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A MAGAZINE

DEVOTED TO MENTAL IMPROVEMENT;

EDITED BY THE STUDENTS OF SANTA CLARA COLLEGE.



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THE OWL

Vol. VIII.

MAY, 1874.

No. 9.

IS THE MONKEY FATHER TO THE MAN?

(Communicated.)

CHAPTER II.—*The Counter-argument from Science.*

THE simiac theory of man's origin is opposed not to religion only, but to *science*, as I shall proceed in this chapter to show.

The "monkeys" assumed by materialists to be the parents of man belong to one or other of three kinds of anthropoid apes, viz:—the chimpanzee, the orang-outang, and the gorilla. Each one of these is tailless; each has a bare face and a beardless chin; the body of each is covered with coarse hair of a brownish-red or black color. But their bestiality is evident in every wrinkle of their corrugated bodies, in the peculiar conformation of their muzzles, in their total lack of forehead. And their ferocity and stupidity, combined with their prodigious strength, and with the peculiar power which they possess of clasping with their four hands, like vices, make them fearful creatures.

Apes are marked off from all other animals by a most striking anatomical peculiarity, viz., that they possess *four hands*; whereas all other brute animals have *four feet*, and man has *two feet and two hands*.

Now, hands and feet are characterized by very sharp differences. A member ending in fingers, or rather toes, all placed on the same level and having the same direction, is a *foot*.

A member having a certain number of fingers which bend in a similar way, and one other finger which may be opposed thereto, and brought into contact therewith, is a *hand*.

All animals having *feet* at the extremities of their four limbs, are quadrupeds.

All animals having *hands and not feet* at the extremities both of the pelvic and of the thoracic limbs are quadrumans or apes.

Man, alone, has a pair of hands and a pair of feet.

This difference, says Agassiz, is perhaps the most important of all, for it may be regarded as the characteristic of the ape family.

Of all the four-handed animals the chimpanzee is perhaps that which comes the nearest to man. So striking indeed is the resemblance that Linnaeus placed it under the *genus lomo*, with the epithet of *Troglodytes*. It is about five feet high, and is found principally on the Congo and Guinea coasts, and in Gaboon. The length of its arms is very great: they reach even below the knees. Its food is entirely vegetable; it defends itself chiefly with its teeth, makes nests or beds on the lower branches of trees, and is, as one would suppose from its organization, an expert climber.

The habits of the chimpanzees are very imperfectly known, since most of the facts which have been collected concerning them rest on no better authority than the reports of the negroes. No reliance whatever is to be placed on the tales which have been told of their acquiring human habits when in captivity. On the contrary, there is reason to believe that no animal is more brutally and irreclaimably vicious than an old male anthropoid ape, whether chimpanzee, orang or gorilla.

The orang-outang is the *Simia Satyrus*, of Linnaeus. It seldom reaches a height of more than four feet, and lives in the most impenetrable forests of Borneo and Sumatra.

The arms are excessively long, reaching considerably below the knees when the animal stands in a

vertical position. It prepares itself a bed of boughs and leaves, between or under the trees, with dexterity and quickness. When pursued, it throws branches and heavy fruits from the trees. It lives, perhaps, forty or fifty years.

The little we know of this beast is derived from the observation of young specimens in a state of captivity: trustworthy evidence as to the manners and customs of adult anthropoid apes in their native woods is almost entirely wanting.

As the animal grows the incisors project, and the muzzle becomes at last as pronounced and well marked a feature in this anthropoid as in the typical *carnivora*.

The name of "gorilla" was given by Hanno, the Carthaginian, to some large monkeys discovered 500 years before Christ, on the western coast of Africa. He succeeded in killing three of them, carried the skins to Carthage, and hung them up in the temple of Juno, where they remained until the destruction of the city by the Romans.

In modern times the gorilla was first discovered in the year 1847, by Savage, an American missionary to Congo. In 1852, Dr. Franquet, of the French navy, sent one, well embalmed, to Paris. Skeletons of the gorilla and manikins are now to be seen in all anatomical museums. The adult beast is at least equal to man in height, if not taller; but far superior to him in strength and volume, and more compact in build. Its ferocity is very great, and it never flies from man. It attacks in an erect position, and with a furious bel-

lowing that may be heard to a great distance; and having overthrown its adversary lacerates him with its teeth. The strength of its arms is such that it will bend the barrel of a gun like a straw. The inhabitants of Gaboon fear this beast more than the lion, for nothing can withstand its sharp tusks, strong jaws and iron arms.

The materialistic school of scientists do not see anything in man but the animal. They lay great—nay, exclusive—stress on the characteristics drawn from his animal organization, and consider all his higher faculties as resulting therefrom.

Now, in order to fight our adversaries successfully, we must concede to them all that is *true* in this theory.

If then I consider the material part only of the human compound, I readily admit that man resembles the ape in many points. The exterior form of the two, in its general outline at least, is evidently analogous; and this analogy applies also to the viscera, the blood-vessels, the organs of the senses and the dental system. The most recent researches into the cerebral organization point to the same results. It is evident indeed, that in this respect man approximates closely to the apes. Comparative anatomy proves this analogy; all the differences bearing on secondary characteristics, such as the volume, complexity, and reciprocal proportion of the parts.

These are the principal facts adduced by the materialistic school; and these facts are true. But they are not all the truth. For coexistent with these resemblances, are found many differences which, if not suppressed,

give quite another aspect to the discussion, and, indeed, indicate an opposite solution to the question in dispute.

It is a law without exception in nature, that *like develops alike*.

The order of the social evolution of the species is therefore in agreement with the order of the embryonic development which takes place in the same natural family. Every exception to this rule constitutes an anomaly, a true *prodigy*, and such a prodigy is realized in man, if we admit his kinship with the apes.

Now the brain of an adult man, although like that of an ape, yet develops itself in a different manner. For instance, the folds in the brains of apes appear at first on the inferior lobes, and lastly on the frontal lobes. In man the contrary takes place, the frontal folds appear the first, and the inferior folds the last. This inversion gives rise to perpetual differences during the foetal life. Man constitutes, in this respect, an incontrovertible exception to the rule above mentioned. This human brain, analogically similar to the brain of an ape, is at no time the brain of an ape. It escapes the common law.

Every animal has its mission in the concert of the created beings; and this mission is written in its organs, modified as they are, in each case, for the performance of certain definite and specific functions. These organic modifications give it a proper *character*, and thus its form becomes a language which makes visible to our minds the invisible nature of the being. Let us compare this silent language as it exists in man and in

the anthropoid apes respectively.

The hand of the ape, is rather a prehensile hook, than a hand in our sense of the word. The thumb is scarcely free; the tendon that moves it being both small in size and insignificant in power. The long, hooked fingers can scarcely touch the extremity of the thumb, and the nail which terminates them is short and inflexible. It is difficult to imagine an organ less fit for the touch. But this hand so imperfect and awkward for the purpose of touch, how admirably is it adapted to the specific functions of a climbing creature! With what nicety does it apply itself to the cylindrical branches of trees! And if we regard its movements relatively to those of the hind legs, and in correspondence therewith, we see at once that it is the genuine organ of four-footed locomotion. Apes are always uncomfortable on the ground: their true home is among the tree-tops, and their most convenient mode of locomotion that by which they travel from branch to branch.

But how different is the hand of man! The human thumb not only grows but acquires enormous strength, and possesses, moreover, a liberty almost without limit. Its tactile pulp may be opposed with complete independence to all, or to each of the pulps of the other fingers; which, being protected by elastic nails, have all the conditions of organs purposely designed to measure the intensity of pressures. The palm of the ape's hand is capable of perfect application to a cylindrical body only; whereas that of man applies equally to bodies

of every form. In virtue of this wonderful organ man becomes lord of the sensible creation; and though naturally destitute both of offensive and defensive weapons, is nevertheless the most powerful of animals, capable of conquering the huge whales of the deep, the fierce lions and robust elephants of the jungle, and indeed all creatures, how huge or mighty soever, that swim in the waters, roam in the forest, or soar in the air.

This noble destination of the human hand is clearly marked out by the fact of *its independence*. It has no connection with the posterior limbs, as it *would* have were it designed to aid in the locomotion of the body, but only with the organs of the superior senses.

This complete independence of the hand carries with it as a necessary sequence, the vertical position of the body, a position of sovereign liberty, to which the apes cannot attain. It used often to be said, that the anthropoid apes could walk erect; but this proved untrue. It is with difficulty that they can keep this position even for a short time, *when at rest*; the moment they begin to move they fall back into their old quadrupedal position. The general anatomical construction of their bodies, and particularly the suspension of the skull by a vertical ligament, without which the head would incessantly bend to the ground, show plainly that they are fit for nothing but climbing. The heart of man has a peculiar curvature from which it results that the circulation of the blood, which is not regular in the ape except when the creature is on

all-fours, is not regular in man except position is, in short, the distinctive when he stands erect. The vertical privilege of man.

“Os homini sublime dedit, coelumque tueri
Jussit. —”

This vertical position of the human body is not the only difference by which it is distinguished from the bodies of the lower animals; but of all existing differences it is that by which the nobility of the human mind is the most plainly evidenced. Man is not made to the likeness of God according to the figure of the body; yet inasmuch as the human body is the only one among those of the terrestrial animals that is not prone on the belly, but stands erect and can contemplate the heavens, there is a sense in which it may be said, with good reason, to be made to the likeness and image of God, and to be thereby distinguished from the bodies of the brutes. This should not, of course, be understood to mean, that the image of God is expressed in man's body, but simply that the form of man's body represents, as a vestige, that image of God which is in the soul.

Let us now consider the language of the face. If we regard their anatomical composition alone, the head of a man and that of an ape undoubtedly resemble each other; and yet how widely different are they in type!

In the head of the ape, the face so pervades the cranium as to allow no room for the forehead. In the face the jaws are predominant, and the mouth is only a grinning aperture, showing (in the adult male) enormous teeth, the canines crossing each other, as in the carnivora. This face, in which brute force and insatiable

rage seem to have full sway, is hideous and forbidding: the ear has no lobule, the nose neither projection nor true nostrils; and the olfactory apertures open, above the lips, into a monstrous hole. A smile is impossible to such a mouth. The under lips and chin form a roundish valve opposed to the upper lip. You feel at once that those lips will never speak. The face, always wrinkled by the grinning action of the muscles, has never borne the divine impress of youth; and the eyes, not being surmounted by a forehead, seem to exercise their vision not for mental but only for material things.

How different is the language spoken by the human face! The enormous development of the forehead indicates intelligence, which indeed is also evident in the general expression of the face. The jaws are in no way predominant, and there are movable lips which, by the incessant oscillations of their curves, hide the mucous membranes, and by their quivering betoken the most secret emotions of the heart. The eye, which in the anthropoid ape is driven back into the cranium, in man adorns and enlivens the face itself, to the varying expression of which it largely contributes; the projection of the nose seems to prolong the forehead and enhance the predominance of the brain; the nostrils are independent and moveable; and they, in their turn, contribute to the expres-

sion of the lips ; on which first appeared *the smile*, that blessed symbol of joy and kindness.

