CONTENTS.

Is the Monkey Father to the Man.

Chapter III.—The Counter-argument from Science, (continued)...

Penitencia Cañon...

Opium—Part III...

Planchette...

Plural Origin of Mankind...

Junior Department—

Fifty-Four Years Among the Hurons:

Chap. IV.—State of Christianity among the Hurons. Death of Father...

A Journey Around My Desk...

Editorial Department—

Editor's Table...

Idle Notes...

List of College Exchanges...

Clippings from Exchanges...

Table of Honor...

INDEX TO ADVERTISING SUPPLEMENT.

Bakers—Chas. Bossert...

Banks—McLaughlin & Ryland

Hibbourn Saving and Loan Society...

Bakers—J. Stewart

Booksellers and Stationers—'A Waldenfel', cover

Payot Upham & Co.

Bottle and Shoemakers—Pulverman

Kast

B. Hicks...

Bakers—Ledyard Brothers

Candy Manufacturers—M. O'Brien

Drug Store—J. F. Tobin

J. C. Koppel

Cracker Manufacturers—Turner & Kingston

Dentist—N. Klein

Drugstore—Rhodes & Lewis

Dry Goods—L. Lion

E. Mahoney...

Spring & Co

C. J. Martin...

"City of San Jose"

D. Bostin...

Educational—Santa Clara College

College of Notre Dame

St. Mary's Academy

Max Render

Greers—E. Lamery

J. M. Swintord

A. Habich

John Devine...

Hotele—Cameron House

House & Sign Painter—P. D. Linville

House Decorator—Geo. B. McKee

Library Stables—J. Cameron

Barry & Wallace

Restaurants—J. Picelli & Co

George Demetrice

Sculptor—E. Power

Tobors—J. Dinegan

John M. Cady

O'Banlan & Kent

Macdavid—J. F. Crouch & Co

Tenement—S. A. Elliott & Co.

Undertakers—Langford & Easterday

Variety Store—Post office, Santa Clara

Watchmakers—Louis Chopard

EDITORS ELECTED FOR THE YEAR 1873-74:

HERMANN B. PEYTON; ALCIDE L. VEUYK; WM. S. HEREFORD; JULIEN BURLING.

Direct all communications to THE OWL, Santa Clara College, Santa Clara, Cal.
IS THE MONKEY FATHER TO THE MAN?

(Communicated.)

CHAPTER II.—The Counter-argument from Science (continued).

M AN differs from the brutes, not only as to his organism, which is the most perfect in the animal kingdom, but as to many other points which I shall endeavor to present to my kind readers.

Before doing so, however, I must stop to examine the principal argument of the propounders of the man-monkey theory, the following statement of which I take from a work of Mr. Huxley's, entitled, "Man's Place in Nature." It runs thus:—"If man be separated by no greater structural barrier from the brutes than they are from one another, then it seems to follow, that if any process of physical causation can be discovered, by which the genera and families of ordinary animals have been produced, that process of causation is amply sufficient to account for the origin of man."

This argument is, so to speak, the Achilles of all the essay on "the relation of man to the lower animals." But it differs from the Greek hero in this important respect, that whilst he was invulnerable except in the heel the argument is vulnerable throughout.

The falsity of Mr. Huxley's reasoning is not seen at once by those unaccustomed to the syllogistic form of argument, because of the artful manner in which his thoughts are expressed. I shall try therefore to present them to my readers clothed in a plain scholastic garb, and divested of all ambiguity.

The major is a doubly conditional proposition, and runs thus:—"If man be separated by no greater structural
barrier from the brutes than they are from one another; and if any process of physical causation can be discovered by which the genera and families of ordinary animals have been produced; then that process of causation is amply sufficient to account for the origin of man."

I distinguish. That "that process of causation is amply sufficient to account for the origin of man," viz., to account for the origin of the body or material organism, I grant: for the origin of the whole compound, man, I deny.

Man is not body or material organism alone, any more than water is hydrogen alone. Man is a compound of body and soul, of flesh and spirit; and not merely a compound but a substantial compound, having true unity, and making one only human being, one only person which subsists in the complex individuality of its two components. It should be carefully borne in mind that the body of man is not a living substance already constituted as such, independently of the soul. The life of the body flows from the soul, which is a spirit, and consequently above matter, and the life of which is an essential attribute and a manifestation of an intrinsic force which constitutes the very subject that lives.

Now to the minor:—"But man is separated by no greater structural barrier from the brutes, than they are from one another; and a process of physical causation can be discovered by which the genera and families of ordinary animals have been produced. I deny the first part of the minor.

The assertion, indeed, is manifestly refuted by the very type of the human body, which is that of an erect biped, and which consequently is common neither to the monkeys, of whatever family they may be, nor to any other species of animals, but belongs only to man.

Its absurdity becomes evident if the anatomical and physiological dissimilarities of the two are compared, without the bias of a foregone conclusion. I hope to develop this point more fully when I come to the examination of Darwinism. In this place I shall limit myself to quoting the authority of two transformists. The first is Canestrini, a writer much praised by Darwin himself:—"We," says he, "do not know any species of monkeys that are a bridge to man," (Origin of Man, ch. ix). The second is Vogt, who asks:—"Can we find degrees to throw a bridge over the void that exists between the ape and the negro?" To which he answers:—"It is possible that man may find in some place a monkey which comes nearer to man than the gorilla, but to base a conclusion on this possibility would be insipience." By confession, then, of these transformists, it is false that "man is separated by no greater barrier from the brutes than they are from one another." If the assumed resemblances between the man and the monkey were as great as many scientists pretend, where would be the necessity of resorting to a stock form common to both? I flatly deny also the second part of the minor; because it supposes true the theory of transformation, which is far from being even a probable opinion.
The vice of Mr. Huxley's reasoning lies in the attribution by him to the compound of the properties of one of its components. It is as if he said: "Hydrogen is the lightest of all bodies, is combustible, and is not found free in nature: therefore water is the lightest of all bodies, is combustible, and is not found free in nature." This bad logic is met with in the books of many modern scientists, and arises, doubtless, from the prevalent neglect of dialectic studies.

Lastly, as to the consequence:—"Therefore, that process of causation is amply sufficient to account for the origin of man." I deny the consequence, for the reasons already given.

A last remark on this argument. Though the consequence is couched thus:—"That process of causation is amply sufficient to account for the origin of man," if any process of physical causation can be found to account for the origin of the brutes:—yet from the general tenor of the essay, it appears evident that, for Mr. Huxley, it is the only process. If so understood, the consequence is utterly false, even on the supposition of the premises being true. For another process can be found, and really does exist, far better than this one, by which the origin of man is accounted for.

Let me draw from the above refutation the following conclusions. The habits of mind generated by the exclusive study of the physical sciences, blind many scientists to spiritual truth, and render them incapable of grasping any really Christian or philosophical principles, "Never before," says Dr. Brownson, in reviewing the work of one of these scientists, "have we been so forcibly struck with the power of the so-called sciences to blunt and dwarf the intellect; as we see in these modern scientists."

Let us now proceed to consider the higher class of differences between man and the apes.

1. The first difference which I shall mention is that man is the only animal properly industrious and artistic. Among the brutes we find many which produce artificial works, as instances of which we may mention the nests of birds, the webs of spiders, and the hives of bees. But those works are the result of a certain instinct or determination of nature, by which they are brought about without any knowledge of proportion between means and end. This is evident from the constant and perfect similarity found in the work of the whole species, from the total absence of progress, and from the fact that this artificial skill—such as it is—is found in the most stupid animals and the most unapt for any other kind of regulated action. Such works do not manifest any art in their proximate causes, but only in the First Author, who bestowed on these workers both their existence and their operative power. The same cannot be said of man who carries on numberless works of art by his own ingenuity, distributes, varies, and perfects his work, and discovers continually new uses and applications of the forces of nature. Accordingly, man alone among animals is endowed with the true artistic instrument, the hand.

2. The second difference consists in this:—that man alone is endowed
with speech, or articulate language: The brutes have lungs, and utter some sounds according to the passions and physical wants by which they are moved. But those sounds have nothing in common with speech, which is an arbitrary and artificial sign of the ideas and the feelings of man, and is destined to express not only the transient sensations but every kind of universal and abstract concept. The sounds uttered by parrots are not words in regard to them; for they are uttered mechanically and with no understanding of their meaning. The curious and apposite remark has been made by Comper, that the anthropoid apes which so closely resemble man in the conformation of the head and the volume of the brain, are utterly incapable of uttering words, because they have the pharynx so made that the air which issues from the windpipe diffuses itself into certain membraneous cavities.

The third difference consists in the fact that man is the only social animal; for we cannot call the life of gregarious animals like the ant or the beaver, society. Their fellowship is merely instinctive, not directed by legislative authority, nor interwoven with manifold relations, nor procured by a voluntary coöperation of the numbers to an end intended by all. Such fellowship is but the shadow of society, just as the sense is the shadow of the intellect, and the appetite of the will. Man alone, following, at once the propensities of his nature and the dictates of his understanding, contracts ties of social life with his fellow men, under the direction of a ruling authority, and coöordinates his efforts with theirs to the attainment of a common end.

Lastly we come to the radical and primary difference, from which all the others flow. It is through the reason which shines forth in man that he holds intercourse with pure spirits and is capable of praising his Creator. Partaking as he does of the nature of bodies, as well as of that of spirits, he is the true link that connects the one with the other. In virtue of his reason, his life of relation, instead of being limited, like that of the brutes, to singular and concrete bodies, roams; without restraint throughout the immense sphere of being as such.

This would not be possible but for the help of faculties which are independent in their action of any intrinsic concourse of corporeal organs; consequently the soul of man occupies the highest rank attainable by a vital principle informing the body. Its position in regard to matter is that of full superiority and mastery. I cannot do better than quote the words of St. Thomas, which make this doctrine quite plain. "The difference of the vital principles," he says, "may be deduced from the different modes in which their respective operations surpass that of the corporeal nature. For the whole corporeal nature is subject to the vital principle by which it is animated, and behaves in regard to that principle, as its subject matter or instrument. Now there is a vital operation which not only exceeds the powers of the corporeal nature, but does not need it as an organ by which to be brought about. Such is the operation of the reasonable soul.
And there is another vital operation, inferior to the first, which is done through a corporeal organ, but not by any quality proper to matter. Such is the operation of the sensitive soul. For though many corporeal qualities are necessary for such operation, yet the action of the sense does not take place through their agency; they are required only for the proper disposition of the sensitive organ. Lastly, the lowest vital operation is that which is done through corporeal organs, and also in virtue of corporeal qualities. Still even this operation exceeds the operation of matter, because the movements of matter proceed from an extrinsic principle, whereas this flows from an intrinsic one. This remark applies to all vital operations, it being the property of every living body to move itself in some manner. Such is the operation of the vegetative principle, for the digestion and the other functions connected therewith, are wrought instrumentally by the action of heat, etc."

"(Summa Th. 9. 78. a. 1.)"

