The insignificant portion which remained undestroyed was swiftly disappearing by the necessary consequences of war, Europe was trembling to its very centre by the rapid depredations of the victorious nations. As well as the proud mistress of the world, were guide of the destinies of nations, the indestructible bulwark of the Western World. It was a code which regulated, controlled and governed all the personal obligations between the vassal and the lord, and vice versa. The fundamental doctrine of feudalism was that all the land was originally vested in the person of the leader, chief, or king, who was honored with the dignified title of lord paramount. The conquered lands were so exclusively vested in him, that parcels of it could only be obtained in the following interesting and somewhat comical manner. The principal followers, or superior officers, obtained as a recompense for their previous services, and as an incentive to future exertions, and an enticement to gain new adherents, certain portions of land on conditions, hereafter mentioned which they in turn partitioned out on similar conditions to their most trustworthy soldiers or retainers; and so on, until by repeated subinfeudations the original grants were small enough for cultivation. These allotments were called fiefs, fees, or rents, which signify, in the Norman dialect, according to the opinion of Sir William Blackstone, a conditional stipend or reward. The lord held the ultimate right of all the property, which was commonly recognized and universally known as his "stignory," which he could not dispose of without first obtaining the consent of his vassal. A certain portion of the original lands were set apart and called "benefices," and were a source of revenue to support the king and his family, and for the mainenance of the honor, respect, and the dignity of the crown. But previous to the absolute vesting of these apportionments in the person of the inferior, the vassal (for such was he necessarily) was required to perform the ceremony of homage, fealty, and investiture.

Homage was usually divided into two classes, viz.: liege and simple. Liege homage was the ceremony of kneeling bare-headed, with the hands placed between those of the lord, and reciting the following customary formula: "Heard, my lord, I become your liege-man, of life and limb and earthly worship; and faith and truth formula: "Hear, my lord, I become your liege-man, those of the lord, and reciting the following customary

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The former needs no explanation, as the words actual possession explain themselves. The latter, perhaps, requires an explanation. In symbohalical delivery, the lord, in the presence of witnesses, took a clod of earth on a branch of a tree, from that particular seat, and placed it in the hands of the vassal, who was henceforward bound to obey, serve, and honor his lord in all things. In determining the extent of his service was the principal personal obligation which traced or marked out the tenure by which such allotments were held. In times of peace, seldom witnessed in those turbulent periods, the vassal, according to the custom of his ancestors, might pass either along with his military force or in manuscript, and great festivals of the year to deliberate upon affairs and questions of common interest and vital importance; and to constitute, as it were, an honorary body-guard for the king. But in times of war, the military duties were very numerous, laborious, and responsible; the vassals were bound to follow the banner of their respective lords, and, in early times, even if carried against the lord paramount. But William the Norman, wisely noting serious inconveniences attendant upon such proceedings slightly altered the customary form of the oath, by prefixing the following words: "Except against the king and his heirs." This addition of the Norman king constituted the protecting bar, or the king's impetuses, to the ambitions designs and inclinations of his turbulent vassals with their extended dependences. The vassal was thenceforth compelled and bound to serve only his lord against anyone but his royal sovereign. Even Spanish kings, whose legitimate heirs. With so much ardor and enthusiasm were those duties performed, that in those material ages they considered the duty of following the standard of their lord higher and holier than any other existing obligation. To preserve and adorn his name; to survive his death in battle, a crime which time could not obliterate.

But besides these arduous military duties, which formed the condition on which these lands were to be held, numerous others of a similar nature and importance sprang up, and through the progression of successive ages became so intimately connected with military obligations that this order of vassals was inseparable from their duties. Reliefs, aids, escheats, wardships and marriages, and a numerous train of others upon which it is not necessary to dwell. Those just enumerated were the most common and important. After the partition of the conquered lands, the haughty barons, by repeated and successful encroachments on the king's prerogatives, rendered those original grants of land less sacred, and by his means soon rendered them hereditary. Reliefs:—When a vassal died without issue, the new one, actuated by a motive of gratitude, paid the king a certain sum of money as an acknowledgment of the favor extended him; and this remuneration became so firmly performed even as a law. But another and, from the manners, customs, and general spirit of the times, I think, a better reason for this custom becoming a law is, that when the new vassal casted the capacity of his lord could not control, could not restrain itself from "boycotting" a new vassal, and by degrees his exertions naturally became a part of the system. Escheats:—When the vassal died without issue, which not unfrequently happened, his land was returned to the king, who, as I have already stated, held the ultimate right of all the property. This process of returning land to the king was commonly known as escheat. We find something similar existing in our own country; certain sums of money extorted from the vassals at certain periods, the amount being in proportion to the oppressive disposition of him who exacted it.

There are numerous different classes of aids; one author mentions over a hundred; but I shall only speak of those which were of universal importance. The most important of these were: aids for marriages and the like, aids in the marti of all Europe, with the exception that of war, and who were admirably adapted to secure the grand and primary object of law, namely, the internal tranquillity, peace and harmony of its subjects. But as regards foreign aggression, it was wisely calculated to preserve an indispensable bond of union and character of a nation against an invasion by foreign enemies. In such cases they were in complete union; but when these civil wars, which were continually raging, brought them the antagonism with one another, they possessed no union whatever; all were intent upon joining the cause of some haughty baron, who considered his honor insulted, or his pride humbled. It was a system well calculated to cope with unforeseen and extraordinary dangers, and to prevent the decay of the military power over the enlightened and refined civilization.

It was founded or established for a periodical purpose, and it was successful in that alone. This system of national unions was maintained by men who disdained every occupation except that of war, and who were admirably adapted to undertake long and weary journeys for the sole purpose of plunder and conquest. Such was the spirit of the times, may be better maintained by working harmoniously to
The Chinese Must Go.

BY T. A. DAILEY, A. M., M. S.

The Christmas No. of the Scholastic contained a plausible and well-written article, embodying all that has been said and written by emotional philanthropists and theoreticians in favor of Chinese immigration. One would think the subject of Chinese immigration became so startling as to attract the whole world's attention. The problem is no longer theoretical; it comes before our Pacific neighbors with all the reality of a hideous, un promising fact. It must be met fairly, and its solution should not be delayed by un timed and misplaced sentiment. Theory must succumb to the grim logic of inevitable necessity; a minimum of right must yield to a maximum of rigid justice. The greatest good to the greatest number must prevail; charity begins at home. Every zephyr from California bears a warning and a demand; every sin-cursed valley and pauperized village, every out raging conscience in all that long coast region contains a cry, a demand to efface. Can we learn nothing from experience? Shall we permit another pagan wedge to sunder our institutions? A moment's sagacity will be prepared to set at defiance the whole power of our Government, upreared by white men for their descendants. The Christian white men and women will say there is no room for such a debased horde of peoples, and they are right.

