Inman my best thanks for all the favors you have conferred on me, and to say as my gratitude is for this personal favor, I am still more grateful for the kindness and consideration with which my fellow countrymen are treated on board the magnificent ships of the Inman Line. I came over on your splendid steamer, there were nearly three hundred Irish emigrants in the steerage. The kindness and tenderness with which these emigrants were treated drew from them expressions of the greatest satisfaction. I had free access to them and they to me at all times, and I hope and pray that my poor countrymen may be always treated as well as I have seen them on board the Inman steamers. I am, my dear sir, yours very sincerely.

“THOMAS N. BURKE, O. P.

“JOHN G. DALE, Esq., Agent, Inman Line”

Of course this is of no direct advantage to our University, or the coming and going of its students; however, we understand that the community, whose members have been occasionally obliged to cross the deep, have received from this line through the kindness of its agent favors for which it feels grateful.

Personal.

J. D. McIntyre, ’77, is studying law at Grand Rapids, Mich.

N. Menard, ’78, is interested in a lucrative silver mine in Colorado.

—John B. Berteling, ’80, accompanies Father Zahm on his lecturing tour.

—Wm. Gross (Commercial), ’74, owns a fine book and news store at St. Charles, Ill.

—Henry Quan, ’75, is one of the most prominent young business men of Chicago—and a young man of whom Notre Dame may be justly proud.

—Mr. Castaneda, of New Orleans, and Mr. Van Dyuyn of Benton Harbor, Mich., were among the guests of President Corby during the early part of the week.

—Rev. Father Knox, who has been visiting here for a month past, departed for Texas Tuesday, where he will take charge of a parish in the diocese of Galveston.

—We see by the Universe that Hon. Frank Hurd, LL. D., ’77, and member of Congress was tendered the honor of presiding on the occasion of Hon. Chas. S. Parnell’s visit to Toledo.

—Collie Camppeau (Commercial), ’76, visited the College Wednesday, accompanied by his brothers Alexia and Charles. The two latter have entered as students in the Minim department.

—Father Sullivan, of Laporte, was down to see us this week, promptly on time—we’ll vouch for it—the first time for many years, that is—the first time he has been to see us. Come often, Father, for we always feel about 50 per cent. younger after your visits.

—Thomas F. Galagher, of ’76, is practising law at Lyun, Mass., and doing well, as might be expected. A pleasant letter was received from him last week. Mr. John Gillen, also of ’76, received the deaconate at Troy Seminary, at the Christmas ordination. Both have our best wishes.

—On the 18th inst. Mr. Chas. Jenkins, Minim, ’85, paid the college a visit after an absence of twelve years. He remarked there were here now few faces familiar to him, but was surprised and pleased to be recognized at the first glance by his prefect of bygone days, who still remains in the same office.

—Rev. Father Colovin, C. S. C., President of the College of Our Lady of the Sacred Heart, Watertown, Wis., and formerly President of Notre Dame University, paid us a flying visit this week. It does one’s heart good to see and have a few moments conversation with Father Colovin, who while President of the University won the love and esteem of both Faculty and students by his urbanity and characteristic kindness. We regret that Father Colovin was unable to extend his visit.

Local Items.

—Civile cathawaw!

—“Gill” got the bean.

—Joe is the boss blacksmith.

—The Preps are anxious for another spelling-bee.

—The semi-annual oral examination begins Monday.

—Several improvements will be made in the Law department next session.

—The smallest of the three rat-tarriers appears to have a special antipathy to cussocks.

—Our Roses were out in full bloom during the fine weather of the early part of the week.

—The Seniors have had a few swing and a pair of rings put up on their campus during the past week.

—Last Wednesday the Minims were out exercising on their velocipedes for the first time this season.

—We return a unanimous vote of thanks to Mr. Kitz of Indianapolis for courtesies extended last week.

—It is the remark of competent judges around the house that “some persons haven’t got common sense.”

—College songs should now be written by those liable to the inspiration of the Nine Muses, or any one of them.

—All communications placed in the Scholastic box should be signed by the writer, otherwise they will not be published.

—The Juniors claim that the Seniors won the game of football because a high wind drove the ball towards the Seniors’ goal.