You may say, however, that I have been speaking of the white race alone; and that this race is not the only race. There are men with projecting mouths to be found among the negroes and some other degraded races. May not these races constitute the connecting link between men and apes? No, indeed! Their very ugliness is, of itself, a protest against any such imputation. Far from lessening, all the human peculiarities become more prominent—oftentimes, indeed, disproportionately so—in the negro. The lobule of the ear, the nostrils, and the lips, which are exclusive characteristics of man, are, in the negro, developed even to deformity. Everything, then, even in the degraded face of the negro, protests against this impious assimilation. The signs of humanity are in him.

Professor Agassiz, in a lecture given by him in New York, touched very ably on this point. The lecture was entitled "Men and Apes." We cannot give his *ipsissima verba*, not having them, at this time, before us; but the substance of what he said was this :—

Man has four limbs, two of which end in feet, and two in hands. He keeps himself in a vertical position; and this position, far from being attributable to education or to successive changes, is one of the most marked peculiarities resulting from and necessitated by the structure of the human skeleton. The vertebral column is organized in such a way that man cannot easily carry his heavy head except in a vertical position. He has not, like the lower animals, a cervical ligament, whereby to support his head in an horizontal position. His head must be equipoised at the top of the vertebral column; in order that it may be free to move in every direction. All these peculiarities characterize all men; and, between men and apes there is no gradual transition of structure, from the ape highest in rank to the least developed man. All the attempts that have been made to bring man nearer to the ape by means of the inferior types of humanity, overlook the fundamental differences which prove that a man, whatever may be the degree of his inferiority, is always a man, and an ape, however high may be its rank, always an ape.

(To be continued.)

A YOUNG LADY'S IDEAS ON WOMAN'S RIGHTS.

(BY AGATHA S——.)

THIS is "the grand question of the day," if we are to accept the notion, fashionable among a certain "strong-minded" class of women, principally old maids and hopeless widows.

When we examine the "grand question" (or rather *grand folly*) we feel inclined, notwithstanding our dissent from their conclusions, to pardon the fair controversialists; for we find many of them well educated, according to the style of the day, well posted in law and politics, and possessing no small amount of general knowledge; in fact, a little too much for them to be able to digest. All these things, thus promiscuously crowded into the narrow apartments of a woman's brain, must lead her to do something, and perhaps something very ridiculous, when she is not controlled by religion or by a sounder head than her own.

Now, let us look for a cause. No doubt I am too young and inexperienced to catch at the real cause of the thing: however, I will venture to state what I believe is, if not the *sole* cause exactly, certainly one which has had some share in producing the effect.

In the sixteenth century (as history tells us) the "Glorious Reformation," or rather the *Inglorious Confusion* that Luther brought about in the Christian Church, did much in the way of upsetting society. It liberated the

minds of many from the wholesome government of conscience and sound sense, and set them appealing to their unguided reason for the solution of all those nice and intricate questions of faith and discipline which had previously been settled by the authority of the Church. This was a pleasant license to loose livers, and one by which they were not slow to profit. We know the sequel, from the history of Christendom since that "sun of reason" rose. Let us see its effects upon women; that is to say upon *Protestant* women, for let it be understood that no Catholic woman has ever joined the ranks of that "strong minded" body called the Supporters of Woman's Rights. The "strong minded" would doubtless say to their slavishly ignorant sisters, "The fair descendants of the Reformers cannot be blamed if they try to enjoy a little of that liberty which the glorious Reformation gave their fathers."

Now this said "glorious Reformation" taught many new things; one, among the rest, which has certainly done little to elevate woman, the principle of divorce. The law has taken much from her. No longer, except among Catholics, do those solemn words, "unto death,"—"in sorrow or in joy,"—grace the lips or dwell in the heart of the bride. She looks on the marriage contract as something to be broken when she

wishes, or when her husband tires of her society. This leads to a thousand evils which are too well known to need mention.

Many keen sighted women see where the trouble lies; they see that they are not respected as their fair ancestors were in the so called *dark ages*; they realize, too, that it is a painful truth; for every woman loves homage. They see, moreover, that if some bold step is not taken to curb the liberties of human reason, as it is understood out of the Church, they will soon sink to the position of the women of ancient Greece; that now—as then—a woman will be a thing to pet and admire while adorned with wit, beauty and youth, a thing to be cast aside with contempt when those fleeting charms shall fade.

All this the woman of the nineteenth century often sees or rather vaguely *feels*. She knows something must be done to stop the evil, but her education has not taught her either what is to be done or how to do it. The same misguided reason rules her which emancipated her from the control of the Church. She takes a path which will never lead her to the desired end. She imagines that if she can succeed in obtaining the equality she demands, she will soon be honored for more than wit and beauty; that she will be able to fill that aching void, to satisfy that restless anxiety that tortures her at present.

Man finds his greatest pleasure in winning laurels on the field of battle, triumphs in diplomacy, successes in art and science; why could she not do the same?

It is a false view! Women were not made for such things. She mistakes her mission when she aspires to them. She earns no honor, conciliates no respect, achieves no success in such a contest. There are but few famous women recorded in history, and these few are infinitely inferior to great men. Truly we shall look in vain, through the chronicles of the world if we expect to find therein any female names more honored or revered than those of the women who have lived and died in their own humble sphere; such women as the Catholic Church can count in thousands among her faithful children of every age and rank, women whose names will never be forgotten while the world exists.

In the Church alone is woman's true character appreciated: within that fold alone is she in her true sphere; affecting society for society's good, in her own quiet way; influencing man, but not aspiring to become his superior in anything but virtue; envious only of saintly glory; seeking to follow in the steps of her Immaculate Patroness; desirous only to imitate the virtues that purchased fame and an immortal crown for St. Parla, St. Cecilia, St. Agnes, and a thousand others equally honored, remembered and revered. May we who are the daughters of the same Holy Church prove ourselves worthy to be remembered, like them, not for our success in carrying on the affairs of the world, but for our pure and holy lives! Such is the only course that will crown us with true glory.

OPIUM.

(HERMANN B. PEYTON, Mental Philosophy.)

PART II.

I COME now to the most interesting portion of my subject, viz.: *the effect which opium produces on man.*

Its essential and primary action is upon the nervous system; and this action varies but little with the variation of the forms under which the drug is taken.

In moderate doses it produces an exhilaration of mind, a rapid and brilliant flow of ideas, and a feeling of comfort and pleasure throughout the whole body, which require to be experienced in order to be understood. It possesses, moreover, a certain pain-allaying and strength-producing property, which renders it a true "*Mash Allah*," or "*Gift of God*," as the Turks call it, to those who are obliged to undergo great privations or fatigues.

Thus the Halcarras, who carry messages through the provinces of India, are enabled to perform almost incredible journeys on foot, when provided with a small piece of opium and a little bag of rice.

The Tartar couriers also make much use of it, travelling by its aid

for days and nights over trackless deserts, amidst hardships of every kind.

The Cutchee horseman gives opium to his flagging steed, and thereby new powers are infused into the animal which enable him to perform journeys of astounding length, though he was, apparently, wearied out before.

As to the pain-allaying properties of opium, they may be witnessed beside the sick bed of almost every land upon the face of the earth; for countless indeed are the sufferers from pain of every kind, who have to bless opium for its gentle balm.

Such are the effects of this narcotic when taken in moderation; and that they are good and valuable no one, I think, will venture to deny. When taken habitually, however, and especially when taken in excess, its effects are far different; as will be seen from what is to follow.

Like arsenic, opium cannot be taken in large doses at once; the practice of taking it must be acquired gradually; and were a novice in

opium-eating to swallow, but once, a quantity equivalent to the daily dose of an old consumer of the drug, he would certainly live but a very few hours after doing so.

The Turkish *Theriakis*, or opium-eaters begin with doses of from one-half to two grains a day, and gradually increase the quantity to one hundred and twenty grains or even more. The effects of these doses last from five to six hours, beginning some one or two hours after the drug is taken.

No passion or habit to which poor human nature is liable, obtains such a firm, such an almost invincible hold on man, as the taking of opium. It degrades the will to a state of the most abject slavery; so that although the victim perceives that every dose which he takes, shortens the span of his life, and hurries him more and more rapidly to the grave, he is utterly powerless to break the spell which enthral him, and call himself free. He lives only in the happiness of his dreams; his torments when free from the influence of the drug, are those of the damned. He is wrung in every joint by nervous pains to which opium itself can bring no relief. "A total attenuation of the body," says Oppenheim, "a withered, yellow countenance, a lame gait, a bending of the spine—frequently to such a degree as to make it assume a circular form—and glassy, deep-sunken eyes, betray the opium-eater at the first glance. The digestive organs are in the highest degree disturbed, and the sufferer eats scarcely anything. His mental and bodily powers are destroyed—he is impotent."

I insert a description from the works of Dr. Madden, of the appearance presented by the confirmed opium-eaters in the coffee-houses of Constantinople. "Their gestures were frightful," he says, "and those who were completely under the influence of the opium, talked incoherently; their features were flushed, their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. I saw one old man take four pills of six grains each, in the course of two hours. I was told he had been using opium for five-and-twenty years. But this is a very rare example of an opium-eater passing thirty years of age, who has commenced the practice early. The debility, both moral and physical, attendant on its excitement is terrible; the appetite is soon destroyed, every fibre in the body trembles, the nerves of the neck become affected, and the muscles get rigid. Several of those whom I have seen in this place at various times, have long necks and contracted fingers; but still they cannot abandon the custom: they are miserable till the hour arrives for taking their daily dose; and when its delightful influence begins, they are all fire and animation. Some of them compose excellent verses, and others address the bystanders in the most elegant discourses, imagining themselves to be emperors, and to possess all the harems in the world at command."

Such are the melancholy and dreadful results produced by the habitual use of this narcotic: such the tortures which it imposes on its wretched victims, after opening heaven to their

enraptured gaze. How pitiful is the picture presented to us by an opium-eater! How almost *less* than animal does he appear, giving up everything, and living only for the indulgence of his wretched appetite!

It may be imagined that it is not for a considerable length of time that the habit of using the drug grows upon a man to such an extent that it is almost impossible for him to discontinue it. This idea is erroneous. Opium possesses a certain seductive power, a certain enchantment, as it were, which makes its use a necessity to those who have experienced its effects but a very few times. Many persons are betrayed into the baneful habit unwillingly, and almost ignorantly; having used the drug at first to alleviate pain or to produce sleep.

Such was the case with the celebrated English poet, Coleridge, who for many years was a slave to opium. The manner in which he became addicted to the use of the narcotic, is thus described by himself, in a letter dated April 1814. "I was seduced into the accursed habit ignorantly. I had been almost bed-ridden for many months, with swellings in my knees. In a medical journal I unhappily met with an account of a cure performed in a similar case, by rubbing in laudanum, at the same time taking a given dose internally. It acted like a charm—like a miracle. I recovered the use of my limbs, of my appetite, of my spirits; and this continued for nearly a fortnight. At length the unusual stimulus subsided, the complaint returned, the supposed remedy was recurred to—but I cannot go through the dreary history. Sufficient

to say, that effects were produced which acted on me by terror and cowardice of pain, and sudden death."