Other foreigners come to America to seek homes for themselves and their growing families; they are impressed with the grandeur of our domain, the freedom of our civil and religious institutions, the fertility of our soil and the culture of our people. They come to stay. They are true immigrants; and no matter how poor, illiterate and de base d, we welcome and aid them, because they are white men, and contain the germs of future growth—a vigor and resourcefulness that they will not be worth restoring? I think not. We have considered the rise, progress, fall, and utter extinction of the feudal system, but the influence which it exercised on the laws of the countries will be felt, perhaps, for ages to come. In reality, the most difficult and intricate, are entirely based upon the principle of the feudal system. We Americans are the only people whose laws contain but little feudal principles; our Eastern States, those first settled, have still a relic of some parts of the feudal system; but the West is entirely free from any such influence. Though the system is now buried in the oblivion of the past, no one wishing to understand the laws governing real estate, can accomplish his objects without having a knowledge of the feudal system.

The matter of the question. What effect will his heathen practices have upon our civilization? Of what reciprocal effect will our superior heritage and development of culture have upon his blighted mind? All experience teaches that an inferior race, mechanically placed with a superior and degraded, will be without elevating the former. It is based upon the undisputed avidity of mankind to absorb evil and reject good. If you doubt it in the question at issue, go with me to the coast and behold the sickening squalor and licentious depravity—the revolting and dammingares of a Chinese quarter. You will leave that spot with a sensation of uncleanness, and a feeling of such utterable, awful condemnation as can never be recalled in memory even without an emotion of terror and despair. You will find Americans there sunk in such vile debasement as my pen refuses to describe—Americans of every age and grade, who have fallen lower than the vilest mongrel Celt or Oriental on the globe.

It is undeniable that the Chinaman, who has no conscience, no active sense of right and wrong, is not improved by his intercourse with his American associates. The Indian, who has a much higher development of intellect, and more capacity of improvement, was lowered to a vile, turbulent, pilfering, abject sneak by such contact. "When things are at their worst they're bound to mend," wrote Lord Byron; but I fear he never saw a Chinaman. He could not have the audacity to apply such a cheering epigram to such a worthless creature. There is no need to go back to his heathen, rat-eating, obscene haunts in the celestial kingdom; or, better still, he must not come here with the curse of his physical, mental and moral leprosy clinging to him like a garment which cannot be shaken off. It is not a question of present competition, of an onerous burden of poverty seeking refuge and relief, but that of opening our gran ries to a multitude of vermin more odious than the plagues of Egypt. A little evil now is preferable to an overwhelming in the future.

Imbedded in the very foundation of our national Bill of Rights is the fundamental idea that this is a white man's land. God ordained it by white men for their descendants. All treaties ignoring or abrogating this principle ought to be held in abhorrence, and if made, they should be annulled as speedily as possible. No doubt there is room for several millions of industrious, intelligent, law abiding, civilized (if not Christian) white men on the Pacific slope, but the land were better idle and forever un abiding, civilized (if not Christian) white men on the Pacific slope, and the end is not yet. In all those years the race has made little progress, save through miscegenation, at the direct expense of the white race. Fifteen hundred thousand, as intelligent, brave and gallant men as ever trod the earth, laid down their lives upon the altar of this pagan Moloch, entailing upon the nation a burden of debt, devastation and hatred, which time is scarcely long enough to efface. Can we learn nothing from experience? Shall we permit another pagan wedge to sunder our institutions so widely that they can never be restored, or one which will certainly degrade them to that degree of worthless ness that they will not be worth restoring? I think not. The time to eradicate a noxious weed is prior to its growth; the time to check an evil is in its infancy. The time to sweep African slavery from the States was the day the first ship-load landed at Jamestown; a little effort then would have crowned with success, and would have established a precedent for all future time. The time to weed out Mormonism was at the first public demonstration made by Joseph Smith in defiance of the laws; now it will require the moral prestige of all our combined civilization, and double our standing army, to effect its expulsion; another generation of license and encouragement, and it will be prepared to set at defiance the whole power of our nation. Every lesson which history teaches us points to the solemn conclusion that the Chinaman must go.

Art, Music and Literature.

—"James Russell Lowell," says the London Vanity Fair, "is a learned, kindly, strong, and pleasant man. He writes with quickness and facility, and always with great correctness, that English language of which he is so proud and so fond; and he is personally altogether one of the most delightful of men."

—The Sisters of Charity at St. Vincent's Orphan Asylum, Toledo, Ohio, are famous for the beautiful wax-work and artistic embroidery made at their Institution. The wax figures of the Infant Jesus which the Sisters made for Christmas cifies are so naturally moulded that it is dif-
of one to realize they are not imbued with life. The York minister of the Gospel lifts his voice against what to perform, seeing that in his case a...he calls "Oratories on Religious Subjects." He declares...Abbe Liszt to say with him. He took care to have in...played whenever the mood came upon him.

After having warmly congratulated her, he asked her how...she intended to remain in America. Patli replied..."William came out on the stage to compliment the artiste. "

The editor, John Boyle O'Reilly, who is still a young man, that banged the "bangs" after such an approved fashion;...wishes us to bang him again. He likes this kind of bang...the Pilot, Boston, Mass., is, it is needless to say, one of our prime favorites among the Catholic newspapers. The editor...retiring modesty with which he has deported himself amid honors that seldom fall to the lot of a young man, gives Mr. O'Reilly's career the tinge of romance; and in fact his adventures, and the honorable position which he now holds, after his early checkered career, as one of the chief poets of Boston literary society, seem to befit more the hero amid gardeners "root o' beggars"—are not so bad after all. Carrots, people "who cannot dig, and to beg are ashamed," are apt to turn up their noses at anything common. Carrots are dry, and inclined to produce red hair, hence the term "carrot-headed;" and as we are not carrot-heads as we wish to be, we do not hanker after carrots. But Rutabagas are sappy roots, and as asparagus is a rare commodity, especially among college "diggers," Rutabagas—often called "root o' beggars"—are not so bad after all. We have read of a philosophic woman—a graduate from one of the co-educational colleges, no doubt—who fed her daughters largely on fish diet, because fish contain a great deal of phosphorus, and phosphorus is one of the principal agents in making matches; therefore we argue that sappy roots are a good thing for those who wish to become sapient. Verbum sap. Do you see?

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The editorial matter of this number of the Magazine is spiritedly written, and the "cowardly Medics" receive a scathing rebuke. With them it is, as usual, acting in haste and repenting at leisure. The Inter-collegiate Press Association has not seen this settled thing. New Haven to be the place of meeting. It will no doubt do good in smoothing down the ruffled feathers of college editors, and creating a kindlier feeling and esprit du corps. Among the clipplings which we read, there is a vulgar thing, credited to The Varsity, "by mistake, for it originally appeared in a political newspaper, where in good taste it should have been left. The bringing into such matters an aged and venerable prelate, who never bothered his head about politics, is a piece of coarse vulgarity, and we were surprised to find the clipping in the high-toned pages of The University Magazine. John Kelly no doubt has his faults, but all agree that he is an honest man, and an honest man in politics is a rarity nowadays. But, in any case, the mixing up of Cardinal McCloskey's name in the affairs of the Tammany leader is an unpardonable piece of vulgarity. We are glad The Varsity editors or contributors do not write as though they disdained themselves by publishing it, and still further by publishing it without credit, theirs is not the disfavor of having written it. Such work is evidently in accordance with their tastes and opinions, but we thought the Pennsylvania editors above such ill-natured doggerel stuff.

