5-1875

The Owl, vol. 9, no. 9

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

Vol. IX. May, 1875. No. 9.

SPIRITISM AND "THE SPIRITS."

(Communicated.)

CHAPTER II.

In which is Considered the Question whether or not the Spiritistic Phenomena can be Attributed to the Good Angels.

II. The second hypothesis assumes that the good angels are the cause of the spiritistic phenomena.

Between the two hypotheses, (I.) that of the souls of the dead, and (II.) that of the good angels, there is this difference; that the former resorts to a powerless cause, and the latter to an efficient one.

The angels have by nature the power of acting upon that which is material and sensible, of giving to bodies extrinsically that impetus which produces local motion, and thereby of bringing into mutual contact those forces which can generate intrinsic movement and produce substantial changes. That this power is possessed by the angels, is acknowledged by the whole mass of theological writers; and it constitutes an essential difference between the two hypotheses just mentioned. If, however, the confutation of each must be different, the conclusion is in each case the same. For whether we consider (1) the mode or (2) the effects, or (3) the end of spiritistic action, it excludes, and that evidently, the notion of the concurrence of the good angels.

Let us show this, in due succession. Those who maintain that the angels are the proximate cause of the spiritistic phenomena, must needs admit revelation, from which alone we know of the angels' existence. And consequently we may refute the upholders of this hypothesis, by the very principles with which revelation itself supplies us, and of which accordingly, we must make use in reasoning with them.

(1.) In speaking of the mode of action adopted by spiritists, we shall waive all minor considerations, and devote ourselves to one point alone, and that of great importance; which is this.

The "mediums,"—i.e. those who possess spiritistic powers—have, according to the best writers on these matters, whose authority is supported by the testimony of facts, a true dominion over the spirits, which latter must answer their questions and act according to their wishes. They
(the "mediums,"") summon the spirits at will, render them more or less visible to others, ask them questions, give them orders and demand and receive their obedience. Sometimes it happens that the mediums are not answered, but this is the exception. The general rule is that the spirits invoked obey the orders of the mediums, just as a servant obeys those of his master. Now this subjection is so repugnant to the nature of the good angels, that it alone should be enough to convince us that these angels cannot be the actors in spiritism. These most noble spirits are, by their very nature, so immeasurably superior to man, that in no way can they be subject to him. They depend only on God, and from God alone do they receive—so all theological writers tell us—their mission to minister to man. They serve God alone, even when, by the will of His divine majesty, they are delegated to protect and care for man, or to give him some extraordinary guidance and direction. The Holy Scriptures tell us constantly of angels who appear to men and act upon earth in their behalf; but in every case these angels appear as messengers and ambassadors of God; in every case they act as the instruments and servants of God.

And in order to inculcate this conception of the immediate dependence of the angels upon God, the Word made Flesh spoke to St. Peter in these words:—"Thinkest thou that I cannot ask my Father, and He will give me presently more than twelve legions of angels?" (Matth. xxvi, 53.) Christ, speaking on this occasion as man, for our instruction, did not attribute any power to Himself over the angels, but attributed all such power to His Divine Father.

From these words, then, we may thus argue. If it had been possible to any man to have the angels at his service and disposition, independently of the mission and of the will of God, and by his own nature and power, that man would certainly have been the Divine Redeemer. In such case he would have manifested his imperative power over the angels, rather than His imperative power. He wished to show St. Peter the inopportune ness of the zeal which he had been manifesting to deliver his Master from the hands of the Jews; and He wished at the same time to speak to him as Man, not as God. His discourse then would have been more forcible, if instead of saying that He could obtain from His Divine Father the assistance of the angels, He had said that He could Himself command the angels to protect Him. This Christ did not say. Why? Because such superiority does not belong to human nature.

Therefore either it is false that the beings which work the spiritistic prodigies depend in any way upon the mediums, or it is false that these beings are good angels.

But the first member of this dilemma would overthrow the whole theory and history of modern spiritism, for the explanation of which alone this hypothesis was imagined. It follows therefore that we must accept the second member of this dilemma, or, in other words, that if we admit the theory and history of spiritism, we
must reject the intervention of the good angels therein.

(2.) It must be rejected also because the proper effects of spiritism are flagrantly contradictory of such a hypothesis.

For the angelic ministry proceeds from God as from its first principle, and is related to God as to its last end. Consequently, it cannot but produce effects worthy of that high principle, and conducive to that august end. But so high a principle will produce such effects only as are salutary to man; and the means which lead to so noble an end, must of necessity be holy and noble means.

Whatsoever, therefore, is not salutary to man nor befitting his eternal end, must be excluded from the category of things attributable to the angelic ministry. When we are confronted by fickleness, falsehood, malignity and contradiction, we must of necessity admit a cause capable of such imperfections, and such cause (if spiritual) cannot be other than the wicked spirits of darkness, or the defective spirit of man. None of these evils can be looked for in the good angels, who act by divine mission; because no imperfection can be attributed either to the First Motor or to the instruments of His action.

Are the effects of spiritism of such a character that we may reasonably attribute them to beings so perfect? Very little reflection suffices to elicit a negative answer.

Look, for instance, at the signs which the invoked spirits give of their presence: they are the merest frivolities and puerilities, when they are not "scares" and "frights."