This discourse is worthy of attentive consideration. It distinguishes the three degrees of life in the compound being, the vegetative, the sensitive, and the rational. It gives the characteristic difference by which the living being is distinguished from the non-living; which is, that the former possesses within itself the principle of that movement and action of which it is the subject. This does not belong to the corporeal as such. Hence it follows that the principle of life exceeds the common forces of matter; and according to the different degrees of such excess we must distinguish the different degrees of vital perfection. These degrees are three; for the vegetative life exceeds the forces of the inorganic bodies, in that it proceeds from a principle intrinsic to the subject on which it manifests itself, yet with entire dependence on matter and its qualities; for both nutrition and the other functions connected with it, are performed not merely through corporeal organs, but through the chemical and physical forces of nature. The sensitive life rises much higher; because, though it requires such forces for the disposition of the corporeal organs of which it is in need, yet it does not act through their virtue. Highest stands the rational life, which exceeds in the highest degree the corporeal nature, because it neither acts through the agency of chemical and physical forces like the vegetative life, nor needs material organs like the sensitive life. Attaining therefore, as it does, the supreme degree of vital perfection, it must necessarily proceed from a principle wholly immaterial and independent of the body.

If these differences had been taken into consideration by the naturalists who classified the animal kingdom into groups, these learned men would never have committed the blunder of putting man in fellowship with the apes. It is perfectly disgusting that one cannot open a book of geology or of physiology without meeting at every few pages, some shameful instance of the confusion existing in the author's mind between sense and intellect. The writers of the ordinary works on such sciences admit for the most part the existence of intelligence.
Is the Monkey Father to the Man?

even in the brutes, and speak of the intellect of man as though it were the same thing, more developed, and therefore higher in degree.

Many modern naturalists, however, turn their minds from this filthy materialism to more decent and noble views of science; and admit, for man, a kingdom apart, viz., the moral kingdom. I am glad to be able to mention among these the names of St. Hilaire, Quatrefages, and Focillon. St. Hilaire says, “In a more elevated sphere are found the norms of the great divisions of nature. As, with regard to its own powers, the animal differs essentially from the vegetable, and constitutes a distinct kingdom; so also, with respect to his incomparably higher powers, to wit, his intellectual and moral faculties, together with those of feeling and motion, man parts, in his turn, from the animal kingdom, and constitutes the supreme division of nature, the human kingdom.”

Agassiz, in his lecture on “Man and Apes,” says, “The question is, whether we are the direct descendants of apes, or whether we are the children of a creator; whether we are the result of a natural revolution, or whether we are the expression of an act of specific creation. Now I hold that the idea of a community of origin between man and apes and quadrupeds is an error.”

It is true that our modern materialists withstand all the efforts of true science to vindicate its rights; for they not only confine man within the kingdom of the brutes, but even neglect to make in his behalf the distinctions made by the naturalists and philosophers of the present and past centuries.

The enemies of God and of His Church are always the same; and I am sure that they are doomed, struggle as they may, to the same fate. They will certainly be hissed off the stage. It cannot be supposed that man will learn more and more to confound matter with spirit. The world, returning to its senses, and understanding by a bitter experience that it can by no means govern itself, will enter upon a new era, in which the materialistic philosophy which is now so popular, will be buried in a ditch, and men will comprehend once more that spirit and matter are two different things; that thought is not a product of molecular vibrations, that behind all which the microscope reveals there is a principle of vitality which Christians call the soul, and that human science will never be able to reverse the eternal truth that “all psychical processes lie outside the physical universe.”

(To be continued.)
PENITENCIA CAÑON.

(Charles F. Wilcox.)

In the gallery at the rear of Emerson's book establishment, in San José there hangs a large painting of the Penitencia Cañon. Everyone who lives in this neighborhood, knows something of the new avenue, lately embanked, and cut, and bridged, from San José to the city park in this crevasse of the mountain. And everyone who has followed the windings of the Avenue, will be struck by the reproduction in this picture of the view which pleased and astonished his eye, as he swept around the sharpest of the curves of the road, descending into the cañon. Who would surmise, from the brown, treeless, dreary welcome of these outer hills, that the persistent cultivation of their acquaintance, continued even to the surmounting of their rounded tops, would meet with so kind a reward?

Place yourself on the bed of the road, in the foreground of the picture, cheered by the slanting rays of the forenoon sun as it drops down the mountain side through a net of trunks and underwood, and steadying your gaze along the falling line of the road, let it strike the bold front of Alum Rock. This ancient guardian of the secrets of Nature's temple, this second "Pillar of Hercules," though himself of no mean altitude, is positively dwarfed by the loftier heights around him; and you can see nothing, from this point, of his wondrous stores of pure and sparkling alum.

Raising yourself on tiptoe, above the tops of the stout bushes that serve as bulwarks along the edge of the roadway, and looking down obliquely a thousand feet, you can catch the eye of the laughing stream, hurrying valleyward as though to escape the stern presence of the Rock.

Follow, now, the eastward course of the cañon, and notice how the hills lift themselves up like waves, each crest higher, softer, more hazily blue, than its predecessor. Here, too, mark the happy perspective of the work, and note how art has followed out the rule which Nature here and elsewhere sets before her. The line where hill and sky meet and are softly welded together, baffles detection. On the right the blue ether is speedily barred from view by steeps and peaks which like "Alps on Alps arise."

This picture recalls vividly to our
minds a journey *a pied*, which a couple of choice spirits, a year since, undertook and accomplished, to the sylvan retreat whose gateway the painting exhibits. The lark with his clear, full whistle was not earlier in the fields than they; and as (on the Julian-street bridge) they crossed the River Coyote, they met the rising sun disentangling his yellow locks.

Passing a dozen or more vegetable-gardens the thriving condition of which gave visible proof of the industry and skill of the brown exiles of Italy, they halted a moment at an honest farmer's door, to beg a couple of walking sticks from his heap of fire-wood. Producing a rubber *telescope-cup*, and a rosy pocket-flask, they laid a flattering unction to the soul of this ancient lord of the manor, that caused his heart to open as a morning glory, and set him musing audibly on the happy days when he dwelt under his father's roof.

Richer than anything from the looms of Axminster, a carpet outspread itself before us, of various grasses, mingled with yellow poppies, bashful daisies, delicate blue aster-shaped flowrets,—“stars that in earth's firmament do shine”—and the redolent wild mignonette; whilst here and there a nodding royal scarlet-bell enlivened and diversified the pattern.

At that time, the Avenue extended only over certain paper charts; the walkers once in the hills, their strong climbing muscles were at a premium. The hotel having been attained, which nestles—a mile, perhaps, up the course—in the bottom of the cañon, a brief moment of breathing-time was granted, and then the line of march was again resumed.

Passing the tepid baths, gliding daintily over certain marshy spots whence issue sulphurous spots and fumes of diabolical essences, peering into the murky tunnel which contains the black sulphur baths, our travellers courageously pushed their way over stick and stone, log and boulder. They crossed innumerable fords of the wrathy stream, and they clung now and again to perpendicular hill-sides, where a worse fate than that of Lot's wife would have attended a backward glance.

At length the guerdon of their toils, the double lower falls—reverberating in their grotto, like powder in oft-recurring explosions, tumbling, foaming, bubbling, glittering as a cloud of silver arrows—rose suddenly into view.

A trifle more perseverance in climbing brought them right against the sheer descent of the upper fall. Here they refresh themselves with rest, and greedily drink in the cool beauties of the spot. And if still the active imagination is unsatisfied, then glancing up the side of the mountain, as high as the eye reaches, one may trace the descent of a third tiny thread of water, dropping to the head, and mingling with the body of the greater fall.

In a cool retreat, at this, the inmost shrine of the temple, they make the peace offerings vociferously demanded by fatigued Nature, and sacrifice as a holocaust, a young and tender fowl; and "blood bursts and smokes around," under the semblance of a bottle of choice Sonoma.
As the shades of night crept on, they left this abode to its invisible nymphs, and retracing their path over the outlying foot-hills, the weary wanderers rested for a moment, to behold the wide valley of Santa Clara before night should shroud it; and descending to its plain, sadder as well as wiser men, they “dragged their slow length along” towards the bridge at Julian street, which they had crossed so briskly and cheerily a few short hours before.

Why the odd title of the Penitencia had fallen to that sputtering, angry, unpenitential creek, and its cañon, was the query of one, thus to be answered by the other traveller. “In the days of old, the missionaries of the coast used, once in a year, to journey thither from North and South, converting those rocks into convent-walls; the sighing of winds through the cañon was the voice of Nature’s organ; the morning and evening chorus of birds the sound of their Angelus. Here they passed a fortnight in prayer, in shrift, in consultation, and in penance. And so now, though the reason for it is forgotten by the mass of Californians, the name ‘Penitencia Cañon’ is still in their language, to remind those who give such things a thought, of the piety of ‘the monks of old.’

You men and women who can scarcely walk a city block, over flagstone pavements, how might your sturdy fathers cry—could they but see your self indulgence—“We have lost the breed of noble blood!” You never know the pride and exultation of spirit, which the true walker experiences, as he moves off firmly, lightly, easily, undaunted by distance, unterrified by time, conscious that he is at once the director, and the parts themselves, of a perfect and perpetual machine. What a sentiment of noble commiseration for suffering humanity was expressed, when our dear Father Edmund Young exclaimed, “How I pity those poor people who are obliged to ride!”

OPIUM.

(HERMANN B. PEYTON, Mental Philosophy.)

PART III.

I shall conclude my remarks with some few words on the chemistry of this interesting substance. Opium is, without doubt, the best known, in a chemical point of view, of all the vegetable extracts or inspissated juices used in medicine; for owing to the interest which surrounds it, and the extent of its use, it has been made the subject of many
elaborate and delicate experimental and analytical investigations.

It is a most complicated substance; and the reader who is not familiar with the subject, will be astonished at the number of constituents which enter into its composition.

I give them below, according to the examinations, made by Mulder, of Smyrna opium. He made five analyses, with five different specimens, and obtained the following average composition in 100 parts.

<table>
<thead>
<tr>
<th>Substance</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphine</td>
<td>6.3</td>
</tr>
<tr>
<td>Narceine</td>
<td>7.7</td>
</tr>
<tr>
<td>Codeine</td>
<td>0.7</td>
</tr>
<tr>
<td>Narceine</td>
<td>9.0</td>
</tr>
<tr>
<td>Meconine</td>
<td>0.6</td>
</tr>
<tr>
<td>Meconic acid</td>
<td>6.1</td>
</tr>
<tr>
<td>Fat</td>
<td>2.2</td>
</tr>
<tr>
<td>Caoutchouc</td>
<td>4.5</td>
</tr>
<tr>
<td>Resin</td>
<td>2.7</td>
</tr>
<tr>
<td>Gummy extractive</td>
<td>25.3</td>
</tr>
<tr>
<td>Gum</td>
<td>1.7</td>
</tr>
<tr>
<td>Mucilage</td>
<td>18.7</td>
</tr>
<tr>
<td>Water and loss</td>
<td>14.5</td>
</tr>
</tbody>
</table>

Besides the substances above mentioned, there exist in opium five others: namely,—opeanine, pseudomorphine, porphyrinene, papaverine and thebine. Their proportion is very light, however; and they have all been discovered since the time of Mulder's analysis.

Of all these substances morphine is the most valuable and the most active; and consequently the proportion in which it exists in the opium determines the market value of the drug. Thus the opium of Turkey is considered far superior to that of India, from the fact that it contains so much larger a percentage of morphine. This substance is most valuable as a medicine; for it soothes an excited nervous system, and it induces sleep. It is insoluble in water, entirely devoid of smell, and colorless; but it has a bitter taste and possesses alkaline properties. It is powerfully narcotic and poisonous, and when taken in large doses causes a singular irritation of the skin. Some assert that it possesses all the properties of the natural opium. This is not true, however. Nowhere have we seen the pure chemical substituted for the crude opium, as a producer of pleasure and excitement. The reason of this is obvious; for, to use Mr. Johnson's words, "the full and practical effect of the natural drug is due to the combined and simultaneous action of all the numerous substances it contains. Each of these modifies the effect which would be produced by any one of the others taken singly—as the attraction of each planet modifies the course that would be taken by every one of the others were it the only one that revolved around the sun. It is from the result of all these conjoined actions that the singular pleasure of the opium consumer is derived."

