

6-1875

## The Owl, vol. 9, no. 10

Santa Clara University student body

Follow this and additional works at: <http://scholarcommons.scu.edu/owl>



Part of the [Fiction Commons](#), [Nonfiction Commons](#), and the [Poetry Commons](#)

---

### Recommended Citation

Santa Clara University student body, "The Owl, vol. 9, no. 10" (1875). *The Owl*. Book 54.  
<http://scholarcommons.scu.edu/owl/54>

This Book is brought to you for free and open access by the SCU Publications at Scholar Commons. It has been accepted for inclusion in The Owl by an authorized administrator of Scholar Commons. For more information, please contact [rscroggin@scu.edu](mailto:rscroggin@scu.edu).

Vol. IX.

JUNE. 1875.

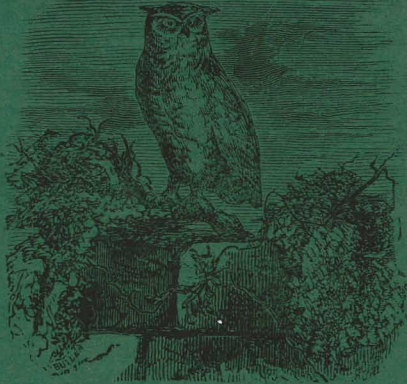
No. 10.

# THE OWL

A MAGAZINE

DEVOTED TO MENTAL IMPROVEMENT;

*EDITED BY THE STUDENTS OF SANTA CLARA COLLEGE.*



SANTA CLARA, CAL:  
PUBLISHED BY THE OWL ASSOCIATION, AND PRINTED  
AT THE COLLEGE PRESS.

1875



## CONTENTS.

	Page
SPIRITISM AND "THE SPIRITS."—Chap. IV.....	361
Chap. V.....	365
Chap. VI.....	367
"WILL IT PAY?".....	370
THE HANSEATIC LEAGUE.....	372
JACK'S CHARADES .....	376
CORRESPONDENCE—	
<i>The Burning of the Church.</i> .....	377
SELECTED MATTER—	
<i>Literary Epicures.</i> .....	381
<i>A "Thing Chronicled."</i> .....	384
EDITORIAL DEPARTMENT—	
<i>Editor's Table.</i> .....	386
<i>Idle Notes.</i> .....	390
<i>List of College Exchanges.</i> .....	393
<i>Noted and Quoted</i> .....	394
<i>Table of Honor</i> .....	397

### INDEX TO ADVERTISING SUPPLEMENT.

<i>Banks</i> —Commercial & Savings.....	5	<i>D. Bergin</i> .....	2
<i>Hibernia Saving and Loan Society</i> .....	5	<i>Educational</i> —Santa Clara College.....	cover
<i>Barbers</i> —J. Stewart.....	6	<i>Max Render</i> .....	6
Philipp Schnittspan.....	4	<i>Grocers</i> —E. Lamory.....	6
<i>Baths</i> —Werner & Gutzelt.....	4	<i>A. Patjo &amp; Co.</i> .....	2
<i>Booksellers and Stationers</i> —A. Waldteufel.....	cover	A. Habich.....	6
Payot Upham & Co.....	6	Devine & Lorrigan.....	6
<i>Boot and Shoemakers</i> —Pulverman.....	2	Auzerais & Pomeroy.....	3
Kast.....	6	<i>Hotels</i> —Cameron House.....	7
B. Hicks.....	6	<i>House Decorator</i> —Geo. B. McKee.....	3
<i>Butchers</i> —Leddly Brothers.....	7	<i>Livery Stables</i> —M. Corcoran.....	7
S. Martinelli & Co.....	7	City Stables, San Jose.....	2
<i>Candy Manufacturer</i> —M. O'Brien.....	8	<i>Painters</i> —Linville & Woods.....	3
<i>Cigar Store</i> —J. F. Tobin.....	7	<i>Photography</i> —Wright's Gallery.....	3
J. C. Koppel.....	6	<i>Restaurants</i> —J. Pisciole & Co.....	6
<i>Dentist</i> —N. Klein.....	6	<i>Sculptor</i> —J. Power.....	3
<i>Druggist</i> —Rhodes & Lewis.....	7	<i>Tailors</i> —John M. Cady.....	4
<i>Dry Goods</i> —L. Lion.....	3	O'Banion & Kent.....	5
"City of San Jose".....	5	<i>Undertakers</i> —Langford & Easterday.....	7

# THE OWL

Vol. IX.

JUNE, 1875.

No. 10.

## SPIRITISM AND "THE SPIRITS."

(Communicated.)

### CHAPTER IV.

*In which is Continued the Consideration of the Question whether or not the Spiritistic Phenomena can and must be Attributed to the Devil. The EFFECTS Proper to Magic.*

HAVING undertaken in our last chapter to investigate the nature, characteristics and effects of magic, and having already shown its nature and characteristics, we proceed herein to speak of its proper effects; in discussing which, we do not intend to investigate the generic nature of those effects, but only their outward extent.

How far, then, does the power of the devil extend over our world? I reply, that the power possessed by the devil over matter, amounts, even when taken in its entirety, to nothing more than that of moving bodies at his pleasure. Therefore, when a given effect cannot be reduced to the simple movement of bodies, it bears upon the face of it the mark of a higher cause. It would be a mistake, however, to suppose that on this account the field

of the diabolical operations is narrow. It will be evident, on the contrary, if we consider the three great species, which that genus of operations embraces—viz: the simple translocation of the bodies, the application of the agents to the subject, and the illusion of the human senses—that it is most wide. And such is the view of all those theologians who follow the teachings of St. Austin (Lib. De Divinatione Daemonum, cc. 3, 5, Lib. III. De Trinitate, cc. 7, 8, 9).

Let us give an illustration of each of these three species of movement.

(a.) *Translocation.* Matter obeys the devil in such a manner that there is no greatness of mass or of volume that can resist his impulse. The only limit to his motive force is the order of the universe, which he cannot, in its generality, upset; and this limit is



not an effect of his interior weakness, but of the will of the Creator, who does not allow the devil wholly to undo His beneficent work, but permits only a fleeting and partial disturbance thereof, to the end that it may afterwards shine forth with the greater brilliancy. This diabolical power of moving bodies is so great as to give them an almost instantaneous velocity; in such wise that the disappearance of one body and the appearance of another can take place without any sensible interval of time; as in the case of the change of the rods into serpents in the hands of the magicians of Egypt. How prolific in wonders this power of translocation is, must be clear to any one who will try to picture to himself the various combinations of effect which it may produce in various cases.

(b.) *Application of the agents to their subject.* This second power is even more prolific than the first. The devil, whose primitive intellectual faculties are not impaired by the punishment he has suffered, and whose intellect, by the experience of so many centuries of evil-doing, has become more perfect as to particular facts, knows fully the virtue proper to every created substance, the laws imposed by God upon the various cosmic forces, the conditions which, in each particular case, are more or less favorable to the production of the effects desired, the most available dispositions of matter for his respective purposes, and the times which are most fit for this or that operation. When he wishes to produce a given effect it is enough for him to bring into contact, under the best possible conditions, a

given active substance with its own subject; and this simple operation, to the doing of which his power of moving bodies suffices, will be more than adequate to the production of any desired effect. The effect which results is, in one sense, merely natural, because it flows from the simple forces of nature; but it must be accounted as diabolical, because the natural forces are applied in that particular operation, by the devil. Hence in regard to man, it is unusual and wonderful, and has the appearance of a miracle. In this way the whole of nature may be said to be the field of the demoniacal operations; for there is no partial effect which the devil is unable to produce at will.

(c.) *Illusion.* When neither translocation nor application are sufficient to produce the effect desired, then the devils are wont to resort to illusion, and by means of false appearances to deceive the human senses in such a manner as to make those facts appear true which are not really so.

Such deception is wrought by the devil through *motion*; that is to say, he either changes, by removal, or modifies one of the three things necessary to every sensation; which three things are, *the sensitive organ, the object which is felt, and the medium*, which puts the latter in communication with the former. It cannot be difficult for the reader to understand how many ways are open to him for the deception of the senses by any one of these three changes. Hence we shall not stay to enumerate them.

It will conduce better to the end we have in view in this discussion, to enquire how far the devils have

availed themselves of this power.

It is of course a subject too vast to treat fully; for it embraces the history of thousands of years and of all the nations of the earth; since no nation can be mentioned which has not in past times been infested by magic; nor is there any now existing which is altogether exempt therefrom.

In order, however, to give our readers some idea of the matter, we shall state the names of the principal kinds of magic which have been known for centuries both to the Schools and to Courts of Justice. These kinds or *classes*, were not formed *a priori*. Had such been the case they would have been more complete and better arranged. The names came from the facts and were introduced gradually, as the successive facts occurred and became known. It would be tedious to go through the entire list; nor indeed would our space admit of it: we shall therefore limit ourselves to the names most generally received.

A man may hold intercourse with the devil for either one of two great ends; viz: in order to know occult things, or in order to work extraordinary facts.

Thus magic is divided into two great genera, the first of which is called *Divination*, and the second *Enchantment*.

Divination embraces as many particular species as there are means whereby man may attempt superstitiously to reach the knowledge of occult things.

The first species of divination is that called the *Prestige*, wherein the devil employs fictitious apparitions of

persons or things to announce or to show what is occult.

The second is *Necromancy*, which is a divination made through fictitious resurrections or apparitions of the dead, who either speak or make signs.

The third is *Geomancy*, which is a divination of occult things, made by means of signs impressed by the devil on the terrestrial bodies, as on stone, wood, paper, etc.

The fourth is *Hydromancy*, wherein those signs appear on water, as in storms, coloration, etc.

The fifth is *Aeromancy*, wherein those signs are seen in the air, like lights, or produced by its motion, like winds.

The sixth is *Oniromancy*, so called because the devil manifests in sleep the occult things which are demanded.

The seventh is *Judicial Astrology*, so called because it is pretended that from the superstitious observation of the celestial bodies those future events can be discovered which in reality depend on the free will of man.

The eighth is the *Pythonic*, wherein the devil reveals occult things through persons that are possessed by him, forcing them to speak against their own will.

The following four comprehend the study of diabolical signs on certain fixed occasions, and with reference to certain special objects. Thus *Augury* observes the voices of birds and the sounds of men and animals; *Auspices* have reference to the flight of birds; *Omens* to certain words uttered without intention by persons placed in given circumstances; *Aruspicy* ob-



serves the signs offered by the devil in the entrails of beasts sacrificed to false gods; i. e., in reality, to the devil himself.

The thirteenth, very common among heathens, is the *Oracle*, i. e., the response given by an idol to a question put by its worshippers.

The fourteenth, which comprehends under it a very large and varied class, is *Sortilege*; that is to say, diabolical divination made by means of casting lots, and in which men expect from the devil the discovery of secret and occult things.

If from *Divination* we pass to the consideration of *Enchantment*, we are met by an immense variety of effects, differing one from another, to enumerate which is next to impossible. We must therefore limit ourselves to following the traces afforded by those ancient historical monuments which have been investigated with so much care by the greatest theologians. These will enable us to point out the principal outlines, at least, of certain operations which have taken place from the remotest antiquity.

( $\alpha$ ) Enchanters or magicians, being aided by the devil, of course possess the power of modifying partially, and for a short time, the course of the more general laws of physical nature. An apposite instance of this is the flight of Simon Magus.

( $\beta$ ) They can partially suspend, at a given place and for a given time, the proper effects of the celestial bodies; in such wise, for instance, as to produce darkness in the daytime, or to light up the earth at night.

( $\gamma$ ) They can obtain from their master that fire shall not burn, nor

water moisten, and, in like manner, that other substances shall not produce their ordinary effects.

( $\delta$ ) They have the power of raising storms in the air, of forming hail, of moving the winds, and of producing every other kind of atmospheric phenomenon. The Catholic Church, in her ritual, has prayers and exorcisms bearing on these facts, and tending to frustrate the designs of the evil one.

( $\epsilon$ ) They can lay waste plantations of trees, and destroy crops, herds of animals, buildings, etc. For such deeds of destruction they are famous.

( $\zeta$ ) They can cause great buildings to rise up in the twinkling of an eye; they can stock desert fields with cattle; they can gather large numbers of plants and trees at a given point, or cause them to grow very fast.

( $\eta$ ) In the animal organism of man and beast they can beget all those modifications, evil or good, which do not surpass the natural forces of created agents, of which alone they can avail themselves. The common belief among all races, in the "evil eye," may be accounted for by this power of Satan.

( $\theta$ ) They can transport the heaviest bodies from place to place, and that with such rapidity as not to observe the succession of time.

( $\iota$ ) They can produce dreams, somnambulism, false ecstasies, visions, etc.

( $\kappa$ ) They can produce in the fancy, in the passions, and on the senses of man all the impressions that these faculties are liable to receive from natural objects.

To make an end of this enumera-



tion, we may say, in a word, that nothing is beyond the power of the devil which the forces given by God to natural agents can effect; nor has this Satanic control over nature any

bounds, save only the Divine Will, which checks the wicked spite of hell against the human family. It is easier, indeed, to find out what magic cannot do, than what it can.

---

#### CHAPTER V.

*In which is Further Continued the Consideration of the Question whether or not the Spiristic Phenomena Can and Must be Attributed to the Devil.  
Certain Criteria whereby to Distinguish the Effects proper to Magic from those Produced by Other Causes.*

The effects of magic are always found to be more or less similar to some other effects which flow from other causes.

Sometimes magical effects resemble true miracles, sometimes they resemble natural phenomena, and sometimes they resemble the effects produced by human genius.

Magical effects resemble true miracles when by the instantaneity of the time and the extravagance of the manner in which they are wrought, they appear to surpass the forces of nature. Magical effects resemble natural phenomena, when they do not, at first sight, present anything unusual or extraordinary, being magical only inasmuch as it is by diabolical impulse that the action of secondary causes is applied to their production. Lastly, magical effects resemble the effects of human genius, when they consist of such illusions as may be equally brought about by man.

The rule commonly given by theologians is this. *Whenever you see in an extraordinary fact neither the grace*

*of a miracle, nor the forces of nature, nor the sharpness of human design, then and therein you must admit the presence and efficacy of magic.* This brief rule rests upon a very just and very prudent concept; which is, that in this research we should proceed rather by way of exclusion than of induction, the former of these methods being safer and consequently more prudent than the latter. In the theoretical evolution of this rule, as well as in its practical application, we shall discover various circumstances which distinguish all magical operations collectively, or certain of them individually, and which consequently may be regarded as characteristic of these operations, or of some or one of them. In these distinguishing circumstances we find the criteria necessary to our argument.