Look at the doctrines which the invoked spirits teach: they are errors when judged by the science of the schools; they are heresies when judged by the teachings of the Church; they are turpitudes when judged by the principles of Christian morals.

Look at the practical counsels which the invoked spirits offer: if you except some few, which are profitable to the material welfare of mankind, and which form the bait that enters the fish into the meshes of this infernal net, they have been directly conducive to domestic discords, to bloody enmities, to incurable lunacy, and to suicide. These are facts known even to the vulgar.

Now can these deeds be mistaken for the operations of beings of so noble and beneficent a nature as that of the angels?

Let us take up our Bibles and refer to those passages wherein any particulars are related concerning the presence and operations of an angel. The angels are always represented in Holy Scripture either (a) as ministers of the justice of God, for the chastisement and amendment of men, as was the angel of Sennacherib, or (b) as ministers of the mercy of God, to manifest His will for the salvation and direction of man, like the angel of Manue.

How inconsistent is the idea of such sublime ministry with the behaviour of the "rapping" spirits—saucy, malignant, and full of lies as they are! From the fruit you may know the plant. Look well at the spiritistic phenomena, and they will reveal to you a paternity quite different from the angelic.
(3) Having considered (1) the mode and (2) the effects of spiritistic action, let us now consider its end, and see how far that alone will favor our exclusion of the angels. For between the end of spiritistic action and that of the angelic ministry, there exists not only a wide interval but a bona fide opposition.

The angels are sent by God as His ministers to man; and they are commissioned to protect the human family, and help it to the attainment of its last end, which is the knowledge and service of God in this life. None of their acts can either be inconsistent with that end, or fail to be directed thereto. The temporal assistance which they ministered formerly under the old law, and still minister under the new, has been and is directed to that end. Now where is this direction to be seen in the spiritistic phenomena? It is neither explicitly confessed by those who practise the spiritistic art, nor involved implicitly in its experiments. So far indeed is this from being the fact, that the mediums themselves exalt spiritism solely for the advantages it confers with regard to the comforts of life, to human science, and to the social wants of mankind, without ever concerning themselves about the great interests of the soul, which indeed they often seem to despise and set at nought. Moreover, these very temporal advantages produce languor in the faith, declension of morals, dissolution of family ties, contempt for ecclesiastical authority, pride and rebellion against civil society.

Regarded from a Christian standpoint, the man who has this incessant communication with the angels of God, is preeminently a man of faith, of virtue, and of sanctity; his understanding, enlightened by a teaching so noble, shines with the purest rays of supernatural truth; his will, urged by so high an incentive, burns with zeal for the love of supernatural good. He is held, in short, as a man raised by these celestial favors above the common condition of the faithful. There is no difficulty of the spiritual life which he is not expected to overcome, nor anything so hard as to be beyond the grace granted to him by God, concomitantly with such favors.

Now is such a life at all like that of the mediums, who boast that they hold a continual intercourse with the spirits, their masters, their guides, and their instruments? The very question is enough to raise a smile.

Let us be allowed then to conclude by saying that the one adequate end of the angels' presence upon earth being the sanctification of man, and this sanctification being hindered, if it be not expressly contravened, by spiritism, the end thus hindered or contravened cannot be confounded with the end of spiritism. Hence the hypothesis which makes the angels of God the authors of the spiritistic phenomena, is a vain and an absurd hypothesis. Q. E. D.
III. The third hypothesis which remains to be considered is that which attributes the operations of spiritism to the intervention of devils. This theory has never been advocated by the professors of spiritism themselves, none of whom seem to have aspired to the somewhat unenviable distinction of being called the friends of Satan. But it has been and is vigorously maintained by the best Catholic writers who have treated of this subject. To writers of private authority, may be added those Catholic bishops who in their various Pastoral, from the year 1816 downwards, have condemned magnetism as infected with demonolatry. And more recently, both the bishops and the Pope himself have condemned the practices of spiritism for the same reason.

All that we have said heretofore has tended to this conclusion—that the cause of the spiritistic phenomena must necessarily be placed in the malign spirits of hell. If we had announced this proposition at the outset, we should have moved more than one of our readers to laughter, if not to contempt. "Crotchets of benighted people!" would they have said; "Crotchets of small brains and simple minds that would thrust in the devil everywhere! These good folks cannot be made to understand that men now-a-days, see with their own eyes, hear with their own ears, and come to their own conclusions on every subject—that the light of science and the progress of modern society have shewn forth to the world the evident imposture of those who try to bamboozle the vulgar by passing themselves off as the favorites of the devil. The days of magic and magicians are over for ever, as are also the days of miracle-mongers and workers of prodigies. Works are wrought now-a-days which are far more prodigious than those of the old times, but the workers of our modern miracles are the scientists. They do not pretend to diabolic magic or mysterious wonders, because science has no need of any devil, and so far from being a mystery, is a dazzling light which dispels all darkness."

In some such way as this would our proposition have been received, had we announced it at the beginning. But can it be so treated now that it has been shown to rest on evident and undeniable reasoning?

The origin of the spiritistic facts must be either within the limit of those causes which are merely physical, or outside of it. Now within the limit of physical causes there is no hypothesis which can stand a diligent examination conducted accord-
ing to the canons of sound criticism. Therefore the origin of spiritism must be sought for outside of such limit. The very nature, indeed, of the spiritistic phenomena precludes any cause which is merely physical; and outside of physical causes, there are but the hyperphysical, viz., spirits.