The famous De Quincey, author of "The English Opium-eater," was also betrayed into the habit unwillingly, and continued to use the drug during the space of seventeen years. I have his work before me, as well as Mr. Cottle's "Early Recollections of Coleridge;" and in them are told harrowing stories of how these two memorable men strove with truly gigantic efforts to break the chains which bound them, and how finally after years and years of struggle, they succeeded, and found themselves free once more.

Had I the space, I would insert some of these pictures; for they would be of interest not only to the lover of science but even to the casual reader, who might find in them nothing more than the reminiscences of two famous literati. Unfortunately the number of pages which I have at my disposal will not permit of my doing so; and consequently if my readers wish to become further acquainted with the subject, I can only refer them to the two works I have mentioned above.

Having thus seen the tyrannical sway which the habit of using opium, exerts over those who have been unhappy enough to fall into it, we cease to wonder that the hot-blooded and excitable inhabitants of the East, find it impossible to break the chains which it required years of toil for men like Coleridge and De Quincey to sever.

It is a somewhat singular fact, that

an habitual consumer of opium at length arrives at a stage, when the drug ceases to give him the pleasure and relief he seeks; and consequently he is obliged, in order to still the tortures which rack his broken frame, to have recourse to a practice which hurries him still faster towards the grave. This practice is common in Constantinople, and consists in mixing with opium *corrosive sublimate*, one of the most pernicious and deadly of poisons. This mixture acts upon his worn out body, producing effects

which neither of the substances, taken alone, could produce, and so prolongs his enjoyment for some little time, while it still more rapidly undermines the foundations of life.

Such are the effects of opium: such are the effects of this most ancient and celebrated narcotic; and although some of them are as we have seen, good and beneficial, still it is a dangerous substance to meddle with, and should never, I think, be taken, unless circumstances peremptorily call for its use.

(To be continued.)

THE PATRONAGE OF SAINT JOSEPH.*

(A. M. D. G.)

“THINGS prefigured in the Old Testament are performed in the New Testament,” says Hooker. One instance of this truth, as it is endorsed by Catholics, is portrayed in the following lines, which are but a paraphrase of their title.

The piece was suggested by an oil-painting which is now for the first time exhibited in St. Ignatius' Church, San Francisco, and which repre-

sents what the Church “*performed*” when the Sovereign Pontiff declared St. Joseph Patron of the universal Church. To say that that painting is beautiful is to say but little. The observer cannot view it in the material order of nature, without being instantly raised to the higher sphere of grace. The size as well as the prominence of each of the representative figures; seem to be proportional to the part

*The Feast of the Patronage is celebrated on the third Sunday after Easter, which, this year, falls on April 26th.

which each one of their respective prototypes is playing in the *visible* Church of God. "The Visible Church under the Invisible Patronage of St. Joseph," is, beyond doubt, the subject (of ideal excellence) at which the artist aimed, and to which his faithful pencil gave life on the canvas.

The five parts of the world are there represented by five symbolical persons, who pay their homage of humble and submissive belief in the teachings of the Church's Visible Head; who stands out prominently on a marble platform that symbolizes the foundation "Rock."

St. Joseph appears above, high up on the Pontiff's right hand, on a throne, as it were, of luminous clouds; and whilst apparently standing in the

background, he holds out, over the Church's Representatives, the Bright Sun of Justice, the Divine Infant, Who sheds, beneath and around, that sunshine of heavenly "Light, Truth, and Life," in which the whole scene below is so artistically bathed.

In the Pontiff, the eye of the faithful beholder cannot help seeing the Apostolic Vicar, the Father, the Saint, and the Visible Link between the Invisible Head and the members of Church Militant. The Pontiff's whole soul seems to be equally absorbed in the Source of Grace, Jesus, and in the mystic fold over which he has been appointed to watch. Whilst he prays to the Former for light and succour, he appears to say to the latter, "My children,

'GO TO JOSEPH.'"—(GEN. XL. 55.)

Holy Joseph! Patron, guide
Of the Church, thy Jesus' Bride,
To approach thy shrine I dare!
Let it sparkle, let it glare,
Gay with many a light and flower,
Ere I seek thine aiding power.
Now when merry April smiles,
When the vales, the hills, the isles
Are arrayed in thousand dyes,
Holy Church with Nature vies,
She, thy Jesus' Spotless Spouse,
Doth her children's faith arouse
In thy holy guiding star
Which she points to us afar,—
Whilst it glistens high and bright,
Whilst it speaks of heavenly might,—
Crying ever and aloud
To the famished world and proud,
"Go to Joseph," people blind:
Food and light you there shall find.

Trill not then, O Muse, to-day,
As of yore, a gloomy lay:
Chant no longer mournful words;
Strike not now the dismal chords
Wherewith Echo once condoled
With "fair Rachels unconsolated;"
Sing not of the fiendish ire
Shooting like infernal fire,
Through fierce Herod's guilty heart,
Till the tyrant felt its smart,
When from furthest Eastern lands,
Came the royal Magi's bands,
Whom the star to Jesus' Court
Did through winding paths escort.
Let no note, O Muse, be heard,
Think no thought, and speak no word
Of the monster king that durst
Strive his fierce ambition's thirst
In the blood of babes to drown,
Winning but a worthless crown!
"Go to Joseph," lyric muse;
Tune thy harp to joyful news.

Yes! to thee she flies, sweet Saint;
But her accents grow not faint,
Nor, in dark and doleful lays,
Tells she of those exile days
When o'er Egypt's arid plain
Shelter meet thou sought'st in vain
For thy King, the Holy One,
The pure Mother's peerless Son.
There with thee they found but throes,
Though resigned in all their woes;
Yet, this day, it is but right
That my muse should soar in flight.
Let her trill her swelling lays,
Bringing gifts of endless praise,
Fit rewards for thee alone,
Joseph, to thy heavenly throne;
Bringing, from thy faithful sons,
Incense sweet and orisons.

"Go to Joseph," Incense, Prayer!
He vouchsafes a hearing fair.

Lives there, then, in any land,—
 Northern snow, or tropic sand,—
 Lives there by Aurora's tents,
 Or where Citrus breathes his scents,
 Or where Phœbus bathes his tresses,
 Or where Night the Poles caresses,
 Where rides Life, on sail or wheel,
 Where sports Death with fire and steel,—
 Lives there any mortal wight
 (If his reason *Faith* but light)
 Lives there one, or rich or poor,
 (Since "renounced was King Obscure,"
 Since the name Triune was heard)
 One, enlightened by the Word,—
 Lives there one whose heart, whose eyes
 Shall not brighten, ere he dies,
 With a joy and hope divine?
None!—Sweet Saint, the work is *thine!*
 Where the heart that would not fain
 "Go to Joseph?"—Nor in vain.

Next to her the Spotless Saint
 Who was "made without the taint;"
 Her who reigns, the Angels' Queen,
 On the throne of brightest sheen;
 Who, from out her virgin veils,
 As a blushing rose exhales
 Sweet perfumes that rise above,
 Whilst her eyes beam holy love;
 Her from whose fond heart down-stream
 Dews of grace that *all* beseeem:—
 Dews that flush the maiden's cheek,
 Dews that keep the matron meek,
 Grace that makes the aged glad,
 Grace that cheers the Christian lad,
 Dews of grace on every age,
 On the simple and the sage:—
Next to her who showereth grace
 On each child of Adam's race,
 "Go to Joseph" one and all;
 Lean on him; nor fear to fall.

Neath thy throne stand five fair dames:
 "Asia;"—"Europe;"—Such their names:
 With *my* queen, "America;—
 "Afric;"—"Oceania."

Each doth own a garden green,
 Where full many a plant is seen,
 These one day shalt thou transplant,
 Shining like the adamant,
 From this earth where skies grow dark,
 Into Jesus' heavenly park.
 Cease not, Joseph, all this while,
 On their tender shoots to smile!
 Smile with rains that foster life;
 Smile with rays that bate the strife.
 Make them bloom and bear and thrive,
 Bear such fruits as ever live;
 Fruits that, grown in vales of death,
 Yet shall charm with heavenly breath,
 So, with Faith's broad flag unfurled,
 "Go to Joseph" all the world.

Nor Pomona, with her fruits;
 Nor false Pales, queen of brutes;
 Nor the host of lying gods
 Ward may keep o'er sacred sods,
 Lo, where, poised on angels' wings,
 Round about the garden's rings,
 Hover myriad watchers fleet,
 Warning thence the "lion's" feet.
 No envenomed serpents' coil
 Shall invade that sacred soil:
 For those nurseries of "Vine,
 Fruit and Wheat" are not less Thine.
 Watch thou then, lest hidden thieves
 Fill their hands with golden sheaves,
 Or their cups with luscious grapes,
 Born to grace in glorious shapes,
 Jesus' "agapæ" of heaven!—
 Watch! The pale to Thee was given,
 When the glorious Vicar said
 "Go to Joseph! He's your Head."

Well did he, the Pontiff King
 Who hath kept the "Fisher's Ring"
 Longer days than all before
 Who that holy signet wore,—
 Well did he, thy Writ to seal!—
 Hark! 'The rattling Thunder's peal!
 See the Lightning's vivid flash!
 Oaks are riven; mountains crash;
 Lofty towers bend and shake;
 Crowns and Thrones and Sceptres quake!
 ROME!!!—The Pontiff Pius spoke:—
 "Shield my plants beneath thy cloak;
 Fan them with the heavenly breeze
 That doth calm lifes' stormy seas.
 Wake Him up that steers the ship;
 Bid Him ope His saving lip,
 Teach us—Pontiff, Mother, Sire,
 Subject, Prince—to curb our ire;
 And Faith's flow'rs, so bright of sheen,
 Guard them, gentle Nazarene!"
 "Go to Joseph" too my song!
 With thee waft this prayer along:—

"Nor 'with silk did God thee deck';
 "Nor 'put gold about thy neck';
 "Nor 'a ring into thy hand';
 "Nor o'er Egypt give command.
 "Thee Jehovah's name gave charms;
 "Decked thy neck the God-Mans arms;
 "Ringed thy hands Redemption's Price;
 "Saviour's Saviour, thy device!
 "Faithful Saviour of the Christ,
 "Save my soul from endless mist.
 "Aid of Jesus! Wisdom's Throne!
 "Tune my Muse for Him alone:
 "Lead me where, to heavenly lyre,
 "I may sing, and He inspire!"
 "Go to Joseph," Prayer and Song!
 Ye—and I—to *him* belong.

MEATS AND MINCES

USED DURING THE LATE SIEGE OF PARIS.

(N. F. BRISAC; 1st Rhetoric.)

"But mice, and rats, and such small deer,
Have been Tom's food for seven long year."
King Lear, Act iii., Sc. 4.