The *first* criterion is taken from the moral qualities of the person that acts. In the doubt whether a given fact is miraculous or magical, a brief investigation into the life of the operator is generally sufficient to enable us to determine with safety its good

or evil nature. God does not, ordinarily speaking, honor with the extraordinary concourse of His grace, anything but *holiness*. If this be wanting, and if in its stead vice rules, there is at once sufficient ground for deciding that the fact belongs to the action of the devil, and is magical.

The *second criterion* goes along with the first, and should be considered together with it. A miracle interrupts the physical order of things, only for the greater glorification of God in the moral order. Therefore if from some extraordinary effect which at the first glance may appear miraculous, there follows neither any confirmation of a truth, nor any incentive to, or reward for the practice of a virtue; if the effect in question be simply such as to satisfy vain curiosity; and much more, if from it there arise even a transitory damage to truth or to sanctity, this alone authorizes us to rank it among the diabolical "prestiges." The tree is known by its fruits; and the Spirit of Light cannot be either the author or the occasion of darkness and filthiness.

For the same reason we should exclude from the category of miracles and include among magical prestiges, all those operations in which we find any moral vice; as for instance, lightness, falsehood, seduction, interest, fraud, disobedience, and other equally immoral circumstances which may accompany the operation. This constitutes the *third criterion* of magical effects—the wickedness of the

circumstances that accompany the act.

The *fourth criterion* by which to test magical operations lies in the evil results that follow from them. We do not speak here of moral but only of *material* evil; *i.e.*, of the physical damage which may and does result from these operations to their agents or patients; such, *e.g.*, as mental and corporal diseases, which in many cases go so far as to produce absolute madness and even death.\* God, the beneficent Creator of nature, never resorts to miracles in order to do a physical injury to any of His creatures, barring only those instances in which, for the moral good of the whole human race, he inflicts a solemn punishment upon individuals. In such cases the signs of His intervention are always manifest.

The *fifth criterion* is the instability of the effects produced by magic. When the operations of magic concern the intellectual or sensitive faculties of man, we very often meet with a total want of memory as soon as the scene is over; the reason of which is that everything has happened outside of the soul, and without its coöperation. When the magical operations are of an external nature their effect is often merely transitory, presenting all the qualities of a momentary illusion or a subtle deception.

The *sixth criterion* consists in the necessity which the magicians assert of their personal intervention in order

---

\* Those desirous of knowing the evil effects of spiritism, should read the petition presented to Congress on this matter by competent men, not many years ago.



to obtain the effect, and in the dear price, whether of money or of honor, or of the soul, at which they sell such intervention.

This necessity of the magician's personal intervention is followed by another circumstance which constitutes our *seventh criterion*, and which is perhaps more pointedly characteristic of magic than any of the foregoing. The magicians are wont to boast of the regular assistance of their spirits, pretending that when they have made such and such passes, or done such and such acts, or uttered such and such commands, the spirits must inevitably hasten to lend them assistance. Oftentimes, indeed, they speak of *forcing* and *obliging* the spirit to act, even against his will, and pretend to bind him indissolubly to any person or thing that they please. Every one can understand

how contrary all this is to that supernatural order which is called "the order of grace" precisely because its favors are granted as free gifts to man.

For the scope of our argument these seven criteria are enough. He who wishes to establish a common principle for them all, might, perhaps, find such a principle in this rule:—*the circumstances antecedent to, concomitant with, and consequent upon magical effects, assume the proper character of their cause, viz., hatred of truth and good, both in the supernatural and in the natural order.* It cannot be otherwise. For if the devil so bends his huge pride as to become the instrument of man, he does it only to satisfy a hatred still more huge against God, the Creator and Redeemer of human kind, and against man His redeemed creature.

---

## CHAPTER VI.

*In which is Concluded the Consideration of the Question whether or not the Spiritistic Phenomena Can and Must be Attributed to the Devil. Spiritism Shewn to be Identical in its Nature, its Characteristics, and its Effects, with Magic.*

Now that we have (1) elucidated the nature, pointed out the characteristics, and noted the effects of magic, it becomes easy, even apart from any other argument, to settle the question whether or not modern spiritism is to be reckoned as identical with magic. To make this point clear, it is necessary (2) to prove that the nature, the characteristics and the effects of spiritism are identical with those of magic. If this can be done, there will be no longer any room for doubt.

Now we say, that this proposition is not only true, but so evident that we need not and do not hesitate to assert that magic and spiritism are synonymous. This can be shewn by merely summing up the principal points of which we have treated.

To constitute magic three conditions are absolutely necessary;—of which we have already spoken (p. 327,) under the title of *characteristics*,—viz.: (a) the wonder and uncommonness of the effects, (b.) the dia-



bolical ministry, and (c.) the pact, at least tacit, with the devil.

Of the diabolical ministry we cannot speak now, because this is the last consequence of our comparison. But which of the other two conditions is wanting in spiritism? Neither.

The first is certainly not wanting; for the extraordinary effects which spiritism attributes to itself are the precise and only cause of the frequent discussions which take place on this question, of the many spiritistic journals and books that are published, of the experiments of which we hear so often, and of the tricks of those numerous impostors who endeavor to pass themselves off as spiritists.

The last is not wanting; for even prescind from our investigation the question whether there is or is not an *express* pact with the devil in this or that case—a thing which is not absolutely necessary to magic—it is an undeniable fact that the spiritistic effects multiply every day, through the use of the signs and means which spiritists and mesmerists have taught as necessary or fit to produce them. But this it is which, as we have already seen, constitutes the *tacit* pact with the devil.

From the comparison of the *nature and characteristics* of spiritism with those of magic, we pass to the consideration of their respective *effects*.

We shall not need many words wherein to show that between the effects of magic and those of spiritism there is not resemblance merely, but *identity*. In reading the treatises on magic written some centuries before the discovery of Mesmer, one seems to be reading the productions of

modern magnetizers and "mediums;" so similar are the facts expressed.

It would be tedious to enter into an exposition of these facts, the details of which may be found in any of the books on spiritism; but we may be permitted to quote a passage from the writings of Mr. Du Potet, one of the highest authorities on mesmerism, in which he sums up all that we could say on the subject, and in so doing makes sundry useful confessions. Hear what he says in his *Treatise on Magnetism*.

"What matters it to me, if an Indian or Egyptian necromancer has the power of evoking the spirits of the departed, of fascinating a whole assembly, of producing and of curing this or that disease? . . . Have I not also the power of evoking the dead, by means of somnambulism? Have I not also the power of curing diseases, by simple magnetic strokes? Have I not also thousands of means to produce beneficent effects? . . . Can material bodies be kept suspended in the air through the action of human magnetism? Yes. Can some subjects, when in the magnetic state, take gymnastic postures and execute movements which, according to the laws of anatomy are impossible? Yes? Can they see with closed eyes; and can they listen at immeasurable distances, to what is said? Yes. Can the *clairvoyant* speak languages which he never learned, and teach sciences which he never studied? Yes. Can he make himself proof against fire or poison? Yes. Can he hold intercourse with the dead, propose to them his doubts, and hear their responses? Yes. Can he strike blows

at a distance? Yes. Can a mesmerized man throw stones to enormous distances? and can he bewitch, in the manner related by all the books of magic, lands, gardens, cattle and men? Yes. Can any one cause a crowd of people to touch and even to eat articles which appear to be real, but which are in fact illusions? Yes. Can a man by means of magnetism, have a spirit at his command, and receive services from that spirit? Yes. Can a man produce rain, raise wind, hail, etc., and lay them again? Yes."

For brevity's sake we somewhat abridge the list of magnetic powers enumerated by Mr. Du Potet. Now compare this magic power with the ancient one, and see how perfectly the one agrees with the other!

In order to conclude our argument, we have now only to show that the criteria which distinguish magical effects are identical with those by which spiritistic effects are distinguished. Let us then lay before our readers the points of identity between them.

In spiritism the morality of the "mediums" is open to as much suspicion as that of the wizards in magic.

In spiritism the prejudice done to revealed truth and to the innocence of morals is as pernicious as in magic.

In spiritism the circumstances accompanying the operation of the "mediums" are often no less morally wicked than those of magic.

In spiritism the material losses suffered by these who submit to it, are as frequent and heavy as in magic.

In spiritism the means used have as

little connection with the end sought for, as in magic.

In spiritism the effects are as transitory, and often as illusory, as are the effects of magic.

In spiritism the "medium" boasts of his work and his power, just as the wizard does in magic.

In spiritism no less than in magic they pretend to rule, at will, the mysterious agent which is to work the wonders. And, to sum up everything in the one idea that pervades all these criteria, we find in the spiritistic effects the same want of true good, the same stamp of evil, (sometimes in the physical order and always in the moral) which we find in the effects of magic. The effects, in short, of spiritism and of magic, possess such identity of character as to make it impossible to distinguish between them. And this being so, how can their identity of origin be denied? What is modern "spiritism" but *demonolatry*? It is the *name alone* of spiritism that is new: the *thing* is very old. Magic has always existed in the world; and the exterior forms in which it has manifested itself are the only things that have undergone any change.

The reader who has paid attention to the things heretofore developed in these pages, touching mesmerism and spiritism, will probably come to the conclusion that modern spiritism may be considered as the precursor of the last fatal heresy which will infect and rule the world.

Error has its own system of evolution, which is almost as regular as that of truth. After the special negation of this or that particular dog-

ma, on the strength of this or that spurious authority, there followed the general rebellion of the human intellect against divine revelation as such. The implicit denial of all supernatural truth is involved in the denial of the principle of authority; to which Protestantism opposes the contrary principle of the independence of human reason. After this phase any special heresy becomes impossible; because the field is usurped, in its entirety, by this universal heresy, which includes in itself all the rest, and which will end by introducing the *supernatural diabolical* instead of

the *supernatural divine*. Protestantism is fast melting away, before our very eyes, into rationalism; and rationalism in its turn is sinking into a gross kind of pantheism, a sort of disguised idolatry, whose superstitions will be fed on visions and diabolical revelations, as the Apostle foretold would happen in the last times. "Now the spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy and having their conscience seared." 1 Tim. iv. 1 2.

THE END.

---

### "WILL IT PAY?"

BERNARDO. YORBA, }  
JAS. T. WALSH, } 1st. Rhetoric.

THOUGH scant of words, this little phrase  
Much weighty sense doth bear;  
And if, *mis*used, it seldom "pays,"  
*Well*-used, 'twill lessen care.

So far as we can dimly see  
Into the days of yore,  
Such words—in all the ancient tongues—  
Were uttered o'er and o'er.

This pregnant saying, then as now,  
And eke in times between,  
Of all wise phrases, high or low,  
Was held to be the queen.



Nor from this age of wealth and wit,  
Of science and of art,  
Though some would try to banish it,  
Does this old phrase depart.

No deed of high emprise we dare,  
No humble task essay,  
But first we pause to ask ourselves,  
"Old fellow, *will it pay?*"

'Tis thus alike with clown and sage,  
With gloomy heart and gay,  
With boy and man; whate'er the plan,  
All ask, "*Will this thing pay?*"

If e'er we think of blushing maids  
And weddings bright and gay,  
We mutter, as we shake our heads,  
"This wedlock—*will it pay?*"

So maids whose hearts are all but won,  
Think—ere *the word* they say—  
"If I should wed Green—Brown—White—Dunn—  
Gray—Black—*would marriage pay?*"

But when they're sure the swain is poor,  
They "guess they'll answer, Nay!"  
Such life-long struggle to endure,  
How can they? *Will it pay?*

The youth that roams without restraint,  
When told he walks astray,  
Exclaims, "I can't become a saint!  
The thing *will never pay.*"

Ah, boy! If *here* in follies weak  
You wear your life away,  
Too late *hereafter* you will shriek,  
"Damnation!—*Does it pay?*"

May we who tread earth's misty shore  
Guard all we do and say;  
And then—our long day's labor o'er—  
No question, *it will pay.*

Wise words! Yet neither would I laud  
 Their over frequent use,  
 Nor quit from blame who shun the same  
 On score of such abuse.

My views profound I thus propound  
 Anent this happy phrase:—  
 The golden mean, these two between,  
 Is—"Use it *when it pays*."

---

## THE HANSEATIC LEAGUE.

(WM. T. HEREFORD.)

THIS league, which was eventually joined by almost every important seaport town of Europe, was at one time of the highest importance.

It had its origin in a commercial union between certain towns of northern Germany, the object of which union was to protect their trade from the piracies of the Swedes and Danes.

In the early part of the thirteenth century, society in the north of Europe was in its rudest stage; and sea and land swarmed with pirates and robbers, who paid very little regard to the rights of honest people. Sweden and Norway were supposed at this date to be Christian; but if the people had given up the profession of the old heathenism, the manners and habits of the Vikings nevertheless prevailed among them. All their ideas

of maritime life were piratical; and if they were somewhat less of pirates than their forefathers had been, it was rather that their opportunities were now limited, than that their inclinations had changed.

The maritime tribes of Slavonia had also retained their ancestral notions of piracy, and had even repulsed the Christian missionaries on more than one occasion.

It was consequently so dangerous to attempt navigation that single vessels generally refrained from it altogether. For this, however, the ruling powers did not care. The sovereigns of the various countries proved themselves by their actions, to be more in favor of impeding, than of advancing commerce; which indeed was viewed by them rather as

affording them matter for plunder, than as productive of any benefit to the countries between which it was carried on. Even the nobles, taking the hint given them by the conduct of their sovereigns, levied many unjust taxes upon commerce, under the pretence of giving it their protection. German commerce indeed, during this reign of violence, lay exposed to peculiar troubles; for when the merchants lost their right of traveling with armed attendants, and had to rely on the protection of the State, the convoy afforded by Government degenerated into a mere excuse for taxation, without yielding them any real benefit.

The maritime cities were of course the chief sufferers from this condition of things; and those on the banks of the Elbe were the especial victims.

Such a state of affairs could not exist very long, without both discontent and protest on the part of those injured; and in the year 1239 it led to a convention between Hamburg, Ditmarsh and Hadeln, at which a formal agreement was entered into by these towns, to protect their respective citizens against the depredations of those numerous bands of pirates which infested the waters of the Elbe and the adjacent seas.