—Some persons have doubts about the present mild spell. Some say it is Prof. Tice, and some deny the soft impeachment.

—The members of the St. Edward Literary Club, at the Manual Labor School, return thanks to Prot. Edwards for favors received.

—Our friend John came in contact with a piece of red-hot iron the other day; result, he came home with two blisters on the tip of his nose.

—Master Guy Woodson has the thanks of the Director of the Scientific department, for several specimens lately donated to the Museum of Natural History.

—The regular monthly Conference was held in the parlor Wednesday last. Several interesting papers on Science and Religion were read and discussed by the members.

—If you want good reading patronize the Lemonnier Library. Do not waste your time reading novels, etc. Read books from which you can derive useful information.

—The St. Cecilians and Philopatrians have been keeping up their exercises since the holidays with all their natural energy, a full account of which we are promised for next week.

—Prof. Lyon is having his class-room fixed up. The portraits of Clay, Archbishop Spalding, Shakespeare, Father Patrick Dillon, Webster and others are being executed in fresco by Prof. Ackerman.

—All matter for these columns should be handed to the local editor, or placed in the box in the main corridor. There is no necessity for troubling the compositors and others in our office every time you have an item to publish.

—Several friends of President Corby have donated various sums of money to be used in purchasing brick for the completion of the Exhibition Hall. Consequently Mr. Cavanaugh, of the Bend, is busily engaged in nailing the fine cream-colored brick for which his manufacture is so famous.

—A few of the larger boys go to church without books. Catholic students should take prayer-books with them, and non-Catholics should take their Bibles, testaments, or other devotional works. Nothing looks sillier and greener
than to see an overgrown student gaping and staring during divine service.

April will still be September Sunday. From this day till Easter there is no Gloria in excited on Sundays, and at Vespers, instead of the Alleluia after the Deus in adulatorum, Deus tibi, Domine, Rex aeterna gloria is sung. Tomorrow Missa Pacificorum will be sung, and Vespers will be of the Common of a Martyr, page 40.

—Colle Campeau, on the occasion of his last visit, gave Prof. Edwards for the Lenmonier Library a highly ornamented Indian war-club, which had been handed down to him by his forefathers, who were among the early settlers of Detroit, when promised to sell some tracts from the far West, for which place he departs in a few weeks.

—The following items are taken from the note-book of our weather clerk: No snow has been seen since the first of the month, and consequently none this year. It rained at five different periods. The lowest marked on the thermometer at noon was 33° on the 15th; the highest 53° on Sunday, 11th. Some frost on the nights of the 15th, 19th, 13th, and 10th, and none at any other time during the advantage of the prevailing winds were from the south and east. That was up to Thursday noon. There was a light fall of snow on Thursday.

—H. M. Moore, of Chicago, general agent of Smith, Valie & Co., builders of steam pumps and hydraulic machinery at Dayton, Ohio, was in the city yesterday. He had just let out a set of powerful pumps to the Notre Dame University, designed both for fire protection and water supply for domestic purposes. The pumps have the enormous capacity of 750,000 gallons per day. The excellence of this firm’s machinery may well be assumed when the authorities at Notre Dame adopt it. The pumps cost $800. —South-Bend Register.

—The young Sorin Literaries are to make their appearance in public on the 31st. Their first rehearsal was held last Tuesday night, in Washington Hall, which we understand was very promising. We hear, however, with great regret, that they are not to appear in the Exhibition Hall, but are to be restricted to their own play hall. What the matter? Surely our young friends are not become so fearfully modest that they are afraid to appear in the large hall; their success for several years past forbids such a thought, and for the same reason, we know that they would command a full house which, they would highly entertain.

—SCHOLASTIC ANNUAL.—This next annual of the celebrated Notre Dame University, by Prof. J. A. Lyons, is a welcome and a most appropriate volume. And not only to the students who own it as their Alma Mater, but to the thousands of other friends of the best college of Indiana. This is the fifth volume of the kind, and is fully up, if not full, of the superior, to its predecessors, a point of arrangement and quality of literary matter. The Catholic almanac is subordinate, and the book thus combines the quality of readability with its value as a volume of reference. There are many original contributions, and among which is recognized the familiar pen of Professors A. J. Stace, T. E. Howard and Tom A. Doherty. There are also, pictures of the new College building and the old, showing the recent changes by fire, which is decided enough of Notre Dame. May the institution see many, many years before another such terrible visitation. —Pomeroy’s Democrat.