The Oberlin Review for January the 8th is a unique number—not admirable by any means, but unique. Two or three of the essays in late numbers of the Review were so well written and so well characterised that we wished to notice them, but time was lacking, and they passed without comment. We regret it now, as we cannot speak favorably of those in the present number of the Review, who rather we would occasion to speak in praise than to find fault. This time it is not fault with the manner of writing—which we rarely do, and then only to dash the conceit of some arrogant nincompoop; what we cannot help finding fault with are the subjects of the essays. In the first, "Henry VIII, in Human Progress," the royal reprobate is exalted as a benefactor to British humanity for robbing and suppressing the convents and monasteries. Not a word is about his murdering his wives, one after another, in cold blood, to satisfy his lust. The truthful, college-bred essayist seems to think the matter of the murder of a few wives and the divorcing of half-a-dozen, a matter of little or no consequence—not worth mentioning, in fact. We allow the writer credit for the excellence of his style and the purity of his diction, we challenge him to remove the stain. We do not think him the proper man, however, to eulogize him and clear his memory from moral stain. We do not think him the proper man to hold up as a model, or to select as a teacher for youth, and especially in a co-educational institution like Oberlin. But in any event, Beecher is a sainl in comparison with Henry.
great intellect, he prostituted his God-given talents to the vilest purposes; a son of excellent parents, and educated as a gentleman, he became a sot, and placed himself on a level with pickpockets. Such was Voltaire, the second of the down-pullers. He died as he had lived, an enemy to God and man; a liar and a slanderer, he was at the same time a hypocrite. But "Voltaire" was a hypocrite, and undeserving the divine clemency. Three times on a bed of sickness had he recanted his errors and promised amendment, and all three times did he return like a dog to the vomit when he had got well.

"When the Devil was sick, the Devil a monk would be; But when the Devil got well, the devil a monk was he."

If report be true, "Voltaire" sent a third time for a priest to shrive him, but the priest would not be admitted by the inful friends surrounding the hoary blasphemer, and he died blaspheming God and man, and thus abandonning him. This is the story told by his servants, and they had no reason to believe him, for with all his faults "Voltaire" was a kind master. There are those still living who heard what they said, and furthermore, the assertion that he repudiated died studding his exconsom into his blasphemous mouth. This is why we say that if ever a man walked this earth who deserved the appellation of "Teufeldoch", Voltaire was that man, if he man could be called.

Kant, who with Goethe is styled by the writer in The Virginia University Magazine one of the "God-sent rebuilders," deserves more than a passing notice. The materialist and social theories of this man and thing else, perhaps, towards undermining all religious convictions, no matter of what kind. Upon it Fichte reared the structure of Pantheism or German Transcendentalism, since he has the author of the "Doctrine of Science," including his work, says that he leaves the reader at the point where Kant takes him up; but he "ought rather to have said," as Balme justly remarks, "that he takes the reader to a point where Kant had never been." Thus Stockel says, Kant would have the Son of God only "as the ideal of humanity in its full moral perfection" as existing in God,—an ideal existence, and no real existence, leaving people free to form their own opinions; whether ever such a man existed there are in a manner of speaking, no evidences of his existence. In other words, according to Kant, we are to regard Christ in no higher sense than as a simple man, and all anyone would have to do in order to obtain a similar existence would be to live up to the idea as it exists in God. This is Kant's theory; and this is what the writer means when he says, "The eighteenth century was all of one mind; every one was convinced that..." the eightheenth century had "as its object..." the destruction of religion, Kant involves also the destruction of realism, and without this creative power in the mind creation would have no existence. It is plainly to be seen, therefore, that Kant's theory would not only destroy the revealed truths and the evidences of their existence, but also do away with ontology. As Voltaire said, "I do not desire; I choose this; I prefer this to that. Not one of these acts can be presented by sensible intuition; they are facts of an order superior to the sphere of sensibility, and yet such acts have in our mind a clear and lively consciousness of them; we reflect upon them, make them the object of our studies, distinguish them from one another, and classify them in a thousand ways immediately; we know them, not by discussion, but by intuition; therefore it is false that the intuition of the soul refers to none but sensible phenomena, for it encounters with itself an, the consciousness of another, and non-sensible phenomena, which are given to it in intuition. It is of no use to say that these internal phenomena are empty forms, and mean nothing unless referred to a sensible intuition. Whatever they may be, they are sensible, and the same sensible intuition; and we perceive this something, not by discussion, but by intuition; therefore, besides sensible intuition, there is another, of the purely intellectual order, which more truly distinguishes his sense of intuition from conceptions such as these. The communication of minds by means of speech, and other natural or conventional signs, is a fact of experience intimately connected with the idea of a soul. That consciousness attests this fact, and all ideologists admit it. That they are sensible, cannot be maintained without destroying their nature: and least of all can Kant maintain that we have the concepts of God and his attributes, which correspond to an internal affection, called seeing. The sense of sight, bat he is sure that there exist external facts and objects, where the mind is put into communication with another, the cognition it has of what passes in the other is not by mere general conceptions, but by a kind of intuition, which although mediate does not therefore fall to be true. The thought or affection of an object transcended to our mind by means of speech excites in us a thought or affection similar to that of the mind communicating them. We do then not only know, but see, in our own consciousness, the consciousness of another, and the perfect is at times the likeness, that we anticipate all that he is about to tell us, and unroll within ourselves the same series of phenomena that are verified in the mind of him to whom we are communicating. Kant was that man, and he thinks, what he wants, and is trying to express. This analysis of ideological facts, whose existence cannot be doubted, demonstrates the falseness of Kant's doctrine, for there is a certain consciousness of objects, as well as the non-existence of the German philosopher's problem: whether it be possible, or not, for objects to be given to other minds in an intuition other than the sensible. This very problem is found solved within us, since the attentive observation of the internal phenomena, and the reciprocal communication of minds, has given us to know not only the possibility, but also the existence of intuitions different from the sensible. Of all born blind has no intuition of colors, nor of anything that refers to the sense of sight, but he is sure that there exist external facts which correspond to an internal affection, called seeing. The idea is incomplete, but it has a determinate object. The words of those who profess to reveal to him its existence; he knows not what it is, but that it is; in other words, he knows not its essence, but its existence. So also with the deaf man in regard to speech, or the man who has never seen himself, if we reflect upon a kind of sensation different from our own, we find new conceptions, having indeed a general object, but of whose realization we know nothing. Thus we see how our mind forms a conception of a thing, and nevertheless know it, and be perfectly certain of its existence. Kant denies ontology, which teaches that there are truths of immaterial as well as material things in themselves. The idea of the one is not derived out of the other, but it arises in thought from the sources of our mind, from our inclination through the senses, and affirms merely subjective existence—that is, the real existence is denied, and admitted only so far as it exists in the mind. Kant is professedly a sensist, acknowledging only sensible intuition; the possibility of a purely intellectual intuition, whether for our own or for others minds, he considers doubtful. But notwithstanding Kant's theory there are within us many non-sensical phenomena, in which we live conscious, and in which we reflect, comparison, abstraction, election, and all the acts of the understanding and will, include nothing of the sensible. We should like to know what species of sensibility abstract ideas, and the acts by which we perceive them, belong; these, among others: I desire; I do not desire; I choose this; I prefer this to that. Not one of these acts can be presented by sensible intuition; they are facts of an order superior to the sphere of sensibility, and yet we have in our mind a clear and lively consciousness of them; we reflect upon them, make them the object of our studies, distinguish them from one another, and classify them in a thousand ways immediately; we know them, not by discussion, but by intuition; therefore it is false that the intuition of the soul refers to none but sensible phenomena, for it encounters with itself the consciousness of another, and non-sensible phenomena, which are given to it in intuition. It is of no use to say that these internal phenomena are empty forms, and mean nothing unless referred to a sensible intuition. 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of the country for his great endeavors to beautify the land. Our botanists have done much to show that our country is enriched with some of the most beautiful forms of Flora. The wild children of the other Ems, if they have certainly done more towards cultivating those forms, and bringing them out in a thousandfold variation, than any other man in the country. The cultivation of flowers is a part of the rude hut of the African or Indian? In what does the wild children of Mother Flora, but Mr. Vick has afforded us great pleasure by sending as his account of the day of the week, being substituted for the Sabbath by apostolic command. The custom of terming Sunday the Sabbath, or rather the first day of the week, should be called the Sabbath. The customs of the Sabbath may be called instead of the Lord’s day, the Sabbath—a fact which will seem surprising to those who do not know how modern is the notion which connects it with the other Ems, and for this alone he more than merits the patronage and encouragement of a nation. We may forget the share of merit a florist deserves, in the pleasure he affords to millions. But besides this, is it not the florist that furnishes our tables with the choicest and healthiest articles of food? Mr. Vick has afforded us great pleasure by sending us his "Flower Book." His knowledge of flowers must be based on a great deal of study and experience.