This agreement between a few cities for their safety, was the real beginning of the famous "Hanseatic League," the origin of which is, however, usually dated from the year 1241, in which year a confederacy was formed between Hamburg and Lubeck, which latter cities mutually agreed not only to provide ships and soldiers to go against the pirates, but

also to defend each other against all violence, and particularly against the attacks of the nobles.

This league at first consisted only of the towns last named; but its progress was exceedingly rapid; and, ere long, its strength and reputation so increased that there was scarcely a mercantile city in Europe that did not desire admittance.

In the year 1247, Brunswick joined the League, and soon proved herself a very valuable addition; for a commercial route had been formed through Germany, *passing through Brunswick to Hamburg*; and consequently the former city served as a kind of depot to the latter.

The towns now constituting the League were soon joined by others; notably, by Wismar, Rostock, Stralsund, Griefswald, Colberg, Stettin, Wisby and Riga; and before the close of the century, by Bremen, Groningen, Lunenburg, Elbingen, Stada, Magdeburg, Halle, Goslar, &c; and the union thus formed received the name of "*Hansa*," *i. e.* a league for mutual defence; the towns included in the League being known as "the Hanse towns."

After this, many more cities, seeing the advantage of belonging to the "*Hansa*," and nothing loth to furnish their quota of men and money for the mutual protection of the members, sought admission to the confederacy; until in a short time its members became so numerous that a convention was summoned (Anno 1260) to regulate its business; which convention thereafter assembled every three years, under the name of a Diet; an extraordinary meeting taking



place decennially to renew the League.

Lubeck, being the chief city, was named the *capital* of the Hansa, and it was at this place that the common treasury was established, and the archives kept. The other cities of the League were divided into four "Provinces," each having its chief town or *capital*. They were arranged as follows: (1) The Vandalic or Wendish towns of the Baltic; (2) the Westphalian, Rhenish and Netherlandish towns; (3) the towns of Saxony and Brandenburg; (4) the Prussian and Livonian towns. These divisions or "Provinces" were represented at the General Convention by delegates, who communicated the edicts of the assembly to the heads of the "Provinces," whose duty it was to enforce them. This they did with the greatest strictness.

Besides these regular members of the League, there were other cities, termed "allies," who were more or less associated with it, but who were neither represented in its assemblies nor shared its profits or responsibilities; but as, in the event of war, their aid was useful, they were allowed certain commercial privileges not granted to other places. Among these *allied* towns were London, Bordeaux, Marseilles, Lisbon and Naples.

The first objects of the League were, as we have said, the promotion and protection of commerce and the suppression of piracy; but to these were afterwards added "the prevention of shipwrecks, and the increase of agricultural products, fisheries, mines and manufactures." With the view of carrying out these

plans, four great factories or *depôts* were established in foreign countries, viz: one at London, in 1250; a second at Bruges, in 1251; a third at Novgorod, in 1272; and a fourth at Bergen, in 1278; and by means of these the members of the Hanseatic League were enabled to monopolize the whole trade of Europe.

The chief peculiarity which marked the management of these factories was that they were conducted with all the rigor of monastic establishments; their officers being bound, among other things, to celibacy and common board.

There were no such ideas as fairness or freedom of trade in the minds of those mediæval merchants who originated and conducted the League. On the contrary, it was a most engrossing and one-sided monopoly. Its prosperity, however, was something wonderful, and the rapidity with which wealth poured into the coffers of its members surpassed all expectation. "Many of the German cities," says Dr. Dunham, the historian, "were celebrated for a magnificence not to be equalled anywhere but in the maritime regions of Italy. Nuremberg, Augsburg, Worms, Spire, Frankfort, Cologne, Hamburg and many others were renowned both for the extent and splendor of their edifices, and for the style of living in which the rich inhabitants indulged. There does not seem to be much exaggeration in the boast of Æneas Sylvius (afterwards Pope Pius II), who visited most of Europe, *that the Kings of Scotland might envy the enjoyments of the meaner citizens of Nuremberg.*"

The League attained its greatest

power during the fourteenth century and the first half of the fifteenth; the number of its members being at one time as high as *eighty-five*.

By the time, however, that this confederation had reached its highest pitch of prosperity, its objects had unfortunately become entirely different from those with which it had started. They were now as follows:

"(1) To protect the cities of the Hansa and their commerce from prejudice;

"(2) To guard and extend foreign commerce, and *to monopolize it* for the members of the League;

"(3) To administer justice within the confederacy;

"(4) To prevent injustice, by means of assemblies, diets and tribunals of arbitration;

"(5) To maintain the rights and immunities received from foreign princes, and where possible to extend them."

These now constituted the principal objects of the confederacy; and by a uniform adherence to these objects, and to the maintenance of good order, it contrived to retain its importance and even to make itself the mistress of crowns, and lands and seas.

It now began to exercise sovereign power; and that in a very haughty manner.

In 1348, for instance, the League fought and conquered the kings of Sweden and Norway, and also defeated Waldemar III, of Denmark. It dethroned Magnus of Sweden, and gave the Swedish crown to his nephew Albert, Duke of Mecklenburg. And again, in 1428, it equipped

a fleet of two hundred and forty-eight vessels, carrying an army of twelve thousand soldiers, and sent it to the assistance of the Count of Holstein, an ally of the League, who was at war with King Eric of Denmark; and the Count, by means of this timely and important succor, triumphed over his royal rival. In Sweden, too, the influence of the League was such that it was allowed to nominate the chief magistrates in the maritime cities of that kingdom. These are but a few instances of the strength of this famous League.

But it was not long before influences grew up which destroyed it as rapidly as it had arisen.

And yet its utility had been great; for it had abolished piracy, had taught States the value of commerce, and by creating a wish for the conveniences and comforts of life, had inevitably scattered the seeds of refinement. Above all, it had laid the foundation of that great commercial policy which soon became, and has ever since remained, the basis of all political relations.

The seeds of the dissolution of this League had, however, been sown when it changed its principles; for, the prosperity of a confederation so constituted was naturally dependent on the continuance of the circumstances which gave it birth. When they changed, the League itself was doomed. When for instance the great routes of commerce, by land and sea, were no longer deemed unsafe, and when princes had learned the advantage of encouraging commercial intercourse between their respective States, these same princes naturally



looked with jealous eyes upon a power whose military force rivalled their own, and which was still growing in their midst. They consequently ordered their merchants to withdraw from it; and in so doing broke the backbone, so to speak, of the association.

It was not however until after the discovery of America—which discov-

ery produced a complete revolution in trade—that the dissolution of this famous League became imminent. It finally succumbed in 1630. At the beginning of that year the only towns of note which still adhered to the "Hansa," were Lubeck, Hamburg and Bremen; and before its close the last Hanseatic Diet was held at Lubeck, and the League was dissolved.

---

### JACK'S CHARADES.

#### No. 7.

With my first may our printer his anger let loose.  
There are two like my second, inside of a goose.  
That my third is far distant can never be said ;  
And my whole of his fellows goes always ahead.

*Answer:—Pioneer.*

## Correspondence.

---

### THE BURNING OF THE CHURCH.

San José, May 6th, 1875.

DEAR "OWL."—Will you give an old Editor a few moments' audience, wherein to relate briefly an event which may interest both yourself and some of your friends at a distance?

Exactly two weeks ago,—that is, about half-past 2 o'clock on the afternoon of the 23d of April—the good citizens of San José were startled by an alarm of fire. Not that fire alarms are infrequent in this busy and rapidly increasing town; but on this occasion there came up along the streets, mingling with the clanging of the bells, the cry that the fire was at the Catholic Church on San Fernando Street.

This brought out not only the usual number of boys and other idlers who always rush to a fire, but everyone whose occupation would let him go. It was consequently not long before an immense crowd had gathered in the vicinity of the church; which, standing as it did on San Fernando Street and Market, was within but a few steps of the business centre of the city.

A line of fire was slowly but surely creeping up the north-east corner of the church, licking its way along the

paint and dry wood of the structure with the most alarming rapidity; clouds of black smoke rolled up under the cornice, dragging the fire after them; until in a very short time all the wood-work under the eaves of the north and east side of the building was in flames.

The excitement of the crowd, which by this time occupied all the adjacent streets, was intense, and was aggravated by the fact that it seemed impossible to get water upon the fire.

It was quite half an hour after the alarm had been struck, before any effective work had been begun by the Fire Department. The blame for this is variously imputed; the most general impression is that it must have resulted from the inadequacy of the water supply. There was also much apparently unwarrantable delay in getting the steam fire-engines, of which there are two in the city, into operation.

The fire had started in a small shed used for storing hay and straw, situated in the rear of Wallace & Bremer's Livery Stables, and imme-



diately behind and within a few feet of the church. Its origin is still unexplained. It is generally supposed that some boys had been smoking in the shed, and had accidentally dropped a spark into the straw. As the day was quite hot, and the wind blew slightly from the north, the dry redwood of the shed structure kindled quickly and burnt fiercely, the fire throwing itself over against the corner of the church which, also of wood—the much more inflammable pine—immediately absorbed the destructive flame.

All this occupied but a short time; yet it is said that, had there been a sufficient pressure in the mains to give the hose which was attached *immediately* to the fire plugs even a *moderate* stream of water, the fire might easily have been checked; either while the straw-shed itself was burning, or even when the corner of the church had caught. But there was not any such pressure; and furthermore, as I have hinted, the steamers did not get into operation for fully half an hour after the alarm had struck. So that in spite of the exertions of the firemen and citizens, who strove with the most praiseworthy energy to check the fire by carrying water in buckets and using wet blankets, it became evident that the immense church pile, overtopping the surrounding buildings, would soon be a mass of flame, and that, as the wind blew, all the southern part of the city would be exposed to imminent peril of a general conflagration. The fire had now gotten under the roof, and was sweeping around the inside of the church, under the cor-

nice, with fatal swiftness. Attention was therefore immediately turned to saving the church furniture and preventing the flames from spreading to the surrounding buildings.

There were not wanting strong and willing hands among the bystanders to assist the parish priests in the work (which had indeed been begun as soon as it was seen that the church was in danger) of carrying out the altar furniture and moveables. Everything of value that could be moved was soon put in a place of safety. It was found, however, that the organ could not be extricated; and it was destroyed by the flames.

The firemen worked with the utmost spirit; but in spite of their determined efforts the whole of the interior of the building was soon a mass of flame; and the fire, sapping the massive roof and eating through the walls, became uncontrollable.

About four o'clock, or a little after, the roof fell in. The flames then rose to a great height. The neighborhood of the buildings, especially upon the side towards which the wind blew, was unbearably hot.

Great masses of glowing cinders were lifted up by the wind from amongst the flames, and carried, in the black smoke, all over the blocks south of San Fernando Street. These blocks, being entirely covered with wooden structures, were of course in the greatest danger; and all along the track of the wind-blown peril the people were working with might and main to save their property. On the roofs of houses men with water-buckets and wet blankets, watched every cin-

der fall; and a thousand incipient conflagrations were stopped by them. On the street the occupants were moving out of the threatened houses their business or household goods.

Among them, not the last to realize the danger, nor the slowest to act, nor the laziest in removing their Lares and Penates, were the inhabitants of "China-town," which occupies the western portion of the block immediately next to San Fernando on the south. To the observer—coupled as it was with the turmoil of civilized excitement—the heathen hubbub, as these poor, frightened wretches scampered in and out of the hot and smoky purlieux of their quarters, was ludicrously suggestive of Pandemonium.

At five o'clock there was nothing left of what in the morning had sheltered five hundred people, but a pile of red ruins. The fire, spreading from the wooden structure, destroyed also the old brick Mission Church, fronting on Market Street, which adjoined it, and was used as a parish school-house, and as a hall for the meeting of the St. Joseph's Benevolent and St. Vincent de Paul Societies. So quickly was the destruction accomplished that many did not realize it until they beheld the blank space where the church had once been.

Some incidents of the fire were interesting. The Paulist Fathers were hearing Confessions at the time of the alarm; and a number of people were in the church. The Fathers remained in the Confessional, and penitents continued in the church, even while the fire was burning over their heads: and the priestly duty was

only suspended when it would have been foolhardy longer to remain in the interior of the building.

The large new bell, which is mounted upon a tower upon the church lot, was saved from destruction only by the greatest labor. Men, working in almost blistering heat, tore away the roof from it in order to afford the flames the least possible quantum of material to catch upon; and the supporting tower being only a frame skeleton scantling, tied but not boarded, wet blankets and water out of buckets did the business.

The good Fathers were nobly assisted by the citizens in moving their church furniture; everybody who could, lending a hand. One man, it is said, picked up and coolly carried out under his arm, one after the other, the large cast figures of adoring angels which supported the crucifix over the grand altar,—a load heavy enough for two ordinary men.

It was reported in the crowd for a few moments that there had been a large number of people in the church when the roof fell; and a feeling of terrible excitement pervaded the crowd: but this report was soon contradicted. There were a few men in the building, just before; but they all had time to escape, on being warned of their danger. Mr. Goodrich, who was in the organ loft at the time, saved himself by jumping into a window embrasure, from which he was taken by a ladder.

Women and children, as well as men, filled the streets in the neighborhood of the conflagration and were many of them much affected—even moved to tears—by the scene.



Upon the Sunday before—the 18th—the Paulist fathers, Deshon, Elliot and Rosencrans, had begun a Mission which, at the time of the fire, was in full and most successful progress. Neither they nor our parish priests, left though they were without a roof to shelter them in their ministrations, were deterred, or even for a single instant interrupted in the prosecution of their work. Before the flames of the burning church had subsided, the large hall over the City Market, had been secured for the congregation; and a hastily constructed altar was raised, confessionals were erected and benches were placed for the people. That night, four hours after the fire had laid its destroying hand upon our parish church, two thousand people were listening to the eloquent Father Elliot in the City Market Hall; and God's work went on to the end of a noble mission.

The church-building, which had cost in its erection between \$30,000 and \$35,000 was insured for \$15,000 in the Union Insurance Company of San Francisco. The organ was likewise insured for \$2,000.