Now we have proved that neither the souls of the dead, nor the good angels can be the causes of these effects; and we have therefore been obliged to resort to the hypothesis of the devils. There is no way of avoiding it. It forces itself upon the intellect irresistibly, by irrefutable evidence, before which the jokes, the sarcasm, and the ridicule of its numerous opponents fall heavily to the ground.

Such being the case we may boldly and without scruple give the name of magic to spiritism, and that of magicians to the mediums.

In short, notwithstanding the fact that we live in this glorious nineteenth century, common sense extorts from us the humble confession that, despite all its boasted progress and all its scientific light, it has not succeeded in banishing the devils from the world, but on the contrary, has caused them to interfere therein more widely and more forcibly than ever.

The conclusion at which we have arrived, is already established as legitimate. But we want to inculcate it with more force; assuming it not as the mere consequence of an argument, of exclusion, but as a thesis supported by special and intrinsic arguments flowing from its own nature.

Nature of Magic.

We have been led necessarily, by the whole course of our argument, to admit the intervention of the devil as the cause of the spiritistic phenomena. But the working of wonders by the intervention of the devil is neither more nor less than magic. Hence spiritism is magic. We now intend to reach the same conclusion by a more direct line of reasoning, which we shall proceed, with such brevity as we may, to evolve.

They who deny the existence of the devil, cannot, of course, admit the existence of magic. We do not address our present argument to such men. It is not only the title of Christian that they should disclaim: they are not even philosophers; for together with the authority of Holy Writ and the teachings of the Church, they reject also the light of reason, and the testimony of history. We suppose in our readers a belief in the existence of evil spirits, and in their power to operate on the visible world.

Starting from this point we reason as follows.

If we find in spiritism the nature, the characteristics, and the ordinary effects of magic, then we may fairly conclude that spiritism and magic are the same thing. But, in point of fact, all that is proper to magic—all its intrinsic properties—are found also in spiritism. Therefore spiritism must be called and is true magic.

In order to make our argument unanswerable we must do two things, viz., (1) investigate the nature, the
characteristics, and the effects of magic; and (2) prove that the nature, characteristics and effects of magic are found in spiritism.

(1.) What is the proper nature of magic? Let us take the definition commonly accepted in the theological schools and admitted by canonists and legislators. According to it, diabolical magic is "a power of producing wonderful and unusual effects by the operation and ministry of the devils, or with signs appointed by them, or agreed upon with them."

In this definition we find the three characteristics proper to magic, viz., (a.) the special nature of its effects; (b.) the immediate cause of such effects; and (c.) the condition required, that the cause should produce the effects.

(a.) In regard to the first of these characteristics, viz., the proper nature of the effects, we find that they are not said to be miraculous, but only wonderful; not supernatural but only unusual; for their cause is not superior to created nature, but is only stronger and more efficient than the power of nature. If the effect produced were really superior to anything producible by natural forces, and if, consequently, it could not be attributed to the natural power of any creature—as would be, for instance, the raising of the dead, or the total annihilation of a substance—such effect, since it could be due only to the omnipotence of the Creator, would infinitely surpass everything that could be accomplished by magic: it would be a true miracle, not a simple wonder.

Hence if we consider only the physical entity of the magic effects, prescinding therefrom the two circumstances of time and manner, they (the magic effects) belong, properly speaking, to the common order of natural things. But if, on the other hand, we consider the two circumstances of time and manner, then, no doubt, they will strike the imagination and excite wonder.

To turn a desert plain into a charming garden, is a thing more or less difficult, but not impossible to one who has the will and the money to do it. Give him time, and the garden will be verdant and luxuriant. But were I to see the same desert changed suddenly, before my very eyes, into a garden, I should be struck with wonder; because it is not granted to the ordinary forces of natural agents to produce instantaneously such a change.

To rise into the clouds by the help of a balloon, is not a rare thing in our days; but to rise from the earth without any instrument, as did Simon Magus in the presence of the Romans, surpasses the natural faculty of man, and therefore justly excites wonder.

(b.) This alone, however, does not suffice to constitute magic. It is required also that these effects be brought about by the operation and ministry of the devil.

For since the effects proper to magic causes, pass the forces of nature in regard to the manner and time of their production, there is nothing so far which can distinguish them from some of the supernatural effects of true miracles. In fact, though the truly miraculous effect is often in its very substance, impossible
to diabolical power, still it not infrequently happens that between the miracle and the "wonder" there is no other difference than the producing cause; which in the first is the extraordinary grace of God, and in the second the natural yet strongly effective power of the devil.

In this class may be included many miracles of the second order, especially those which are such only from the shortness of time, or the insufficiency of the means, wherein or whereby the effect is produced. Holy Writ offers us many examples of such miracles, the most famous of which is that wrought by Moses and Aaron before Pharaoh. Aaron cast down his rod before the king, and the rod was turned into a serpent; but the same thing happened to the rods which the magicians of Pharaoh cast down. Now the first was a miraculous change, because it was wrought directly by God as a sign of the command he gave to Moses; the second was only a "wonder," because wrought by Egyptian enchantments, as related in Exodus (ch. viii.) We must turn our attention, then, to the cause which works such extraordinary effects, and try to distinguish, by means of their proper signs, those which are directly from God from those which are produced by the operation and ministry of the devil.