Besides morphine, opium possesses at least two other powerful narcotic poisons, namely, codeine and thebaine. A dose of five or six grains of codeine produces an intoxication nearly akin to that resulting from alcoholic drinks. The special action from the other constituents is not known, or to say the least, is still undecided. It is to be hoped that physiology will soon follow the example of chemistry in inquiring into the nature of opium, for at present the
former science lags far behind; while the latter, on the other hand, has carried out her portion of the task most thoroughly and perfectly. It is, without a doubt, the complicated nature of the drug which renders inquiry into its nature so difficult; but I think industry, rightly applied, will surmount this obstacle.

I have said before, that it is the greater or less amount of morphine which gives a greater or less value to opium. The percentage of this substance varies greatly with the different varieties of the drug; and does not depend, as one might naturally suppose, on warmth of climate. On the contrary it would seem that opium produces a far greater amount of morphine in cold climates than in warm ones; for opium extracted from German, French, and English grown poppies yields sometimes as much as 28 per cent. of morphine, while the Persian, Turkish and Indian drug contains rarely over 7 per cent. The fact that nearly all the opium which is used comes from warm climates, is no argument against its cultivation in cold countries; and I have no doubt that richer opium can be grown in Europe and in the United States than in any of the Eastern countries. The reasons why it is not more extensively cultivated here, are, I suppose, the dearness of labor and the variability of our climate; but still I am inclined to believe that it can be cultivated with profit, it would be a most valuable branch of industry to our State.

Morphine, though so powerful in its action on man, may be taken almost with impunity by apes, dogs, rats, hares, birds, and several other animals. "A full dose of morphia for a grown man," says Flandin, is \( \frac{1}{6} \) of a grain; and of acetate or muriate of morphia, \( \frac{1}{4} \) of a grain; but an ape has been known to swallow 500 grains of morphia in a single mouthful. It passes off harmlessly in the urine, which, in the case of the above ape, sometimes contained as much as 1 per cent. of morphia. This is a very singular physiological fact, and one which, as far as I am aware, has not been satisfactorily explained. In fact opium contains very many wonders, which, as they come one by one under the observation of science, increase from day to day the interest attaching to this remarkable narcotic.

Let me conclude my paper, the subject of which has, I hope, prevented it from becoming wearisome, by an observation on the general use of opium, by persons who are ignorant of the powers of the drug, and even, in many cases, of its very existence. My readers may perhaps anticipate what I am going to say. I refer to the general use of carminatives and sleeping-drops and their frequent administration to young children. These poisons—for indeed I can call them by no other name—are labelled with attractive names and largely advertised, their so-called harmless properties being prominently set forward; and consequently many mothers are deluded into administering them to their babes, under the mistaken no-
tion that they thereby ease them of pain and give them rest. Never was there a more cruel mistake; for although some few of these carminatives may, it is true, be harmless, the great mass of them are compounds of opium, and consequently rank poison to infants. They give rise to suffusion of the brain, and an extensive train of mesenteric and glandular diseases. The child sinks into a low, torpid state, and wastes away to a skeleton, except as to the stomach, becoming what is vulgarly known as "pot-bellied;" and if the drugging is still continued, dies, a victim to slow poison. "In the year 1873," says the Rev. Mr. Clay, "in the town of Preston alone, upwards of sixteen hundred families were in the habit of using 'Godfrey's Cordial,' (a soothing mixture into which opium enters largely,) or some other equally injurious compound; and in one of the burial clubs in that town, 64 per cent. of the number died under five years of age. The obvious conclusion was, that this fatality among the children was connected with the use of the drug." This is terrible, and should be a warning to all mothers to shun these baneful mixtures as they value the lives of their children. They would do much better to poison them outright with arsenic or strychnine, than to destroy them by this slow method, which adds to the death produced by the former substances, a train of cruel tortures. How many are there who give to the fretting infant a few drops of paregoric now and then, to induce sleep? Thousands! And what is paregoric? Nothing but a camphorated tincture of opium, flavored with aromatic spices;—a drug which should be used with the greatest care, and which produces effects little inferior to those of laudanum. And yet if one were to ask a mother or a nurse who uses paregoric to still a child's pain, if she gave laudanum to the little innocent, her cheeks would blanch at the very suggestion. I have said enough. But I hope that some influential persons may soon make it their business to check this evil; the more so because it is especially rampant among the lower classes, many a hard-worked woman seeking to substitute sleep for the care which she has no time to lavish on her offspring.

Such, in brief, is the nature of opium, the most venerable of narcotics; a blessing in some of its effects, and a bane to the human race in others.

(The END.)
PLANCHETTE.

WILLIAM S. HEREFORD, (Mental Philosophy.)

THERE exists among modern "Spiritists" a particular practice which has attracted the marked attention of the civilized world; namely, that of seeking responses from a self-turning or self-moving table. But there is "nothing new under the sun." This turning-table is nothing more than the "trapezomatic table" of the old pagans, for the use of which as of many other magical charms Tertullian strongly reproached those poor misguided heathens. And yet there are many persons, even in this (self-styled) enlightened century, who must be found guilty of the crime and folly of such "magic."

We read in Virgil's Aeneid (Lib. III., 359, 360.)

"Trojegena interpres divum, qui numi-Phoebi,
Qui tripodas, Claril lauros, qui sidera sentis."

In which passage reference is evidently made to the sacred tripod at Delphi, upon which the Pythoness sat when she gave her world-renowned responses.

A most important fact which points out the rise of these tables, and which agrees in many respects with the present system of "Spiritism," occurred under the reign of the Emperor Valentinian; and as it is inimitably related by Ammianus Marcellinus in his Rerum Gestarum, lib. XXIX., cap. I., I do not think it amiss to reproduce the description in this paper. It runs somewhat as follows.

Fidustius Irenæus and Pergamius were accused before the Emperor of having sought to discover, by means of magic arts, the name of his successor. This being considered a most treasonable liberty, those daring men were prosecuted before a criminal court; and during the examination which resulted, Fidustius revealed to his astonished judges that the chief operators in the various incantations and magical operations had been the famous necromancers Hilarius and Patritius. Hilarius was then brought into court; and upon being questioned upon the justice or injustice of the accusation brought against him, produced a small table which he had with him, and spoke to the judges somewhat in the following terms:—

"We constructed, under most unfavorable auspices, O honorable judges, by means of laurel switches, in imitation of the sacred tripod of Delphi, this unlucky little table which you see before you; and then, with many secret imprecations, and mysterious verses, and long ceremonies, we consecrated it ritually; and finally we set it in motion.

"The manner of using it was this. Whenever we desired it to give answers on subjects of a mysterious nature, we placed the table in the centre of a large room, purified by
the burning of sweet Arabic perfumes; and then we placed upon it a circular dish composed of different metals, whose surface was most highly polished. A man whose head was covered with linen, and who held in his hand the verbenas of the lucky tree, first invoked in mystic verse the divinity who dispenses prophecy, and then, according to the custom of the ceremonial science stood near this table. He then placed in equilibrium a ring which hung by means of a fine thread of Carpathian flax from the sacred veil above, and which was consecrated with mystic rites. The twenty-four letters of the alphabet, which had been marked upon the circular rim of the disk with elaborate care, divided the edge into equal parts; and now, the ring having been placed, it goes by jumps among the intervals which separate the letters, and thus forms by means of its successive stoppages over this or that letter, rhymed verses in answer to the questions propounded, in all respects similar to the verses of the Pythoness of Delphi, or the oracles of the Branchides. The successor of the present Emperor was generally expected to be a person of the highest refinement, so when it was desired to know who this successor would be, lo! the ring began to jump, and to compose with its stoppages the syllables "ΘΕΟ" and then it added "Δ". When it had proceeded thus far one of the bystanders suddenly exclaimed that Theodore was by the will of the Fates singled out; so, being now certain that Theodore was to be the future Emperor, we did not deem it necessary to continue the investigation any further."

Now this response of the table was true, but wrongly interpreted; for the Theodore who then governed Asia instead of the prefect, and was the person whom the conspirators desired for Emperor, was condemned to death; and the successor of the Emperor Valentinian, was Theodosius, whose name begins with the same letters.

If a description of this enchantment, had been given by a modern Spiritist he would only have had to change a few of the expressions to have made it answer his purpose. For instance, instead of calling Hilarius and Patritius necromancers, he might equally well have termed them mediums; and as for the ring through whose instrumentality the characters were pointed out, he would probably have spoken of it in such a manner as to have led us to the belief that it was a hand which indicated the respective letters; while all the other things connected with the operation, including even the Arabic perfumes and "verbenas from the lucky tree," might with perfect propriety have been fitted into their suitable places.*

To the authentic document already quoted, I shall add another, and, as it is of recent origin, and is a description of the enchantments and illusions used even in the present age,

---

* Des nuages de parfum se repandirent dans l'air et parmi nous, par l'intermédiaire des mains de M. Home... un pied de verveine dans un pot était près de la châsse... une main toucha M. Home, et la plante brisée à sa racine, avec ses supports de bois, fut jetée par les esprits sur la table.

---Home, Revelations, etc., etc., ch. XI, pp. 282-87.
it can scarcely fail to be of interest. It is a fact connected with the Buddhists of the East Indies, and is related by a certain Mr. Tscherepanoff, a very learned Russian orientalist, who was an eyewitness of what we are about to relate.

According to the French journal *La Patrice*, of June 3d, 1853, from which we derive our account, the *Lamas*, or priests of the worship of Buddha, instead of revealing to the public such mysteries of nature as they may discover, often avail themselves of their superior knowledge, to give food to the superstitious opinions of the multitude. "Thieves in all countries are invariably placed among the outcasts of society, to which category, in fact, they rightly belong; and of all the many ways of apprehending and bringing them to justice, the following is, in our limited experience, the most novel, and apparently, if all that is asserted be true, the most successful. The Lama, or priest, for instance, knows how to find stolen articles simply by following the movements of a table which proceeds along before him, and, like a bloodhound following a fugitive, sticks only too close to the track of the evildoer.

"The manner in which the Lama brings the culprit to justice is this. He places himself in a sitting posture before a small square table, and holds in his hand a Thibetan book. After the expiration of about twenty minutes he then rises slowly, removing his hands from the book but keeping them in the same position as when he sat before the table. The table at once arises of its own accord from the ground, and as if attracted by the hands spread over it, follows the direction indicated by them. When the Lama is at last erect he raises his hands above his head, whereupon the table then rises from the ground to a level with the eyes. The Lama then begins to walk forward, and the table moves before him with such an increment of speed that the priest can scarcely follow it. The table changes its direction here and there during its course, and finally falls to the ground; but it is to be observed that the principal direction which the table kept, during its movements, points out the place where you must look for the lost articles.