On Sunday, the 25th, a meeting of the congregation was held in the Hall, for the purpose of raising a subscription and devising ways and means for the immediate rebuilding of the church. The meeting was largely attended, and addresses were

made by Fathers Congiato, Bixio, Elliot, Deshon, and Rosencrans, and by Messrs Ryland, McLaughlin, Rankin, and Yoell. The result of the meeting was a determination to rebuild immediately; and subscriptions (according to the plan which was in course of prosecution for the raising of funds for the completion of the frame structure) were opened, and a gross amount of \$14,000 was subscribed. This amount has I believe been considerably increased since, and with the amount of the insurance money, which has already been secured by settlement with the companies, will give a fund sufficiently large, it is believed, to justify the commencement of operations as soon as plans are perfected as to locality and character of structure.

There had been some question about changing the location of the church. The Market Street and San Fernando corner being very valuable as business property, it was believed might be sold, and a lot as well suited for church purposes purchased, or obtained in some way, elsewhere; but I believe it has been determined, for many reasons, to build upon the old lot.

May we not hope that in a short time, a church-building, worthy to be called the temple of the living God, will rise upon the ruins of "our poor church which is burned to the ground?"

Yours, etc.,

J. T. MALONE.

## Selected Matter.

---

### LITERARY EPICURES.

(*From the College Mercury, April, 12, 1875.*)

IT is curious to watch the development of taste among a people; the various phases are so certain to be repeated in the case of every nation. Not that these phases precede the attaining of any *invariable* standard; the truth is, that the state of taste at any time varies with a thousand contemporary influences, and is only an exponent of civilization. Criticism proper never appears till a nation is well advanced in civilization, and to a greater or less degree, in literary prosperity. Historically, we can trace the rise of criticism by the institution of reviews in our own day; the purposes they serve include the *diffusion* of a critical taste, even though their own critiques are not of the highest order. The influence of review literature has been very extensive, and on the whole, beneficial; unfortunately, however, the tendency of late years has been the prevalence of form-criticism, and its advocates could have no better name than literary epicures; of course, what influence this species of criticism has, is calculated to encourage what all will recognize by the

name of artistic poetry. What brought this before us lately, was hearing the remark that "one great mark of difference between the older English poets and our contemporaries, is the exquisite finish of modern poems, contrasted with the fact that we only find perfect *verses* or short snatches in our older poets." Indeed the remark is eminently just, if we examine the poetry of Tennyson, the best representative, or of Morris, or even of Rossetti and all who profess to follow Shelley, copying his melody without being touched by a spark of his ethereal genius. In all our present poetry the attention is directed to the *form* even more than under Queen Anne; *our* great merit is, that we can play more tunes than the rhyming couplet, and we are broader artists, and possibly the creatures of a better civilization. Still we love finish; our lyrical and idyllic poetry which is our best, is a succession of the most carefully assorted harmony; not that we are short-sighted enough to deal in nothing but harmony; we have learned the musical effect of purposed discord to



perfection, and we never allow a surfeit of sweets. We have analyzed the force of every vowel and consonant, we have tried to find out the truth about onomatopoeia, and to use it artistically. The position of every word in our verses has been studied, the word arranged, rearranged, and the different effects on the most cultivated of ears compared. One cannot enumerate all the devices of art poetry; the rises and falls in verses, the unexpected stops, the smooth flowing of one verse into another, the sensuous beauty of melody, so etherealized as almost to seem spiritual, the wondrous use of imagery, and all ornamentation, with never a touch too much and never a touch too little, cannot escape a reader of the Tennysonian lyrics. You cannot help noticing that in all this, there is none of the extravagance of genius; art is restrictive, and art poetry is never free. It puts on the appearance of freedom, at least all true art; but it cannot be perfectly free, for it is conscious, and is training the poet to a particular ideal; and if we have unconscious artists, they are more properly men of genius. A proof of this may be found in reading Tennyson's earlier lyrics; every critic has harped on their want of underlying thought. The metre of them is unapproachably perfect, even if they lack the force of his later versification, they are fully as musical. But a person with a particle of feeling, beyond the musical, cannot read those melodious nothings with any satisfaction, it is like trying to live on the East wind, and your mental stomach revolts, and claims the vigor of Chau-

cer, or even of Tennyson's later poetry, where the form is subservient to the thought-current. Not that the thought of Chaucer is too good for the style, but the style of the artistic poets is too good for their thought. Should you try to select a dozen successive lines in the Tales which will equal Tennyson's harmony, you would be at a sad loss; even the most admired tales, as Patient Griselda, would bear no such test; not but that occasionally a line will come in with a silver harmony which will stir all the love of melody one has; but such lines generally stand alone, or else in snatches of a few verses. This then is the stigma which may be affixed to the present art school of poetry; namely, that they have wonderfully drawn out the capabilities of our English verse, and refined and harmonized it, and even invented new measures, but yet they are self-conscious, they are not spontaneous, they have applied their forms to the most common-place reflections, and in the case of the realistics, (*i.e.* English realistics) they are almost totally devoid of any approach to depth of feeling or thought; witness such verses as those on the Woodspurge, by Rossetti, which are very generally admired. The critics of such poetry, I think, have been unconsciously drawn into a like regard for form, or at least into a like regard for all that is finished and harmonious. The result has been to cause the older poets to be read with a partial eye to individual beauties, and too often with no comprehensiveness. There is no better example of this sort of criticism than that afforded by the essays of Leigh Hunt.

Not but that he possessed the most refined and exacting of tastes, and the finest sense of poetic harmony. He dived into all the recesses of literature, hunting after neglected pearls, and finding them where no one else would have suspected their existence. A choice word, a delicate snatch of song, a melodious line, any literary sweet, would compensate him for long search in our older poets. But one cannot repress the thought that all the while he *slighted* the vigorous spirit of the older poets, although he would acknowledge their freshness, if called upon; but unconsciously he paid more attention to whatever was delicate or lovely in form and expression. His edition of Beaumont and Fletcher, is a conglomeration of such passages as would allow his style of criticism, and I do not think any one will contend that he ever rose to any comprehensive view; and if his essay on the Imagination and Fancy, is acute, his occasional criticisms on our older dramatists, still show his restricted range.

Such then, one may say, is our present literary danger; we are becoming too artistic, we are forgetting the impassable limits between poetry and oil painting. We are liberal enough to allow that a not-thought is as good as a thought, provided it be as artistically expressed. As a consequence, partly, and partly also as a cause, stands the barrenness of our

list of poets, that is real poets, the inspired or unconscious ones, men of genius. As a rule it is true that our poets have never continued to develop after a certain period of life; Tennyson of late years, has produced nothing to equal his middle-life works; and other schools of poetry are open to a like reproach. We foster mediocrity, provided it be not mediocrity of expression, and will tickle our ears with a pretty jingle, or delight our epicurean taste. One need not dwell on the danger we are in; for the reaction will surely come. Men have tried such an aesthetic life before; they tried it under Augustus, and managed to swallow the nothingness of Horatian sentiments, and the unaffecting beauty of Virgil, on account of the perfection of the forms in which they were expressed; but the human soul could not live in such bondage. Again, they tried it in France, under the fourteenth Louis, and in England, too; but the result has always been, a craving for the substantial, and for the nerving influence of unrestrained genius. At present, however we are right in the midst of the danger, and we cannot be too careful with our formation of taste, and hesitate long before we adopt the enervating and epicurean views of many of our contemporaries; views, too, which are only temporary, and can stand no test in the eyes of an earnest man.

H. H.



## A "THING CHRONICLED."

(From the "Chronicle," University of Michigan, April 24, 1875.)

THE frequenters of the library have been annoyed of late by a nuisance of an aggravated type, albeit provocative of mirth at times as well as of indignation. He is an undersized individual, although possessed of considerable rotundity. He has a massive head; high, broad, forehead; an eye from which beams intellectual power, and a coat-collar from which glistens pork-gravy. He is said to be an old graduate, and to have taught school somewhere since graduation. He has been a professor. At least he says so, and says that he always likes to be called such, especially by the ladies. We guess he is a ladies' man. We guess if he ever was a professor he was a professor of dust and ashes. This is only a shrewd guess. He may have been a professor of Greek. He looks Greecy. He is graceful, but his movements would not be marked for their celerity. He wears a Prince Albert coat and Pompadour hair. You'll know him when you see him. He is considerable of a reader, though not a book-worm. He is more of a newspaper worm, and he's got it bad. He evidently labors, (and labors hard) under the impression that he is "monarch of all he surveys" in the library, and he surveys most every one that comes in. In fact we think he must be a surveyor by trade. His

nervous organism is exceedingly delicate and sensitive; and his whiskers long, thick and dusky. He don't like to have anyone whisper in the library. It disturbs him. It annoys him. It upsets his aforementioned delicate and sensitive nervous organism, and causes him to claw his afore-said long, thick and dusty whiskers, with his mourning-clad finger-nails. He fairly revels in the newspapers. In fact he don't like to have anyone else read them. So he gobbles them all up and keeps them all day. He makes pork of himself. Hence the gravy. He is reading—that is, he is he is spelling out—the Beecher trial. He thinks Henry Ward stole Charlie Ross, and that the jury will so find. He also thinks Tilton died just in time to escape death on the cross. His mental equilibrium was so much disturbed the other day that he complained to the librarian, and that official invited him into the ante-chamber, where they went into executive session on the state of the library. It is said the doctor preached him a sermon on "The Social Status of Imbeciles," and in the discussion which followed the professor evidently came out ahead, as he emerged smiling all over, and staid behind the railing, so the porker is now penned up and his knuckles are healing fast. He is now a professor



*de facto*, and 'is fairly bloated with pride. He still gobbles the papers, however, and lugs them off to his den. But there is one thing which he would do well to keep in mind, if there's room for it; and that is, that the students buy those papers, and he will have to "let up" on monopolizing them. The general public don't own them, and hence they can't be appropriated by public nuisances; and he'll wake out of one of his naps sometime in a condition that will justify his being placed in the museum among the other fossils. Take warning, ancient friend, and save thyself. —He's got a brother, has this ante-

diluvian. That is, his actions would lead one to think he was a brother. *This* Cassius hath a lean and hungry look, and he looks two ways at once.

He trades papers with the fossil. He is his co-partner in lunacy. Let *me show* up one and I show up the other. He has had a *longing\** ambition to become a lawyer, and an epidemic has thus far failed to take him off and relieve all decent people of his presence. Let him also beware, or, like his twin imbecile, he'll have a handle to his name, and it will be L. D., ("lately defunct") and all the people will say, Amen.

---

\* Not having the advantage of "the nuisances'" personal acquaintance, we cannot be sure, but we make a shrewd guess that "*me-show*" and "*longing*" convey a reference to their *names*.—[EDS. OWL.]

## EDITORIAL DEPARTMENT.

### Editor's Table.

#### *Two Good Suggestions.*

IN commenting on the article entitled "Our Colleges," which graced the last number of *Brownson's Quarterly*, our contemporary the *Scholastic*, which is always keenly alive to the interests of American Catholics, takes occasion to endorse the learned doctor's demand for a great Catholic University. We recollect throwing out the same suggestion ourselves, in a by-gone number of *THE OWL*; though the idea, as we put it forth, formed only a part of a wider plan, viz., the substitution of denominational for "State" Universities; in which event, one or more Catholic universities would, of course, take their places among the rest. It was rather as a thing *which might have been* than as a thing *which could now be*, that we suggested this; for we were well aware that there were very few quarters in which such a plan would now find favor. But if the movement be limited, as now proposed, to Catholics, and if all hope of State assistance be discarded—as of course it must be—the idea becomes straightway eminently practical. Our English cousins indeed, urged by that far-seeing wisdom which distinguishes their great prelate, Cardinal Manning, have already reduced it to practice—on a comparatively small scale it is true, but with the germ and promise of an indefinitely great development in the near future. What then should hinder Americans from doing the same?

The second suggestion comes from the *Scholastic* itself, and seems to us equally good in its way, whilst it is perfectly and immediately practicable, and (what is more) is by no means unlikely to lead to the adoption of the first. It is that the Presidents of the different Catholic colleges should hold a convention, to discuss matters relating to the conduct and standing of those institutions, and to form plans to promote the interests of Catholic collegiate education. We do not pretend to be inspired by the Faculty of Santa Clara College in our remarks on this or on any other matter; and our opinion must therefore be taken for just what it is worth, and no more; but, looking at the matter from our own point of view, we must acknowledge that we think the proposal well worthy of consideration. "We think" with the *College Message* "that such a convention would be productive of an immense amount of good; and that the formation of an association among the Presidents of Catholic colleges, having regular meetings and consultations, would not only prove highly beneficial to each institution, but would immeasurably advance the interests of the cause we all have so much at heart."

#### *A Fair Challenge.*

IN the present number of *THE OWL* we conclude our series of three articles on Spiritism; which fact affords us an appropriate opportunity of thanking, in the name of our Editorial Board, the valued contributor who has supplied them, and whose name (did he permit us to disclose it) would give much extrinsic weight to arguments which are already—in our opinion—intrinsically conclusive. We have been much interested in the subject of spiritism, for some time past; and we would invite any of our contemporaries who may feel a similar interest, but who may regard the matter from a different stand-



point, to disprove, if they can, the conclusion at which the author of "Spiritism and the Spirits" has arrived. Of course we are fully aware that it has been impossible, within such narrow limits, to treat every part of the subject exhaustively; and it is just for this reason that we shall feel thankful to any one who will contribute, by fair and honest argument—*hostile* argument of course we mean—to its more complete elucidation. We undertake to meet fairly and squarely, to the best of our power, any argument with which a courteous opponent will favor us; our only object being *to establish the truth*. We say specially a *courteous* opponent, because the views set forth by our contributor respecting the personality and power of the devil are so strange and distasteful to many minds, and at the same time are so much easier to ridicule than refute, that they are much more likely to be met by silly attempts at sarcasm than by logical disproof. Not that we claim exemption from sarcasm, any more than our neighbors. All we contend for is that the disproof should precede it.

### **Book Music.**

Two musical works have recently come under our notice, which, being in book form cannot be called "sheet music," and yet are not exactly "books" in the ordinary sense of the term. The one is entitled "School Festival Songs," and is a very pretty collection of English and German trios and choruses with piano accompaniments; many of the pieces being little if at all known in this country. The other, called "Silver Threads of Song," bears some resemblance in plan and purpose to the preceding, but is far more portable and convenient in shape, and is replete with musical exercises of the most entertaining kind, including even the novelty of a "musical charade." The former of these works is published by J. Fischer & Bro., Dayton, Ohio; and the latter by S. T. Gordon & Son, 13 East Fourteenth Street, N.Y.