CHAPTER III—*Horse Oil. Colza Oil. Candle-Grease Bones and Suet.*

THE disappearance of all the larger animals from Paris, brought with it another consequence besides the want of flesh-meat, namely, the want of *milk*.

This may at first sight appear a trifling matter; but if we reflect on the facts that this liquid is almost the only food suitable to young children, and moreover that it is so nourishing and can so easily be taken by infirm persons, we may be better able to realize the disastrous effects which resulted from the lack of it, during the latter part of the siege.

Had there been no substitutes offered for milk, it might have been better for many; but since gold, even at this sad time, was as much worshipped as ever, many objectionable compounds were made and placed upon the market as milk.

The ratio of mortality among children beginning to increase very

rapidly after the withdrawal of good milk, the authorities attempted to gain succor from science, hoping that some substitute might be found for it, which, if it did not adequately replace milk, would at least prevent the sale of very many nauseous mixtures, which were as unhealthy as they were disagreeable.

Science could and did give some formulæ by which an article could be produced resembling very closely real milk; and in so doing would, of course, base its action upon the composition of normal milk.

Cow's milk has (according to Attfield) the following composition:—

Water	64
Solid constituents	136
Casein and extractive	55
Sugar	36
Salt	7

The milk of the human breast is distinguished from this by the fact

that it has more alkaline salts in it: mostly soda.

Having this formula before him, the chemist could of course indicate the components of a compound which would bear some similarity to milk; and this is what was done. But these suggestions, made with such good intentions, resulted in much sad trouble; for they led to the sale not only of such compounds as they indicated, but also of many others, which so far from being nourishing were very detrimental to health. Artificial milk would not, it is true, have been economical; as may be seen from the following formula, which is said to have been much used. In one litre of water, place

Saccharine matter	100 gr.
Dried albumen	60 "
Carbonate of soda	4 "
Olive oil (pure)	120 "

By mixing these well, and applying heat, a sort of cream is obtained, which is very soluble in water, and gives a white liquid closely resembling milk. If the milk-man forgets you some morning, try this, and see if it does not succeed.

It has also been proved that horse-oil could be made a substitute for olive oil, and would yield a cream similar in appearance, and of a much more agreeable odor. It is a light; clear oil, and was much used: indeed there was no olive to be had, after a short time.

All scientists agree that there is no act feasible here upon earth by which we can adequately replace the works of nature. No amount of work in the laboratory will enable a man

to make any compound of an organic nature, for even though the chemical constituents may be perfectly identical both in volume and weight, there is always a certain *something* which cannot be supplied. This has generally been attributed to the diverse molecular forms of the various compounds, *i.e.*, their various modes of grouping around one another.

However, this chemical "normal milk," as it was called, supplied the child with the necessary elements to enable it to thrive, and successfully develop its various organs; which was not the case with sundry other compounds that were sold at the same time. Many of these were made of naught but starch and water, flavored with some mineral salt, which was often very injurious; and therefore the result may be imagined when they were boiled. For the fatty portion of many of them, any thing of that nature which came most readily to the hand of the manufacturer, was employed as a matter of course.

M. Gandin, an eminent scientist, proposed that certain soups, or *bouillons*, should be made which might supersede all these attempts at milk. He proposed the use of Papin's Digester, or some such apparatus, by which all the nutritive matter could be extracted from meat, so that the bouillon made therefrom might be sufficiently strong to replace milk; and truly by this means a very strong soup was obtainable, which, if administered in small quantities, would have been quite sufficient for the purpose. But the expense of such a plan, and the scarcity of meat at any price, caused this idea to be abandoned.

In these remarks I do not of course refer to concentrated milk, or preserved milk, for these do not properly enter into our subject, inasmuch as they could be available only to the richest classes.

One of the greatest privations in many families was the want of butter, for this food very soon vanished entirely from the markets, and very few persons had any very large provision of it in store. The small quantity that remained was sold at fancy prices; as high, even, as 35 francs a pound. At first fine *fats* were used in its stead, such as the fat of fowls, etc.; and then clean veal suet. Cooking was done with oil of the finest quality; but when they came face to face with common and poor suet, what was to be done?

Chemistry once more came to the aid of the culinary art. The strongest suet can be deprived of its nauseous principle by the operation called *frying*, and after having been boiled, may be used in the most delicate operations.

From other experiments it was found that the rankest fish-oil can be deprived of its disagreeable odor, by being heated to a high temperature, about 330°. In this case a stream of steam is passed over the hot liquid, and all the volatile parts, which constitute the disagreeable odors complained of are thus extracted, while the other fatty parts remain fixed. All fatty acids act in the same way, on being subjected to the same treatment; the degree of heat required varying somewhat with the various substances.

All the fats sold in the markets

were prepared in this way, and under the names of "eatable suet," and "purified grease," much *was* sold. But, for the most part, these preparations had not been well purified, and hence a strong odor was still left in them; not so strong however as that of normal suet. They were also deprived of those tissues which are so common in all fats of the nature of suet; and hence immense quantities of all sorts of fats and oils were thus used in the kitchens.

Many of them, however, required a new purification, after having been bought as purified; and this was effected by the housewife in the following manner. The grease, of whatever nature it might be, was placed in a frying-pan or sauce-pan, and raised to the temperature of about 150°. Then small quantities of water were added at a time. In this way the water was boiled, and the steam, in its escape, gave a violent motion to the liquid fat. On account of this motion, and by means of the openings it made in the fats, the steam was enabled to penetrate into the mass of it, where it became separated, and consequently carried off with it, in its escape, all the volatile acids which formed the nauseous part of the fat, leaving the latter perfectly free from any disagreeable odor.

Thanks to this simple method of procedure, Paris consumed all the suet stored up for the manufacture of candles, and even the candles which had already been made; in fact all the fatty substances which were available.

This it was which enabled the Parisians to make so many dishes

composed of fat and flour. Even in the saddest times this resource was left them; and it enabled even the most delicate eaters to keep up an appearance of independent elegance, by making pastry of many varieties.

About the middle of December, 1870, there began to be sold in the streets, and in stalls, delicacies of this nature, *i.e.*, made of flour and fats, as their principal constituents; such as bread-paste, pan-cakes, dough-nuts, and fritters; of course with the absence of all fruits.

Large quantities of colza or rape oil were consumed by the Parisians, because this oil was very easily purified. But as colza is much used as a source of light, it was necessary to find a substitute for it in that respect; and this was done by means of petroleum, which, when purified, answered the purpose of illumination equally well. I do not mean to say that petroleum was not known as an illuminating agent before, but merely that it was not so extensively used then as afterwards. From this time, colza oil was reserved entirely for food, and proved as great a boon to Paris as suet. Paris possessed from twelve to thirteen millions of litres of oil; nearly the whole of which was consumed before the end of the siege.

At last the period of the crisis arrived; and the terrible question was, "What shall we eat?" Again science replied to this last call: "Eat what you now throw away: eat bones." From this moment all animals were eaten, and eaten entirely, without the loss of one gramme.

For a long period, chemistry has been occupied in the endeavor to

extract from leaves, a nourishing principle. The origin of the discovery of gelatine dates, it is said, from the time when Denis Papin published his tract upon "The mode of softening all bones, and to cook all meats in a short time and at small cost." What was required was a digester. In 1682, Papin obtained a jelly from bones, which was found nourishing. Many others endeavored subsequently to improve upon this, and in 1791, Provost published a work entitled "Researches upon the mode of softening the soldiers' food." This eminent man studied all the means which led to this end; and at last obtained a kind of gelatine which he was enabled to dry, and which he called "soup pills," for the reason that he prepared it in small quantities and in the pill form. These *pillets*, when dissolved in boiling water, form a strong soup which is very nutritive. Provost, however, well understood that it would be much better to introduce into this soup some vegetable substance; and for this purpose he gives the following receipt:—"One or two of the pills to a pint of water; and add some peas, turnips or carrots." This, however, would have been of no avail during the siege, as the price of turnips would have exhausted the purse even of a Rothschild. The final result of the matter was, however, that means were found to extricate all the gelatine and osseine from bones; and thenceforth bones were as highly valued as meat had previously been.

"Bread will never fail us: the administration has affirmed it, and several times renewed the assertion."

Such were the words of many Parisians who, putting more confidence in the worded proclamation of some administration, than in their own judgment upon such a point, were destined, ere long, to be sadly undeceived. It was true that proclamations had been made to the effect that there was no lack of flour; but when we consider that these were only made at times when there was some terrible panic, we must naturally conclude that they were put forth merely in order to pacify the population.

Bread was soon to fail; but there is only one thing in regard to which blame can be laid upon the authorities in this matter, namely, that they did not take more precaution to save what there was, so as, at least to reduce the amount of suffering, even if they could not protract the period of resistance.

It is a settled point that when a city is besieged, every possible preparation should be made to hold out as long as long as possible. This is the first step to be taken. This however does not seem to have entered into the minds of the Parisian authorities; for we see that they made no attempt to eke out the supply of food. It was not *until there was none of this or that article left* that they had recourse to the help of science to furnish them with an equivalent for the particular food which had, at the moment, been exhausted.

This remark has not been made by me alone, but by many others; and it has naturally been thought worthy of some reply. It is therefore no more than just to give the

excuse which the authorities make for themselves in this matter. They assert that they did not deem it proper to cause alarm among the people, by immediately commencing the system of serving out rations, but thought it best to wait for some time, and do it more gradually. Had they really done even this much, it would have been something; but in point of fact, they never began such a system at all, until it was too late, and hence came the trouble. Another reason why they were very wrong not to commence the system of rations in the first instance is that, by retarding it as they did, they had to impose such large restrictions at once, that more real suffering resulted than if they had taken the opposite course.

Until the middle of November, the bread of Paris still retained its true character of *white bread*; no flour having, up to that time been adulterated. A little starch was added in some cases; but all the other constituents of bread remained the same; and, as many mills were soon established in Paris proper, no want was felt in this direction. It was not till December that the real panic began, for then only brown bread could be obtained. Soon the quality of this began to depreciate; and from the commencement of the bombardment (about January 3d) a kind of flour came into general use, which contained only 30 per cent. of wheaten flour; all the rest being rice, barley, oats and straw. So coarsely, indeed, was this mixture effected, that long fragments of straw could be seen, throughout the mass; and in many cases the amount rose to 30 per cent.

The philosophers consoled themselves by saying, that as they had given their bread to dogs and other pets before, it was no more than just that they should suffer now. But if this was just, in one sense, and for certain people, it is nevertheless true that the weaker sex, and the children, most of whom had had nothing to do with the dog-feeding, suffered extremely from the use of this aliment, which had nothing left of bread but the name.

The winter was severe; fuel was almost unprocurable; no food of any other sort could be obtained except at fabulous prices, and even bread, "the staff of life," was now about to fail.

Through all this the people continued to be most remarkably calm and patriotic. To obtain what small amount could be had, it was necessary that they should stand in long files before the bakers' doors, in the cold, wet streets; and in many cases people waited all night long in front of the stands, in order to obtain the small pittance which might perhaps save them from the grave.