"It is affirmed that the table most commonly falls upon the spot where the article is secreted; but in the case of which Mr. Tscherepanoff was an ocular witness, things did not happen so; for the table fell about thirty metres distant from the spot, and *this* was not found immediately. In the course which the table followed in this instance, there stood a peasant's hut. This peasant who had witnessed the fact, committed suicide a few days afterwards, knowing full well what this table business meant; and in the mean time the fact of the suicide awoke suspicions that *there* might be found the stolen articles, as subsequently proved to be the case."

We have here then in this people so eminently traditional, and so reluctant to accept from foreign nations any change in their customs and rites, the very same superstitious practices of the spiritists of modern days. I might bring forward many other
accounts bearing on the many wonderful phenomena of the modern spiritists; for it is absolutely certain that there are no *new facts* brought forward by the moderns that we do not find paralleled among the ancients. The necromancers of the nineteenth century have made no new discovery whatever; and the only credit of which they are really deserving consists in the fact of their having baptized with new names the old superstitions of antiquity, in order to adapt them with the more facility to modern views and the "progress" of their times. This is indeed a hard but truly well deserved punishment which Divine Providence has inflicted on the pride of our age.

Some wiseacres of modern science have done nothing but flout and rail at the credulity of the ancients who admitted devils, witchcraft, and exorcisms; and yet they are now obliged to see revived around them the most striking facts of the old magic, they striving in vain either to deny them downright or to account for them through natural causes.

---

**PLURAL ORIGIN OF MANKIND.**

*(BY A. MANN.)*

*The Central Collegian,* of Fayette, Mo., is a journal in which articles of interest are often to be found, and the spirit and tone of which seem good. And what is more, it has from time to time given utterance to sound Christian sentiments. This, the Editors of the *Collegian* will say, is not surprising; since they are Christians, and their paper a Christian paper. So far so good. But in the April number of this Christian paper there is an article on the "Plural Origin of the Human Race," which can by no means be reconciled with Christianity; for its writer, whether consciously or unconsciously I know not, denies by implication the main doctrines upon which the Christian religion rests. It may not then be inappropriate if, in a friendly way, and apart from any imputation of motives, I call his attention to this fact; which I am the more inclined to do inasmuch as I do not think he can have reflected sufficiently on the bearings of what is called "polygenism" on Christianity. Christianity is based upon two fundamental facts:—(1) the transmission of original sin by Adam to all men, through the process of natural generation, and (2) the work of Redemption. By one man sin entered into
the world, and by sin death. Death passed upon all men through Adam, in whom we have all sinned. The Son of God took flesh, suffered and died to redeem all men from this sin of origin. Being justified by His blood, and reconciled to God, all men are saved.

For a Christian then, to advocate polygenistic ideas is the same thing as to fall away from Christianity. Great indeed must the difficulties of the case have seemed to the writer of the article in question, since they have forced him to take such a fearful "leap in the dark" as this. But no difficulties, however specious they may look, can justify apostasy from a revealed doctrine. God who is the author of all nature is also the author of revelation. It is, then, impossible that a revealed doctrine should ever contradict a natural truth. God can neither deceive nor be deceived. The Christian, if he meet with difficulties in the study of nature, instead of foolishly casting off what is certain by revelation, should go on examining the question until he finds out its solution; which most certainly exists, though it may be wrapped in mystery, and well nigh invisible to the dull mind of a creature.

The difficulties, however, at which the writer in the Collegian stumbles are not, after all, very serious, and he might have found their solution in any sound treatise on anthropology, had he taken the trouble to procure one.

That I may give the more order to my answer, I shall reduce all these difficulties of his to five, subjoining to each its proper solution.

First difficulty. "There exists in Central Africa a race of negroes that differs not only from the Caucasian race, but from any other race of negroes yet discovered. They slope from the shoulders to the feet in about the shape of a wedge. They have no idea of a God, and their language approximates as nearly to the grunts of animals as it does to the sounds of the human voice. What does this prove? It proves one of two things. Either that this strange race was originally of the same stock as the Caucasian, and climate and degradation have effected this great change, or that it had a separate origin. Does it not seem more rational, that the latter rather than the former of these two views, is the true one?"

Solution. Many travellers have stated that tribes of uncivilized people had no idea of God, and no language; but these accounts were always proved untrue, when these same tribes were visited by missionaries and by other travellers who knew their language, and could afford time to tarry with them. The statements, then, of Captain Speke and of other travellers, on such points, should be taken cum grano salis. It is not probable that a man knowing nothing or very little of the scanty language of a savage tribe, could discover in a few interviews with a few of its members, their religious tenets. We know that even missionaries, sent out specially for such purposes, cannot attain that knowledge, until they have mastered the language of the savages, and held long and intimate intercourse with them.
I admit the existence of those wedge-shaped negroes. What of that? Why could not this change be brought about by climate and degradation, combined with the principle of inheritance, when we may see, in our own days, a whole population the physical character of which has been completely transformed by the mere change from a nomadic to an agricultural life?

A whole Tartar population of Mongolian race, settled in the neighborhood of Kazan, on the Volga, abandoning the nomadic life which they had led up to that time, in order to embrace agriculture. In regard to these Tartars we possess the testimony of travellers, who visited them at an interval of two centuries. Herberstein, (quoted by Pritchard,) visited them in the sixteenth century, a little after their settlement; and see here what he says. "Tartari sunt homines statura mediocris, lata facie, obesa, oculis contortis, et concavis, sola barba horridi, cetera rasi." (I hope these words will not be taken as the "grunt of an animal"). Herberstein might have added to the above characters, those of a flat nose, strongly marked lips, and skin of a yellowish brown tint. To-day these same very features are to be found in the hordes that cling to the nomadic life.

In the beginning of our century, two other travellers, Ehrmann and Georgy, visited these people, and agree in the description they have given of them. Ehrmann says: "The Tartars of Kazan, are of middle size, muscular, and not fat. Their heads are oval, their tint fresh, their features handsome and regular. Their eyes, uniformly black, are small and lively, their noses curved and thin, as well as their lips." How great a change in two centuries! This fact is the more telling if one considers how easy it is to fall into a state of degradation, and how hard to rise from such a state. One might be led to attribute this change of character to the intermixture of the Tartars with the surrounding population. But this intermixture is not probable, because the Tartars are Mussulmans, whereas the neighboring people are all Orthodox Christians. If then these dolichocephalous Tartars of to-day are so different from the brachycephalous Tartars of two hundred years ago, the fact is attributable only to climate, food, and general influences. By general influences, I understand all conditions or influences whatsoever, physical, moral or intellectual, which can act on organic beings.

I might also bring forward the fact of the tendency of the women among the Boers of the Cape of Good Hope, to the development of stataphygy, a very marked characteristic of the Hottentots; but this is enough.

Second difficulty. "If climate can effect this, does it not go far to prove that, according to the theory of climate and degradation, the gorilla, chimpanzee and monkey are but deeply degraded human beings?"

Solution. We should be very sorry to draw such an inference, for it would be false in regard both to body and to soul.

Man, however degraded he may be, is always man, having a spirit, an immortal soul, redeemed by the
blood of the God-man, and destined to reign in Heaven with Him. Can one say as much of the monkeys? Why the statement would make even a monkey laugh, if that were possible.

The inference would likewise be false in regard to the body; because the anatomical and physiological structure of man is so different from that of the apes as to exclude any idea of relationship; and this I say boldly and after due consideration, and am prepared to maintain it, too, despite all the talk of the materialistic school. Büchner himself, the mouthpiece of all materialists, confesses, that, "the anatomical differences between man and monkey are so great, that the first glance generally suffices to enable the practiced anatomist to recognize any characteristic part of the body, and especially any part of the skeleton or bony structure, as belonging either to man or to the lower animal." (Man in the Past, p. 1). There is no bridge to pass such a chasm.

Third difficulty. "That climate does not affect color materially, and much less bony structure, is fully attested from all varieties of color, from the blackest to the fairest, existing in India. Desmoulins thus testifies:—'The Rohillas, who are blonds, are surrounded by the Nepaulans with black skins..., and yet the Rohillas inhabit the plain, and the Nepaulans the mountains.' Let those who advocate the theory of climate explain this."

Solution. I undertake to explain this riddle that puzzles you so much. And that my explanation may be the more easily understood, please to pay attention to the following items.

A certain M. Theodore Lefebvre, who had travelled a great deal in Abyssinia, said that the people there became black in the elevated plateaux, and lighter-colored in the plain; and this notwithstanding the fact that the plain is hotter by far. This assertion was universally discredited, until it was confirmed by the famous French traveller, M. Antoine d'Abbadie. Whilst living in the plain, this gentleman was seized with a severe attack of opthalmia, and lost his sight. He at once took to the mountains, in the hope of finding relief from the cool and bracing air of that elevated region, and was accompanied by a young native, who by right of his color belonged to a high caste. (In Abyssinia, a skin more or less highly colored determines the higher or lower caste of its possessor.) After a month of residence in the mountains, d'Abbadie recovered his sight; and great indeed was his wonder, when he found that his servant had blackened so much as to lose caste.

Pruner Bey, an eminent doctor and a learned anthropologist, affirms:—

1. That the negro, when transported to Europe, gains in muscle and loses a portion of his pigment, which at first diminishes most visibly in the parts most exposed, as nose, ears, etc.

2. That Abyssinia and some portions of Arabia, are the parts of the world which are the most apt to produce in the shortest time the darkest coloration of the skin.

3. That M. d'Abbadie himself, originally blond, returned from Abyssinia, colored to a deep bronze. The action of the climate of Tehama
(Lower Arabia) produced a change of the same nature, though less marked, in Mr. Schrimper and in himself, in less than three months.

It is perfectly well known that, in Cuba, many families of pure Spanish blood are black; and the same is also the case with many Portuguese in Ceylon, and many Jews in Mozambique; though the fact has been verified that they are of unmixed blood.

These facts show that in coloration of the skin, the influence of heat is not everything, as many naturalists erroneously assert. They remained unexplained until lately; but science has at length rent the veil and laid open the mystery. We know that light, besides calorific rays, possesses also chemical rays; and it is clear that the coloration of the pigmentary layers is modified by their influence. Now the experiments of Kirckhoff, Bunsen, Draper and Roscoe throw a new light on the modes in which the chemical rays act. I find in "Studies of Photo-chemistry," that the chemical energy of the solar rays varies from 1 to 15 according to climate, and from 1 to 2 from the foot of a mountain to the top. This then accounts not only for the observations of M. Lefebvre, and of M. d'Abbadie, but also for certain facts as to the darkening of color which has been produced by a single ascent of Mont Blanc, and certain elevated "pics" of the Pyrenees. These facts are sufficient to account for the mystery, that in India, the Rohillas who inhabit the plain are white, whereas the Nepaleans on the mountains are black.

Fourth difficulty. "Now, I ask, is man a cosmopolite....? Are the Indo-Germanic races, or any other branch of the human family, capable of inhabiting every place on the earth? They, it is true, possess a certain degree of pliability of constitution, which enables them to go outside of their native zone; but there are bounds beyond which they cannot pass. They conform to the laws by which the rest of the class Mam-mifers are governed. The races of the temperate zone cannot inhabit the frigid zone along with the Esquimaux, nor the torrid zone of Africa along with the negro."