### **Too hard on her.**

WE really do feel inclined to take up arms, or rather *pens* on behalf of "Miss Sadie A. Lilley of Cincinnati, O.," a charming young lady we dare say, but who must just now be suffering severely under the infliction of a song called "Sadie Darling," which has been published by that irrepressible purveyor of vulgarities, F. W. Helmick of the same city. If Mr. Jno. T. Routledge, who writes the words of the song in question, is a credible witness, it is a fact—now made exceedingly public—that Miss Lilly and he "often sat together" in her "little cot of roses," and that he there "kissed" her. This impropriety was committed however in a certain "summer, long ago," since which period she has abstained from all correspondence with him; so that it is hard to see why he should talk so much about it. He still asserts, regardless of grammar, that he "loves her ever true;" but we fail to see how this entitles him—in the absence of any "word" from her—thus to obtrude his affection before the public. In the interest of Miss Lilly herself, as well as in that of the long-suffering public on whom Mr. Helmick forces so much trash, it were devoutly to be wished that she had possessed a "big brother" who might have nipped this thing in the bud. We hope the publisher will abstain from sending us any more of his music. We are so completely unable to appreciate it that to send it here is worse than to throw it away. Perhaps he might find the innocent and simple-minded students of Harvard or Yale more gullible than ourselves. Try them, Mr. Helmick! Do try them!



### Our Table Guests.

The *Chronicle*, of Michigan University, is always sensible and entertaining; whilst it seems to have lost that distinctively infidel character which marked it under its former management. On our 284th page we give a selection entitled "A Thing Chronicled," which will convey a fair notion of what its "funny man" can do.

We find in the number just received the following mention of that constantly recurring antagonism between the *Berkeleyan* and ourselves, at which we expressed our dissatisfaction last month.

"The two exchanges that journey to us from beyond the Rocky Mountains are the *Berkeleyan* and *The Owl*. Both are larger, printed on better paper, and contain a better quality of reading matter than the average of College papers. There is a familiar smack of Western enterprise in the articles that makes them quite palatable. They appear to be at peace with all journal kind in the East; but the manner in which they stick their pens into each other is a joy for ever, and savors strongly of revolvers and bowie knives. It is undoubtedly the first principle of editor-nature to run your pen through the first one who says anything mean or uncomplimentary, but it should be remembered that editors' quarrels are not as fascinating to the readers as to themselves. And it is best, as a general thing, to show the Christian virtues so far as when hit on the one cheek to get the other out of the way as quietly as possible."

Perhaps the *Chronicle's* very impartial advice may influence our Berkeley contemporary to accept the olive-branch extended in our last issue. In any case we cannot regret its extension; for it will, we trust, convince our friends of the *Chronicle* that THE OWL's spirit, at any rate, "savors" in no respect "of revolvers and bowie knives."

THE *College Mercury*, of Racine, is one of our most welcome guests. Its literary tone is high, and nearly all its articles such as to induce perusal. Under the head of "Selected Matter," we give this month a very thoughtful and well written essay entitled "Literary Epicures," the author of which evidently knows whereof he speaks. But when, in deference to his well-urged arguments, we begin to question ourselves, Are these things so?—we find it necessary to qualify our affirmative response so strongly as to make our agreement with the writer somewhat doubtful. The truth seems to be that whilst his strictures are undoubtedly applicable to a *portion* of the poetry of the present day, they are very far indeed from being applicable to the whole of it—a fact which interferes considerably with the strength of his case.

THE *Bowdoin Orient* intimates with true *Oriental* politeness that THE OWL is a goose; an opinion which it grounds mainly upon the first of our series of articles (concluded in the present number) on "Spiritism and the Spirits." We have no occasion—or rather we will not avail ourselves of the occasion which presents itself—for calling names; but we are perfectly willing to stake our literary reputation on that series of articles, and to leave it to unprejudiced critics to decide whether the learned acumen which produced them or the blind stolidity which avows itself unable even to see their drift, is the more "goose"-like.

NOTWITHSTANDING that the names of Luther and of Wittenberg are *malesomantia* in Catholic ears, we are free to confess that we like the Lutheran *Wittenberger*, of Wittenberg College.

In the first place we like its looks. We don't think,—*pace* the *University Press*—that "its appearance *would* be improved by making three columns in-

stead of two." Its two broad columns, well printed, as they are upon fine paper, render its pages at once handsome and characteristic; and we hope it will not be teased into making any change. We recognize it, now, at the first glance; and are always *glad* to do so.

In the second place, we like its tone. True, it gives the OWL a little lecture, in its April number; but so handsomely and considerately that it would hard indeed if we did not take it in good part. *Point* of said lecture, the same which sundry others of our contemporaries, as though by a kind of general *consensus*, are digging into us just at present; viz., the too frequent references which (they think) we make to Catholic subjects. Now we have already, in our April number, expressed our views hereupon, and we shall not go into them again: but two questions we *will* ask, viz., (1) Why is THE OWL singled out for these animadversions, when the case is just the same with the journals of the other Catholic colleges—*Index*, *Scholastic*, *College Message*, *Salesianum*, &c., none of which are blamed? (2) Why are the journals of Protestant colleges to be allowed their full fling in this matter, whilst we are to be tongue-tied?

In the April number of the *Collegian*, for instance, we find an article—with the attractive caption (to the *Wittenberger*) of "Martin Luther"—the opening sentence of which runs thus:—

"For fifteen centuries the Romish church has been passing from a day of sunlight and purity, into a night of extreme darkness and evil."

And so on for a column or more! True, the thing is not worth taking up. But if our monitors want to be consistent, let them not say "*Claudimus vobis os*" to us, and "*Aperimus vobis os*" to their own co-religionists. We agree to "use silence as a weapon of defence," if our non-Catholic friends will limit themselves to the same weapon for *offence*.

We have been so unfortunate as to hurt the feelings of our Olivet friends by the terms in which we recently spoke of the quasi-matrimonial copartnership which has been established between the students of Olivet College and A. B. Brown & Co.,—from which strange alliance have sprung that incongruous pair of "Siamese Twins" the *Olio* and *Music Folio*. We are sorry for this; because we like Chang (the *Olio*) and respect the home of his adoption (Olivet College). But we don't care a snap for Eng (the *Music Folio*) nor for anything he can say to or of us, nor do we want to have anything to do with "A. B. Brown & Co.;" and it is really too bad of the *Olio* to saddle us with their acquaintance.

The *Olio* misinterprets what we said about its being "merged into an advertising sheet." We have not the least desire to find fault with its having advertisements. Let it take as many as it can get by all means. But we call the *Music Folio* "an advertising sheet," because it exists only to promote the sale of A. B. Brown & Co.'s music; and the union of such a publication with a college journal is a grievous mistake on the journal's part, however good a thing it may be for the interests of A. B. B. & Co., who are doubtless smart men and well aware of their advantage. For the *Olio* there can have been no possible inducement to this ill-assorted union except the pecuniary assistance which it might bring. "Money shall be at your disposal, and you shall bask in the sunlight of A. B. Brown & Co.'s music." That was the idea, we guess.

We hope a divorce will be obtained as soon as possible; and meanwhile, we will not be cross with our poor friend the *Olio*, if it *should* let off a little of the steam of its discontent in finding fault with us. A friend who tells the truth is sure to get a scolding sometimes.



## Idle Notes.

### Base-Ball.

SINCE our last issue there has been more excitement prevalent among the ball-players of the College, than at any time during the session. Games are being played in the yard daily, and there have been many tough contests, all of which we are pleased to say terminated favorably to the College boys. We will not make detailed comments upon any of them, but we will give a few of the scores which have been handed to us. To insert them all would take up more space than we can spare.

The following is the score of a match game, played on April 17, between the (1st nine) "Originals" of Santa Clara College, and the "Unknowns" of Santa Clara:—

ORIGINALS.			UNKNOWNNS.		
	R.	O.		R.	O.
J. Kearney, 3 b	5	1	A. Mendenhall, c	1	5
R. Soto, p	4	4	R. Arguello, p	3	3
P. Colombet, s s	3	4	J. Corpstein, s s	2	1
R. Enright, r f	3	3	T. Ross, 1 b	3	2
J. Machado, 1 f	2	4	A. Brey, 2 b	3	2
C. Arguello, c	2	3	G. Brey, 3 b	1	4
J. Aguirre, c f	3	4	W. Mendenhall, 1 f	1	3
P. C. Smith, 1 b	3	3	P. Corpstein, c f	1	2
T. F. Morrison, 2 b	4	1	C. Snooks, r f	0	5
	—	—		—	—
Total	29	27	Total	15	27

C. McCLATCHY, Sec. O.B.B.C.

On the 15th of April, the 2d Nine of the "Originals" opposed a combination of the "Zephyr" and "Unknown" clubs, of Santa Clara. The following is the score: at the end of the 10th inning:—

ORIGINALS.			ZEPHYRS and UNKNOWNNS.		
	R.	O.		R.	O.
P. Soto, 2 b	0	5	J. Corpstein, c	1	6
C. McClatchy, s s	3	3	P. Corpstein, p	5	1
H. M. Hughes, 3 b	3	3	J. M. Murphy, s s	1	3
J. Wolter, p	4	3	W. Mendenhall, 1 b	3	3
J. McKinnon, c f	3	3	G. Trenouth, 2 b	2	4
B. Chretien, 1 f	1	5	J. Scully, 3 b	2	3
R. Spence, r f	4	3	R. Nash, 1 f	2	3
J. Perrier, 1 b	1	4	W. Trenouth, c f	2	4
G. B. Gray, c	3	1	T. Corcoran, r f	3	3
	—	—		—	—
Total	22	30	Total	21	30

C. McCLATCHY, Sec. O.B.B.C.



The third score handed to us is that of a match game played between the "Zephyr" B.B.C. of Santa Clara, and the "Amateur" B.B.C. of Santa Clara College.

AMATEURS.		ZEPHYRS.	
	R. O.		R. O.
G. Meehan, c f	2 4	J. Murphy, c	6 2
H. T. Spencer, s s	4 4	R. Nash, p	3 3
J. Gazzola, l f	2 4	E. Corcoran, s s	3 3
W. Bruschi, p	3 5	G. Trenouth, 1 b	3 3
W. Furman, 2 b	5 3	W. Trenouth, 2 b	2 5
J. Beatty, r s	3 4	J. Scully, 3 b	2 4
C. Stanton, c	5 1	J. Blake, l f	1 6
T. Driscoll, 3 b	4 4	C. Welti, c f	2 5
W. G. Proctor, r f	4 2	P. Narvaez, r f	5 1
J. Scoggins, 1 b	5 2	M. Piatti, r s	2 1
Total		Total	
	37 33		29 33

### *Lecture by Father Elliot.*

On the evening of the 11th of May, Father Elliot, the eminent Paulist missionary, delivered his celebrated lecture upon *Certainty in Religion*, in the College Hall. Of the beautiful delivery of the reverend orator, we need say nothing for it is too widely known to require comment. The great reputation he has acquired from his missionary efforts in San Francisco and San José filled the Hall with an interested and eager multitude; and we think we are justified in saying that there never was an audience in the College Hall which was more impressed than this one. The gist of his argument was that Protestantism, relying as it did on the principle of individual and therefore contrariant judgment in matters of doctrine, could not, and as a matter of fact did not afford that basis of certainty without which faith could not exist. This contrariant judgment was then shewn to extend to matters acknowledged on all sides to be of vital importance; and various Protestant authorities were quoted to prove this. It was pointed out that in disclaiming, as they all did, infallibility, Protestants also, by a logical necessity, disclaimed certainty; and that since without certainty as to Christ's teaching, no man could reasonably claim to be a Christian, the mission of Christ as a teacher must, so far as Protestantism represented it, be pronounced a failure. It became necessary therefore that all should seriously investigate the claims of the only Christian body which made any pretensions to certainty—viz., the Catholic Church; and here the candid inquirer would meet with no disappointment. The lecturer then quoted those words of Our Divine Lord on which the authority of the Holy See is based, showing how plain and evident their meaning was, unless they were so explained as to be *explained away*, and how they were illustrated by the continuity from St. Peter's day to the present, of that visible teaching body the headship of which was conferred by Christ upon him and his successors, with the promise of infallible assistance "to the end of the world."

Throughout the lecture the terms in which Protestants were referred to were most courteous; full credit being given to them for the sincerity and the talent which they often possessed, and which had led so many of them into the true fold. More Protestants than Catholics were, we believe, present on this occasion.

### *Philalethic Reunion.*

ON Wednesday evening the 5th of May, this Society had its annual reunion in the Philalethic Hall. Although very few of the old members were present, still a very pleasant evening was passed. Among the guests were County Superintendent Kennedy, and City Superintendent Chipman, both of whom contributed greatly to the merriment of the evening.

### *Prize Essays.*

ON the evening of the 9th of May there was considerable excitement among the boys, owing to the fact that the "Prize Essays" were to be handed in that night before ten o'clock. It was a curious thing to see the large pile of compositions which crowned the President's desk, and to note the various ways in which they were "done up." Some had enough colored ribbon on them to satisfy the ambition of any country school-girl; and others again were destitute of anything of the kind. Some, in short, were gaudy, some severely simple, and some—we won't say what. Every one, however, is glad they are "in," and all are now going to work for the final examination. No more "make-believe" study! "Hard work and win," is and must be the motto of most of us for the short remainder of the Session.

### *Married.*

ON the 6th of May, Professor Henry Schimmel, our assistant teacher of piano, and also professor of vocal music, was united in marriage to Miss Matilda Pfister of San José. The wedding ceremony was a grand affair; in fact one of the grandest that San José has ever beheld. The professor and his bride have gone on a wedding-tour; but we expect him back soon. There is a hearty welcome in store for him here, from all his pupils and friends. We of THE OWL thank him for his kind remembrance of us, and wish him all happiness and success in his new life.

### *Champagne Cider.*

SOME two months ago, the Editors of THE OWL received from young Harrington, half a dozen bottles of "Harrington's Champagne Cider." We must ask the young gentleman's pardon for not having thanked him before, but the fact is we did not taste it till a few days ago, and then we became aware of what a mistake we had made in letting it stand so long. But now that we have tasted the "sap of the Oregon apples," we are in a condition to make our sincere and appreciative thanks for the gift. We must acknowledge that it is the best thing of the kind we ever drank. We would recommend it to all our friends, especially those who reside in the warmer latitudes; for there is nothing more cooling in the world.