—Notre Dame has a wonder. An inmate of the second dormitory, on awakening the other night about the hour when the Dormitory bell is to be rung, the boys are surprised with a flood of the most melodious sounds. At once as the cadence continued, visions of seraphic choirs began to appear before his mind’s eye—of beautiful tales and not far distant, a voice that gradually resolved itself into something like human, and at length as his dormant senses were completely aroused, he detected the ressemblance of the whole symphony to a rollicking banjo air. It was continued for a few minutes longer with great liveliness when suddenly it stopped. The sleeping Orpheus sighed as if in sorrow at his abortive exertion. He groaned, turned, and all again was stillness. The spell had passed.

—Thursday last, January the 22d, was the patron-day of good Brother Vincent, the patriarch of the Congregation of the Holy Cross. Bro. Vincent is now, we believe, a nonagenarian, and nearly three fourths of his comparatively long life has been devoted to the special service of God in his religious state. Bro. Vincent is now, we believe, a nonagenarian, and nearly three fourths of his comparatively long life has been devoted to the special service of God in his religious state. Bro. Vincent is now, we believe, a nonagenarian, and nearly three fourths of his comparatively long life has been devoted to the special service of God in his religious state. Bro. Vincent is now, we believe, a nonagenarian, and nearly three fourths of his comparatively long life has been devoted to the special service of God in his religious state.


—Prof. Zahm’s Lecture.

On Monday and Tuesday evenings, Prof. Zahm, of Notre Dame University, discoursed to appreciative audiences on some of the most interesting topics in the range of natural science. The subject of the first lecture, “Electro-Magnetism,” was ably handled. The history of the discovery and subsequent development of the wonderful phenomena that originates from the hidden force of nature, was portrayed in plain, unvarnished language, in such a masterly manner as to impart valuable instruction to any in the audience who had devoted a little time to the study of the subject. The lecture was properly illustrated by interesting experiments, many of which cannot be seen in the laboratories of our largest cities. The latter fact is owing to the move magnet which the professor has in his possession. It is undoubtedly the largest instrument of the kind in America, and when magnetized by a battery of twenty cups it is capable of sustaining a weight of six tons. The second lecture, “Water and Its Elements,” was experimental throughout. The student of chemistry is aware how precarious experiments in this department of science are, and how difficult it is to achieve success. Understanding this fact, the audience at the Academy of Music last night had the pleasure of witnessing some of the most brilliant and interesting experiments in connection with the subject-matter of the lecture. The decomposition of water into its components on the ignition of metallic substances in oxygen gas and a number of experiments showing the intense heat developed by the oxy-hydrogen flame were performed so skilfully that the only thing to marvel at is the success of the lecture. The intimate acquaintance with the subject-matter of the audience, the philosophy of the professor and the proficiency of his assistant, Mr. Berteling, a student of the graduating class in Natural Sciences at Notre Dame. Prof. Zahm has every reason to congratulate himself on the general satisfaction given by his lectures. If the public had been better acquainted with the character of the lectures, and had the weather been less inclement, the Prof. would have had the additional satisfaction of hearing a much larger audience. No better method could be selected to give the the public an accurate idea of the educational facilities of the University of Notre Dame, and the thoroughness of the scientific course pursued.
Committees of Examination.

UNDER THE GENERAL SUPERVISION OF VERY REV. WM. CORDY, PRESIDENT.

CLASSICAL BOARD—Rev. T. E. Walsh presiding; Rev. J. O’Connell, Rev. N. Stoffel, Secretary; Mr. A. Morrissey, Prof. Lyons, Prof. J. Coleman, Mr. M. S. Foote.

SCIENTIFIC BOARD—Rev. J. A. Zahm presiding; Mr. D. J. Hagerty, Secretary; Mr. A. Kirsch, Prof. Stace, Prof. Ivers, Mr. F. Devoto.