Solution. Man is a true cosmopolite; and any branch of the human family is capable of inhabiting any place on earth, though with a loss at first settlement. Does the writer in the Collegian inhabit the moon, that he ignores the vulgar fact of the settlement of white people north and south? Whatever may be said of brutes and plants, the proposition of the Collegian is false in regard to man. By whom, for instance, are the intertropical regions of America peopled? By Spaniards and Portuguese from the temperate zone. Have not English, French, Hollanders, Spaniards and Portuguese founded permanent colonies in the hottest latitudes? England sends almost every year an army of civil officers, and another of soldiers to India; and yet they are not exterminated by the heat. Do not Catholic missionaries and sisters go to every climate, to work in the vineyard of Christ; and do they not become acclimatized, and as healthy as the natives themselves? I know
that this idea of localizing man, like a tree, is followed by some American naturalists; but this is not on account of any intrinsic value which it has, but rather because it was upheld by a man of genius, to whom I may apply the saying of Horace, "bonus alienando dormitat Homerus." Few are those who think with their own heads, and who are capable of sifting the fertile grains from the sterile ones.

"Fifth and last difficulty. " Agassiz declares that an amalgamation between the Caucasian and negro races, produces perfect hybridity after the fourth generation. He cites as a proof of this certain colonies in Africa that had been cut off from all intercourse with other people; and those colonies had run out. Now hybridity is generally considered as a final test for distinct species: hence the Caucasian and negro races are of different origin."

Solution. As the writer does not name the work in which Agassiz says this, I cannot control the bearing of the proposition. But this I can say; that the crossing of the races is always fertile. This fertility of the races is admitted by all transformists, with Darwin at their head. "With respect to sterility," says Darwin, "from the crossing of domestic races, I know of no well ascertained case with animals. This fact, seeing the great difference in structure between some breeds of pigeons, fowls, pigs, dogs, etc., is extraordinary, in contrast with the sterility of many closely allied natural species, when crossed." (Animals and Plants under Domestication, ch. XVI.) The fact that hybrids cannot be perpetuated is so evident that Huxley himself admits it to be an insuperable objection. "So long as it exists," he says, "Darwin's doctrine must be content to remain a hypothesis: it cannot pretend to the dignity of a theory."

The example of the African colonies that ran out, does not prove anything; unless it can be shown that they ran out for want of generative virtue, which is not, and cannot be shewn. There are many ways by which a colony of African negroes can run out. From all the foregoing considerations, therefore, I conclude that: the Caucasian and the negro races are from the same origin.
(Lower Arabia) produced a change of the same nature, though less marked, in Mr. Schrimper and in himself, in less than three months.

It is perfectly well known that, in Cuba, many families of pure Spanish blood are black; and the same is also the case with many Portuguese in Ceylon, and many Jews in Mozambique; though the fact has been verified that they are of unmixed blood.

These facts show that in coloration of the skin, the influence of heat is not everything, as many naturalists erroneously assert. They remained unexplained until lately; but science has at length rent the veil and laid open the mystery. We know that light, besides calorific rays, possesses also chemical rays; and it is clear that the coloration of the pigmentary layers is modified by their influence. Now the experiments of Kirckhoff, Bunsen, Draper and Roscoe throw a new light on the modes in which the chemical rays act. I find in "Studies of Photo-chemistry," that the chemical energy of the solar rays varies from 1 to 15 according to climate, and from 1 to 2 from the foot of a mountain to the top. This then accounts not only for the observations of M. Lefebvre, and of M. d'Abbadie, but also for certain facts as to the darkening of color which has been produced by a single ascent of Mont Blanc, and certain elevated "pics" of the Pyrenees. These facts are sufficient to account for the mystery, that in India, the Rohillas who inhabit the plain are white, whereas the Nepauleans on the mountains are black.

Fourth difficulty. "Now, I ask, is man a cosmopolite...? Are the Indo-Germanic races, or any other branch of the human family, capable of inhabiting every place on the earth? They, it is true, possess a certain degree of pliability of constitution, which enables them to go outside of their native zone; but there are bounds beyond which they cannot pass. They conform to the laws by which the rest of the class Mammifers are governed. The races of the temperate zone cannot inhabit the frigid zone along with the Esquimaux, nor the torrid zone of Africa along with the negro."

Solution. Man is a true cosmopolite; and any branch of the human family is capable of inhabiting any place on earth, though with a loss at first settlement. Does the writer in the Collegian inhabit the moon, that he ignores the vulgar fact of the settlement of white people north and south? Whatever may be said of brutes and plants, the proposition of the Collegian is false in regard to man. By whom, for instance, are the intertropical regions of America peopled? By Spaniards and Portuguese from the temperate zone. Have not English, French, Hollanders, Spaniards and Portuguese founded permanent colonies in the hottest latitudes? England sends almost every year an army of civil officers, and another of soldiers to India; and yet they are not exterminated by the heat. Do not Catholic missionaries and sisters go to every climate, to work in the vineyard of Christ; and do they not become acclimatized, and as healthy as the natives themselves? I know
that this idea of localizing man, like a tree, is followed by some American naturalists; but this is not on account of any intrinsic value which it has, but rather because it was upheld by a man of genius, to whom I may apply the saying of Horace, "bonus aliquando dormitatur Homerus." Few are those who think with their own heads, and who are capable of sifting the fertile grains from the sterile ones.

Fifth and last difficulty. "Agassiz declares that an amalgamation between the Caucasian and negro races, produces perfect hybridity after the fourth generation. He cites as a proof of this certain colonies in Africa that had been cut off from all intercourse with other people; and those colonies had run out. Now hybridity is generally considered as a final test for distinct species: hence the Caucasian and negro races are of different origin."

Solution. As the writer does not name the work in which Agassiz says this, I cannot control the bearing of the proposition. But this I can say; that the crossing of the races is always fertile. This fertility of the races is admitted by all transformists, with Darwin at their head. "With respect to sterility," says Darwin, "from the crossing of domestic races, I know of no well ascertained case with animals. This fact, seeing the great difference in structure between some breeds of pigeons, fowls, pigs, dogs, etc., is extraordinary, in contrast with the sterility of many closely allied natural species, when crossed." (Animals and Plants under Domestication, ch. XVI.) The fact that hybrids cannot be perpetuated is so evident that Huxley himself admits it to be an insuperable objection. "So long as it exists," he says, "Darwin's doctrine must be content to remain a hypothesis: it cannot pretend to the dignity of a theory."

The example of the African colonies that ran out, does not prove anything; unless it can be shown that they ran out for want of generative virtue, which is not, and cannot be shewn. There are many ways by which a colony of African negroes can run out.

From all the foregoing considerations, therefore, I conclude that: the Caucasian and the negro races are from the same origin.
WHEREVER the Hurons went they brought along with them the same Christian spirit, the same pious rule of life!

At day break they would assemble to hear Mass, say their morning prayers, and hear a short instruction from their beloved Father Chaumonot. They would then go to their work with cheerful hearts; and, in the evening, they would betake themselves to church again, to say their night prayers and the rosary; to make their examination of conscience, or to go to confession.

On Sundays and Thursdays they had the Benediction of the Blessed Sacrament; and on Saturday the blessing with a relic of the Blessed Virgin.

The congregation, while in Church, were divided into two choirs, and sang alternately Latin and Huron, the men forming the former choir and the women the latter. There were also sodalities established among them, which produced most abundant fruits. By these means they were daily more perfected in all virtue, and especially strengthened in our holy faith.

Though suffering at times from fatigue, though visited by pestilence, though often defeated in battle, they never slackened their fervor, nor was their faith in the least shaken. These visitations from the Almighty were received with truly Christian resignation. Not a complaint was heard. A number of Hurons being captured by a party of Iroquois, practised the true religion during their captivity with so much courage and zeal, that their captors were struck with admiration, and ere long converted to Catholicity.

A number of young squaws, following in the path of the glorious Virgin, embraced the state of celibacy. Their faith gave great courage in the hour of need, even to the weakest.

A Huron lady with her husband and children was working one day in
the fields, when the whole party were suddenly surprised by their enemies, who seized and bound the man, neglecting the woman and the children, whom they thought to weak to resist. The courageous woman snatched up a tomahawk, and plunged it into the chief's head; whereupon the others, astonished at her bravery, fled, leaving her husband safe in her hands, and her children unhurt.

A party of Hurons were on one occasion, crossing Lake Huron. Among them was an old woman who, of all the prayers she had been taught, could only remember this short one, "Jesus have mercy on me." While all her companions died from the cold, she kept saying the above prayer, and every time that she uttered it, she received an increase of warmth, and was thus enabled to reach her destination in safety. All that we have said tends to show how great was the fervor and piety which existed among these faithful Christians. But it is none the less a proof of the indefatigable zeal of Father Chaumonot, who, like a tender mother, gave them birth to a new life, and brought them up in the fear of the Lord.

Though much of his success is undoubtedly to be ascribed to his unwearied efforts to convert them, more must be attributed to the example which, in his own person, he ever set before the eyes of his dear flock.

He would arise in the morning at two o'clock, and spend five or six hours in prayer, until it was time to say Mass. Every morning at Mass he would give the natives an instruction. He then visited the sick, if there were any; and on his return he taught the Huron language, for one hour, to the Jesuits who had recently arrived, and spent the remainder of the forenoon in prayer. At one o'clock in the afternoon he would betake himself to prayer again; then visit the cabins, where he related many beautiful stories from the Holy Bible, or from the lives of the saints; and on coming back, repair again to the church, to pray. His life was thus wholly spent in the service of God, and in behalf of his savages.

In the midst of these labors, Father Chaumonot was longing to see Hiln... Who alone had been, for so many years, the object of his love, and in whose service he was always engaged.

Accordingly in the year 1676, being then 65 years of age, he determined to make a novena in honor of the glorious Patriarch, St. Joseph, (whom he had been striving to imitate during the whole of his life,) in order to obtain by his intercession a speedy deliverance from the captivity of this world. This determination came to the hearing of his superiors, who, in their turn, bade him make another novena to the same great Patriarch, in order to obtain, at the least, ten more years of life. He obeyed, and never felt better than during the ten subsequent years. He continued to labor incessantly in the service of God and of the Hurons, till the year 1693, when the desire of his heart to go and see his God, was finally satisfied. It was his wish to die in the arms of Jesus and Mary, and it seems that this also was granted.
LAST Wednesday, I was trying to find a subject for my weekly composition, when I opened my desk, and gazed at my books.

All at once the idea came into my head to write a composition on a journey around my desk.

As I contemplated my books, all arranged in order, they seemed to have been suddenly gifted with life; and each in its turn began to speak to me.

"Courage, Louis!" said the Arithmetic, who claimed the right to be "No. 1." "Look at me! I am a wonderful thing: I am 1, 2, 3, 4, 5, 6, 7, 8, 9, 0. With these little figures you can compose the greatest numbers: you can multiply them and yet you will always find these same figures in the result. See this last, whose form is that of an egg! By itself it is nothing, But put it at the right of any figure, and it will increase its value tenfold. I am the magic power which rules the commercial empire."

"And I," said the History, "I am Prince Past; the remembrance of those who are no more. I judge

A JOURNEY AROUND MY DESK.

A Journey Around My Desk.

(Louis Lemoine, 5th English.)
people, countries and monarchs with the same impartiality. From my pages you will gather the sad stories of the great cities of old, whose very ruins attest their fallen grandeur. I enable you to compare the manners and customs of ancient kingdoms and nations, with those of the present day. And it will give you great pleasure to read in my pages about Solomon's wisdom, Sampson's strength, Cincinnatus' disinterestedness, Leonidas' obedience, Washington's love of his country, and the genius of the immortal Napoleon the First.