(c.) Lastly, to distinguish magic from all the other operations of the devil upon earth, it is called a faculty of man, and is said to be tied, in its operations, to certain signs either appointed by the devil or agreed upon with him. All magical operations are based on an agreement between man and the devil, framed in such a way that the power which man acquires is never brought into action except in virtue of this agreement; the magician demanding the diabolical ministry by means of certain signs either fixed by the devil or agreed upon with him.

There will of course be an indefinite number of gentle readers who will burst into a laugh at this assertion; for it will seem, to their nineteenth-century minds, altogether impossible that an agreement should be entered into between man and the devil. Let such enjoy their laugh, by all means. Cachinnatory exercise is healthy. But let us beg the favor of them, when they are quite "through with it," to read the fourth chapter of St. Matthew, wherein they will find an account of the pact proposed by the devil to our Divine Redeemer Himself:—"All these things I give thee, if falling down, thou wilt adore me." Now if the devil proposed to Christ Himself the contraction of such an obligation, why can he not propose a similar bargain to a simple mortal? "I will do this and that, if thou wilt adore me—if thou wilt deny thy faith," etc. It is certain that the devil has both the power of conversing with man, and the power of acting upon matter; and if he possesses these two powers, you cannot consistently deny him that of promising his work under certain conditions. That such a bargain takes place in magic is proved not only by the most undeniable passages in Holy Writ, but by the plain statements of those numerous Fathers, Theologians, Canonists and Historians, who have written on such matters. (See, De-
brio, Disquisit. Magicarum, Lib. II. q. iv. et seqq.)

This agreement thus entered into by the devil with man is either express or tacit; Ecclesiastical history and the records of the criminal courts supply us with many examples of the express contract, which was sometimes entered into with considerable solemnity and before witnesses, and sometimes in secret, without a single witness; often by oath or oral promise; often on paper, and variously written, by the party himself or by proxy, etc. But the express pact occurs more rarely than the tacit.

The tacit pact is of two kinds, differing much in malice, but little or nothing in effect. The first consists in using knowingly and voluntarily those superstitious signs employed by professed magicians, or learned from their books, or by their teaching and example. The second consists in using signs with which the devil has formerly connected his cooperation, the user being wholly unaware that they were originally suggested by the devil to persons who bound themselves to him with a promise.

It cannot be said that the devil will not acknowledge a command given him by one who did not buy his obedience in a personal and explicit compact; for the end proposed by hell, in striking such bargains, is not that of leading into perdition this or that individual man, but man in general. Thus to use knowingly, as in the first kind of tacit pact, signs formerly given by the devil to any other person, is to consent implicitly to the obligations contracted by that person in order to gain such or such an advantage.

It is immaterial that in the second kind of tacit pact the knowledge and intention of holding intercourse with the devil are wanting; for if, owing to the good faith with which he acts, the human agent is free from guilt at the time, still he is very likely to fall into sin afterwards, either through that same unbridled curiosity which led him to use the signs in the first instance, or for the love of some material advantage. Now this suffices to induce the devil to obey the sign given him by a man who does not know with whom he is communicating.

In the express and formal pact are fixed not only the burden assumed reciprocally by the devil in regard to man, and by man in regard to the devil, but also the signs by which man may ask for the devil's help whenever he stands in need of it.

These signs are fixed in one or other of these two ways: either they are prompted and imposed by the devil, or they are pointed out by man and accepted by the devil. This diversity matters little so far as the essence of magic is concerned; but it is of great importance in the discernment of particular cases. It has not infrequently happened that even pious persons, entirely unaware of any pact, have seen the devil unexpectedly, and have heard him say that he has come at their bidding and is ready to do their pleasure. These were cases of signs appointed by the devil, to which signs he had attached the promise of his personal services.

Summing up what has been stated
above with regard to the true nature of magic, we conclude by saying that magic requires three conditions.

(a.) That its effects be wonderful and unusual, but not supernatural and miraculous.

(b.) That these effects be brought about through some peculiar signs, and that they be such as cannot be ascribed to any other agent than the devil.

(c.) That these effects take place after and in consequence of a pact, which may be either express or tacit, either recent or of old standing, between the devil and the magician.

(To be concluded in our next.)

WAITING.

" (By Σ.)

As sailors, peering through the darksome night,
Storm-tossed, and weary, far from port or shore,
Expect the coming of the morning light
To bring them respite from the tempest's roar;—

So I, sweet Mother, on life's stormy wave
Am waiting, breathless for thy helping hand
To snatch me from the foam, to keep, to save,
And bear me safely to the long-sought land.
HUNTING has at all times, and in all countries, been one of the favorite pastimes of the human race; and lion hunting, notwithstanding its peculiar danger, or rather, perhaps, because of that danger, seems to possess peculiar attractions. Those who desire to engage in it at the present day must be expert in the use of the rifle, and well acquainted with the manners and habits of the king of beasts.

In some parts of Southern Africa, lions are so numerous that the inhabitants are afraid to travel except in large and well armed parties, so that they may be able to protect themselves if attacked. It is said, indeed, that the South African lion will pursue the Hottentot in preference to any other prey.