But to what purpose? After having stood for many hours; perhaps, in a long file, awaiting the bread, they

would then proceed to the butchers, and there receive a few grammes of meat, God only knows of what kind; and thence to the rampart. And thus day after day was passed.

Before the last fatal blow, the rations of bread were reduced to 300 grammes per day for adults, and 150 for children. 300 Grammes of this so called bread, and 30 grammes of some nameless kind of flesh, were the daily food of the once delicate Parisians, and comparatively few could obtain even this amount, since all foods had now reached their maximum price. Yet none complained.

The affair of Montretout, however, on the 22d of January, discouraged almost every one. All now understood that the government was at an end; and on the 28th, the sad drama terminated and Paris was no longer besieged.

Still no large amount of food could be obtained until the 8th of February. Only then did the baker commence to sell bread at discretion. Nor was it until the 29th of the same month that the butchers reopened their stalls and real beef was once more presented for sale, "*in all its resplendent glory.*"

(THE END.)

JUNIOR DEPARTMENT.

FIFTY-FOUR YEARS AMONG THE HURONS ;

BEING A BRIEF ACCOUNT OF

THE LIFE OF FATHER PETER CHAUMONOT, OF THE SOCIETY OF JESUS.

CHAPTER III.—*Destruction of the Huron Villages.—Father Chaumonot's Visit to a Tribe of Hurons, and their Conversion.*

(C. E. STANTON, 4th English.)

WHILE Father Chaumonot was busily engaged in his missionary work, of converting and baptizing the Hurons, intelligence was received by those savages, that the Iroquois, their inveterate enemies, had attacked and destroyed some of their villages, killing many of the inhabitants and taking the rest prisoners, and that they were advancing to destroy the very village in which Chaumonot resided, the only one remaining.

Hereupon the young warriors of the place seized their arms, and marched to check the advance of the Iroquois. These latter, however, greatly outnumbered them ; and all the Huron warriors were either killed or made prisoners.

It was midnight when the news of this defeat arrived. Every one was thrown into consternation. The women and children, according to their

custom, began to weep and lament ; and no one seemed to know what to do. At last an old man, seeing that the village was without defence, cried out in a loud voice—"Let us leave this place ! Let us run away ! The enemy is at hand !"

Meanwhile, Father Chaumonot might have been seen entering cabin after cabin, to baptize the catechumens, and striving to comfort the poor creatures in every possible manner.

The summons of the old man was heeded, and the village left to the mercy of the enemy.

Some twelve miles off there was a village belonging to a friendly nation ; and there the fugitive Hurons sought refuge. Their distress and misery in the flight thither can scarcely be imagined, and would even have been greater but for the heroic charity of their dear Father, who followed them

all the way, sharing and relieving their sufferings. He was so completely absorbed, indeed, in his charitable work, that during the journey he neither ate or drank; nay, in so marked a manner was he favored with the protection of Heaven, that he did not even feel tired; though the strongest among them were ready to fall from fatigue.

They stayed in this place for some time, until the Jesuit Fathers in Quebec, hearing of their sufferings, invited them to come and live with them. The Hurons accepted the invitation, repaired at once to the neighborhood of Quebec, and encamped in a large grove near the outskirts of that city, whence at the close of the winter season they moved, under the direction of Father Chaumonot, to the island of Orleans, on the river St. Lawrence, about two miles from Quebec.

This island was covered with large forests; and in order to bring it under cultivation the Jesuit Fathers hired a large number of French colonists and set them to work there. They also induced the Hurons themselves to work; a matter not very easy of accomplishment. This they did in the following manner.

The Fathers bought a large quantity of provisions, and placed them under Father Chaumonot's care. The Hurons were to be paid *in provisions* for their work; each one of them to receive in proportion to the amount of work he had done. This plan suited them very well; and they worked so hard, that in the course of a year, plenty of land was cleared off and ready for cultivation; and the

next year, they raised as much maize as in their former lands. No sooner was the land cleared than it was allotted, proportionately, to the different families of the Hurons; who were so pleased that they could not cease thanking the Fathers, who had so freely distributed among the newcomers the land which had been cleared off at their own expense, and who had, moreover, in the first instance, induced them (the Hurons) to begin to work.

Meanwhile the Iroquois of Onondaga, (another unfriendly tribe of the same great nation) having heard how well the Fathers had treated the fugitive Hurons, sent ambassadors to them, with proposals of peace, asking at the same time to have some missionaries sent among them, that they too might be instructed in the mysteries of our holy Faith. Father Chaumonot who had been summoned from the Island of Orleans to serve as interpreter on this occasion, was chosen for that Mission; and with Father Dablon for a companion, he set out for Onondaga.

The good Missioners were received with much enthusiasm by the people, and began at once to preach to them the truths of the Catholic Religion. They soon built a little chapel where the Holy Sacrifice of the Mass was offered up, and wherein the savages frequently assembled for instruction and prayer; but the faithful increased so rapidly in numbers that they soon found it too small, and had to fit up an additional building for these purposes.

In order that they might attract these simple people to their little

Church, the Fathers taught the children to sing a few hymns. Father Dablon, who could play very well on several musical instruments, happened to have one with him; and as soon as the children had finished singing one of their hymns, he would play the same air on the instrument. Whereupon the Iroquois, who had never heard anything like it, were filled with amazement, and would say to one another, "Is it not wonderful? That piece of wood repeats what our children have uttered!"

Father Chaumonot was kept very busy during his stay among them. He went from one hut to another, ministering to the wants of the Indians, instructing them in the laws of God, and encouraging them to serve Him.

Having stayed there about two years, he brought the Mission to an end, and returned to his Hurons, whom he found in very different circumstances from those in which he had left them. Their terrible enemies, the Iroquois first mentioned, had discovered them in their new retreat, had fallen upon them unawares, killed several of them, plundered them of everything on which they could lay hands, and retreated to their own tribe. To shield the poor Hurons from further danger,

the Jesuit Fathers brought them nearer to Quebec, and located them in close proximity to a fortress. Here it was that Father Chaumonot now found them.

He had just began to recruit his strength by a short rest—for his previous exertions had almost worn him out—when he received news that a famine was raging in Montreal, and that he was wanted to minister to the temporal as well as spiritual needs of the sufferers. He started without delay, taking with him a large supply of provisions; and on his arrival, immediately commenced his duties. He was engaged without intermission in the service of those poor people, not only from morning till evening, but even during a great part of the night. The conversions which he brought about were innumerable: and scarcely less valuable were the blessings which the people of Montreal derived from the saintly presence and indefatigable labors of so holy a priest as Father Chaumonot.

The famine did not last long; and after having worked with great success among a large body of troops who had recently arrived from France, and were destined for Fort Richelieu, Father Chaumonot was once more allowed to devote himself exclusively to his beloved Hurons.

THE LITTLE SWALLOW.

(LOUIS LEMOINE, 5th English.)

THE other day, during recreation, I was sad, very sad. My thoughts, like the wind, had crossed America and the ocean to the home of my dear parents.

All at once I saw a little bird on the top of a tree. It was a swallow, saying, perhaps, its "good-bye" to America, ere returning to France.

"Little swallow," said I, "how I wish to be like you! Give me your wings! Your wings, please; to fly to France, and to my parents! Can you tell me what my parents are doing? Oh, how happy should I be if I knew that they were well! Fly, fly, gentle bird, to the home of my parents, and come back soon."

The swallow seemed to understand my words, for it looked down sadly

at me. "Go, little creature; go, and say to my parents, 'Your child, Louis, is well; he does not forget you; day and night he is thinking about you; he loves you very much.' Tell my mother not to weep; for pretty soon her Louis will return, and make her the happiest of mothers. Fly! fly! gentle bird, and come back soon!"

This time my words were understood; for the swallow, chirping, all at once disappeared. Has he executed my commission? I do not know; but when I went back to the study-hall I felt contented; because this happy thought came into my mind:—"If the gentle bird does not deliver my message to you, your guardian angels will."

ECHOES OF JOKES,

(By Owlets of the Fifth English.)

"Jack, where was H—— raised?"

"Can't tell where he may have been raised the first time; but I saw him raised in this College the other day, by a boot.

"Pete, my bonnie lad," said an owlet who is full of fun, "do you know why I'm so anxious to get up into the First Rhetoric?"

"No, mon dear! I *Ken-na* tell."

"Because they have a *Dance* in that class every day."

"What's the matter, Jack?" said Owlet Joe.

"Oh, nothin' much; only I've got the *rithmetics* in my knee," said Owlet Jack.

This, we suppose, is the reason why Jack's teacher finds so little 'rithmetic in his head.

Teacher.—"What is 'to raise the wind'?"

Bob.—"It is to kick up the *dust*, sir."

EDITORIAL DEPARTMENT.

Editor's Table.

Book Notice.

WE had not space, in our last number, to remark upon the issue from our College Press, of a very carefully edited little work which the Catholic public will, we think, gladly welcome, though it has been brought out, primarily, for the use of the *Blessed Berchmans' Sanctuary Society* of this College.

It contains a brief sketch of the Blessed John Berchman's life and character, certain prayers and rules for the government of the society, and last but not least—some very minute and careful directions as to the manner of serving at Mass. It is perhaps this portion of the work for which the book will be most sought by Catholics in general. We are in a position to know that the greatest care has been exercised to make these directions strictly correct, even to the minutest particular; the whole of them having been revised by one of our own Fathers—a “Ritualist” in the only true sense of that much abused word)—whom study and inclination alike have admirably qualified for such a task. We understand that numerous societies bearing the Blessed Berchmans' name are springing up throughout the Catholic world, the approval of the Holy Father having been extended to them; and we have very little doubt therefore of the general utility of the neatly printed volume before us.

The Feminine Fanatics' Folly.

THE OWL is by physical construction a masculine bird, and by natural disposition a gallant one. Nor, we are sure, can there exist in any quarter a more reverent appreciation of the nobility and excellence of the “devout female sex” than that which we are proud to cherish. But this very feeling makes us the more regretful when we see that sex degraded by the antics of so many hundreds (we fear we ought to say thousands) of its representatives in this country, who contravene their own self-respect, travesty their religion, and make prayer a laughing-stock, by silly and unbecoming inroads into—of all places in the world—*whisky saloons*.

We should hardly have felt bound to notice this unattractive subject at all, had we not observed that the matter has been recently taken up by several of our contemporaries of the College Press; some of whom actually defend and

advocate what they call the "Temperance Crusade," as though such proceedings were an honor to the women concerned in them, and matter for congratulation on the part of the public. Others, at once more moderate and more sensible, whilst giving credit to the "crusaders" for good motives, see plainly enough that the whole thing is nothing more than a "sensation," and can effect no permanent good of any kind; whilst it is certain, on the other hand, to do much harm. We are not writing a dissertation on the subject, and shall not attempt in these brief remarks, to point out all the evils likely to result from the "Crusade." But there is one which, in our minds, outweighs all the rest; and that is the quasi-triumph which will be offered to unbelievers in the efficacy of prayer, by the manifest folly and irreverence of *these* prayers. The country and the world are full of infidels, who will of course make a laughing stock of the whole thing, and not without reason either; whilst they will be sure either to forget or to omit the consideration that the "feminine fanatics' folly" is a travesty and *not a representation* of Christianity.