"But I'm the world," says the Geography. "With my aid, in 5 minutes, and without expense, you can take a tour around the entire globe. Have you a friend far off, in a foreign country? Look at me, and you will see where he lives. With my aid you can cross seas without ships, ascend mountains without fatigue or difficulty, and travel over deserts without experiencing the sensations of hunger and thirst.

"I am for the learned men," the Dictionary exclaims, and then stops; for though he is a book of many words, he is also a book of short sentences.

Geometry and Algebra keep silence. They know it is useless for them to speak to me; for I don't like them.

"Do not forget me," the prayer book says: "I am the book above all books; I contain the science of science; I show the way of virtue; I point the path to Paradise. Do not pay attention to the others: they are liars." "Liar yourself!" the grammar cries aloud. 'It is I who contain the science of sciences; it is I who am the key of knowledge. Without me, no other kind of book could exist. Arithmetic, History, Geography, all, want me; I am King, and the rest of you are my subjects."

"Pardon, O my king!" the little pen cries; "what would happen if I did not aid you?"

"Dry up, you impertinent rusty thing!" the ink chimes in. "A useless thing you are without me!"

"Enough," rings out the bell, which then chimed for recreation: "it is I, who am king; for I have the power of imposing silence upon you all."

I, like a true owlet, who ever loves obedience, closed my desk, and hastened to the recreation grounds, whither the clear tones of the old bell called me. I am sorry I could not complete my journey around my desk and hearken to all the good things my many other books had to say; but the fruits of obedience are the sweetest, the dearest, of all. Let us ever pluck them. They shall delight us even for eternity.
The Trojan Antiquities.

Nor much has been done, though much was promised, by the explorers of ancient Jerusalem, some of whom, we believe, are still at work among the foundations of the Temple. The gentlemen who conducted the investigations, and most of whom were officers of the Royal Engineers, were admirably qualified for the task, and labored hard thereat; but the results have been by no means commensurate with the great expectations raised. At Troy, on the other hand, respecting which we heard nothing at all beforehand, so many wonders have been accomplished that the interest which they have created is fast becoming general.

It is to Dr. Schliemann, an enterprising German archaeologist, that the world is indebted for some of the most remarkable discoveries ever made public. The workmen employed by him found the traces of three distinct civilizations, so to speak, in layers, one beneath the other. On the very spot where the doctor decided that the ruins of the citadel of Priam ought to be, they found great masses of hewn stone, evidently the foundations of some important building; in the debris under which were coins of Sigeum, Alexandria, Troas, and Ilium, with fragments of pottery, shells, and bones of various animals. Some feet lower (Civilization No. 2) was found much pottery of elegant form and quality, on which the "owl's head" emblem, supposed to be that of Ἀθήνη, was frequently visible. With it were many lances and stone axes, phallic emblems, knives made of flint, and spoons or needles made of copper or bone. And on digging down some feet lower yet, the products of the earliest civilization appeared; which were far more elaborate and elegant than those found in the two first layers. They consisted of copper
Edztor's Table.

weapons of superior quality and skilful workmanship, and vases of highly artistic shape, color and pattern.

The successive periods through which Troy had passed were thus distinctly evident. But this was not all. The more the doctor searched the better was his search rewarded; and in the lowest stratum of all the most numerous and most interesting things were found; particularly two entire skeletons with helmets of copper, and a great variety of weapons. Even Priam's palace and the Scaean gate seem to have been identified; and so numerous were the gold and silver articles, and especially ornaments, that we should not be surprised to hear of the discovery among them of the very casket in which the fair Helen kept her Rowland's Kalydor, the special present of Venus, and the source, as everyone knows, of her remarkable beauty. [Messrs. Rowland & Son will please to consider this as a "star notice," and remunerate The Owl accordingly.]

Professor Max Müller, from whom just that very kind of remark might have been expected, finds fault with Dr. Schliemann for basing any conclusions on his discoveries. His (Max Müller's) ideas, which indeed are those of rationalists generally, are altogether repugnant to anything which would tend to establish the historical truth of the Iliad. He would of course like to regard both it and the narrations of the Bible as "beautiful myths." But the opinion that the main facts of the Iliad do really rest upon an historical foundation, which was a very probable opinion before, has, we think, acquired a great increase of probability since the successful result of Dr. Schliemann's labors; and we confess that our sympathies as regards this controversy are entirely on the side of Dr. Schliemann.

A very noticeable point, and one which constitutes a nice hard little nut for the Darwinians to crack, is that the most ancient of the three "civilizations" is the highest, and the least ancient the lowest: so that the simiac theory of man's origin, which requires a precisely inverse order of things, would seem to be entirely inconsistent with the ascertained facts of this case. Not that the Darwinians will give it up on that account! "So much the worse for your facts," will be their practical if not their verbal rejoinder—now as heretofore. But the facts remain, and are beyond impeachment.

"Ex."

May we be pardoned if we indulge in a short tirade against the offensive little party abovenamed?

"Ex." may seem perhaps too insignificant a foeman to be worthy of our steel; but little enemies, be it observed, are often very troublesome, and this objectionable little individual meets and flouts us at every turn. How provoking, for instance, when one of our neatest ideas is quoted in the pages of a contemporary, to find it credited to that wretched little "Ex." instead of to The Owl!
"Who is 'Ex.,' anyhow?" it will be asked. Well, that is the very thing that always puzzles us. We are aware that he puts in his appearance in the columns of our Exchanges very often; but we contend that he has no right to be there; in short that he is like an unknown intruder at a social party, and should receive his congé forthwith; if by means of a boot, all the better. Seriously, it is too bad to see "Ex. " "Ex. " "Ex. " subjoined to all those pithy quotations from contemporaries which grace so constantly the pages of the College Press. When a man—or even a monkey—says a good thing, he ought to receive credit for it; and if a monkey, why not a college journal? We respectfully suggest to our college contemporaries the advisability of dropping "Ex.," altogether, and of deigning, whenever they think a quotation worthy of a place in their columns, to find a place also for the name of the journal whence it came. "Fair play's a jewel," and that is fair play. "Ex." tells no one anything.

**A Mild Complaint.**

The *Guardian*, of San Francisco, does us the honor to fill three columns of its issue of May 16, with a poem from last month's *Owl*, entitled, "Go to Joseph," but does not do us the justice to credit *The Owl* therewith. Quis custodiet ipsos custodes?

**New Music.**

We have received from Matthias Gray of San Francisco, six new songs, just published by him. (1) "Sailing in the Moonlight," and (2) "Col. Plantagenet," both of them written and composed by Wm. H. Lingard; (3) "A Serenade," by Salvatore Scudere; words from the Italian, translated by D. Nesfield; (4) "Neath the White and Purple Blossoms," written by S. N. Mitchell, and composed by Geo. V. Persley; (5) "The Snow," written by Charles Lamb and composed by Harrison Millard; (6) "His Beauteous Wife," from the opera of "King Manfred," composed by Carl Reinecke.

Mr. Gray is evidently a very enterprising man, in his chosen line of business; and San Francisco will not be behindhand in musical matters if he can help it.

Nos. 1 and 3 are very pretty songs: the "Serenade" being almost classical in style; but "The Snow" (No. 5) is really fine; by far the best of the bunch. For No. 2 we cannot say that we care at all; but publishers have to suit all tastes, and what we dislike may and doubtless will please others. No. 6, from "King Manfred," may probably come in with effect in its place in that opera, but loses a good deal, we think, by its separation therefrom. No. 4 is not a striking composition, but the young ladies must be numerous whom it will "just suit;" and this is the best kind of test—in California at any rate—of a music-publisher's wisdom.
Notes on Exchanges.

Place aux demoiselles! Ladies first, if you please, gentlemen; and more especially, when those ladies are strangers. The Tyro, of Poughkeepsic Collegiate Institute, though not pretending to the first rank in college journalism, and acknowledging the institution whence it emanates to be subsidiary to "Vassar," is a publication of great merit, and one with which it gives us pleasure to exchange. The young editesses go a little beyond their tether when they dip into theology and talk about "Romanists" and St. Patrick; but we would rather admire than contend with them; and if we are "devoted to the worship of idols," as they think all Catholics must be, let them at least rest assured that our "idols" are creatures very similar, in sex, age and attractions, to themselves.

The Vassar Miscellany whether we mention it second, or third, or last, is always first in our estimation, as in that of nearly all our exchanges. It is really too good! It is an impossibility brought into the realm of fact.

The Virginia University Magazine promises, in the hands of its new editorial corps, to sustain its past reputation. Its opening article entitled, "Natural Tendency of Republics:—What?" is thoughtfully written. In recognizing the truth that the success of republics depends upon the good qualities of the individual citizens who compose them, its author is led to take a gloomy view of our own future.

We congratulate the Nassau Literary Magazine on its approaching change from a quarterly to a monthly. Its development seems to go pari passu with that of Princeton College itself, which under the able leadership of Dr. McCosh, a philosopher of European celebrity, is assuming every year a more prominent position, and will soon, (so we are told) adopt the title of the University of New Jersey. Well may it be so called.

The Lafayette Monthly has been a stranger to our table of late, and now reappears to discourse learnedly about "Attractions for Opposites." To what member of the College Press, we wonder, is it "attracted" most?

If The Berckleyan and The Owl agree in nothing else, there is at least one subject on which they are in full and happy accord:—the Mills Quarterly. See the harmonizing influence of woman!
We must acknowledge that there is something manly and straightforward in the tone of our late adversary the Chronicle (Univ. Mich.) Referring once more to the subject of “Sect in Education,” the Editors of the Chronicle fully recognize our reply as “candid and fair,” and are “content to let the matter rest.” They frankly accept the position and name of infidels, caring not “though every so-called infallible creed should perish and be forgotten.” Very few college journals of similar views would argue the question so logically, or speak out so unflinchingly. “The Owl,” they say, “advocates a ready-made faith.” True, say we. “The Owl would make religious belief a matter of tradition.” True, say we again. But this is because we acknowledge the supernatural element in religion. Reason, rightly exercised, may, and must lead up to faith; but the faith to which reason leads, and in which it culminates, is a supernatural gift of God, is certain and is infallible. If faith be not all this, it is nothing but opinion, and we are thrown back again among the quicksands of rationalism; which is just where the Chronicle likes to be.

Two editorials in its issue of May 2, illustrate this, and show more plainly than any words of ours could do, the innate tendency of these “unsectarian” universities; a tendency to which Christians in general seem more than half blind.

“Speeches containing any sentiments against the Christian religion,” says one editorial, “have been interdicted in the weekly rhetorical exercises. The reasons for this are that the speeches might injure the reputation of the University abroad, and that they might unsettle the faith of persons within its walls. Two very poor excuses for an unwise and illiberal step.” (The italics are our own.)

And in the very next editorial, which recurs to the subject of that preceding it, we find this outspoken sentence:—

“There is probably no greater menace to society and state than a confirmed and universal belief in any system of theological dogmas; and to have doubts raised concerning them cannot permanently injure any one.”

Two or three others among our exchanges, e.g. the College News Letter and the Annalist for April, have been treating of the subject of “religion in colleges;” and we cannot but sympathize in many of their sentiments. But they seemed inclined to halt midway between the respective positions of the Chronicle and The Owl; and we claim the concurrence of our clear-sighted contemporary of Ann Arbor in warning them that it cannot be done.