The average length of a full-grown lion in those regions is between six and seven feet, exclusive of the tail, and his height at the shoulder about three feet. There are many, however, of far greater size. These African lions consist chiefly of two species, the color of the one being yellow, and that of the other brown; but it is also alleged by some that many with black manes have been seen in the southernmost districts of Africa. These formidable animals are fortunately never met with in large numbers at the same time. It is only in extraordinary cases that more than two or three families are seen drinking at the same watering-place.

There is something very grand and imposing in the presence of the king of beasts, as he strides along, with dignified self-possession, free and undaunted, on his own native soil; and it is extremely difficult to convey an adequate idea of his noble appearance.

One of the most striking things about him is his voice, which is very grand and at the same time exceedingly surprising. It consists, sometimes, of a low, deep moan which, after several successive iterations, ends in a scarcely audible sigh. At intervals he startles the forest with five or six high-sounding and terrible roars, which increase in loudness until the fourth and then gradually
die away. These roars are heard principally in the dead of night; and their effect upon the imagination is proportionately increased thereby.

The king of beasts during the daytime conceals himself either in his den, or in the bush; it is only at night or early in the morning that he rambles forth in quest of adventures and of prey; and when the nights are darkest, he is more active and fierce than at other times. On such occasions his form is scarcely visible, but his eyes glare like balls of fire. There is one time when the lion is more especially to be dreaded, viz., when his partner has young whelps. When he is irritated by any interference with her or them, the cry of the lion is more appalling than his roar; he then strikes his sides, agitates his mane, moves the skin of his face and his shaggy eyebrows, and protrudes both his tongue and his large and powerful claws. The amount of the lion’s strength is truly amazing; a single blow from his paw being sufficient to destroy most animals.

In one respect the lion is not so majestic as he is supposed to be; for he never objects to feed upon venison that he has not slain.

The hours which these animals select for quenching their thirst are different. When the moon rises early, they postpone their watering-hour till morning, but when she rises late, they drink soon after sunset.

Although there are so many lions in Southern Africa, the traveller does not incur much risk of injury from them. Dr. Livingstone says,—“One is in much more danger of being run over in the streets of London, than he is of being devoured by lions in Africa, unless engaged in hunting the animals.”

The modes of lion-hunting in use in South Africa are manifold. The Bushmen shoot the lion with firearms or with poisoned arrows. Whenever they desire to hunt him they begin by observing the antelopes as they feed at day-break. If they perceive any signs of alarm or disturbance among the antelopes, the inference is that they have been molested by lions. Taking notice of the spot, the Bushmen return about noon, when the sun is hottest and the lions are generally asleep; and having found the animals they soon dispatch them with their poisoned arrows.

At the Cape of Good Hope lions are hunted not only for the extermination of the race, but also for the sake of their skins. One method adopted by the colonists is that of digging an excavation near some watering-place, and concealing themselves therein, in order to wait for the approach of the lion, who will come there to quench his thirst; when of course they can dispatch him with their rifles.

Gordon Cumming, in many of his expeditions against lions availed himself of this method of hunting them. A very simple way and one in which very little danger is incurred by hunters, is that of concealing themselves in a tree, which they make more secure by encompassing it with branches. A lamb or a calf is then placed near by, as a bait, and the lion is soon allured to the spot. The hunters can then easily shoot him, from their elevated position.
The Hottentots have a method of their own of exterminating the lion. It consists in the excavation of a deep pit in the track frequented by him, and over this pit—which is entirely concealed by grass and branches, which give way at the slightest pressure—is placed a freshly killed animal. The lion soon makes his appearance, and noticing the dead animal, bounds at it, and sinks into the snare. Not being able, when so situated, to protect himself against the attacks of his enemies, he is put to death by them without difficulty.

The white colonists of South Africa chase the lion, on horseback, from the woody district to the open plain, where he can soon be wearied out sufficiently to admit of their near approach; after which they can easily shoot him with the rifle. This system is carried on chiefly at the Cape of Good Hope; and no instance is on record of any misfortune having happened to those who pursue the lion in this manner. The majority of the natives, however, use the spear and the lance.

The lions of Northern Africa are divided into three species; the black, the red or tawny, and the grey. Of these the black lion is at the same time the rarest and the most powerful, and is consequently feared most by the inhabitants. His life may be divided into two distinct eras, the day and the night. He is in the habit of retiring to rest during the day, but at night "he roams abroad, and is the king of the universe."

The Algerian lion, although he can run very quickly, yet if not successful in capturing his prey at the first onset, will never go in pursuit of it.

When the summers are hottest the roar of the lion is seldom heard; but at other times it is very frequent. His life lasts on an average between thirty and forty years; and during this long time, great indeed is the damage he does to the poor Arabs. Jules Gerard says that, from 1856 to 1857, sixty lions destroyed, in the province of Bone alone, ten thousand head of cattle. The same celebrated hunter has also estimated that a solitary lion, in Algeria, carries off every year as many domestic animals, as can be purchased for six thousand francs. It is no wonder, therefore, that the Arabs have such extreme fear and hatred for the lion.

The modes of hunting adopted by the Arabs in North Africa are somewhat different from those used in other places.