### *Away for the Villa!*

ON the morning of the 13th of May, the whole of the First Division made an excursion to "the Villa," a mountain seat belonging to the Fathers. On our arrival (at about half past nine) many set off in various directions in quest of amusement; some hunting and others fishing. The band, on starting and



at various points along the road, "discoursed sweet music," and at the Villa, played the greater part of the morning, serenading Father Varsi when he arrived, and blowing a good deal, generally. The hunters and fishers were in some cases pretty successful; but in others met with no success at all. A good dinner at about 12 o'clock and a supper at 5.30 formed not the least attractive part of the day's enjoyment. Gen. Cavagnaro was highly disgusted because he could not *see* any trout, and hence concluded that it was not worth his while to go fishing. Herr Max got mad because *he* couldn't shoot a *hare*, and the boys did.

Leaving the Villa at six, and arriving at the College a few minutes before eight, we had one of the pleasantest homeward rides that can be had; and we all fully enjoyed it.

The Second Division enjoyed a day in the country on the 20th, the incidents of which were so much like the above, that we deem it useless to repeat them. "Pete" got his foot into it again however; and the "swan" will long be remembered by many of the youthful crowd that rode in it.

### ***Our Farewell Bow.***

THIS is our last issue for the present Scholastic year; and therefore all the Editors make their bows before retiring behind the curtain. We thank our various patrons for the kind support they have given us during the past year; and are happy to inform them that THE OWL is at the present time more prosperous than it has ever been before.

Hoping that similar kindness will be shown to our successors, we lay aside our editorial pen, hoping that it will be taken up again, next Session, by more efficient hands. Deo Gratias!

### ***Exchanges***

Received since our last issue:—Magazines—*Mills Quarterly; Alabama Univ. Monthly; Lafayette Monthly; Purdue; Bates Student; Virginia Univ. Magazine; Vassar Miscellany; Blue; Alumni Journal; Yale Literary Magazine; Georgia Univ. Magazine; Hamilton Literary Monthly; Alumnae Quarterly.*—13.

Journals—*College Mercury; Magenta; Acta Columbiana; College Olio; Spectator; Niagara Index; Scholastic; College News Letter; University Press; Brunonian; Chronicle; Triad; Wittenberger; College Message; Collegian; University Reporter; College Herald; Ewing Review; Oberlin Review; College Chronicle; Central Collegian; Tyro; Spectator; University Monthly; Roanoke Collegian; Madisonensis; Yale Courant; Transcript; Olio and Music Folio; University Review; University Bulletin; College Journal; Oxford Undergraduates' Journal; Archangel; Bowdoin Orient; College Journal; University Missourian; Iowa Classic; Trinity Tablet; Salesianum; College Courier; Watertown Collegian; Qui Vive; Tripod; Volante; College Argus; Raven; Berkeleyan; Hesperian Student; Denison Collegian; College Journal; McKendree Repository.*—52.



## Noted and Quoted.

---

ARE we preaching? Let us stop, then. This is a literary magazine, into which religion should never enter! After all, isn't that one of the old ideas that ought to be discarded? Is the highest life of the soul so alien to literature that it must always be served in a distinct course, on a special platter? Even the ass knows enough not to spit out the flower that crowns his thistle. *Scribner's Monthly*.

By way of reparation for his heresy of the prayer guage, Professor Tyndall has invented a fireman's hat in which life is safe for half an hour in an atmosphere which could not be endured otherwise for half a minute.—*Hesperian Student*.

"What's going on?" said a well known bore to Douglas Jerrold. "I am!" was the reply, and on he went.—*Oberlin Review*.

THE London *Saturday Review* says that Sankey's favorite note is "one in the back of his throat, with which he pours fourth a prolonged and hollow O! O! O! something between a howl and a wail, which makes one think of a melodious costermonger crying his cabbages."—*Scholastic*.

"Eschew the idle vein,  
Flee, flee from doing naught!  
For never was there idle brain  
But bred an idle thought."

—*Olio and Music Folio*.

| But if that "idle" brain  
    *Evolved* that idle thought,  
Your argument's as far from plain  
    As *it* from doing nought.

EDS. OWL. |

RECENT SCENE IN A CERTAIN LECTURE ROOM.—*Prof.*, who is very precise in his pronunciation:—Mr. Blank, when did the Hohenzollerns take their *rise*?" (pronouncing the word *rise* to rhyme with *nice*).

*Mr. Blank*, who has forgotten all about the Hohenzollerns, muses for a moment, knits his brow, and finally *loquitur* :—"I really do not remember, Sir; but about dinner time, I suppose."

*Professor* first looks indignant, then breaks into inextinguishable laughter.—*Ala. Univ. Monthly*.

A FRESHMAN concludes to try his hand at Tyndalism; here is his opening sentence: "As we look back through the dim vista of the great future, we behold the indellible foot-prints of an Almighty hand."—*Ex. of Oberlin Review*.

AN intolerable bore, having talked a friend nearly out of his senses, finally struck out on the "oyster," which he called "one of the most remarkable specimens of created wisdom, extant;" whereat his friend interrupted him and closed the debate, with the exclamation, "The oyster! Ah, yes! the oyster is a glorious fellow. He always knows when to shut up."—*Alfred Student.*

AT the close of the present term the Faculty sent out the standings on postal cards. A gentleman who was not acquainted with the intricacies of college life, having received one, mistook it for a "dunning letter." Full of wrath, he returned it by his son, with instructions to inform the Faculty that he didn't owe them anything for books.—*Triad.*

DIDN'T KNOW BUT HE LIED.—Yesterday a boot-black followed a man around for several minutes, repeating the inquiry:—"Have a shine?" and finally the man exclaimed: "Didn't I tell you five minutes ago that I didn't want my boots blackened?" "You did, master," replied the boy, "but I thought you might be lying about it."—*Call.*

IN the examination on English Literature, a Junior described an author as follows: "He had merits. He had faults. He held a position among the authors of his time."—*College Olio.*

[We strongly recommend the above as a safe and excellent way of getting out of a literary difficulty. It has often indeed been tried with brilliant success in our own "First English" Class. It is a method which entirely dispenses with the necessity of preparing a lesson, whilst at the same time it provides Professors with answers which it is to be hoped they consider satisfactory.—EDS. OWL.]

SCENE—Class-room—*Prof.*, while lecturing, discovers that a student is just beginning to converse with his neighbor, and exclaims, "Well, Mr. B, I will wait until you have made your remarks." *Mr. B.*—"I have only got to 'Take —'; so perhaps you had better continue." *Prof.*—"Take—heed unto your words, lest you offend with your tongue."—*College Mercury.*

All teachers agree in considering the reading of examination papers dry and monotonous work. But there are oases in every desert, and the other day the professor of physiology came across a demonstration that science and sentiment are not incompatible. One of the lady medics concluded her paper on the digestion of a ham-sandwich as follows:

"The nutritious parts, after undergoing some further changes, may appear as

An added bloom upon the cheek,  
A sparkle in the eye,  
Give sharpness to a witty tongue,  
Or softness to a sigh:  
May give new roundness to the form  
That thrills the lover's glance;  
May nerve the little tripping feet  
That thread the mazy dance;  
Or, shorn of all such fancies sweet,  
They may great strength disclose  
Within an arm that wields the broom,  
Or pulls a husband's nose."

—*Chronicle, (Univ. Mich.)*



WM. M. EVARTS is accredited with the following opinion on political tendencies in this country. "I do not think there are one hundred men in this country who realize how near we are to a complete change in the form of our government."—*Yale Courant*.

"See," said a sorrowing wife "how peaceful the cat and dog are." "Yes," said the penitent husband, "but just tie them together and see how the fur will fly."—*Univ. Reporter*.

THE most extraordinary thing in connection with gin palaces, says a London paper, notwithstanding the profusion of every known and unknown ornament, is the absence of mirrors. This may be accounted for by the fact that publicans are well aware that, if a drunkard could only see himself, he would immediately turn away in horror from the glass.—*College Herald*.

REPOSE must lie heavily on the hands of Mr. Robert Lowe, when he takes to writing epitaphs on cats and dogs. He is, however, a frequent visitor to Dangstein, where Lady Dorothy Neville has a cemetery for cats and dogs; and a few weeks ago the right honorable gentleman composed an amusing epitaph, which has just been placed on a tombstone in a corner of the burial-ground:—

Soft lie the turf on those who find their rest  
Here on our common mother's ample breast.  
Unstained by meanness, avarice or pride,  
They never flattered, and they never lied.

No gluttonous excess their slumbers broke,  
No burning alcohol, nor stifling smoke.  
They ne'er intrigued a rival to displace;  
They ran, but never betted on a race.

Content with harmless sports and moderate food,  
Boundless in love, and faith, and gratitude.  
Happy the man if there be any such,  
Of whom his epitaph can say as much.—*Dispatch*.

THE Tenor and Soprano in a church are to be married soon. They met by chants, the usual way. Perhaps if they were to inchoir of some married men they might not duet.—*Am. Journalist*.

NEVER reveal your secrets to a relative; for "blood will tell."—*Virginia Univ. Magazine*.

WHEN a man hands an editor an article for publication, and asks him to "fix it up," because he "wrote it in a hurry," and hadn't time to revise it, you may be sure that he commenced it directly after supper, and wrestled with it until after midnight, re-writing it fourteen times, destroying a quire of foolscap, and "blessed" his pen every two minutes. That's the way they generally write an article when they are "in a hurry," and have "no time to revise it."—*Ex. of Yale Courant*.

EVERY student at the Washington and Lee University is required to sign a pledge that he has neither given nor received assistance during an examination.—*Bates Student*.

# Table of Honor.

*Credits for the month of April. as read on Wednesday, May. 5. 1875.*

## CHRISTIAN DOCTRINE.

- 1st Class—J. Callaghan 90, J. Hudner 91, J. Machado 90, L. Palmer 89, P. Soto 86, R. Soto 100, T. Tully 95, J. T. Walsh 100, B. Yorba 93.
- 2d Class—C. Barker 86, V. M. Clement 73, J. Franklin 100, H. M. Hughes 72, G. Loweree 100, P. Mallon 70, O. Oreña 75, J. Ryland 71, J. F. Smith 100.
- 3d Class—J. Cavagnaro 73, Th. Dowell 99, W. Harrison 70, J. Kearney 75, J. Montgomery 100, R. Sheridan 98, J. Yorba 100, C. Quilty 97.
- 4th Class—H. Abila 100, J. Basset 75, R. Delavega 100, Jas. Donahue 70, N. Fogarty 84, Jas. McKinnon 84, G. Meehan 82, J. Olcese 100, M. Power 92, W. Proctor 75, A. Sanchez 90, V. Vidaurreta 100, C. Volio 100, J. Wolter 74.
- 5th Class—First Division—C. Arguello 77, W. Bellew 100, V. Bruschi 95, F. Burling 95, W. Claire 100, G. Ebner 95, D. Gagnon 100, F. Galindo 98, H. Gilmore 70, J. Harrington 100, E. Holden 70, W. Hopkins 9, H. Jeantrout 98, G. McKenzie 80, J. Moore 100, F. Ryland 95, V. Sanchez 100, A. Spence 75, W. Tobin 70, H. Farmer 100, F. Shafer 70, G. Shafer 70, T. Murphy 75, E. Myrick 75.
- Second Division—W. Barron 80, W. Byron 70, F. Belt 72, J. Cahill 71, W. Charlton 92, J. Dean 72, M. Dean 71, T. Driscoll 80, W. Gilbert 100, L. Gallagher 80, W. Hudner 85, T. Leahy 70, E. McKinnon 71, P. Narvaez 90, F. O'Neill 72, P. Piatti, 70, R. Pico 100, J. Quirk 80, H. Thompson 71, J. Tuck 74, J. Volio 100, E. Wingard 71.
- 6th Class—R. Dean 70, P. Dunne 70, C. Enright 75, Jos. Ford 70, J. Killian 70, J. Leddy 70, C. Myrick 100, A. Volio 70.

## MENTAL PHILOSOPHY.

- N. F. Brisac 80, Ch. Ebner 75, W. T. Gray 85, T. Morrison 76.

## NATURAL PHILOSOPHY.

- V. Clement 80, C. Ebner 86, W. Gray 92, T. Morrison 82, R. Soto 74, J. T. Walsh 79

## ANALYTICAL CHEMISTRY.

- J. T. Walsh 80, T. Morrison 75.

## ELEMENTARY CHEMISTRY.

- W. Gray 85, W. Cardwell 80, R. Soto 80, B. Yorba 75, J. Herrmann 75, V. Clement 70, B. Brisac 70.

## MATHEMATICS

- 1st Class—N. Brisac 70, W. Cardwell 75, J. T. Walsh 70.
- 2d Class—V. Clement 76, R. Soto 85, B. Yorba 76.
- 3d Class—A. Aguirre 70, N. Bush 80, J. Callaghan 85, W. Davis 70, R. Enright 70, J. Franklin 85, L. Harrison 70, F. Horison 75, J. Hudner 90, J. Machado 70, L. McArthur 100, A. McCone 70, R. Nash 74, L. Palmer 75, P. Soto 98, H. Spencer 100, J. F. Smith 85, A. Steffan 95, C. Quilty 75.

## GREEK.

- 1st Class—W. T. Gray 80, T. Morrison 80.
- 2d Class—G. Gray 70, J. T. Walsh 70.
- 3d Class—R. Soto 100.
- 4th Class—R. Brenham 70, J. Herrmann 85, L. McArthur 90, Jas. Smith 70.
- 5th Class—F. Cavagnaro 95, M. Donahue 76, L. Ghirardelli 76, C. Ortiz 76, W. Schofield 100.



## LATIN.

- 1st Class—W. Gray 80, T. Morrison 80,  
 2d Class—G. Gr7y 70, R. Soto 95, J. T. Walsh 70.  
 3d Class—Jas. Herrmann 80, L. McArthur 90, J. Smith 70, P. Soto 76, B. Yorba 100.  
 4th Class—W. Davis 98, C. Quilty 85, Th. Tully 80.  
 5th Class—J. Bonnett 70, A. Bush 87, F. Cavagnaro 80, M. Donahue 95, T. Dowell 100, H. Freudenthal 90, F. Gilando 73, L. Ghirardelli 85, D. Harvey 72, F. Lacoste 75, J. Montgomery 90, A. McCone 96, C. Ortiz 85, R. Sheridan 96, C. Welti 100.