Notes on Exchanges.

FROM the *Oxford Undergraduates' Journal*, which reaches us with the utmost regularity, we find that the "Oxford Union Society," celebrated for so many years as a successful training-school for debaters, has been discussing the following resolution:—

"That this House, upholding the principles of civil and religious liberty, regards the recent Ecclesiastical Legislation in Prussia, commonly known as 'The Falck Laws', as unjust and tyrannical"

To which the following Amendment had been moved by Mr. F. A. Hyndman, New-Inn-Hall:—

"That this House, whilst admitting that such strenuous measures as the Falck Laws would be indefensible if adopted by a country like ours, which has so long enjoyed the blessings of civil and religious liberty; yet considers that the policy of Prince Bismarck is alone adequate to cope with the arrogance of the Ultramontanes, and that Germany deserves the cordial sympathy of all who would uphold the freedom of conscience."

After a debate in which nine gentlemen spoke for the motion, and but two against it, the amendment was put and lost without a division. The original motion was then put, and the numbers were:—for the motion, 20; against it, 6.

It is plain therefore, that, so far as the Union Debating Society can be considered to represent them, the Undergraduates of the venerable University are—as it might be expected they would be—opposed to tyranny and persecution of every kind. And if we bear in mind that there are probably not half-a-dozen Catholics in the University, and that its whole tone, spirit, and *genius loci* are Anglican, we shall appreciate all the more the significance of such a result.

Under the department of "Original Poetry," we find in the same journal the following lines; which our readers may like to compare with another version of the same poem, which appeared in THE OWL for June 1873.

THE TOMB AND THE ROSE.

(Translated from Victor Hugo.)

"Say, flower of love, O blushing rose,
 "Wilt thou," demands the grave, "disclose
 "What use thou mak'st of tears that fall
 "From Summer clouds on thee?"

To which the rose replied, "O grave,
 "From thee nor power nor love can save.
 "What use dost thou make of the spoil
 "Into thy gulf that falls?

"O, gloomy tomb, those flowers are made,
 "Beneath the Summer cloud's brief shade,
 "Into a perfume sweet."

"And I," the tomb replied, "can bring
 "A beauteous from a loathsome thing,
 "E'en angels from the grave."

Oxford,

W.W.S.

We are reminded by the foregoing of a promise which we made when THE OWL version of this poem was inserted, to have the lines set to music and printed in song form for transmission to each of our subscribers. Let us now assure them that we are far from wishing to evade this promise, though we may have seemed to be deferring its performance *ad Kalendas Græcas*. Long since, by the kindness of Professor Lawrie, was the music provided; and long since—so we hoped—would our subscribers have received the song; but—well, really, we feel that we have but a poor defence to make, and that we must pause, and "hum and haw"—a little! The truth is, the College Press, at which alone our work is done, has been so full of business all this session that poor Victor Hugo has never, as yet had the least chance of getting himself into print here, as promised; though he renews his vain attempt at so doing, as each successive month comes round. We are sorry for him, we apologize to our subscribers, and we heartily regret, for our own sakes, that we have not been able, as yet, to perform our promise.

The Oxonian editors will be amused, should this paragraph catch their attention, at the *goût* with which the whole college press of America has seized upon, and reproduced as new, the following, "old, old story," with which one of our Professors, who took his Degree at Oxford as long ago as 1847, was perfectly familiar at that time, and which will probably be reproduced to successive generations of Freshmen, as long as the University lasts.

An Oxford graduate, in the Scripture examination, was called upon to mention "the two instances recorded in scripture of the lower animals speaking." He thought for a moment, and replied; "Balaam's ass." "That is one, sir, what is the other?" Undergraduate paused in earnest thought. At last a gleam of recollection lit up his face as he replied,—"the whale. The whale said unto Jonah—almost thou persuadest me to be a Christian."

advocate what they call the "Temperance Crusade," as though such proceedings were an honor to the women concerned in them, and matter for congratulation on the part of the public. Others, at once more moderate and more sensible, whilst giving credit to the "crusaders" for good motives, see plainly enough that the whole thing is nothing more than a "sensation," and can effect no permanent good of any kind; whilst it is certain, on the other hand, to do much harm. We are not writing a dissertation on the subject, and shall not attempt in these brief remarks, to point out all the evils likely to result from the "Crusade." But there is one which, in our minds, outweighs all the rest; and that is the quasi-triumph which will be offered to unbelievers in the efficacy of prayer, by the manifest folly and irreverence of *these* prayers. The country and the world are full of infidels, who will of course make a laughing stock of the whole thing, and not without reason either; whilst they will be sure either to forget or to omit the consideration that the "feminine fanatics' folly" is a travesty and *not a representation* of Christianity.

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WE are happy to place on our exchange list a neat little journal calling itself *The Archangel*—(wouldn't "Archangelist" have been better?)—and hailing from St. Michael's College, Portland, Oregon, of which the first number has just reached us. The only fault we see in it is that it carries the virtue of smallness almost to excess.

THE *Qui Vive*, for March, is received. We find from its pages that some difficulties attend the co-education system as carried out at Shurtleff College; and certainly we cannot wonder thereat. In the article immediately following that on "co-education," some advice is offered to both sexes, concerning "frankness in love," by which, it is to be hoped, the students will profit.

LIST of College Exchanges received since our last issue.

MAGAZINES.

Mills Quarterly, Mills Seminary, Brooklyn, Alameda Co., Cal.
Virginia University Magazine, University of Virginia, Charlottesville, Va.
Yale Literary Magazine, Yale College, New Haven, Conn.
Bates Student, Bates College, Lewiston, Maine.
Boston University Year Book, Boston University, Mass.
Tyro, Canadian Literary Institute, Toronto, Canada.

JOURNALS.

Oxford Undergraduates' Journal, Oxford, England.
Iowa Classic, Iowa Wesleyan University, Mount Pleasant, Iowa.
Chronicle, University of Michigan, Ann Arbor, Michigan.
Western Collegian, Ohio Wesleyan University and Ohio Wesleyan Female College, Delaware, Ohio.
Scholastic, Notre Dame University, Notre Dame, Ind.
Acta Columbiana, Columbia College, New York.
Williams Vidette, Williams College, Williamstown, Mass.
Madisonensis, Madison University, Hamilton, N. Y.
Westminster Monthly, Westminster College, Fulton, Mo.
Qui Vive, Shurtleff College, Upper Alton, Ill.
College Ohio, Marietta College, Marietta, Ohio.
University Press, University of Wisconsin, Madison, Wis.
College News Letter, Iowa College, Grinnell, Iowa.
Denison Collegian, Denison University, Granville, Ohio.
Targum, Rutgers College, New Brunswick, N. J.
Geyser, Wabash College, Crawfordsville, Ind.
College Advance, Delaware College, Newark, Del.

- Heald's College Journal*, Heald's Business College, San Francisco, Cal.
Lehigh Journal, Lehigh University, Bethlehem, Penn.
Index Niagarensis, Seminary of our Lady of Angels, Suspension Bridge, Niagara County, N.Y.
Aurora, Iowa State Agricultural College, Ames, Iowa.
College Journal, Georgetown College, Georgetown, D. C.
Archangel, St. Michael's College, Portland, Oregon.
Dalhousie Gazette, Dalhousie College and University, Halifax, Nova Scotia.
Berkeleyan, University of California, Berkeley, Cal.
College Spectator, Union College, Schenectady, New York.
Hesperian Student, University of Nebraska, Lincoln, Neb.
Philomathean, University of the City of New York, Washington Sq. N.Y.
Tripod, North Western University, Evanston, Ill.
College Courier, Monmouth College, Monmouth, Ill.
University Missourian, State University, Colombia, Mo.
Magenta, Harvard College, Cambridge Mass.
Olivet Ohio, Olivet College, Olivet, Michigan.
Bowdoin Orient, Bowdoin College, Brunswick, Maine.
College Herald, University at Lewisburg, Lewisburg, Pa.
Trinity Tablet, Trinity College, Hartford, Conn.
Central Collegian, Central College, Fayette, Missouri.
Triad, Upper Iowa University, Fayette, Iowa.
Annalist, Albion College, Albion, Mich.
Yale Courant, Yale College, Newhaven, Conn.

Idle Notes

SINCE our last issue the Students who lived within a few hours' travel from Santa Clara, have been allowed to visit their homes for the Easter holidays. They departed on the morning of the 2d of April, returning on the 5th.

The close of the session is fast drawing near, some having already begun to reckon on the few remaining days that divide them from the pleasures of vacation. And with the approaching termination of the scholastic year, the ordinary labor seems nearly doubled to such students as are striving for rewards or "honorable mentions" in their respective classes. In addition to this, extra work is necessarily imposed on those who have chosen to compete for the extra prizes that have been offered by various friends of the College.

Of these prizes there are five: one offered by Mr. D. J. Oliver, for the best biographical sketch of Pope Pius IX.; one by Mr. John A. McGlynn, of San Francisco, for the best scientific essay on "the Three Different States of Matter;" one by Mr C. T. Ryland, for the best essay on the question "Was Civil Liberty begotten by the Catholic Church;" one by Mr. A. Waldteufel for the best set of books in the Third Book-keeping class; and one by the Owl Association for the best English poem.

For the benefit of such as may wish to know, we think that we can definitely state that the closing exercises of the College will take place upon the evenings of the 8th and 9th of June.

THE holiday and dinner, promised by Father Varsi, as a reward for the large number of "double tickets," for good conduct and diligence, with which he was presented on the occasion of his birthday, were given on the 14th of April.

The dinner was indeed a splendid treat, and was well appreciated by the students.

The holiday also passed off very pleasantly, thanks, in great measure, to the games suggested by the Prefects for its enlivenment. In the morning, at base-ball, the Juniors (requiring, of course, immense odds) were victorious over the Seniors; but the latter amply retaliated in the afternoon, when only twenty-five of them won two successive games of foot-ball, although opposed by the whole of the Juniors.

CONSIDERABLE excitement was created lately in our usually quiet town of Santa Clara, by two alarms of fire. So rare an occurrence was, as might be expected, the occasion of an unwonted *furor* amongst the students of the College, which however quickly subsided when it was discovered that the alarms had been raised for a comparatively trifling matter. Apropos of fires we must notice the lofty edifice lately erected almost opposite our study-hall, for the use of the Hook and Ladder Company of Santa Clara. We feel in duty bound to congratulate our modest little town on this late addition to the efficiency of its fire department.