The simplest and safest is the pitfall method, which is effected by digging a ditch about thirty feet in depth, and from thirty to sixteen in width, on the upper and higher side of the place where the Arabs have made their encampment, and erecting a mound of branches along the outer edge of the pit. There is also another hedge made along the inner edge, in order to prevent the cattle from falling in. The lion knows that he can kill with ease any animal inside the camp; and therefore, as soon as he arrives, he leaps the hedge, choosing of course the upper side, for convenience, and falls into the hole made for his reception. After making several attempts to extricate himself, he awaits his fate with composure;
and the Arabs, being perfectly safe, can easily despatch him with their guns. More lions are killed in Algeria in this way than in any other.

Another safe method in use among the Arabs, is that of killing the lions from some hiding place, either under or above ground, wherein they cannot be perceived by the animal.

However, there are two or three tribes in Algeria that chase the lion in the open field. The hunting parties of these tribes number about eighty men each; these go forward in true battle array to challenge the monster; and although several of them perish in the contest, the others, are in the end, crowned with victory.

There is still another method of hunting this greatest and most majestic of the feline race; and it is the one which, most of all, demands coolness, fearlessness, and keenness of eyesight in the hunter. This is the chasse à l'affût, so well described by Jules Gerard, and Chassaing. The hunter who follows this method must go by himself, and, attacking the animal, must conquer or perish. It was in this way that Chassaing slew fourteen lions in ninety-six hours, four of which fell in a single night.

Jules Gerard, surnamed the “Lion Slayer,” has also performed great exploits in the chase of the North African lion; and many interesting accounts have been written about his adventures with it.

To carry on lion hunting according to the mode known as the chasse à l'affût, it is essential, as the meaning of the French words implies, to hunt the animal to his lurking place. The necessary preliminaries are, to ascertain the locality to which he generally betakes himself, and to be provided with the best of weapons. The hunter must then lie in ambush for him, and, immediately on his approach, must attack him with resolute courage, being especially careful to take an unerring aim, so as to make the beast drop at once.

As the lion is the strongest, boldest, and most terrible of all the creatures of God, it is no wonder that it is so difficult and dangerous to hunt him. Even his roar causes all animals in the surrounding country, including the fiercest beasts of the forest, to tremble with fear; but as “it is in great danger that we see great courage” man faces him boldly, and generally leaves the field victorious.
THE INDIAN'S, DOOM.

(J. W. Ryland, 2d. Rhetoric.)

HAPPY was the Indian warrior
When he roamed the hills in freedom,
Felling, with his keen-edged hatchet,
Here an oak and there a beach-tree;
Hunting with unerring arrows,
Antlered monarchs of the woodland;
Planting corn in fertile meadows;*
Smoking calumets of wisdom;
Floating o'er the sparkling waters
In his light canoe of birch-wood.

Swiftly rode he o'er the prairie;
And the echo of his war-cry
Rang o'er hill and lake and river,
Rang in far receding forests.

Now the sky has clouded o'er him;
Now the Manitou is angered;
And the white man has possession
Of the lands that once were Indian;
Of the lands of the Camanches,
Of the homes of Callawawin.

Never more shall Indian carol
Echo through yon sounding forest;
Never more his narrow pathway
Shall the red-skin warrior follow;
Soon his footmarks will have vanished
From the land of his affection.

* Or more probably, we fear, standing by to see his wife plant it.—[Eds. Owl.]
AMONG the many brilliant stars of our revolutionary era, Lafayette shines forth with a grandeur second to that of Washington only. His ancestors, for many generations, had been renowned for their military talents. It is no wonder, then, that we find him embracing, early in life, the profession of arms.

The first intimation he received of our struggle for independence, was from one who would have tried every means in his power—could he only have foreseen the future—to prevail on the noble Frenchman to let America fight her own battles. I refer to the Duke of Gloucester. Lafayette was stationed at Metz, the well known fortress which has so recently become German, when that place was honored by a visit from the brother of the King of England. To show honor to this royal duke a dinner-party was given; and Lafayette was among the guests. In the course of the evening the Duke chanced to speak of the revolt of the American colonies, and went on to inform his hearers that this scattered and unprotected people had "solemnly declared themselves an independent nation." It was at this moment that the Duke—unconsciously on his part—enrolled on the side of America one of our greatest champions!

So enthusiastic was the young Frenchman in the cause of liberty, that from that hour he availed himself of every opportunity of finding out the real state of affairs, and soon formed the resolution to sacrifice home, happiness, wealth and rank, in order to battle with us for freedom, in "Freedom's holy land."

At this time news reached France of many disasters to our little band of patriots, which of course were greatly exaggerated by the British press. The friends of America were in despair; and even our Commissioners were so doubtful of the final result of the struggle that they urged Lafayette to give up so hazardous an enterprise. But thus did this true friend of liberty answer all their objections;—"My zeal for and love of liberty have ever been the prevailing motives with me; and now I see a chance of usefulness which I had not anticipated. Supplies are greatly wanted by Congress. I have money; I will purchase a vessel wherein to convey them to America; and in this vessel my companions and myself will take passage."

After a tempestuous voyage and some narrow escapes from capture by the English cruisers, he at length trod the soil of his adopted land, and hastening to Philadelphia, received
It was at this time that a great number of the enemies of Washington in Congress, not only without consulting him as Commander-in-chief, but on the contrary with the view of undermining his influence, formed a project of invading Canada; and gave Lafayette the command, in order to detach him from the support of Washington. But Lafayette, seeing the covert insult aimed at Washington, was indignant, and immediately asked the great general for his opinion and decision on the point. Washington felt the slight, but told Lafayette by all means to accept the post offered him, as it would be advantageous to him. He did as directed, and immediately repaired to Albany, the head-quarters of the expedition; but he soon perceived the injudiciousness of the attempt, and in consequence of the advice which he offered to Congress on the subject, it was abandoned.