COMMERCIAL BOARD—Rev. C. Kelly presiding; Prof. Edwards, Secretary; Prof. Lyons, Prof. Ivers, Prof. Togt, Bro. Marcellinus, Bro. Philip Neri, Mr. M. J. McCue.

PREPARATORY COURSE—Mr. J. Rogers, C. S. C, presiding; Mr. T. McNamara, Secretary; Bro. Alexander, Bro. Leander, Bro. Theodore, Bro. Hugh.

BOARD OF MODERN LANGUAGES—Rev. N. Stoffel presiding; Mr. P. Kolop, Secretary; Mr. P. Kolop, Bro. M. J. Immen, Bro. Philip Neri.

BOARD OF FINE ARTS—Bro. Basil presiding; Bro. Leopold, Mr. P. Kolop, Mr. D. J. Hagerty, Mr. T. McNamara, Bro. Albert.

— Roll of Honor.

The names of those students who appear in the following list are those whose conduct during the past week has given entire satisfaction to the Faculty. They are placed in alphabetical order.


List of Excellence.

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

COMMERCIAL COURSE.


St. Mary’s Academy.

One Mile West of Notre Dame University.

—The beautiful doors just completed in the porch hall are from the firm of Kinsella & Co., Chicago.

—Letters from Very Rev. Father General, dated at Paris, have been received. Extracts are given below.

—In St. Edward’s Chapel an elaborately wrought altar-rail attracts the attention of the visitor: the admiration is increased upon learning that it is the work of a little invalid teacher, who is now engaged on an alt work according to the same style.

—At the regular meeting of the Society of the Children of Mary the reading was “The Holy Name of Jesus.”

—An instruction on the same subject was likewise given. The short selections required from each member were choice and appropriate to the season.


—Extract from a letter dated Paris, Jan. 3d, to the German Classes: “I also request you to convey my grateful acknowledgements to your honored and polite writers of the new Literary Association under the patronage of our glorious St. Gertrude. Want of leisure forces me now to delay further expressions of gratitude until I return.”

—The semi-annual examination of the classes in Catechism was held on Sunday afternoon. First Examining Bureau: presided by Rev. Very Father Corby, of the University, assisted by Rev. Father Shortis, and Mother Superior. Second Examining Bureau: presided by Rev. Father Vagner, of the University. Third Examining Bureau: presided by Rev. Father Saulnier.

—Translation of Very Rev. Father General’s acknowledgement to the French Classes: “I hasten to thank the dear pupils of the French Classes for their excellent letters, and good wishes for the New Year. They are the
best I have seen of the kind, and I congratulate them as much as I thank them. In the deluge of letters which have accumulated on my table, I can do no more than raise my head and say, 'Thank you!'

The Rev. Chaplain offered a Solemn Requiem Mass for the repose of the soul of Rev. Father Lilly on Wednesday. The warmest sentiments of gratitude are cherished by the friends of Father Lilly at St. Mary's, for the numerous and beautiful expressions of sympathy which they have received; more particularly for the Masses and prayers which have been offered and promised. The Mass is of infinite value, and to secure its application to the souls of the dear departed is the most effectual proof of sincere condolence with the bereaved.

Visitors: Mrs. Bradley, Elkhart; Mrs. Rhoads, Urbana, O.; Mr. Turnev, Pin Hook, Ind.; Dr. Hutchinson, Mr. and Mrs. McCoy, Mr. Huber, Miss Kilar, Mishawaka, Ind.; Mrs. Openyith, Keweenaw, Wis.; Miss Morse, Angola, Ind.; Mrs. Wells, Chicago, Ill.; Mrs. Gardner, Evans- ton, Ill.; Mr. Potter, Woodnoll, Ind.; Mr. Westheimer, Mrs. Rheinhard, Mrs. Ritter, Mrs. H. C. Platt, Mrs. L. Platt, Miss Lewis, Miss Williams, Niles, Mich.; Mrs. Brown, Adrian, Miss; Mrs. L. C. Wiin, Hamburg, Iowa; Mrs. Wells, Davenport, Iowa; Miss Heiser, Storling, Ills.; Mrs. Price, Kewenue, Ill.; Mr. McKelly, Muskegon, Mich.; Mr. and Mrs. Chirhart, Notre Dame, Ind.