It was the pleasure of the Idle Notist to receive, as a representative of the Press, an invitation to the annual banquet of the Cecilian Society of this College, which was held on Tuesday evening, April 21st. The invitation was the more readily accepted, as we had frequently heard of the "band treats" and their good cheer. And certainly they lost none of their reputation by this particular banquet. Shortly after seven o'clock the members of the Society, with their invited guests, sat down to a table loaded with delicate viands and pastries and golden wines, and for two hours regaled themselves with the

good things spread before them. An adjournment was then made to the Recreation-room where music and sociability whiled away a pleasant hour, assisted thereto, in some degree, by the soothing influence of good cigars and tobacco.

Professor Gramm performed, in his inimitable manner, "La Melancholie," and also gave us an excellent selection from "Le Carnaval de Venise." Mr. Ylisaliturri favored us with a Spanish air, with guitar accompaniment. Among those present we noticed Professors Lawrie and Vile, Mr. Jas. V. Coleman, and Mr. A. O. Árguello, S.B., who added their share towards the enjoyment of the evening. Altogether we spent a most agreeable time; and when we adjourned it was with sincere thanks to Father Caredda, the President of the Cecilian Society, for such a pleasant entertainment.

It is with much pleasure that we offer the thanks of the College to Mrs. Wm. Burling, of San Francisco, for several bulbs of the famous plant, *El Espiritu Santo* (Peristeria Alata). It is a native of the tropical climate of Central and Southern America, and was first discovered by the Spaniards. The flower is bell-shaped, and has within it the figure of a little white dove, whence comes the name which its pious discoverers gave to it, *El Espiritu Santo*.

The banana plants (*musa sapientium*), which the same lady kindly furnished about a year ago, are thriving splendidly, and it is hoped will bear fruit soon.

Indeed the quadrangle is beginning to have quite a tropical look. Scattered around, seemingly by chance, are date palms and bananas, and trained up on the posts that support the verandah around the quadrangle, may be seen many species of the cactus; whilst a long row of orange and lemon trees, with their golden fruit half hidden in the dense foliage which surrounds it, exhale sweet fragrance from their snow-white blossoms.

We have been agreeably surprised of late by sundry visits from old friends and graduates, and we hope that now, since they have broken the ice, they will frequently give us a sight of their faces. Mr. Jas. V. Coleman, a former Professor, has arrived from the East, and is now visiting these "old familiar scenes" previously to his departure for Virginia City, where, we believe it is his intention to engage in the legal profession.

Messrs. Jas. H. Campbell, A.M., and Stephen White, S.B., paid us a short visit on their return from Sacramento, where they passed successfully their examination before the Supreme Court, and are now admitted to practice at the Bar.

Mr. M. J. Walsh, A.M., made a mere call, and then left us for the hills of Lake County, whither he goes prospecting. If we learn correctly he has already discovered several leads of quicksilver which promise to pay well. We have always expected something like this of him, from the time when he built his little brick furnace, in a corner of the yard, for the reduction of silver ore, and "panned" for "dust" in the excavation dug for the gas tanks.

Messrs. Chas. P. Wilcox, A.M., J. T. Malone, A.M., and F. McCusker, S.B., are more frequent visitors, since they live in our vicinity; but when all these gentlemen were in the College at the same time, it seemed almost like a formal "Alumni Meeting."

This reminds of what we think has frequently been deplored by our graduates, that our College had no *Alumni Society*. Every other college in our State—though it contains none so old as this—can boast of its Alumni Society. Certainly, then, Santa Clara College, among the number of whose graduates, are some of the most talented men in California, should not be without such a bond of union among the students who have partaken of her honors.

✍ ERRATA.—On page 313, second column, seven lines from top, for "social evolution," read *serial* evolution; and two lines below, for "ambryonic," read *embryonic*.

Clippings from Contemporaries.

FATHER O'FLYNN.

(*Kerry Air.*)

Or priests we can offer a charmin' variety,
Far renowned for larnin' and piety,
Still, I'd advance ye widout impropriety,
Father O'Flynn as the flower of them all.

Chorus.—Here's a health to you, Father O'Flynn,
Slainté, and slainté, and slainté agin,
Powerfulest preacher, and
Tinderest teacher, and
Kindliest creature in ould Donegal.

Don't talk of your Provost and Fellows of Trinity,
Famous for ever at Greek and Latinity,
Faix and the divils and all at divinity:

Father O'Flynn 'd make hares of them all.
Come, I vinture to give ye my word,
Never the likes of his logic was heard,
Dowu from mythology
Into Thayology,

Troth! and Concology, if he'd the call.

Chorus.—Here's a health to you, etc.

Och! Father O'Flynn, you've the wonderful way wid you,
 All ould sinners are wishtful to pray wid you,
 All the young childer are wild for to play wid you,
 You've such a way wid you, father, avick!
 Still, for all you've so gintle a soul,
 Gad! you've your flock in the grandest control,
 Checking the crazy *wans*,
 Coaxin' onaisy *wans*,
 Liftin' the lazy *wans* on wid the stick.
Chorus.—Here's a health to you, etc.

And though quite avoidin' all foolish frivolity,
 Still at all saisons of innocent jollity,
 Where was the play-boy could claim an equality
 At comicality, father, wid you?
 Once the bishop looked grave at your jest,
 Till this remark set him off wid the rest,—
 "Is it lave gaiety
 All to the laity,—
 Cannot the Clargy be Irishmen too?"
Chorus.—Here's a health to you, etc.,
 —London *Spectator*.

A bad egg is not a choice egg;
 but it is hard to beat.—*Acta Colum-
 biana*.

WHAT State is round on both ends
 and high in the middle? *Ohio*.—*No-
 tre Dame Scholastic*.

OUR chemical Professor remarks
 that "soft soap and *lie* always go to-
 gether.—*Georgetown College Journal*.

AT THE MUSEUM. 1st *Fresh*. Why
 is the play like a bullet that has miss-
 ed the mark?

2d *Fresh*. (*excitedly*). Because it
 is "Led Astray."—*Magenta*.

THERE are two reasons why some
 people don't mind their own business:
 one that they havn't any business,
 and the other that they havn't any
 mind.—*University Press*.

THE Catholic scientist Secchi is
 teaching astronomy in Europe—the
 Catholic scientist Proctor is enlighten-
 ing the United States on the study of
 the heavens. So much for the hos-
 tility of the Catholic religion to *the
 progress of science*.—*Catholic Sentinel*.

"TEACHERS," inquires the sharp-
 witted Dr. Mahony, of the *Chicago
 Teacher*, "did you ever reflect on the
 kind and amount of influence lying
 in the compass of your voices? If
 not, stop and consider. The average
 pupil spends, say seven years of two
 hundred days each, five hours per
 day, or a total of seven thousand
 hours, under the constant sound of a
 teacher's voice. What effect must
 the character of your tones have upon
 him, estimated in the light of this
 long period? Does this character de-
 mand endurance or great enjoyment?"
 —*Teachers' Record*.

TABLE OF HONOR

Credits for the month of March as read on Wednesday, April 1. 1873.

CHRISTIAN DOCTRINE.

1s Class—W Cardwell 100, C. Ebner 95, J. Machado 80, L. Palmer 72, A. Pierotich 75, J. F. Smith 95, R. Soto 98, B. Yorba 85.

2d Class—J. Aguirre 75, A. Bandini 100, J. Bernal 80, J. Callaghan 84, V. Clement 75, P. Colombet 78, Alf Den 73, R. Enright 70, T. Hanley 74, W. Harrison 75, G. Hopkins 74, J. Hudner 100, M. Hughes 71, J. Kearney 80, F. Lacoste 70, F. McKinnon 75, G. Norris 78, F. Scully 70, G. Seifert 70, R. Sheridan 100, J. E. Smith 98, W. Smith 78, R. Spence 72, G. Taylor 70, T. Tully 100, L. Vella 73, J. F. Walsh 100, X. Yorba 74.

3d Class—A. Bowie 70, J. Chretien 100, J. Cavagnaro 70, T. Dowell 100, A. Dinklage 90, A. Garasche 100, J. Hopkins 70, C. Moore 100, P. Murphy 70, E. Pierson 100, W. Schofield 99.

SPANISH CHRISTIAN DOCTRINE.

F Chavez 70, Aug. Den 80, J. Franklin 100, A. Loweree 100, J. Lopez 100, C. Orefia 100, R. Prio 90, R. Remus 70, T. Tinoco 80, A. Tostado 80, V. Ugarte 100.

MENTAL PHILOSOPHY.

J. Burling 70, W. Hereford 70, A. Veuve 70, W. Veuve 90.

NATURAL PHILOSOPHY.

N. F. Brisac 92, W. Hereford 78, T. Morrison 94, T. Tully 72, J. Walsh 95, L. C. Winston 72.

ELEMENTARY CHEMISTRY

J. Walsh 90, I. Winston 88, W. Hereford 85.

ANALYTICAL CHEMISTRY.

N. F. Brisac 100, J. Burling 100.

MATHEMATICS

1st Class—J. Cardwell 90, C. Ebner 80.

2d Class—N. F. Brisac 100, J. Burling 90, J. F. Dunne 80, W. T. Gray 100, W. S. Hereford 96, W. B. Howard 95, T. Morrison 80, H. Peyton 98, T. Tully 85, J. T. Walsh 100, L. C. Winston 100.

3d Class—B. Brisac 85, V. Clement 80, G. Gray 75, J. Hermann 85, C. McClatchy 75, R. Soto 98, B. Yorba 70, V. Ugarte 70.

GREEK.

2d Class—W. T. Gray 90, H. B. Peyton 90, A. Veuve 90, W. Veuve 100.

3d Class—L. C. Winston 84, J. T. Walsh 80, T. Morrison 77.

4th Class—C. Ebner 75, R. Soto 90, B. Yorba 76.

5th Class—J. Callaghan 77, J. Ebner 72, J. Hermann 90, J. Smith 90, T. Tully 75, C. W. Quilty 90.

LATIN.

2d Class—J. Cardwell 80, C. Ebner 70, W. Gray 100, T. Morrison 90, H. Peyton 90, W. Veuve 100.

3d Class—R. Soto 94, J. T. Walsh 80.

4th Class—J. Herman 80, J. Smith 70, B. Yorba 90.

5th Class—J. Aguirre 70, J. Chavez 70, V. M. Clement 70, J. Ebner 75, J. J. Kelly 70, A. McCone 70, T. Tully 75, C. W. Quilty 100.

RHETORIC.

1st Class—N. F. Brisac 88, W. Cardwell 71, T. Durbin 70, C. Ebner 70, W. T. Gray 80, C. McClatchy 71, T. Morrison 76, L. C. Winston 82.

2d Class—J. Machado 70, R. Soto 80, J. Walsh 92, B. Yorba 78.

GRAMMAR.

1st Class—J. Aguirre 73, J. Bernal 70, R. Brenham 72, V. Clement 90, W. Davis 95, J. Enright 84, R. Enright 70, J. Franklin 80, W. Furman 70, G. B. Gray 93, H. Hughes 70, J. Hall 78, P. Mallon 70, G. Norris 85, O. Orefia 70, A. Pierotich 75, J. F. Smith 100, A. Pierotich 76, W. Sears 80.