We have received from St. John, N. B., a new comic fortnightly called “Quip,” which is evidently intended for a sort of colonial Punch. Appreciating as we do the genuine punch, which we are equally willing to read or drink, we offer our best wishes to the cheery Novo-Brunswickian. Mr. Quip, here’s to you! May your ship soon come in!
Central Collegians, please notice that we have on another page an article in reply to one in your journal for April on the "Plural Origin of the Human Race." In the May number of the Collegian, which we have just received, we find yet another article on the same subject, and doubtless by the same author; but we have not space in this issue for further comments. We congratulate the editors on their marked success in improving the literary character of their paper.

The Georgetown College Journal was always good and has always been welcome, but it is improving so decidedly that it is more welcome every month. The May number is full of interest. True, it contains a letter about a girl, the first perusal of which was rather a shock to the nerves of Father Owl; but the venerable and sapient bird recovered his equanimity on seeing its wind-up.

Subscribers! Attention.

We fear that our Treasurer has been too delicate-minded to extract from the pockets of the subscribers to The Owl all that should have been extracted therefrom. A large amount remains due on subscriptions, the difficulty of collecting which is considerable. We particularly request all who are in arrear to send us remittances forthwith, addressing their letters to the Assistant Treasurer, who will be here during the Vacation to attend to business matters, and who is instructed to collect all outstanding debts.
Idle Notes

THE Idle Notist hardly knows whether to deplore or to rejoice at the preparation of what may perhaps be his last article for THE OWL. Certainly he has found it very hard at times to "make both ends meet," when notified that his items would be required shortly for publication; for he has more than once calmly composed himself to work, only to find out that he had nothing to say. And yet truly it has been some satisfaction for his small labors to know that he was communicating College news to so many former students, who had left, it is true, the protection of their Alma Mater, but whose interest in her welfare was still as lively as ever.

We must confess that it is with some regret that we sever the ties that have bound us in such pleasant connection with our magazine. And we are confident, too, that their severance is as painful to our fellow Editors, as it is to us individually.

In this number then — our last of this college term — we tender our sincere thanks to our fellow students for the hearty cooperation which they have lent us in making THE OWL a success; and we hope and believe that such as return again next Session will continue the good work with undiminished zeal. To our numerous patrons also, both subscribers and advertisers, our thanks are due for their hearty encouragement of our efforts. Finally we extend the hand of parting to our exchanges, gratefully acknowledging the kindness they have shown in their notices of THE OWL, and hoping that THE OWL, in its onward flight, may merit a continuance of the same.

The close of the Session brings with it the annual banquets of the College Societies, and consequently glorious times for the Idle Notist, in his capacity of Representative of the Press. The banquet of the Sodality of the Immaculate Conception took place on the 5th of May, when, after an ample repast, the following toasts were drunk, and responded to by the gentlemen undermentioned: — "The Sodality, A. L. Veuve; "Pope Pius IX.;" W. P. Veuve; "Santa Clara College and Faculty," R. Soto; "Our Sister Societies," Professor H. Dance; and "Our Invited Guests," Jas. H. Campbell.

The reunion of the Parthenian Dialectic Society occurred one week later; and a very pleasant evening was passed thereat. The toast of the evening was, "The Parthenian Society and its President," which was responded to neatly and appropriately by Mr. Jas. V. Coleman.
A short time ago the young ladies of Mills Seminary, Brooklyn, Alameda Co., favoured our College with a visit of inspection, and we sincerely hope that they were pleased therewith. The Editors of The Owl much regret that owing to an unfortunate misconception they (the Editors) missed seeing them. We are glad to know, however, that they were suitably entertained at the house of one of our professors.

The religious exercises of the Month of May began with the month, and are ably conducted by Rev. Father Leonard, S.J. The "Sedes Sapientiae" is fast being covered with productions, from large and small boys alike, in honor of the Blessed Virgin.

It is a rule among the Day Scholars that whenever any one of them is detained at home, he must, upon his return to the College, bring with him a note from his parents, stating the grounds of his detention. The other day one of these students was absent; and the next day he brought the following note to the Prefect:—

"Dear Sir:—The cause of his staying at home was that I went out with him. Your humble servant,

[The father of the pupil.]

If the writer of the above has not the honor of being an Irishman, circumstances must have made him, as they made some of the old Norman settlers, Hibernicus Hibernior.

The Grand Annual Meeting of the Active and Honorary members of the Philalethic Literary Society was held on the evening of the first Wednesday in May, on which occasion the Orator and Poet for next year were elected. After the usual business of the evening the members, with their invited guests, sat down to partake of some light refreshments which had been provided for the occasion. This after-meeting (if it may be so called) contributed largely towards our enjoyment of one of the most pleasant evenings it was ever our lot to pass.

The gentlemen of the Philhistorian Debating Society have also had their little reunion before separating for the vacation, and no doubt had an enjoyable time. However, as the Idle Notist did not have the pleasure to attend, he is unable to record the wit and humour that circulated with the brimming glasses, the toasts and their responses, and in fine the "feast of reason and flow of the soul" of the evening.
His Grace the Archbishop, administered the Sacrament of Confirmation to many of the Students, in the Parish Church, on Ascension Day. Solemn High Mass was offered up, and His Grace delivered an eloquent sermon on the occasion.

Our pleasant little chapel has lately received a new addition in the shape of a beautiful statue of St. Aloysius, the patron saint of the Students.

That terrible little piece of paper, the Examination List, has been visible on the door of the Refectory for several days; but it has lost some at least of its terrors, since we are now right in the middle of the Examinations. The students seem to have fully realized that but a few short weeks of the scholastic year yet remain; and all are intently absorbed in their studies. It has indeed been a year of hard study for most of the students; and gladly do they look forward to the coming vacation, which Father Owl earnestly wishes may be a most happy one to all.

List of College Exchanges,

Received since our last issue.

Magazines.

*Vassar Miscellany*, Vassar College, Poughkeepsic, N. Y.
*Bates Student*, Bates College, Lewiston, Maine.
*Alumni Journal*, Illinois Wesleyan University, Bloomington, Ill.
*Lafayette Monthly*, Lafayette College, Easton, Penn.
*College Miscellany*, Washington College, Alameda Co., Cal.
*Virginia University Magazine*, University of Virginia, Charlottesville, Va.
*Crescent*, Hillsdale College, Hillsdale, Michigan.

Journals.

*Tyro*, Collegiate Institute for Young Ladies, Poughkeepsic N. Y.,
*Chronicle*, University of Michigan, Ann Arbor, Michigan.
Index Niagarensis, Seminary of our Lady of Angels, Suspension Bridge, Niagara County, N.Y.
Berkeleyan, University of California, Berkeley, Cal.
Scholastic, Notre Dame University, Notre Dame, Ind.
Western Collegian, Ohio Wesleyan University and Ohio Wesleyan Female College, Delaware, Ohio.
Annalist, Albion College, Albion, Mich.
Trinity Tablet, Trinity College, Hartford, Conn.
Madisonensis, Madison University, Hamilton, N. Y.
Salesianum, Seminary of St. Francis of Sales, Milwaukee Co., Wis.
College News Letter, Iowa College, Grinnell, Iowa.
Hesperian Student, University of Nebraska, Lincoln, Neb.
Philomathean, University of the City of New York, Washington Sq. N.Y.
College Journal, Western University of Pennsylvania, Pittsburgh, Pa.
College Journal, Georgetown College, Georgetown, D. C.
Yale Courant, Yale College, Newhaven, Conn.
Targum, Rutger's College; New Brunswick, N. J.
Archangel, St. Michael's College, Portland, Oregon.
Tripod, North Western University, Evanston, Ill.
University Reporter, Iowa State University, Iowa City, Iowa.
University Press, University of Wisconsin, Madison, Wis.
Olivet Olio, Olivet College, Olivet, Michigan.
Geyser, Wabash College, Crawfordsville, Ind.
Lehigh Journal, Lehigh University, Bethlehem, Penn.
Bowdoin Orient, Bowdoin College, Brunswick, Maine.
College Herald, University at Lewisburg, Lewisburg, Pa.
Iowa Classic, Iowa Wesleyan University, Mount Pleasant, Iowa.
Heald's College Journal, Heald's Business College, San Francisco, Cal.
Central Collegian, Central College, Fayette, Missouri.
Ewing Review, Ewing College, Ewing, Franklin Co. Ill.
Denison Collegian, Denison University, Granville, Ohio.
Dalhousie Gazette, Dalhousie College and University, Halifax, Nova Scotia
College Message,, St. Vincent's College, Cape Girardeau, Missouri.
Clippings from Contemporaries.

CUPID'S FOOD.—Arrow-root.—Virginia University Magazine.

The wangdoodle was placed upon the hungag.—Delaware College Advance.

In reply to the question as to which was the largest English settlement in this country, a Fresh. replied 

"the Alabama."—University Press.

The University Reporter runs a private dictionary. It has a long article headed "Yaine"; which name occurs throughout; probably the author was undecided whether to write up Yates or Taine, and so concluded to mix things. In the same piece we have "Thackery," "jolley," "hypocrisy," and "Mesey," one of Dickens's characters, probably either Miggins, Meagles, or Miss La Creevy.—Magenta.

On President Eliot's return from England it is expected that many minor changes will be introduced into the College (Harvard), and, perhaps, several of greater moment. These novelties will be modelled, it is to be presumed, on the present systems in vogue at Oxford and at Cambridge, as the chief object of the President's visit to England was to study these systems.—Id.

We hope the Alumni will not forget that it is impossible for us to keep up a good personal column unless they drop us a line occasionally, informing us as to their whereabouts and whatabouts. Information respecting any former student will be thankfully received.—University Press.

[We fully endorse the above.—Eds. Owl.]

GENERALLY SPEAKING.—Woman.—All Sorts.

When Voltaire was studying our language, and found that the word "plague," containing six letters, was a monosyllable, while "ague," containing four letters, was a disyllable, he wished that the plague might take one half of the English language and the ague the other.—University Missourian.

"The top of the tree, where an Owl sat."—Id.

[We are deeply touched by our contemporary's delicate compliment. —Eds. Owl.]

A curious insect has lately taken up its quarters with us, which I am told is new to the scientific world. It is a black wasp-like fly, but rather smaller than the English wasp. Its habitat, or perhaps I should more correctly say its nursery, is a nest of clay built in some convenient crevice, and, to the great annoyance of lady housekeepers, the upper folds of heavy window curtains have apparently a peculiar charm for it. Having selected a suitable spot for its operations, it industriously carries thither tiny pellets of clay, which it moistens and plasters over the curtain or crevice, and on that foundation proceeds to erect a series of separate clay cells, from five to eight in number, the whole nest being from 4 in. to 6 in. in length, and about the size and shape of a man's middle finger. The cells are not quite closed in, and the little builder sallies forth on a spider-catching expedition. Apparently the issue of the conflict is never doubtful, for
some half-dozen spiders of various size and kind are very speedily de­posited captive and comatose in each cell. In each cell, too, is there laid a single egg, the young grub from which spends the days of his early infancy in consuming the spiders which the paternal or maternal care has provided for his sustenance, and which are undiminished in bulk and fulness a month or more from the time of their capture.—New Zealand Correspondent of the Times.

GEORGE ELIOT.—A volume of poems by George Eliot is in the press, and will shortly be issued by Messrs. Blackwood & Sons.—Athenaeum.

A certain student at a dissenting college, in a sermon before a rustic audience, quoted Propria quaem maribus, as “the heart-stirring words of St. Chrysostom to which no translation could do justice;” and immediately afterwards found that he had his tutor for a hearer.—Church Times.