## RHETORIC.

- 1st Class—B. Brisac 76, Jas. Herrmann 73, P. Soto 80, R. Soto 86, T. Tully 80, J. T. Walsh 88, B. Yorba 90.  
 2d Class—W. S. Davis 84, R. Enright 76, J. Franklin 83, J. Ryland 74, J. F. Smith 81, P. C. Smith 73.

## GRAMMAR.

- 1st Class—W. Andrews 70, A. Bush 85, J. Cavagnaro 70, B. F. Chretien 70, M. Donahue 75, T. Dowell 100, H. Freudenthal 73, F. Harrison 90, W. Harrison 87, E. Janes 93, J. Kearney 90, W. Killip 93, L. McArthur 100, A. McCone 95, J. J. Montgomery 100, W. Schofield 70, R. Sheridan 100, C. E. Stanton 100, A. Steffan 94, X. Yorba 90, C. Quilty 100, F. Ebner 70.  
 2d Class—H. Abila 75, R. Delavega 74, N. Fogarty 81, L. Ghirardelli 88, G. Meehan 87, C. Moore 70, J. Olcese 73, J. Perrier 70, M. Power 83, A. Sanchez, 76, C. Volio 87, C. Winn 94.  
 3d Class—1st Division—C. Arguello 70, J. Bellew 70, V. Bruschi 85, W. Claire 70, G. Ebner 80, D. Gagnon 70, F. Galindo 75, H. Jeantrout 75, E. Lamolle 70, R. Lawrie 70, G. McKenzie 70, J. Moore 90, J. Murphy 85, E. Myrick 80, A. Pacheco 70, F. Ryland 90, J. Sanchez 91, J. Shawhan 72, W. Shawhan 94, W. Tobin 75, H. Wilcox 94, J. Bonnet 75, H. Farmer 85, W. Trenought 70.  
 2d Division—J. Cahill 73, W. Charlton 92, J. Dean 80, T. Driscoll 77, C. Derby 94, W. Hudner 93, M. Machado 70, R. Pico 96, J. Quirk 74, M. Shawhan 98, R. Trenought 70, J. Tuck 87, J. Volio 100, J. Yoell 82, T. Leahy 94,

## HISTORY AND GEOGRAPHY.

- Second Division—R. Dean 70, P. Dunne 75, C. Enright 70, J. Ford 70, F. Hall 70, J. Killian 70, J. Leddy 70, Ben. McArthur 70, C. Myrick 100, A. Peplow 70, D. Spence 70.

## FRENCH.

- 1st Class—B. Brisac 75, O. Orefia 86, R. Soto 98.  
 2d Class—R. Brenham 70, R. De la Vega 98, T. Dowell 100, D. Gagnon 70, G. Gray 80, W. Gray 95, T. Janes 75, F. Lacoste 70, E. Lamolle 70, J. McKinnon 70, A. Sanchez 100,  
 3d Class—H. Abila 100, F. Galindo 80, W. Gilbert 70, F. Harrison 100, Jno. Hopkins 78, A. Loweree 98, C. Ortiz 95, P. Soto 95.

## SPANISH.

- 1st Class—C. Ucclatchy 70.  
 2d Class—L. Palmer 70  
 3d Class—W. Furman 70, W. Sears 70, J. F. Smith 75.

## GERMAN.

- J. Auzerais 95, A. Becker 85, B. Brisac 90, C. Ebner 95, F. Ebner 90, G. Ebner 100, H. Freudenthal 95, L. Ghirardelli 95, J. Meyer 80, J. Perrier 95, A. Steffan 100, L. Tourniel 75, P. Tourniel 80, M. Bello 100.

## ARITHMETIC.

- 1st Class—F. Cavagnaro 70, M. Donahue 70, T. Dowell 85, H. Freudenthal 85, W. Furman 70, Jno. Foster 100, W. Harrison 70, H. Hughes 70, T. Janes 70, W. Killip 70, A. Loweree 80, J. J. Montgomery 100, O. Orena 70, W. Schofield 80, R. Sheridan 85, C. E. Stanton 80, W. Sears 84, G. Trenought 80, C. Welti 79, X. Yorba 80,

- 2d Class—J. Bernard 87, R. Brenham 70, B. Chretien 70, T. Driscoll 70, F. Ebner 97, F. Galindo 70, L. Ghirardelli 85, G. Meehan 70, J. Olcese 90, J. Perrier 70, F. Ryland 70, A. Sanchez 78, C. Winn 75, J. M. Murphy 70.
- 3d Class—V. Bellew 75, W. Charlton 74, C. Derby 72, L. Derby 70, G. Ebner 87, L. Gallagher 70, E. Lamolle 83, M. Machado 78, J. Moore 98, E. Myrick 95, V. Sanchez 78, M. Shawhan 89, F. Thompson 70, V. Vidaurretta 70, J. Volio 100, H. Wilcox 91, E. Wingard 70, H. Farmer 96, T. Leahy 70, J. Quirk 74, F. Shafer 75, G. Shafer 77.
- 4th Class—1st Division—W. Claire 70, J. Gazzola 70, W. Gilbert 80, H. Jeantrout 80, J. Leddy 70, W. Scoggins 70, S. Tourniel 70, G. Volio 80, T. Piatti 70.
- 4th Class—2d Division—W. Barron 98, Jas Dean 95, P. Dunne 80, F. Gambert 85, F. Hall 70, J. Harrington, 85, J. Pacheco 90, A. Peplow 70, D. Spence 90, A. Volio 80, W. J. Wilson 70, H. Arguello 80, W. Byron 97, J. Coughlan 70, E. Dolet 80, J. Ford 80, R. Hayes 78, J. Killian 80, A. Lagos 90, C. Murphy 86,

## BOOK-KEEPING.

- 1st Class—V. Clement 75, W. Davis 72, W. Furman 74, J. F. Smith 73, X. Yorba, 73.
- 2d Class—C. Barker 75, B. Brisac 80, J. Cavagnaro 80, J. Chretien 75, T. Dowell 100, F. Ebner 80, J. Franklin 86, H. Freudenthal 100, W. H. Harrison 85, J. Hudner 100, H. M. Hughes 85, F. Lacoste 75, A. Loweree 84, J. Montgomery 90, J. Olcese 100, O. Orena 75, L. Palmer 100, C. W. Quilty 80, W. Sears 80, R. Sheridan 100, R. Spence 74, C. Stanton 100, T. Tully 100,
- 3d Class—C. Arguello 70, J. Auzerals 70, A. Becker 70, W. Bellew 75, J. Bernard 80, V. Bruschi 70, M. Donahue 78, T. Driscoll 80, N. Fogarty 70, J. Foster 95, L. Ghirardelli 70, F. Harrison 85, D. Harvey 70, J. Moore 70, C. Ortiz 70, J. Perrier 80, W. Shawhan 75, P. C. Smith 94, C. Winn 70.

## READING AND SPELLING.

- 1st Class—C. Arguello 75, J. Auzerals 70, R. Delavega 90, F. Ebner 80, N. Fogarty 75, J. Foster 88, J. Hopkins 75, T. Janes 80, W. Killip 73, J. McKinnon 85, G. Meehan 72, Al Muller 90, J. Murphy 77, J. Olcese 75, M. Power 70, F. Thompson 70, J. Conmy 70, A. Steffan 80.
- 2d Class—H. Abila 90, J. Bassett 76, C. Becker 75, W. Bellew 75, V. Bruschi 80, F. Burling 75, J. Cahill 78, J. Cavagnaro 80, W. Charlton 75, W. Claire 75, T. Driscoll 80, G. Ebner 80, L. Gallagher 75, J. Harrington 70, W. Hopkins 80, G. McKenzie 80, J. Meyer 90, A. Pacheco 73, P. Plane 70, W. Proctor 70, A. Sanchez 80, W. Shawhan 78, A. Spence 80, H. Wilcox 100, J. Wolter 80, J. Bonnett 80, H. Christin 78, H. Farmer 90, J. Fenton 70, J. Quirk 70, Jno. Scully 75, Jas. Scully 70, F. Shafer 74, G. Shafer 70, J. Sullivan 75.
- 3d Class—W. Barron 80, J. Dean 80, J. Ford 90, W. Gilbert 85, F. Hall 70, E. Holden 86, H. Jeantrout 98, M. Machado 75, R. Pico 90, P. Piatti 70, F. Ryland 70, V. Sanchez 88, R. Trenought 75, J. Tuck 78, E. White 70, M. Ylisaliturri 70.
- 4th Class—R. Dean 70, P. Dunne 70, J. Killian 75, C. Murphy 80, A. Peplow 70, J. Volio 70.

## ELOCUTION

- 1st Class—B. Brisac 75, J. Callaghan 88, J. Machado 72, L. Palmer 73.
- 2d Class—V. Clement 70, W. Davis 95, Jas Franklin 85, W. Furman 85, H. Hughes 85, P. Mallon 70, J. Smith 90.
- 3d Class—W. Andrews 100, J. Auzerals 70, A. Bush 70, J. Cavagnaro 73, M. Donahue 93, T. Dowell 100, F. Ebner 70, J. Foster 80, H. Freudenthal 76, F. Harrison 87, W. Harrison 70, F. Janes 85, J. Kearney 78, W. Killip 77, L. McArthur 90, A. McCone 95, J. Montgomery 90, W. Schofield 100, R. Sheridan 90, C. Stanton 100, A. Steffan 83, J. Yorba 75, C. Quilty 100, C. Welti 70, E. Nash 100.
- 4th Class—J. Basset 75, R. Delavega 75, N. Fogarty 78, J. McKinnon 85, G. Meehan 80, J. Olcese 85
- 5th Class—1st Division—H. Jeantrout 70, H. Farmer 95.
- 2d Division—L. Gallagher 74, T. Leahy 72, R. Pico 88, M. Shawhan 96, J. Yoell 84.



## PENMANSHIP.

- 1st Class—J. Auzeais 77, C. Arguello 80, H. Abila 77, W. Bellew 79, J. Bassett 77, R. Brenham 71, V. Clement 94, F. Cavagnaro 80, J. Cavagnaro 81, B. Chretien 78, T. Dowell 94, S. Franklin 97, J. Foster 94, H. Gilmore 71, L. Ghiradelli 72, J. Herrmann 75, H. Harrison 71, A. McCone 76, J. Olcese 79, W. Proctor 75, A. Sanchez 76, J. Scully 70, G. Shafer, 70, H. Thayer 71, H. Thompson 85, Y. Vidaurreta 75, J. Wolter 78, H. Wilcox 93, C. Winn 71, J. Yorba 97.
- 2d Class—V. Bruschi 76, J. Bernard 70, J. Bello 75, J. Bonnet 70, J. Conmy 70, P. Concannon 70, T. Driscoll 79, C. Derby 72, T. Donahue 70, J. Donahue 70, F. Ebner 76, H. Freudenthal 98, N. Fogarty 73, H. Farmer 73, F. Farmer 72, G. Gray 78, J. Gazzolo 77, W. Hopkins 71, J. Hopkins 72, H. Hughes 93, T. Hughes 87, W. Irwin 87, J. Kearney 75, R. Lawrie 77, T. Leahy 77, J. Montgomery 75, G. Meehan 75, M. Machado 83, J. Meyer 71, T. McShane 75, G. Murphy 70, P. Narvaez 75, A. Pacheco 77, J. Perrier 75, J. Plane 78, F. Ryland 80, H. Spencer 78, C. Stanton 98, W. Sears 9., V. Sanchez 70, R. Sheridan 85, A. Spence 76, E. Shawhan 85, A. Steffan 80, F. Thompson 76, T. Tully 78, W. Tobin 75, W. Trenought 73, C. Volio 76, G. Volio 75, J. Volio 90, F. Wingard 78.
- 3d Class—W. Andrews 70, A. Bush 75, A. A. Becker 93, F. Belt 74, F. Burling 75, W. Barron 71, W. Claire, 78, J. Cahill 90, W. Charlton 73, M. Donahue 75, J. Dean 75, M. Dean 72, L. Derby 74, G. Ebner 77, J. Fenton 71, F. Faulkner 72, L. Gallagher 91, W. Gilbert 85, F. Galindo 90, J. Hunter 70, F. Harrington 72, H. Jeantrout 80, J. Moore 74, A. Muller 72, G. McKenzie 85, J. T. Murphy 76, F. McKinnon 71, F. O'Neill 75, M. Power 75, R. Pico 80, T. Piatti 70, J. Quirk 80, W. Shawhan 90, M. Shawhan 75, J. Smith 80, R. Trenought 71, J. Tuck 70, L. De Tourniel 75, E. White 75, W. White 74.

## DRAWING.

- J. Auzeais 85, M. Donahue 75, P. Mallon 90, A. McCone 70, J. Meyer 70, C. Ortiz 100, F. Ryland 100, W. Schofield 70, G. Seifert 75, P. Soto 75, P. Tourniel 75, H. Thayer 75, I. Vidaurreta 75, C. Volio 80, J. Volio 80, H. Wilcox 90.

## PIANO.

- W. Gray 80, C. Ebner 80, V. Vidaurreta 75, H. Gilmore 85, W. Schofield 75, R. Remus 70, J. McKinnon 80, E. Holden 75, L. Tourniel 85, P. Tourniel 75, W. Gilbert 80, F. Gambert 75, F. Hall 75, A. Pacheco 70, A. Becker 70, F. Harrison 85, R. Sheridan 75, P. Smith 75

## VOCAL MUSIC,

- P. Mallon 70, J. Ryland 75.

## BRASS INSTRUMENTS.

- H. Spencer 75, C. Welti 70, R. Remus 90.

## VIOLIN.

- J. Bassett 75, R. Enright 70, G. Gray 75, W. Gagnon 73, G. Gee 75, J. Hopkins 70, J. Hunter 70, R. Lawrie 80, T. Morrison 78, P. Mallon 79, W. Sears 75, R. Spence 75, E. Wingard 75, J. Yoell 74.

- FLUTE—B. Chretien 80, J. Tinoco 72, J. Bello 75.

- GUITAR—F. Ebner 80.



Supplement.