It was through his efforts that the soreness between the officers and soldiers of the American and French armies respectively, caused by the failure of the expedition, was healed. This was a most important service; and Congress acknowledged it by honorable resolutions in favor of the youthful commander.

France having now formally declared war against England, we were for a time deprived of the active service of Lafayette in the field; because being still an officer of the French army, he deemed it his duty to place himself at the disposal of his country.

But having arrived in France, he was everywhere hailed with joy and admiration, and he turned all this en-
thusiasm to the advantage of America; until at length by unwearied efforts he gained the point for which he was working—the establishment of an open alliance between France and America.

In order to achieve this he had to work against great odds. France had colonies; and by countenancing the revolt of the American Colonies, she might become liable to lose her own. But Lafayette overruled these and all other objections; and a French fleet was sent to cooperate with us.

This was the turning point of the Revolution; for by this alliance it was that we were enabled to destroy the power of England in the United States. By the cooperation of the army and fleet of France with our own, so heavy a burden was laid on the resources of England that at length after a last brief struggle she had to abandon the contest.

Having secured this important alliance for his adopted country, it might have been supposed that he would consider his past efforts sufficient, and would now cease to aid us; but it was not so. All the pain of a second separation from his home was undergone, and again he sailed for America, to give his life, if Providence so willed it, in order to win our liberty.

He arrived at Boston in the year 1780; and although our fathers knew not at that time the part he had played for their benefit while absent, they nevertheless received him with great enthusiasm. Fêtes and rejoicings of every description were the order of the day.

Lafayette was at West Point at the period of Arnold’s treason, and was one among those who sat in the courtmartial over Major André.

He is next seen facing with inferior numbers the legions of Lord Cornwallis in Virginia. He showed much discretion and vigor in this campaign; in the course of which he not only saved the State of Virginia from falling into the hands of the enemy, but even led the British commander into a trap from which he could in no way extricate himself—I refer to the shutting up of Cornwallis in Yorktown.

Then it was that Washington, with his master mind, descended upon Yorktown, having previously so arranged matters as to concentrate all his forces upon that one point. The French and American troops charged, shoulder to shoulder, taking, one after the other, all the redoubts of the enemy; and after a siege of thirteen days the last British army of the Revolution surrendered to the combined forces of America and France.

Lafayette, to whom the success of this campaign was mainly due, now asked permission of Congress to return again to his native land; where he was received with all the enthusiasm due to a great conqueror. The spirit of France was aroused, and the contagion spread even to Spain. Vast preparations were made in both countries to strike a last and overwhelming blow at England; but she had learned wisdom before it was too late. A treaty was now made by which the independence of the United States was formally declared and conceded.

In the course of the following year
Lafayette, yielding to the solicitations of Washington, again visited America. He was received with a burst of joy which resounded from one end of the land to the other. Old men and women, youths and maidens flocked around to do him homage.

After his return to France he devoted himself to her politics; only once more did he visit the land of his adoption; but his after life was ever guided by the lessons which he learned here; and the greatest honor an American can offer to this noble champion of America and of Freedom, is to couple his name with that of a still greater hero, and to say that he was "the beloved friend of George Washington."

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JACK'S CHARADES.

No. 6.

My first lends its name to a pow'r great and free;
My second 's the title my mother gives me;
My whole is a warrior, of strong men the chief,
Brought down by a woman from glory to grief.

Answer—Samson.
Selected Matter.

THE COMING CONTEST;

INTER-FACULTY AND STUDENTS, NOT INTER-COLLEGIATE.

(From "The Volante," March, 1875.)

"If he who can do only one thing well, yet essay two, 'Tis safe to wager, certes, neither well he'll do." —Old Maxim.

I.

Professor—Mr. A., you'll excuse the detention,
I trust,
I am sorry indeed, sir, to mention,
But must,
That you slight mathematics. I've heard
Your excuses with lenient air,
But I judge it high time to forbear;
Please amend, sir, and be less—erratic's the word.

Student.—I acknowledge, Professor, surveying
I slurred;
But 't was only because I was paying—
Absurd
You may think—my devotions elsewhere.
And I hoped you would raise no objections
If I studied, instead, Conic Sections,
For the contest next year at New York to prepare.

Professor.—Mr. B., do you judge that translation
Of Greek?
You will finish with me and th' oration
This week,
If you go on thus poorly. From first,
When the Iliad you read in my class,
You have come by some means to this pass,
That of all, you must know, you are surely the worst.
The Coming Contest.

Student.—I am conscious enough of ill-doing.
   But fate
   Is against me. Each night from construing
   Till late
In Euripides, comes my neglect
   Of Demosthenes' speech on the Crown;
   Not the Greek of the class, sir, I own,
But the Greek for the contest whose prize I expect.

III.

Just the same in all branches, Geology,
   French,
Latin, Logic, and Fowler, Astrology,
   Trench,
Substitution at pleasure by those
   Who with eyes on some prize, therefor shirk
   Their legitimate, self-chosen work,
And accept what the contest directors propose.