2d Class—F. Chavez 70, A. Den 70, T. Dowell 80, H. Freudenthal 75, A. Garesche 70, P. Gavica 78, W. Harrison 70, C. Miles 79, J. Moss 80, E. Pierson 79, C. Quilty 81, W. Schofield 78, R. Sheridan 80, R. Spence 70, E. Stanton 80, C. Welti 70, X. Yorba 80.

3d Class—1st Division—E. Anzerais 90, D. Berta 90, H. Dinklage 80, J. Harvey 75, G. Lemoine 70, G. Markham 70, C. Moore 90, P. Murphy 90, J. Olcese 75, W. Proctor 70, P. Sanchez 75, L. Vella 90, V. Varsalovich 70, J. Donahue 75, F. Kearney 70, G. Holden 70.

2d Division—A. Becker 74, A. Bowie 70, F. Burling 73, J. Boyter 76, P. Debaugé 75, H. Farmer 85, E. Holden 72, M. Hoffman 76, W. Irwin 70, E. Lamoille 74, R. Pa redes 72, H. McCusker 71, E. O'Connor 70, F. Shafer 87, G. Shafer 71, F. Sanchez 70, A. Spence 71, E. Welti 74.

FRENCH.

1st Class—B. Brisac 70, R. Soto 71.

2d Class—A. Bandini 80, J. Bernal 78, F. Chavez 95, H. Gavica 85.

3d Class—W. Davis 80, R. De la Vega 75, Alf. Den 70, T. Dowell 98, G. Gray 86, W. Gray 100, F. Lacoste 79.

SPANISH.

1st Class—J. Herman 80.

2d Class—C. McClatchy 70.

3d Class—J. Hudner 75, L. Partridge 95.

ITALIAN.

F. Cavagnaro 100, J. Cavagnaro 100, J. Olcese 80, A. Pierotich 100, V. Spinetto 100.

GERMAN.

N. F. Brisac 75, C. Ebner 90, F. Ebner 85, L. Pruzzo 75, X. Yorba 90.

ARITHMETIC.

1st Class—J. Aguirre 73, A. Bandini 75, H. Bowie 75, D. Berta 78, J. Cavagnaro 70, P. Colombet 73, W. Davis 72, Alf. Den 70, J. Enright 85, R. Enright 86, A. Garache 71, J. Hall 87, J. Hudner 95, J. J. Kelly 76, J. Kearney 96, P. Mallon 90, J. C. Moss 75, G. Norris 90, A. Pierotich 74, L. Pruzzo 72, W. Randall 74, F. Scully 95, J. F. Smith 96, W. Smith 74, R. Spence 70, C. Quilty 100.

2d Class—E. Anzerais 99, T. Dowell 95, J. Franklin 70, H. Freudenthal 99, H. Gavica 90, W. Harrison 70, C. Hoffman 85, A. Loweree 70, O. Oreña 70, W. Schofield 75, W. Sears 100, R. S. Sheridan 90, C. E. Stanton 74, G. Taylor 93, L. Vella 97, A. Yguar 70, X. Yorba 70, F. Cleaves 80.

3d Class—A. Arriola 85, J. Anzerais 90, R. Brenham 85, A. Den 70, H. Dinklage 85, F. Ebner 98, T. Hanley 70, G. Holden 98, W. Irwin 70, G. Markham 70, C. Miles 72, J. Meyer 70, C. Moore 85, A. Müller 80, J. Olcese 90, C. Ortiz 75, E. Pierson 90, G. Proctor 87, P. Sanchez 90, G. Seifert 72, V. Versalovich 90, J. Donahue 98, J. Hauch 78, D. Jones 72.

BOOK-KEEPING.

1st Class—H. Bowie 96, J. Cavagnaro 75, P. Colombet 80, T. Durbin 80, C. Ebner 75, J. Kearney 75, A. McCone 75, T. Morrison 95, A. Pierotich 75, B. Yorba 95.

2d Class—J. Aguirre 70, E. Anzerais 98, D. Berta 96, V. Clement 100, W. Davis 70, W. Farman 95, J. J. Kelly 75, C. McClatchy 98, J. F. Smith 98, R. Wallace 70, C. Welti 70, X. Yorba 80.

3d Class—A. Bandini 70, R. Brisac 87, J. De la Cruz 97, H. Dinklage 70, T. Dowell 100, J. Franklin 70, H. Freudenthal 100, A. Garache 70, H. Gavica 95, W. Harrison 85, J. Hudner 85, C. Huffman 75, H. M. Hughes 80, F. Lacoste 79, J. G. Lamoine 75, G. Loweree 80, C. Moss 100, J. Norris 100, J. Olcese 100, O. Oreña 99, L. Palmer 100, E. Pierson 78, W. G. Proctor 70, W. Randall 100, F. Scully 70, S. Sheridan 100, R. Spence 80, E. Stanton 96, L. Vella 70, J. A. Day 70, C. Quilty 20.

READING AND SPELLING.

1st Class—J. Anzerais 96, T. Dowell 96, W. Davis 97, J. Day 100, F. Farmer 76, Jas. Franklin 90, C. Gambill 74, H. Hughes 95, J. Hudner 98, T. Hanley 86, G. Holden 72, W. Harrison 74, A. Müller 90, C. Miles 70, P. Murphy 78, G. Norris 81, C. A. Pierotich 90, C. Stanton 100, Jos. Smith 80, F. Scully 76, L. Vella 72, X. Yorba 83.

2d Class—J. De la Cruz 75, R. De la Vega 95, H. Dinklage 70, A. Garesche, 85, J. Harvey 80, J. Hopkins 90, W. Hopkins 85, C. J. Hoffman 90, G. Markham 75, J. McKinnon 95, J. Meyer 70, C. Moore 80, J. Murphy 85, J. O'Connor 70, J. Olcese

80. E. Pearson 90. L. Pruzzo 70, P. Sanchez 75, F. Sanchez, 85, W. Sears 70, G. Seifert 75. S. Sheridan 90, J. Bonnett 90, J. Boyter 85, H. Christin 76, J. Donahue 90, T. Donahue 87, H. Farmer 90, F. Hauck 75, T. Leahy 70, G. Murphy 80, R. Paredes 95, G. Shafer 70.
- 3d Class—D. Berta 79, W. Gilbert 82, F. Hoffeng 72 E. Holden 83, M. S. Huffman 80, G. Lamoine 75, H. McCusker 76, W. Randall 77, R. Remus 75, V. Spinetto 70, H. Thompson 80, A. Ygual 78, W. B. Howard 73, H. Jeantrout 75, F. Shafer 92, Ed. Welti 74, M. Ylisaliturri 70.

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- 2d Class—J. Callaghan 70, J. Hermann 70, L. Palmer 75, T. Tully 70, R. Wallace 70, J. Walsh 70, B. Yorba 70.
- 3d Class—J. Aguirre 70, R. Brenham 72, V. Clement 75, P. Colombet 100, W. Davis 100, J. Day 100, J. Enright 95, R. Enright 70, J. Franklin 90, W. Farman 100, H. Huges 100, J. Hall 92, J. Kelly 70, P. Mallon 98, A. Pierotich 90, O. Oreña 70, J. F. Smith 98, Jos. Smith 98.
- 4th Class—T. Dowell 77, J. C. Moss 70, C. Quilty 70, W. Schofield 90, D. Stanton 70, X. Yorba 70.
- 5th Class—C. Arguello 70, F. Cavagnaro 70, R. De la Vega 75, J. Harvey 70 J. Hopkins, 80, J. Kearney 70, L. Lamoine 70, G. Markham 70, J. McKinnon 70, A. Müller 80, C. Moore 85, P. Murphy 75, J. Olcese 70, L. Vella 85, J. Donahue 70.

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- 1st Class—J. Auzernais 74, D. Berta 80, W. Cardwell 77, V. Clement 80, A. L. Den 75, J. A. Day 80, S. Franklin 80, T. Hanley 75, C. H. Huffman 78, J. Machado 80, C. H. McClatchy 70, J. Norris 90, R. Remus 90, F. Sanchez 72, G. Trenought 73, R. V. Ugarte 72, R. De la Vega 91, J. Yorba 70.
- 2d Class—R. Brenham 71, F. Chavez 73, F. Cavagnaro 70, J. Cavagnaro 75, H. Christin 76, F. Cleaves 75, A. Den 75, P. Debaugé 78, W. Furman 78, H. Freudenthal 70, E. J. Gavica 75, J. Harvey 77, H. Huges 73, W. Harrison 72, E. Holden 73, F. Hauck 70, W. Irwin 70, D. Jones 72, J. C. Lopez 74, G. Markham 86, J. C. Moss 72, J. Olcese 78, J. Pulsifer 79, L. Pruzzo 72, W. Proctor 78, E. Pierson 75, R. Paredes 71, C. Quilty 71, W. Sears 72, F. Shafer 78, T. Tully 74, V. Versalovich 72, L. Vella 72, E. Welti 70.
- 3d Class—A. Bowie 78, F. Burling 73, A. Becker 74, J. Boyter 70, P. Cannon 73, T. Donahue 73, J. Donahue 77, H. Farmer 7, A. Garesche 76, M. Huffman 77, P. Murphy 77, G. Murphy 75, C. E. Stanton 75, G. H. Shafer 74, W. Trenought 71.

DRAWING.

- A. Arriola 90, J. Auzernais 75, D. Berta 100 B. Brisac 75, F. Burling 75, V. Clement 90, P. Mallon 80, A. Pierotich 100, R. Remus 85, G. Seifert 80, V. Vidaurreta 70.

PIANO.

- H. Bowie 80, C. Ebner 80, W. Randall 75, W. Gray 75, H. Gavica 75, A. Loweree 70, R. Spence 70, F. Gambert 70, W. Gilbert 70, T. Hanley 70, G. Baron 70, V. Vidaurreta 75.

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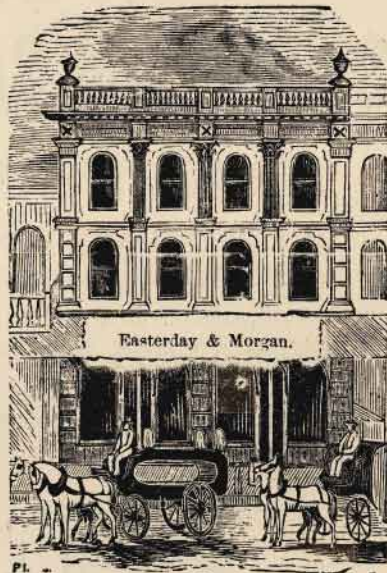
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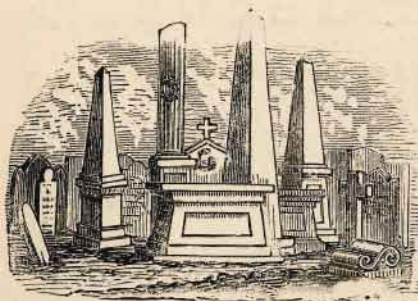
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