**P**ATRONIZE  
327 & 329  
First Street,  
SAN JOSE.

**Pulverman's**

**LEADING SHOE STORE.**  
Own-make Shoes kept  
in ordinary repair,  
FREE.

**BOYS CLOTHING,  
BOYS BOOTS,  
BOYS HATS,**

In short, everything pertaining to Boys' ware.  
Where to buy them at a reasonable price :

**D. BERGIN & Co.'s**  
SANTA CLARA.

**A. FATJO & Co.,**  
**FARMERS' STORE**  
*Cor. of Washington & Franklin sts.*  
**SANTA CLARA.**

**CITY  STABLES.**

**Anzerais House Coach & Carriages.**

**D. M. SMITH, Manager.**

*Orders left at the Hotel, or at the Stable opposite, will receive  
prompt attention.*

**SAN JOSE.**

**L. LION & Co.,**  
*Odd Fellow's Building, Santa Clara.*

**Gents, Youths, and Boys Ready-made Clothing**

A large Assortment of Men's and Boys' Boots and Shoes.

The latest styles of

*Gent's Neck-ties, Silk Scarfs, Hdkfs, Shirts, Cuffs and Collars, etc., etc., etc.*

A cordial invitation is extended to the Students of Santa Clara College to examine our Goods before they go elsewhere.

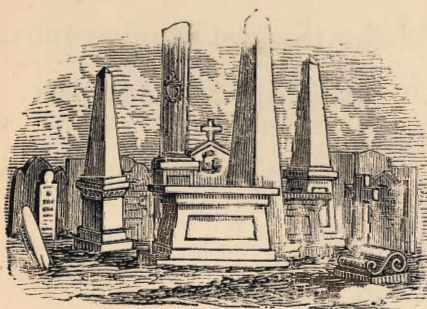
**AUZERAIS & POMEROY,**

WHOLESALE AND RETAIL DEALERS IN

*Groceries, Provisions, Hardware, Crockery, Agricultural Implements, and General Merchandize.*

Nos. 363, 365, 367, 369 & 371.

**MARIPOSA BLOCK, Market Street,  
 SAN JOSE.**



SAN JOSE

**Marble Works,**

289 Second street, San Jose,

*Stone and Wood Carving*

**E. Power, Sculptor.**

**GEO. B. MCKEE,**  
**391 FIRST STREET, SAN JOSE.**

Wholesale and Retail Dealer in

Paints, Glass, Brushes, Paper Hangings & Artists' Materials.

Window Shades of every size and description made to order.

Interior Decorations: Brushes of all kinds: Looking-glass Plates, etc., etc.



**T, W. SPRING & Co.,**

Have on hand a large stock of

# Boys' and Youths' Suits.

*CARD,—To the Students of Santa Clara College,—*Having procured the services of first class Tailors, we are prepared, and it will afford us great pleasure to clothe you in the very latest style.

T. W. SPRING & Co.,

Cor. Santa Clara & Market sts. San Jose.

## Baths! Baths!!

Warm and cold - - - 25cts  
Perfumed from 50cts to \$2.50  
*Shaving, Hair Cutting, Sham-  
pooing etc., artistically  
executed.*

Give us a call.  
**WERNER & GUTZEIT,**  
Main street, Santa Clara.

## Linville & Woods,

House and Sign Painters,  
SANTA CLARA.

Painting, Graining, Gilding,  
Marbling, Varnishing,  
Paper-hanging,  
etc., etc., etc.

All orders promptly attended to.

## GEO. WASMANN,

**Fashionable Boot Maker,**

Franklin Street, Santa Clara,

*Opposite the College.*

GO TO

**WRIGHT'S GALLERY**  
284, Santa Clara St.,  
**SAN JOSE,**

For the best Photographs.

## Philipp Schnittspan,

Franklin street, Santa Clara, (next to  
Tobin's.)

Hair Cutting, Shaving. Shampooing,  
and Hair Dying.

*Teeth Extracted without pain.*

# Spring Goods.

**JOHN M. CADY,**

No. 340 Santa Clara Street, San Jose,

(Corner of Second Street.)

Has just received the most complete and best assorted stock of **Foreign and Domestic Cloths, Cassimeres and Vestings**, ever brought to San Jose to delight the eyes of young gentlemen.

This grand Stock consists in part of **French Beavers and Cassimeres, Scotch and English Vestings, French Velvets and Valencia Vestings**, etc.

# "City of San Jose,"

255 Santa Clara Street,

Are now offering for sale a large and elegant stock of

## SPRING GOODS,

*From the best Manufacturers in the East and in Europe.*

## Commercial Savings Bank OF SAN JOSE.

Corner of First and Santa Clara Streets,

Receive General and Special Deposits in Gold, Silver and Currency, deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

**DRAW EXCHANGE ON**

**DONOHUE, KELLY, & Co., San Francisco.**  
**EUGENE KELLY, & Co., New York.**  
**CONSOLIDATED BANK (Limited.) London.**  
**BANK OF IRELAND, Dublin.**

**TELEGRAPHIC TRANSFERS MADE ON NEW YORK.**


*Interest allowed on Time Deposits.*

## San Jose Clothing Store,

266 Santa Clara Street, San Jose,

## O'BANIAN & KENT,

Merchant Tailors, Clothiers, and dealers in all kinds of Gents' Furnishing Goods.

 *Lightstone Block, nearly opposite the Auzerai's House.*

## HIBERNIA SAVING AND LOAN SOCIETY.

N. E. Cor. Montgomery & Market Streets, San Francisco.

### OFFICERS:

President.—M. D. SWEENEY,

Vice President.—C. D. O'SULLIVAN.

### TRUSTEES:

M. D. SWEENEY,  
C. D. O'SULLIVAN,  
JOHN SULLIVAN,  
R. J. TOBIN

M. J. O'CONNOR,  
P. MCARAN,  
GUSTAVE TOUCHARD,  
JOS. A. DONAHUE,

PETER DONOHUE.

Treasurer.....EDWARD MARTIN  
Attorney.....RICHARD TOBIN

Remittances from the country may be sent through Wells, Fargo & Co's Express office, or any reliable Banking House, but the Society will not be responsible for their safe delivery. The signature of the depositor should accompany the first deposit. A paper pass-book will be delivered to the agent by whom the deposit is made.

## Deposits Received from \$2.50 upwards


*Office hours, from 9 A.M. to 3 P.M.*



**MAX. BENDER,**  
 Professor of  
**Drawing, German & Spanish**  
 at Santa Clara College.  
 Is prepared to give **Private Lessons** in  
 the above to a limited number of Pupils,  
 either at Santa Clara or San Jose.

**JOSEPH STEWART,**  
 Main st. Santa Clara, near Widney's.  
**Hair Cutting, Shaving, Sham-**  
**pooing and Hair Dying.**  
*Choice Perfumery always on hand.*  
 Select brands of Cigars, Tobacco, &c.

**B. HICKS,**  
**Boot & Shoemaker,**  
*Franklin-st., Santa Clara.*  
 Gents & Boys Boots made to order.  
**No fit, no Pay !**

**AUGUST HABICH,**  
**Santa Clara Store,**  
 (Opposite Santa Clara College)  
 Wholesale and Retail Dealer in  
 Groceries, Provisions, Cigars, To-  
 bacco, Liquors, etc.,  
 All kinds of produce taken in  
 exchange, or purchased at regular  
 Market Rates.

**J. C. KOPPEL, & Bro.**  
 WHOLESALE AND RETAIL DEALER IN  
 Imported and Domestic  
**HAVANA CIGARS.**  
 Virginia Chewing and Smoking  
**TOBACCO.**  
**Meerscham Pipes.**  
**CIGARETTAS, etc. etc. etc.**

**LOUIS DUNCAN'S**  
**Variety Store,**  
*Franklin Street, Santa Clara.*

A large assortment of Smoking and Chewing  
 Tobacco, Cigars, Cigaretos, Cigar holders, Pipes.  
 etc., etc., always on hand.

**Devine & Lorrigan.**  
 DEALER IN  
 Groceries, Provisions, Wines, Li-  
 quors, Cigars Tobacco, etc.,  
**No. 351. First st., San Jose.**

**DR. N. KLEIN,**  
 Surgeon  Dentist,  
 Office, Balbach's Building.  
**No. 284, Santa Clara St., San Jose.**

**E. LAMORY,**  
**Mariposa Store**  
 Cor. Franklin and Main sts., Santa Clara

**KAST'S**  
 **Fashionable Shoe Store,**   
 322 & 324 Bush Street,  
**SAN FRANCISCO.**

**Payot, Upham & Co.**  
 Importers, Booksellers, Stationers  
 and Publishers,  
 620 & 622 Washington-street.  
**SAN FRANCISCO**

**Jos. Pisciola & Co.,**  
**Santa Clara Chop House**  
 Franklin st., Santa Clara, (next door to  
 the Bank.)

*All the delicacies of the Season on hand*

## Cameron House.

Franklin street, Santa Clara

MARTIN CORCORAN, Proprietor.

Having purchased the above Hotel from the old established and highly respected John H. Cameron, I beg to assure the Public that no effort on my part will be wanting to merit the universal esteem and patronage enjoyed by my predecessor.

Splendidly furnished suits of rooms for families.

A coach will be at the depot on the arrival of all trains, to convey passengers and their baggage to the hotel.

### A LIVERY STABLE

where first-class carriages and buggies can be had on reasonable terms.

## JOHN F. TOBIN,

DEALER IN

Fruits, Pipes, Nuts, Cigars, Confectionery, Tobacco, Stationery, Fancy Goods. Spectacles, &c.,  
N. W. Cor. Washington & Franklin sts.,  
**SANTA CLARA.**

## LEDDY BROTHERS,

DEALERS IN



Mutton, Lamb, Beef, Veal, Pork.  
etc., etc.

Stall No 1, City Market, San Jose

## S. MARTINELLI & Co., BUTCHERS,

Franklin st., Santa Clara.

Beef, Pork, Mutton, Lamb,  
Veal, etc.

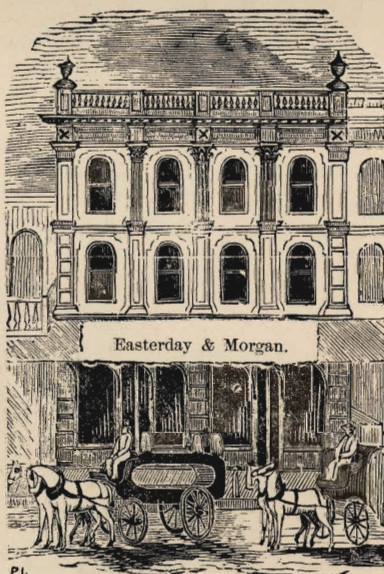
Customers supplied at their respective residences.

RHODES & LEWIS



353 First-st., San Jose.

Physicians' Prescriptions accurately compounded at all hours.



Easterday & Morgan.

Hensley Block, Santa Clara st.,

The best variety of

Metallic Caskets, Black Walnut,  
Rosewood and Plain Coffins

Always on hand.

Orders by telegraph promptly filled.

Embalming done in the best possible manner, for shipment to the States and elsewhere.

Reference given.



## "THE OWL,"

*A Magazine, Edited by the Students of Santa Clara College, Cal*

### TERMS:

**\$2.50 per annum** (payable in advance), **25 cts. per single copy**

### AN EXCELLENT ADVERTISING MEDIUM.

The circulation of the OWL has already attained a very respectable latitude, and is constantly on the increase.

#### TERMS FOR EACH INSERTION, MONTHLY:

Facing Cover, & R'ding Matter, p.	\$10 00	Inside pages.....	\$7 00
" " " half-page.	6 00	" " half-page.....	4 00
" " " quarter-page.	4 00	" " quarter-page.....	3 00

#### AGENTS.

SAN FRANCISCO.—M. Flood, 737 Market-st.; M. E. Loomis, cor. Washington d Sansome sts.

SAN JOSE.—A. Waldteufel, Music Hall, First st., San Jose.

SANTA CLARA.—Prof. A. F. Saufrignon, Santa Clara College.

—O—

EDITORS ELECTED FOR THE YEAR 1874-75:

N. F. BRISAC, T. F. MORRISON, W. T. GRAY, A. SAUFFRIGNON, S.B

*Wm. D. D.*

*Direct all communications to THE OWL, Santa Clara College, Santa Clara, Cal*

## San Jose Candy Factory.

**MAURICE O'BRIEN,**  
**A N D Y M A N U F A T U R E R,**  
*387 First Street, San Jose.*



# SANTA CLARA COLLEGE.

SANTA CLARA, CAL.

Under the Management of the Society of Jesus,

HAS now the largest number of Professors and Tutors connected with any educational institution on the Pacific Coast. It embraces Schools of

THEOLOGY,	PHYSICS,	CLASSICS,
PHILOSOPHY,	MATHEMATICS,	ORATORY,
CHEMISTRY,	MINERALOGY,	LITERATURE.
FRENCH, GERMAN, ITALIAN, SPANISH		
(By Teachers native to the several languages)		

Architectural, Mechanical, Landscape and Figure Drawing,

**MUSIC, VOCAL AND INSTRUMENTAL,**

DANCING, DRAMATIC ACTION AND DELIVERY  
**MILITARY DRILL,**

Practical Schools of Telegraphy, Photography, Surveying and Printing; daily Assays of native ores, in a thoroughly fitted laboratory; one of the most complete cabinets of apparatus in the United States; several libraries; a brass band; the fullest collection of printed music possessed by any American College.

Diplomas given in two departments the Classic and Scientific.

No compulsory course. Youths of all denominations admitted.

TERMS:—Board, Lodging, Tuition, Washing and Mending, School Stationery, Medical Attendance Medicines, Baths, Fuel, Lights, \$350.00 per year, payable semi-annually, in advance.

A Preparatory Department receives boys not yet fitted to enter the College course.

For full details, see Catalogue of 1873, which may be had by addressing the President.

REV. A. VARSI, S. J.

An Agent of the College may be found, daily, at St. Ignatius College, 841 Market Street, San Francisco.



# A. WALDTEUFEL,

IMPORTER AND DEALER IN

Books, Stationery, Sheet Music,

Musical Instruments, Fancy Goods, etc.

---

AGENT FOR

Steinway & Son's Piano Fortes,  
Guild & Church's Piano Fortes,  
Kap's Grand Pianos,  
Hertz Piano Fortes.  
Roenisch Uprights,  
Burdett Celest Combination Organs,

---

Pianos and Organs for Sale or to rent  
And rent applied to purchasing price.

---

Catholic Books, and others in all their  
different branches.

*Liberal Discount made to Colleges, Schools and Libraries.*

## A. WALDTEUFEL,

*Music Hall, First Street, San Jose.*