SEMI-MONTHLY REPORT OF THE CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN THE


THE NOTRE DAME SCHOLASTICS.

[The rest of the text is not visible in the image.]
Michigan Central Railway

Time Table—Nov. 16, 1879.

<table>
<thead>
<tr>
<th>Mall</th>
<th>Day</th>
<th>Express</th>
<th>Kal.</th>
<th>Pacific</th>
<th>Atlantic</th>
<th>Night</th>
</tr>
</thead>
</table>

Lv. Chicago | 7:00 a.m. | 9:00 a.m. | 4:00 p.m. | 5:15 p.m. | 9:10 p.m. |
**Mich. City** | 9:35 | 11:18 | 6:35 | 7:40 | 11:30 |
**Niles** | 10:30 | 12:15 p.m. | 6:30 | 7:45 | 11:35 |
**Kalamazoo** | 1:35 p.m. | 1:35 | 6:35 | 7:50 | 11:35 |
**Jackson** | 3:45 | 4:05 | 6:30 | 7:55 | 11:30 |
Ar. Detroit | 6:45 | 6:30 | 7:30 | 11:30 |

Lv. Detroit | 7:00 a.m. | 9:35 a.m. | 5:55 p.m. | 5:50 p.m. | 8:10 p.m. |
**Jackson** | 9:50 | 12:15 p.m. | 5:45 | 8:15 |
**Kalamazoo** | 1:35 p.m. | 1:35 | 5:45 | 8:15 |
**Mich. City** | 4:50 | 4:50 | 5:40 | 8:20 |
Ar. Chicago | 6:50 | 7:40 | 10:30 | 8:30 |

Niles and South Bend Division.

**GOING NORTH.**

Lv. So. Bend—7:45 a.m. 7:30 p.m. Lv. Niles—7:35 a.m. 4:15 p.m.

**N. Dame—6:05** | 6:05 | 4:45 | 4:45 |
**N. Dame—7:40** | 7:40 | 4:48 | 4:48 |
**Ar. So. Bend—7:45** | 7:45 | 4:45 | 4:45 |

*Sunday excepted.* 

Henry C. Wentworth, H. B. Lovyard, 
Gen'l Ticket Agt., Chicago, Ill. 
Gen'l Manager, Detroit, Mich. 
G. L. Elliott, Agent, South Bend, Ind.

C. & N.-W. LINES.

The Chicago & N.-W. Railway, 
embracing under one management the Great Trunk Rail­way Lines of the WEST and NORTH-WEST, and, with its numerous Branches and connections, forms the shortest and quickest route between Chicago and all points in Illinois, Wisconsin, Northern Michigan, Iowa, Nebraska, California and the Western Territories. Its

**OMAHA AND CALIFORNIA LINE**

is the shortest and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia. Its

**CHICAGO, ST. PAUL AND MINNEAPOLIS LIN**

is the shortest line between Chicago and all points in North-W. and Minnesota, and for Madison, St. Paul, Minnesota, Duluth, and all points in the Great North West. Its

**LA CROSSE, WINONA AND ST. PETER LINE**

is the best line between Chicago and all points in Wisconsin, Oawayon, Mankato, St. Peter, New Ulm, and all points in Southern and Central Minnesota. Its

**GREEN BAY AND MARQUETTE LINE**

is the only line between Chicago and Janesville, Water­town, Fond du Lac, Oakkoush, Appleton, Green Bay, Escanaba, Negaunee, Marquette, Houghton, Hancock and the Lake Superior Country. Its

**FREEDOM AND DUBUQUE LINE**

is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport. Its

**CHICAGO AND MILWAUKEE LINE**

is the old Lake-Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwaukee.