New Publications.

"The Chapel Choir Book." T. B. Noonan & Co., Boston, is an excellent work. It is prefixed by some remarks on the art of singing. It contains Masses, Anthems, Chants and Hymns. There are two very good Masses for Sunday, and a Missa de Requiem. Of the Masses for Sunday, that in C Major is, in our opinion, the better, the music for the accompaniment being of a solemn kind. The anthems, hymns, etc., are suited for almost any occasion during the ecclesiastical year. The Choir Book is one well adapted to the wants of church choirs. The retail price is $1.50. We learn that this book was published some twelve years ago by Mr. Donahoe, but the "big fire" destroyed the plates and caused it to be out of print until fifteen years ago. We recommend it to the favorable notice of directors of Catholic choirs.


The title of this little book is enough to convey an idea of what it is; the only question to be settled is the manner in which the various subjects are dealt with. It is treated as simply as possible, and clearly, at somewhat greater length than in the Roman Catholic. By one who not only knows of what he is speaking, but who is able to explain his meaning in faultless English. The following are the heads under which he writes: The Ten Commandments: 1. Worship of God. 2. Reverence of God’s Name. 3. Keeping the Sabbath. 4. Duties to Parents and Superiors. 5. Thou shalt not Kill. 6 and 9. Purity of Actions and Thoughts. 7 and 10. Rights of Property. 8. Rights of Character. Commandments of the Church: 1. Hearing Mass. 2. Fasting. 3. Confession. 4. Communion. 5. Support of the Church. 6. Matrimony. Examen of Conscience. There might possibly be an objection to the writer’s manner of introducing the day of rest; the Sabbath is commanded to be kept holy in the third commandment, but Christians no longer keep holy the Sabbath or seventh day—Sunday, or the first day of the week, being substituted for the Sabbath by apostolic authority. The custom of terming Sunday the seventh day is not a correct one, strictly speaking, and there is no authority for so terming it. A Christian reader can, and should be able to, explain satisfactorily why Sunday takes the place of the Sabbath under the new dispensation, but no one can give a satisfactory reason why Sunday should be called the Sabbath or seventh day of the week. The author of “Familial Instructions” certainly explains in a clear and lucid manner, as he does everything else of which he treats, why the Lord’s day was transferred from the seventh to the first day of the week, but we do not like even the appearance of a compromise with a false custom that has become so deeply rooted in the hearts of men. The first day of the week is always the first day of the week, whatever the Romans became Christians; they learned to call Sunday the Lord’s Day—Dies Dominicae; and so in France, Italy and Spain, the word is still Dimanche, Donnerstag, Domingo. The day before Sunday was called the Sabbath; the Sabbath day, the Sabbath—a fact which will seem surprising to those who do not know how modern is the notion which connects the Christian “Lord’s Day” with the Jewish Sabbath. In Spain and Portugal the name is Sabbath, and in France, because the ancestors of the French people pronounced the word Sabbatum as Sambatum, the name of Saturday is Samedi.
but thousands of others, the whole light of science. Such 'a cruel persecution for no other reason than that the
liancy which would shine upon us in its fulness did we
for instance, we may, perhaps, obtain a ray of that brill­
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to reading. The immense amount of information which
they obtain, as a consequence, on almost every subject is
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any time in practical life—that is, when we have left the
comparative seclusion of our college halls, to engage in the
battle of life—to draw, as from a fountain, thoughts and
work unless we understand it. To understand what we
are reading, it is necessary that we give our undivided
attention to any other branch of knowledge,—we learn as we
read.

The attention of the Alumni of the University of Notre Dame
and others is called to the fact that the NOTRE DAME
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—There can be no doubt but that the present attempt of
the German Government to proscribe or ostracize its
Jewish subjects is both cruel, uncalled for, and unjustifi­
able. But it is no more than might be reasonably expected
from a Government which, completely ignoring the rights
of its subjects, compelled thousands of them to undergo
a cruel persecution for no other reason than that they wer
Catholics—men who felt bound in conscience to live up to the teachings of their Church. That the Catholic Church is the true and uniring advocate of civil and religious freedom cannot be better demonstrated than in the action of her members, who, true to the principles of their faith, are the first to lift up their voice in protestation against the tyrannically oppressive measures now employed by the German Government in its base endeavor to ostracize an industrious, respectable, wealthy, and law-abiding people. We cannot refrain from publishing the following excerpt from an editorial which appeared in the Central Catholic Advocate of the 6th inst., as it bears on the subject under consideration, and gives the facts in the case in an intelligent and comprehensive way, declaring in a forcible manner the motives which prompt the Church in her opposition to the prosscriptive measures now being employed by the German Government against its Jewish subjects:

"In the present anti-Jewish agitation in Germany, whereby the Government is seeking to ostracize and persecute the Jews, it is remarkable that the foremost opponent—in fact, the only organized opposition—to this proscriptive measure, is the Centre (Catholic) party; notwithstanding the fact that the Jews, by the influence which their wealth, if not their numbers, give them, have generally sustained and aided the Kulturkampf, under which the Catholics have suffered such injustice and persecution. Thus it cannot be any feeling of gratitude which prompts the Catholics of Germany to oppose and protest against the persecution of the Jews, but simply their devotion to the principles of justice and liberty of conscience.