The brute creation of New York call Mr. Bergh, of the Society for the Prevention of Cruelty to Animals, a nice Bergh, because of his (sic) old style of treating their enemies.—P.Q.P.

Miss Sallie Hart, of ’76, has been appointed an officer of the Society for the Prevention of Cruelty to Animals, with power to make arrests. Isn’t the last of this a little sarcastic? She is about four feet in stature, and has little white hands better adapted to making butter than arresting malefactors.—Berkeleyan.

A failure in recitation is called a “slump” at Harvard, a “smash” at Wesleyan, and a “stump” at Princeton. A perfect recitation receives the title of “rake” at Williams, “sail” at Bowdoin, “squirt” at Harvard, “tear” at Princeton, and “blood” at Hamilton.—College Miscellany.

A WISE PARENT

(Translated from the German.)

Sophronius, a wise teacher, would not suffer his sons and daughters to associate with those whose conduct was not pure and upright.

“Dear father,” said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda—“dear father, you must think us very childish, if you imagine we should be exposed to danger by it.”

The father took in silence a dead coal from the hearth, and reached it to his daughter.

“It will not hurt you, my child, take it.”

Eulalia did so, and behold, her delicate white hand was soiled and blackened, and, as it chanced, her white dress also.

“We cannot be too careful in handling coals,” said Eulalia in vexation.

“Yes, truly,” said her father; “you see, my child, that coals, even if they do not burn, will blacken. So it is with the company of the vicious.—Pen and Puck.

That boy’s bump of veneration must have been extremely small, who was found by a gentleman, seated beside a pair of bars, through which a man was trying in vain to drive some cattle; and who made not the slightest effort to help, though repeatedly asked to do so. “Is that man your father?” inquired the stranger. “Yes.” “Then why don’t you help him drive those cows through the bars?” “O,” said he, “I don’t mind anything about father; and marm, she don’t mind anything about him either; and between us both, we’ve got the dog so that he don’t mind anything about him.”—Hillsdale College Crescent.

What was Joan of Arc made of? She was Maid of Orleans.—Newspaper Reporter.
# Table of Honor

*Credits for the month of March as read on Wednesday, May 6, 1874.*

## Christian Doctrine

| 1st Class | W. Cardwell 100, C. Ebner 100, J. Machado 70, J. F. Smith 100, R. Soto 100, B. Yorba 100. |
| 2nd Class | J. Aguirre 75, A. Bandini 100, J. Bernal 74, J. Callaghan 80, V. Clement 73, P. Colombet 75, Alf. Den 73, M. Donahue 74, R. Enright 80, J. Enright 72, W. Harrison 75, G. Hopkins 78, J. Hudner 90, M. Hughes 72, J. Kearney 84, J. J. Kelly 75, F. Lacoste 72, F. McKinnon 73, G. Norris 89, F. Scully 84, G. Seifert 78, R. Sheridan 100, J. E. Smith 90, W. Smith 84, R. Spence 74, G. Taylor 72, T. Tully 100, L. Vella 74, J. F. Walsh 100, X. Yorba 86, |
| 3rd Class | E. Auzerais 100, J. Cavagnaro 70, T. Dowell 100, R. De la Vega 100, H. Dinklage 75, A. Garasche 100, J. Meyer 97, C. Moore 100, P. A. Muller 90, J. Perrier 70, E. Pierson 80, W. Schofield 100. |

## Spanish Christian Doctrine

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

## Mental Philosophy

| J. Burling 70, W. Herford 70, A. Veveu 80, W. Veveu 80. |

## Natural Philosophy

| N. F. Brisac 85, W. Herford 72, T. Morrison 82, J. Walsh 73. |

## Elementary Chemistry

| J. Walsh 78, W. Herford 76, L. Winston 75, T. Morrison 74, T. Tully 72, J. Dunne 70. |

## Analytical Chemistry

| N. F. Brisac 98, J. Burling 96. |

## Mathematics

| 1st Class | J. Cardwell 80, C. Ebner 70. |
| 3rd Class | B. Brisac 85, V. Clement 80, G. Gray 90, J. Hermann 92, C. McClatchy 70, R. Soto 100, B. Yorba 85. |

## Greek

| 2nd Class | W. T. Gray 100, H. B. Peyton 100, A. Veveu 100, W. Veveu 100. |
| 3rd Class | T. Morrison 75, J. T. Walsh 81, L. C. Winston 82. |
| 4th Class | C. Ebner 80, R. Soto 90, B. Yorba 80. |
| 5th Class | J. Callaghan 80, F. Ebner 72, J. Hermann 98, J. Smith 97, T. Tully 70, C. W. Quirty 96. |

## Latin

| 2nd Class | J. Cardwell 80, C. Ebner 70, W. Gray 100, T. Morrison 80, H. Peyton 100, W. Veveu 100. |
| 3rd Class | R. Soto 90, J. T. Walsh 87. |
| 4th Class | J. Hermann 80, J. Smith 70, B. Yorba 100. |
| 5th Class | J. Aguirre 80, J. Chavez 80, V. M. Clement 80, J. Ebner 80, J. Machado 70, A. Mccone 70, T. Tully 80, M. Donahue 70, C. W. Quirty 98. |

## Rhetoric

| 1st Class | N. Brisac 84, W. Carwell 74, T. Durbin 70, C. Ebner 70, W. Gray 84, C. McClatchy 72, T. Morrison 80, L. C. Winston 84. |
| 2nd Class | R. Soto 78, J. Walsh 93, B. Yorba 81. |

## Grammar

2d Class—L. Camarillo 70, J. Cavagnaro 70, F. Chavez 78, B. Chretien 70, E. Conn 81, C. Miles 80, J. Moss 90, C. Ortiz 70, E. Pierson 90, C. Quilty 90, W. Schofield 84, R. Sheridan 90, R. Spence 79, E. Stanton 80, G. Taylor 80, G. Trenought 70, C. Welti 76, X. Yorba 90.

3d Class—1st Division—E. Auzerais 88, D. Berta 80, H. Dinklage 80, G. Holden 85, J. Meyer 70, G. LeMoine 89, G. Markham 75, C. Moore 90, A. Muller 70, J. Olcese 70, L. Vella 70, Jas. Kearney 70, W. Proctor 70, P. Sanchez 70, J. Donahue 70.

2d Division—A. Becker 73, A. Bowie 72, F. Burling 75, J. Boyter 79, P. DeBange 78, H. Farmer 90, E. Holden 73, E. Lamolle 70, T. Leahy 75, F. Shafe-r 78.

FRENCH.

1st Class—B. Brisac 74, G. Norris 72, O. Oreaña 73, R. Soto 75.

2d Class—A. Bandini 90, J. Bernau 75, F. Chavez 100, H. Gavica 95.


SPANISH.

1st Class—J. Herman 70.

2d Class—C. McClatchy 70.

3d Class—J. Hudner 75.

ITALIAN.

F. Cavagnaro 70, J. Cavagnaro 75, J. Olcese 80, A. Pierotich 100, V. Spinetto 100.

GERMAN.

J. Auzerais 70, N. F. Brisac 80, C. Ebner 95, F. Ebner 90, X. Yorba 95.

ARITHMETIC.


2d Class—E. Auzerais 100, F. Chavez 70, T. Dowell 99, M. Donahue 70, J. Franklin 75, H. Freudenthal 100, H. Gavica 95, G. Hopkins 70, C. Hoffman 95, A. Loweree 70, O. Oreaña 70, W. Schofield 80, W. Sears 70, R. S. Sheridan 70, C. E. Stanton 70, G. Taylor 90, X. Yorba 70, F. Cleaves 70, G. Trenought 70.


BOOK-KEEPING.

1st Class—Bowie 100, J. Cavagnaro 90, P. Colombet 84, T. Durbin 86, C. Ebner 90, J. Kearney 85, T. Morrison 93, A. Pierotich 82, B Yorba 96.

2d Class—E. Auzerais 100, J. Bernau 70, D. Berta 94, V. Clement 92, W. Davis 90, W. Furman 95, C. McClatchy 100, J. F. Smith 80, X. Yorba 85.


READING AND SPELLING.


<table>
<thead>
<tr>
<th>Table of Honor</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ELOCUTION</strong></td>
<td></td>
</tr>
<tr>
<td>1st Class—C. Ebner 76, W. Gray 70, T. Morrison 71, L. C. Winston 72.</td>
<td></td>
</tr>
<tr>
<td>2d Class—J. Walsh 70, B. Yorba 70.</td>
<td></td>
</tr>
<tr>
<td>4th Class—T. Dowell 80, W. Schofield 80, D. Stanton 70.</td>
<td></td>
</tr>
<tr>
<td>5th Class—J. Harvey 80, C. Moore 70, A. Müller 70, J. Olcese 70, P. Sanchez 70, L. Vella 70, J. Donahue 70, F. Hauck 75.</td>
<td></td>
</tr>
<tr>
<td><strong>PENMANSHIP.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>DRAWING.</strong></td>
<td></td>
</tr>
<tr>
<td>A. Arriola 90, J. Auzerais 75, A. Bowie 74 D. Berta 100 B. Brisac 80, F. Burling 75, V. Clement 95, M. Donahue 75, P. Mallon 80, H. Martin 75, J. Meyer 75, C. Ortiz 75, O. Orefia 70, A. Pierotich 100, R. Remus 85, W. Schofield 75, G. Seifert 75, V. Vidaurreta 75.</td>
<td></td>
</tr>
<tr>
<td><strong>PIANO.</strong></td>
<td></td>
</tr>
<tr>
<td>H. Bowie 80, C. Ebner 80, W. Randall 75, W. Gray 75, H. Gavica 75, A. Lovee 70, R. Spence 70, F. Gambert 70, W. Gilbert 70, G. Baron 70, V. Vidaurreta 75.</td>
<td></td>
</tr>
<tr>
<td><strong>VOCAL MUSIC.</strong></td>
<td></td>
</tr>
<tr>
<td>E. Holden 75, J. Meyer 70 A. Müller 70.</td>
<td></td>
</tr>
<tr>
<td><strong>VIOLIN.</strong></td>
<td></td>
</tr>
<tr>
<td>W. Davis 80, R. Enright 85, G. Gray 90, W. Sears 86. T. Morrison 90, J. Burling 95, P. Mallon 85, J. Cima 70, A. Spence 85.</td>
<td></td>
</tr>
<tr>
<td><strong>BRASS INSTRUMENTS.</strong>—W. Gray 76, W. Randall M. Ylisitalirri 70, <strong>FLUTE.</strong>—A. Bandini 70.</td>
<td></td>
</tr>
<tr>
<td><strong>GUITAR.</strong>—T. Dowell 70, F. Ebner 70, A. Veuve 70.</td>
<td></td>
</tr>
</tbody>
</table>

---

[Classes of the Preparatory Department are omitted.]

Highest number of credits given, 100. Recipients of 70 and over only mentioned.
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, $300.00 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.

"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 Jose,—A. Waldenfelt, Music Hall, First st., San Jose.
Santa Clara,—W. B. Wilson, Santa Clara College.
A. WALDTEUFEL,
IMPORTER AND DEALER IN

Books, Stationery, Sheet Music,
Musical Instruments, Fancy Goods, etc.

AGENT FOR
Steinway & Son's Piano Fortes,
Chickering & Son's Piano Fortes,
Haines' Piano Fortes,
Hertz Piano Fortes.
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.