**PULLMAN PALACE DRAWING-ROOM CARS**

are run all through trains of this road. New York office, No. 415 Broadway; Boston Office, No. 5 State Street; Chicago Ticket Offices, 62 Clark Street, under Sherman House; 75 Canal, corner Madison Street; Kinzie Street Depot, corner of Canal and Kinzie Street; Wells Street Depot, corner of Wells and Kinzie Streets. For rates or information not attainable from your home ticket agents, apply to

W. H. STENNETT, MARVIN HUGHITT, 

L. S. & M. S. Railway.

On and after January 1, 1880, trains will leave South Bend as follows:

**GOING EAST.**

<table>
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<tr>
<th>No. 2</th>
<th>Fast</th>
<th>Ex.</th>
<th>No. 3</th>
<th>Fast</th>
<th>Ex.</th>
<th>No. 4</th>
<th>Fast</th>
<th>Ex.</th>
<th>No. 5</th>
<th>Ex.</th>
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Pittsburgh, Ft. Wayne & Chicago 
AND PENNSYLVANIA R. R. LINE.

Condensed Time Table, Nov. 10, 1878.

TRAINS LEAVE CHICAGO DEPOT, COR. CANAL AND MADISON STS. (West Side), ON ARRIVAL OF TRAINS FROM NORTH AND SOUTHWEST.

**GOING WEST.**

**NO. 1** | Fast Ex. | NO. 7 | Fast Ex. | NO. 8 | Fast Ex. | NO. 8 | Ex. |
|--------|---------|-------|---------|-------|---------|-------|-----|

Pittsburgh | 11:45 P.M. | 9:00 A.M. | 1:50 P.M. | 6:00 A.M. |
Rochester | 12:33 A.M. | 10:12 | 9:55 | 7:45 |
Alliance | 3:10 | 10:50 | 5:55 | 11:00 |
Orrville | 4:50 | 3:55 | 5:25 | 13:05 P.M. |
Mansfield | 7:00 | 4:40 | 9:20 | 8:11 |
Crestline, **ARRIVE** | 7:30 | 5:15 | 9:45 | 8:30 |
Crestline, **LEAVE** | 7:50 A.M. | 5:40 P.M. | 9:55 P.M. |
Forest | 9:25 | 7:35 | 11:33 |
Orrville | 11:45 | 7:30 A.M. | 11:33 |
Fort Wayne | 1:30 | 11:55 | 9:40 |
Plymouth | 3:30 | 2:46 A.M. | 4:30 |
Chicago | **ARRIVE** | 7:00 | 6:00 | 7:55 |

**GOING EAST.**

**NO. 4** | Night Ex. | NO. 6 | Night Ex. | NO. 8 | Ex. |
|--------|---------|-------|---------|-------|-----|

Chicago | 9:10 | 7:30 A.M. | 5:15 P.M. |
Plymouth | 2:46 | 11:48 | 3:35 |
Fort Wayne | 6:55 | 4:25 P.M. | 11:30 |
Lima | 8:55 | 4:30 | 1:30 A.M. |
Forest | 10:10 | 5:27 | 2:33 |
Crestline, **ARRIVE** | 11:45 | 6:55 | 4:05 |
Crestline | 12:05 P.M. | 7:15 P.M. | 4:15 A.M. | 6:05 A.M. |
Mansfield | 12:35 | 7:45 | 4:35 |
Orrville | 2:00 | 8:00 | 7:00 | 5:15 |
Alliance | 4:00 | 11:15 | 9:00 | 11:30 |
Rochester | 6:23 | 1:20 A.M. | 11:05 | 3:00 P.M. |
Pittsburgh, **ARRIVE** | 7:30 | 5:30 | 12:15 P.M. | 5:30 |

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

**This is the only Line that runs the celebrated Pullman Palace Cars from Chicago to Baltimore, Pittsburgh, Cleveland, Philadelphia and New York without charge. Through tickets for sale at all principal ticket offices at the lowest current rates.**

P. B. MYERS, G. P. & T. A.
Chicago, Rock Island & Pacific R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its main line runs from Chicago to Council Bluffs, Des Moines, Council Bluffs, Davenport, West Port, Iowa City, Minnetonka, Brooklyn, Grundy and Des Moines, the capital of Iowa, which is reached from Bureau to Peoria; Wilson Junction to Muscatine, Muscatine, Fairfield, Dubuque, Burlington, Princeton, Tipton, Galesburg, Camerum, Lewiston and ASUS, Washington, D.C., Oskaloosa, and Knoxville; Knoxville to Kansas City, Bismarck, Bismarck, and Bismarck, Indianola and Winterset, Atlantic to Ankeny, and Avoca to Harlan. It is positively the only railroad, which owns, controls and operates a through line between Chicago and Kansas City.