"To the non-Catholic, who has been taught to regard the Catholic Church as the inveterate and persistent foe of religious liberty, the unrelenting persecutor of all who differ from her teachings or refuse to recognize her commands, the action of the German Catholics must appear strange and unaccountable; for, that Catholics have any regard for principles of right and justice beyond what concerns their own denomination, is contrary to his view of the Catholic Church. To his mind, liberty and Catholicity are incompatible; it is impossible for them to co-exist, unless the Church is held in restraint. He is firmly in the belief that liberty dates from the time of the Reformation, and hence it is only where Protestantism is in control that liberty exists; if Catholicity attains the ascendency, liberty perishes. The long and unwearied contest of the German Catholics against the Kulturkampf, though he may have approved their course and appeared to him to be the natural course they should pursue in defence of their rights and the rights of their Church. But the earnest advocacy of the German Catholics in behalf of the Jews, who were among the upholders of the Kulturkampf, must set him to seeking for some other cause for their action than that of self-interest.

"If he is a thinking and unprejudiced man, he will investigate, and can come to but one conclusion—that the German Catholics are but following the principles and teachings of the Catholic Church in opposing proscription, and advocating liberty of conscience—contrary to what he had always believed to be the principles and teachings of the Church; that the liberty of conscience is of Catholic origin, and was first fulfilled by a Catholic Government; that Religions were defended and protected under the fostering wings of the Church; that the Government of the United States—to which all non-Catholics owe the most liberal—Is based upon principles not new, but really only copied from Catholic republics and Catholic laws.

"Then he can arrive at the solution of the problem of the course pursued by the German Catholics on the anti-Jewish question. The animosities which had naturally arisen during the long struggle against the Kulturkampf which still oppresses the Catholics, the differences of race are forgotten, and the German Catholics present a solid front against the anti-Jewish law, just as they have against the Kulturkampf, because it is unjust and a violation of the liberty of conscience, one of the fundamental principles of Catholic teaching, and which they have been taught by the Church to cherish and hold sacred."

These, then, are the motives which induce Catholic Germany to extend the hand of sympathy to the unlawfully persecuted Jews of that empire. The Chicago Tribune of the fifteenth instant says that the anti-Jewish agitation is rapidly spreading throughout the empire. It has already extended to Bavaria and Saxony. Large anti-Israelite meetings were held last week in Berlin and Leipzig. The petition to Bismarck against the Jews has up to date received over forty thousand signatures. From this we readily infer that Protestant Germany is resolved to do all in its power to rid itself of what it styles its "hated element." When the matter came up before the Reichstag in Berlin, it was asserted that, could no other cause be found, their personal peculiarities would alone be sufficient to exclude the Jews from equal rights with the Christians. This ridiculous distinction is most un-Christian and silly. Every man has his personal peculiarities; the same is true of every nation. As the charity of a man is best shown by putting up with his peculiarities or the idiosyncrasies of his fellow-man, so is the charity of a nation evinced in tolerating the peculiar habits or characteristic peculiarities of a portion of its inhabitants, provided they, in no way, interfere with the civil, social, or moral order of the Government. And such, as far as we can learn, is the case with the Jewish element of the German Empire. The same motives which but a short time since prompted the Protestant element of Germany in its efforts to drive Catholicity from German soil, and in which it has so signally failed, are the very ones which now prompt that same Government in its attempt at ostracizing the Jews. Catholics were persecuted because they were Catholics—the Jews are persecuted for a similar reason. Here in our own free land we find the Jews not a whit inferior to their Christian brethren. They molest nobody. We find them a thrifty, industrious, and wealthy people. In the commercial sphere we find them equalizing the representatives of any nationality or creed; socially, they are as agreeable and entertaining; intellectually, as far as we are capable of judging—and we base our assertion in this respect on personal observation—they stand on a level with the best.

At a time within the memory of all our readers, when the managers of a fashionable and popular summer resort in the East resolved to exclude Jews from that place, the voice of the press, indignant at the then proposed outrage, made itself heard in rather uncompromising terms to the instigators of the shameful measure, throughout the length and breadth of this great Republic. It was a just indignation, and taught a lesson to the lord of Coney Island which, we trust, he will not soon forget. In the fine arts, the Jews held no unsavory position. In musical art, the American Art Journal informs us that the talented Jewish race of no mean degree is constantly at work contributing in composition and performance to foster and develop it. Although the Jewish religion is in many essential points different from that which we profess, we will not—nay, cannot on principle—refrain from condemning the present course of the German Government towards them, a course uncalled for, unjust and unlawful.
On the 8th inst., President Corby received the sad intelligence that Col. William Marshall Anderson, father of Robert M. Anderson, of the Senior department, was no more. He died at his residence in Circleville, Ohio, on Friday, 7th inst., about 3 o'clock p. m. Col. Anderson, as we learn from the Circleville press, belonged to an historic family distinguished in this country, and especially in the West. His father, Richard Clough Anderson, a native of Hanover County, Va., served with great gallantry in the Revolutionary War. His military career was a brilliant one, and he rose to the grade of Lieutenant-Colonel. He was present at many of the leading battles, commanding the reconnaissance which brought on the battle of Trenton, where he received a dangerous wound. He was at Brandywine and Germantown, and at the capture by the English of Fort Sump ter (where, nearly eighty years afterward, his loyal son, Major Robert Anderson, after a gallant defence, was forced to yield to rebel guns), was taken prisoner, and suffered in a prison for over nine months. After his release, he served as a staff-officer with General Lafayette, with the rank of Major, and was present at the surrender of Lord Cornwallis at Yorktown, having during the brilliant campaign, which ended in that great victory, gained promotion to the grade of Lieutenant-Colonel, and been rewarded with the rank of Brigadier-General of Virginia Militia.

In 1783, he was chosen by his brother officers and appointed by the Virginia Legislature Surveyor-General of the lands reserved for the Virginia continental line, and known as the Virginia Military District, which position he held until his death in 1826, at the age of 76 years. He was a member of the first Electoral College in Kentucky, at the time of Washington's second election, and several times a member of the Kentucky Legislature. He was twice married, first to Elizabeth Clark, a sister of General George Rogers Clark, who was conspicuously prominent in the conquest and settlement of the States of Kentucky, Ohio and Indiana, and a famous Indian fighter. By this wife he had five children, one of whom was Richard Clough Anderson, one of the most brilliant men Kentucky ever produced, serving in the Legislature, in Congress from 1817 to 1821, and as Minister to Bogota, where he died in 1826. His second wife was Sarah Marshall, of the illustrious Marshall family of Virginia and Kentucky, by whom he had twelve children—Mrs. Maria Latham, of Circleville; Larz Anderson, of Cincinnati, who died in 1863; Charles Anderson, of Eddyville, Ky., ex-Governor of Ohio, and Mrs. Sarah J. Kendrick, of Cincinnati, widow of the late Allan Latham, formerly of Chillicothe; Larz. Anderson, of Cincinnati, who died in 1863; Charles Anderson, of Eddyville, Ky., ex-Governor of Ohio, and Mrs. Sarah J. Kendrick, of Cincinnati.

"William Marshall Anderson," says the Democrat and Watchman, the official paper of the city, "was born at a place known as 'The Soldiers' Retreat,' in Jefferson Co., Ky., near Louisville, June 24th, 1807. When a boy, he came with his sister, Mrs. Latham, to Chillicothe, where he attended school, and one of his schoolmates was the late Governor William Allan. Returning to Kentucky he received a classical education at the Transylvania University, at Lexington, subsequently studied law, was admitted to the bar, and for a few years practiced with his brother, Larz, in Louisville. In 1834, his health becoming impaired, he made a tour to the Rocky Mountains, with Lieutenant Sublett, of St. Louis. He was married to Eliza A. McArthur, daughter of Gov. Duncan McArthur, February 16, 1835. After a year's residence at Louisville, they removed to Chillicothe, and Gov. McArthur's health having broken down, Mr. Anderson managed his affairs until his death three years after. Their home was at 'Glen Mary,' adjacent to Chillicothe, until 1838, when they came to Circleville, and a year or more thereafter removed to the Seven Oaks where Mrs. Anderson died September 2d, 1856. She was the mother of ten children, of whom six died in infancy and childhood, and four survive, viz.: Col. Thomas M. Anderson, U. S. A., stationed Fort McKinney, Wyoming Territory; Lieut. Harry R. Anderson, U. S. A., now in California; Mary, wife of Judge Joseph Olds, of Columbus, and Dr. Charles Anderson, connected with the Medical Department of the Army, and stationed in Wyoming Territory. On the 21st of April, 1857, Mr. Anderson was again married to Miss Ellen C. Ryan, of Urbana, O., who survives, with one child, Robert M. Anderson, three other children having died in infancy.

In the spring of 1865, Mr. Anderson made a trip to Mexico, and remained there two years. He made a scientific tour of part of the country, had many perilous adventures, narrowly escaped Mexican assassins, and on his journey home was seized with yellow fever, which came near resulting fatally. During his absence, his family removed to Circleville, where they have since resided.

The profession of law was not congenial to Mr. Anderson, and he abandoned it for other pursuits. He was literary in his tastes, an accomplished scholar, a great reader, conversant with the best authors, a good linguist, speaking the French and Spanish languages fluently, and possessed one of the best selected private libraries in the country comprising many rare works. He was an art connoisseur, and an antiquarian, with a choice collection of relics, curiosities and minerals. He was a great lover of the beautiful in nature, familiar with ornithology, botany, horticulture and floriculture.

Mr. Anderson was never ambitious for political preferment, and refused positions of importance, only once consenting to be a candidate for a political office—for State Senator in the Ross district. He served as Surveyor-General for a while after the death of his father. He was a member and President of the Board of Education of Circleville from 1867 to 1870, and 1874 to 1876, in which capacity he devoted much time and attention, and was greatly interested in the welfare of the schools. He also manifested special interest in the Circleville Public Library, was one of the managers, and President of the Board for several years. He favored every necessary improvement for the public good, and aided as far as in his power all projects for the advancement of the community.

He was converted to the Catholic religion in 1888, and continued earnest and devout in the faith, receiving the last Sacraments of the Church a few days previous to his death.

Marshall Anderson was a polished, chivalrous gentleman at all times and places, and in his domestic and social relations, was kind, hospitable and generous. He was a man of strict integrity, and lived a blameless life. He was a genial companion, a charming conversationalist, possessed of a vast fund of information on all subjects, rich in reminiscences and anecdotes, and always entertaining. Affable and pleasant to every one, high or low, young or old, he enjoyed the respect and esteem of an unlimited
number of friends and acquaintances, and his death is sincerely lamented by all.

The obsequies took place at St. Joseph's Church, Tuesday morning last, commencing at 10½ o'clock, attended with the most solemn and impressive ceremonies. First, the Requiem Mass, Rev. A. O. Walker officiating, followed by a brief review of the life of the deceased, and a fitting eulogy upon his character as a just man, and consistent Christian, by Father Walker. Then Bishop Watterson, of Columbus diocese, delivered the discourse, which was eloquent, forcible and beautiful. The remains were deposited in the Mortuary vault at Forest Cemetery to await final interment. The pall-bearers were Messrs. Edward Smith, William Doane, Joseph P. Smith, P. H. Delaplane, Jas. H. Lynch and George H. Lutz, all intimate friends of the deceased. There was a large concourse of people at the church, embodying all classes and creeds.

The President, Faculty and students of the University extend Mr. Robert M. Anderson, and the other relatives of the deceased, their heartfelt sympathy and condolences in this their sad bereavement.

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**Local Items.**

—"Try that ferret."  
—Excellent sleighing. 
—Did you see our "den"? 
—Heavy snow-storm last Saturday. 
—Good hand-ballis among the Seniors. 
—Give us more of that rye bread, Mr. Baker. 
—When are we to have a sleighing excursion? 
—"Say, don't you think we'd better cheese it?"
—"Duzin" does not always feel that way inclined. 
—Mr. Snow has again made skating anything but a pleasure. 
—Has the N. D. U. C. Band been buried in the grave of oblivion? 
—Bro. Paul, C. S. C., has our thanks for favors during the past week. 
—A musical quartette is one of the latest "get ups" at Mt. St. Vincent. 
—A few of our friends had a pleasant time in our "den" Sunday evening. 
—Our friend John Edmund Augustus objects to taking medicine every night. 
—Bro. Alexander reports a large attendance and good work in his arithmetic classes. 
—"Prof. — is a shining example to young men of aodion proposenities." E. R. (roo). 
—Master A. Coghlin has our warmest thanks for a box of "Old Judges." They're immense. 
—"Lend us your ear" is the way one of our Seniors requests the attention of a comrade. 
—Bro. John Matha spends his leisure hours in teaching the boys how to make prayer-beads. 
—At last! Hurrah! The snow-plow visited Mt. St. Vincent, and now those on the Mount rejoice. 
—We are informed that the Thespians will mount the boards with "William Tell" on Washington's Birthday. 
—We have missed "Songs for Three Female Voices" and "The Catholic Hymn Book" from our sanctum. The person or persons in possession of said books will confer a favor on us by returning them to the Scholastic Office as soon as possible. 
—Rev. Father L'Etourneau has ever shown himself to be the friend of the down-trodden and the oppressed,—that's why he called at the office last Saturday and regaled the writers and editors with some good apples. Thanks, Father; call again. 
—To-morrow, the Feast of the Espousals of the B. V. M., Missa Parulorum, will be sung. The Vespers are the same as on the Feast of the Nativity of the B. V. M., p. 190 of the Vesperal, instead of page 64, as erroneously indicated in the book. 
—"We have no snow to cover the ice and prevent us from enjoying a skate down our way," said a youthful "Prep." from the South. "Nor have you any ice there to become covered with snow," said a young Buckeye. (They look sharply at each other and separate.) 
—The examinations, which commence next Thursday, are a very important college exercise, and will give each student an idea of just about how much he has neglected to learn in class during the present session. We shall speak more at length on this subject in our next. 
—Master Albert Gall, Prep. department, presented us with something, last Saturday, which is both handsome, serviceable, and costly. We do not propose letting every- one know what it is; suffice it to say, that we prize it very highly, and return the giver our most cordial thanks.
—The Tribunals have just received the Scholastic Annual for 1881, published by Prof. J. A. Lyons, of the University of Notre Dame. It is as usual an excellent compilation, embracing many matters not merely of interest to the Catholic, but to the general reader.—Chicago Tribune. 
—Why cannot the snow-plow be used on either or both
of the lakes for a few hours to remove the snow which now covers the land, thereby preventing us from enjoying the best and healthiest of all winter-sports? The snow is not so deep as to make its removal by the snow-plow impracticable,—then why not do it?