This Company owns and operates its own passenger cars, which are inferior to none, and gives you a double berth between Chicago and Council Bluffs, Leavenworth, or Atchison, for Two Dollars and Fifty Cents, and a section for Five Dollars. In all cases when between the same points, Three Dollars for a double berth, and Six Dollars for a section.

What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful prairies of Illinois and Iowa, in one of our magnificent Sleeping Cars. A sleeping car is like a second home, where you can rest and enjoy your meals in comfort, while the charitable train is passing. You can also enjoy your meals in the PALACE DINING CARS, where you can enjoy your meals in a first-class hotel, with all the comforts of a first-class dining car.

Appreciating the fact that a majority of the people prefer separate apartments for different purposes (and the enormous passenger business of this line), we are pleased to announce that this Company runs its PALACE SLEEPING CARS for sleeping purposes, and its PALACE DINING CARS for eating purposes. One other great feature of our Palace Cars is the smoking saloon, which is similar to a smoking room in a hotel.

Magnificent iron bridges span the Mississippi and Missouri rivers at all points crossed by this line, and transfers are avoided at Council Bluffs, Keokuk, Atchison, and Chicago, connections being made in Union depots.

THE PRINCIPAL R. R. CONNECTIONS OF THIS GREAT THROUGH LINE ARE AS FOLLOWS:

- At Chicago, with all diverging lines for the East and South.
- At Grandwood, with the Lake Shore & Michigan Southern and Pittsburg, Fort Wayne & Chicago R. R.
- At Washington Heights, with Pittsburgh, Cincinnati and St. Louis R. R.
- At La Salle, with Illinois Central R. R.
- At Peoria, with P. O. & I. L. & B. & R. R.
- At Rock Island, with Western Union R. R.
- At Rock Island, with St. Paul, Minneapolis & Omaha R. R.
- At Davenport, with the Davenport & Northwestern R. R.
- At West Liberty, with the Burlington, Cedar Rapids & Northern R. R.
- At Alton, with Illinois Central R. R.
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- At Rock Island, with Western Union R. R.
- At Rock Island, with Rock Island & Pacific Railroad.
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UNIVERSITY OF NOTRE DAME, INDIANA.

This university was founded in 1842, by the Congregation of the Holy Cross, under the direction of Very Rev. E. Sorin, and was chartered by the Legislature of the State of Indiana in 1844, with power to confer all the usual degrees. The buildings are on an eminence near two small picturesque lakes of pure spring water, in the midst of the fine and healthy farming region of the St. Joseph Valley, and scarcely a mile from the river. The college can easily be reached from all parts of the United States and Canada by means of three great trunk lines of railway—the Lake Shore and Michigan Southern, the Chicago and Lake Huron, and the Great Western and Michigan Central; the first passing within a mile of the College grounds, and the last connecting at Niles with the recently-built railway between that place and South Bend, which runs within a half mile of the College. At the Michigan Southern Railroad depot, South Bend, omnibusses or private conveyances can be obtained.

The buildings are well adapted for the purposes for which they were erected. The Study-Halls, Class-Rooms, Dining-Rooms, Sleeping Apartments and Recreation-Halls are commodious, and capable of giving accommodation to five hundred resident students.

The education given at Notre Dame is calculated to form both the heart and intellect of the students. Every attention is given to their moral and religious culture. Every day the students have an opportunity of attending classes where they may acquire a knowledge of Christian Doctrine. Twice a week, lectures and instructions on religious topics are delivered to all the students together. Finally, a regular course of Dogmatic Theology is established in the University for the benefit of the more advanced students, who may desire to enter the world having their minds stored not only with profane science but also with what is much more important—a thorough knowledge of their religion. The religious instruction is, of course, confined to Catholic students. The intellectual training is carried on with care and diligence by the officers and professors of the University. The best systems of teaching are adopted, and the best authors for each branch selected; so that no pains are spared to secure the objects which the University has in view as an educational institution.

Terms greatly reduced. Studies were resumed at the usual time, the first Tuesday of September, but students will be received at any time, their term beginning with date of entrance.

Catalogues giving full particulars, will be sent free on application to the President.