Seventeen Preps, accompanied by Bro. Lawrence, passed by our dormitory last Sunday afternoon. Napoleon, with his ferret, was one of the party! and, as may have already occurred to your minds, a rabbit-hunt was in progress. So, to make a long story short, they went and returned with several rabbits. The ferret has brought joy to the hearts of our enthusiastic Nimrods, and delicious meats to their tables; but who can tell the grief and vexation that fill the canine souls of Sancho, Neptune and Pluto as their olfactories make aware of the existence of a ferret which they would wish to annihilate, but cannot, dare not?

The 12th regular meeting of the St. Stanislaus Philopatric Society was held Jan. 14th. Master A. Schmoll was elected Recording Secretary; Master A. Browne, Corresponding Secretary; G. Woodson, Marshal; and Master J. Flynn, Sergeant-at-Arms. Declarations were delivered by A. Schmoll, F. Wheatley, F. Prenatt, G. Woodson and H. Devitt.

Master Fred Farrelly, Minim department, is a very young boy, but possesses one of those qualities found in men of worth.—honesty. He found a purse containing a sum of money, last Sunday afternoon, and very promptly placed it in possession of the proper authority. Qualities like these, when observed in a boy so young, auger well for the man, for we know that the boy is father to the man.

The trees were covered with a crystal foliage, last Wednesday morning, the beauty of which was enhanced when the King of day, lighting up a cloudless sky, cast its brilliant rays upon the crystallized trees, causing them to sparkle like diamonds in the sunshine; while the seven colors of the rainbow were as clear and beautiful as they appear after a heavy thunder-storm, on a sultry afternoon in summer, when the arch is stretched from horizon to horizon.

We have received two solutions to the mathematical problem contained in our last issue. That given by "W. C.," Prep. department, is incorrect—although he would fail not to believe so. "B. P.," of South Bend, worked the example properly, and obtained the correct answer; but as we offered the basket of apples to the student who would give us the correct answer, "B. P.," not being a student, cannot of course, expect us to comply with his request: "Send on those apples."

Very Rev. Edward Sorin, Superior-General of the Congregation of Holy Cross, has since the last General Council of the Congregation fixed upon Notre Dame, Ind., as his headquarters, thus making the Institution at Notre Dame the Mother-House of the Order. Father Sorin is a fine old gentleman, nearly seventy years of age, who by his indefatigable zeal has changed a vast wilderness into one of the most picturesque spots in the United States—Emerald (Chicago).

Captain Cox informs us that a hundred cadet guns are to be erected, by Perkins, of Mishawaka, at the College stables. The sound produced by the vibrations of the air (commonly called a sound) which we thought proceeded from the pathantry of a trumpet. Imagine what we now think of that musical ear, when on Thursday evening the sound proceeded, that what to us seemed to be the voice of a trumpet was naught save a cry for oil from the new windmill which was recently erected, by Perkins, of Mishawaka, at the College stables. We don't wish any one to speak to us of music for the next five months.


We are pleased to learn that the rôle in Very Rev. Father General's play, "New Arts," have already been assigned. The first rehearsal will take place tomorrow afternoon and the play will be brought out during examination week. "Ypagation," is a little production, which, like everything else that comes from the pen of an able author, not only has a good object in view, but also carries it out in a most pleasing and satisfactory manner.

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much neatness as truth during the course of the drama that "a scholar without manners is a man to be shut up in a corner of a library"; and if the lessons which the Very Rev. author so skillfully teaches are only remembered, and put in practice, very few of the students of Notre Dame will be doomed to such seclusion. The dialogue is smooth, polished, and flowing; the illustrations are always happily—and often even wittily—put, and the incidents so closely interwoven that the interest is sustained throughout the three acts of the drama. Didactic plays, as well as poems and ballads, are interspersed in the dialogue; and the beautiful, chaste, and unpretending melody with which the chanters sing the knot of the office, gives entire satisfaction to the students of Notre Dame.


Semi-Annual Examination, Jan. 27th, 1891.

Committee of Examination, under the general superintendence of Very Rev. President Corby.

Classical Board—Very Rev. W. Corby, presiding; Rev. J. A. O'Connell, Rev. N. J. Stoffel, Secretary; Rev. P. Kollop, Rev. J. Verdin; Prof. Unsworth, Prof. Coleman, Prof. Lyons; Rev. T. McNamara.

Scientific Board—Rev. J. A. Zahn, presiding; Rev. A. M. Kirsch, Rev. D. J. Hagerty; Prof. Devoto, Secretary; Prof. McCue.

Commercial Board—Rev. T. E. Walsh, presiding; Prof. Tong, Prof. Everts, Prof. Edwards, Secretary; Bro. Philip Neff; Mr. D. B. Torney.


Roll of Honor.

The following are the names of the students who during the last week have, by their exemplary conduct, given satisfaction to all the members of the Faculty.

Senior Department.


F. Garry's name was omitted from last week's Roll of Honor through mistake.

Junior Department.


Minut Department.


Class Honors.

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

Preparatory Course.


MINING DEPARTMENT.


List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly—Director of Studies.]

PREPARATORY COURSE.


$12 TO 20 PER WEEK. Agents wanted to canvas for Magee's Illustrated Weekly, Box 2120, New York.

Indianapolis, Peru & Chicago RAILWAY.

The Great Short Route South, Southwest and West.

Jan. 10, 1881. Local and Through Time Table. No. 21.

<table>
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<tr>
<th>Going North</th>
<th>STATIONS</th>
<th>( \text{Arrive} )</th>
<th>( \text{Leave} )</th>
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THE ONLY LINE Running a noon Train out of Indianapolis for CHICAGO, Toledo, Detroit, Buffalo, Niagara Falls, NEW YORK, and all Principal Points in the EAST.

Elegant Sleeping and Parlor Coaches run between INDIANAPOLIS and CHICAGO, and INDIANAPOLIS and MICHIGAN CITY.

V. T. Malloy, Gen'l Manager, Indianapolis.

ELOCUTION AND DRAMATIC ART.

ROBERT KING,
TEACHER OF
Elocution and Dramatic Art,
(Received by)
73 TWENTY-SIXTH STREET,
CHICAGO.

Liberal arrangements made with Colleges and Universities for Dramatic Recitals and Humorous Readings. Terms sent on application.

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

Condensed Time Table, Nov. 7, 1880.

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

GOING WEST.

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</tbody>
</table>

Trains Nos. 3, 6, 5 and 4 run daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 8 leaves Chicago daily except Saturday. All others daily except Sunday.

This is the only line that runs the celebrated PEACHMANS PALACE Cars from Chicago to Baltimore, Washington City, Philadelphia and New York without change. Through tickets for sale at all principal ticket offices at the lowest current rates.

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LAKE SHORE AND MICHIGAN SOUTHERN RAILWAY.

On and after Sunday, Nov. 14, 1880, trains will leave South Bend as follows:

GOING EAST.

2.25 a.m., Chicago and St. Louis Express, over Main Line. Arrives at Toledo 9.50 a.m.; Cleveland 2.30 p.m.
Buffalo, 5.50 p.m.

11.05 a.m., Mail over Main Line. Arrives at Toledo, 5.25 p.m.; Cleveland 10.10 p.m.; Buffalo, 4 a.m.

9.13 p.m., Atlantic Express, over Air Line. Arrives at Toledo 2.40 a.m.; Cleveland, 7.05 a.m.; Buffalo, 1.10 p.m.

12.16 p.m., Special New York Express, over Air Line. Arrives at Toledo 5.40 p.m.; Cleveland, 10.10 p.m.;
Buffalo, 4 a.m.

6.21 p.m., Limited Express. Arrives at Toledo, 10.35 p.m.; Cleveland, 1.45 a.m.; Buffalo, 7.35 a.m.

GOING WEST.

3.43 a.m., Toledo Express. Arrives at Laporte, 3.55 a.m.; Chicago, 6 a.m.

5.05 a.m., Pacific Express. Arrives at Laporte, 5.50 a.m.; Chicago, 8.30 a.m.

9.03 a.m., Accommodation. Arrives at Laporte, 9.03 a.m.; Chesterton, 9.47 a.m.; Chicago, 11.30 a.m.

1.16 p.m., Special Michigan Express. Arrives at Laporte, 2.12 p.m.; Chesterton, 2.38 p.m.; Chicago, 4.40 p.m.

4.50 p.m., Special Chicago Express. Arrives at Laporte, 5.33; Chesterton, 6.15 p.m.; Chicago, 8 p.m.

WESTERN DIVISION TIME TABLE.

<table>
<thead>
<tr>
<th>EASTWARD</th>
<th>MAIL</th>
<th>2</th>
<th>4</th>
<th>6</th>
<th>8</th>
<th>20</th>
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</thead>
<tbody>
<tr>
<td>Chicago</td>
<td>Leave</td>
<td>7 35 a.m.</td>
<td>9 00 a.m.</td>
<td>5 15 p.m.</td>
<td>10 30 p.m.</td>
<td>3 30 p.m.</td>
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<tr>
<td>Grand Crossing</td>
<td></td>
<td>8 09 &quot;</td>
<td>9 31 &quot;</td>
<td>5 50 &quot;</td>
<td>10 35 &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Miller</td>
<td></td>
<td>9 10 &quot;</td>
<td>11 &quot;</td>
<td>7 &quot;</td>
<td>12 05 &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Chesterton</td>
<td></td>
<td>9 23 &quot;</td>
<td>11 3 &quot;</td>
<td>7 29 &quot;</td>
<td>12 35 &quot;</td>
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</tr>
<tr>
<td>Otis</td>
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<td>9 47 &quot;</td>
<td>11 02 &quot;</td>
<td>7 50 &quot;</td>
<td>12 55 &quot;</td>
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<tr>
<td>Laporte</td>
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<td>10 10 &quot;</td>
<td>13 30 &quot;</td>
<td>&quot;</td>
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<tr>
<td>Leave</td>
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<td>13 45 &quot;</td>
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<td>12 15 p.m.</td>
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<td>11 15 &quot;</td>
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<td>12 15 p.m.</td>
<td>10 30 &quot;</td>
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<tr>
<td>Elkhart</td>
<td></td>
<td>11 40 &quot;</td>
<td>12 50 &quot;</td>
<td>9 45 50 &quot;</td>
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<td>17 50 p.m.</td>
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<td>16 00 &quot;</td>
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W. P. JOHNSON, Gen'l Passenger Agent, Chicago.
J. C. RAFF, Ticket Agent, South Bend.
J. W. CARY, Gen'l Ticket Agent, Cleveland.
J. H. PARSONS, Superintend. West Division, Chicago.
JOHN NEWELL, Gen'l Manager.
CHARLES PAINE, Gen'l Supt.
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Calls your attention to the following REASONS WHY—if about to make a journey to the GREAT WEST—this is the route you should Travel on:

As nearly absolute safety as is possible to be attained. Sure connections in UNION DEPOTS, at all important points. No change of cars between CHICAGO, KANSAS CITY, LEAVENWORTH, ATCHISON or CHICAGO BLUFFS. Quick journeys, because of the great increase in the number of trains, the elimination of unnecessary stops, and the improvements in the equipment of the cars. Day cars that are not only artistically decorated, but furnished with seats that admit of ease and comfort. Sleeping cars that permit quiet rest in fine beds. Dining cars that are used only for eating purposes, and in which the best of meals are served for the reasonable sum of seventy-five cents each. A journey that furnishes the finest views of the fertile farms and pretty cities of Illinois, Iowa and Missouri, and is altogether remembered as one of the pleasantest incidents of life. You arrive at destination rested, not weary; clean, not dirty; calm, not excited. In brief, you get the maximum of comfort at a minimum of cost.

The following REASONS "WREATS"—if about to make a Journey to the GREAT "WEST"—you should Travel over it:

1. Nearly absolute safety as is possible to be attained.
2. Sure connections in UNION DEPOTS, at all important points.
3. No change of cars between CHICAGO, KANSAS CITY, LEAVENWORTH, ATCHISON or CHICAGO BLUFFS.
4. Quick journeys, because of the great increase in the number of trains, the elimination of unnecessary stops, and the improvements in the equipment of the cars.
5. Day cars that are not only artistically decorated, but furnished with seats that admit of ease and comfort.
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Michigan Central Railway

Time Table—Nov. 16, 1870.

<table>
<thead>
<tr>
<th>Location</th>
<th><em>Mail</em></th>
<th><em>Day</em> Express</th>
<th><em>Atlantic</em></th>
<th><em>Night</em> Express</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lv. Chicago</td>
<td>7:00 a.m.</td>
<td>8:00 a.m.</td>
<td>8:15 a.m.</td>
<td>9:10 a.m.</td>
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