There are few who have brains of dimension
   So large,
As to call for the course's extension,
   Or charge
That in college there's nothing to do
   Were this true, 'twould be seen in a trice
That Professors deem idleness vice,
And would grant us six pages where now we have two.

H. G.


EDITORIAL DEPARTMENT.

Editor's Table.

College "Reviewers."

We uttered the opinion, some time back, that the title of "Review" was less appropriate than any other for a college journal; and in giving our reasons for that assertion, we proceeded to contend that, however fitly college papers might criticise each other, they were going a considerable stretch out of their proper element when they assumed the office of regular Reviewers, and extended their critical labors to the literature of the country in general. Notwithstanding the occasional exceptions which we would readily allow, to this rule as to most others, it did and does seem to us that the less space student editors throw away upon general reviewing, the more sensible will be their course as regards themselves, and the more merciful towards their readers. And in this opinion of ours others have been found to concur.

But we or others may think what we may please: we shall never make any impression on the fair Reviewers of the Packer Quarterly, unless it be an impression of a contrary nature to that which we might be supposed to wish. Having remarked, in their last issue, that "some object" to such a course, they proceed to show how little they think of those objections, by devoting no less than nine out of their thirteen columns of Exchange Critiques, to that very kind of reviewing to which "some object." And we really feel indebted to them for the great confirmation which they thus afford of the correctness of "some's" opinion—our own among the rest; for any more dreary reading than those same nine broad columns afford, it would be hard to find in the pages of any college paper whatsoever; and that is saying a good deal. But they will go on with the nine-column system to the bitter end; or rather, without any end. Amen.

Poking Fun at the Pope.

If the Holy Father has done nothing else for "Modern Civilization," he may at least claim the gratitude of its votaries for having furnished them with an endless theme for jocularity. There is nothing which, to "the weird youth of the present day," seems so intensely funny as the figure of a resolute old man suffering spoliation and insult, and ready to suffer even death itself rather than sacrifice one iota of principle. This is supposed by said youth to be the
kind of thing which is calculated to produce such platitude of face as to keep people for ever on the broad grin. And he jokes upon it accordingly.

It is but fair to say that the College Press of America has hitherto been pretty moderate in this respect. But now behold two of its principal members—the Yale Lit and the Magenta—badly attacked by the hallucination (we had almost said, by the disease) in question. Both are pretty good-tempered over it, to be sure; so we can have our laugh with, as well as at them; the more readily and briefly in the Lit's case, since its own peculiar piece of idiocy is contained in a few short verses:

"Pope Pius bowed his holy head
And told his rosary;
Ten Ave's and a Pater said
With much prolixity." (sic.)

The poet of the Lit. knows more about the Rosary than we, if he can manage to say "ten Ave's and a Pater"—neither more or less be it observed—"with much prolixity." But let that pass. The wit of the poem consists in the assumption (which the writer supposes to contain some element of fun) that the Pope is so excited over "the Match Debate" on Gladstone's pamphlet, between the Sophomore and Senior Clubs at Yale, as to illuminate St. Peter's in consequence of the Sophomoric success. "My brethren, don't go!" says His Holiness to the Cardinals; which implies, we suppose, that he asks them to stay to dinner. And so delighted are they supposed to be thereat that

"The Cardinals with joy distend"

(That's singular: we had fancied it was pride, not joy, that was usually credited with a distensive effect)—

"Before the Pontiff gladly bend,
Like"

Like what, think you, gentle reader? Waving crops? Willows? Wax tapers? Any thing else in nature or in art, that may be conceived of as pliable? No!

"Like red bricks in a row!"

Truly, that Lit. poet is powerful at a simile; but notwithstanding the respect with which his comic-poetic genius inspires us, we really should like to have him up and catechise him as to the occasion or occasions on which he may have noticed any greater or less degree of pliability in "red bricks." We won't quarrel with him about the term however; for as to the redness, we admit the resemblance willingly; and the cardinals are certainly "bricks," if only on account of their want of that very pliability with which he credits them. Neither Victor Emmanuel nor Bismarck can get the "red bricks" to bend.

And the Magenta too is full of fun, about the Pope and his infallibility! In this case the thrilling narrative is in prose. It turns—or rather the Pope's foot turns—upon a bit of orange-peel which the page, Giacomo, has dropped upon the "grand staircase." His Holiness, of course, slips down, and "a sympathizing chorus of inquiries arises," and "hopes that no bones are broken." "Bones," said the Pope, "my bones are all right; but—where's my infallibility?"

This is the main pivot of the story. General consternation resulted; which nothing short of American genius could allay. "Father Polhemus," of Ithaca, N. Y., was called in. "The Pope's infallible," said he. (A chorus of
`Therefore his fall is a miracle.' (An enthusiastic ‘Si! Si!’ ‘E vero! ‘E vero!’ etc.)’ And Father Polhemus is then and there, instanter, made a Cardinal, in reward for his Yankee ‘cuteness’ and presence of mind, which have so suddenly converted the distressful situation into one of honor and glory.

Well; we won’t find any particular fault with our two desperately comic contemporaries; though we cannot say that we particularly admire their choice of a subject for that kind of composition. The whole thing, however, is in both cases, so good-natured an attempt at fun, and in the first case so pitiable a failure, that we have been as much amused as anybody; perhaps more. True there are some Catholics who find it hard to take a joke, where their religion is concerned; but we are not of that number. *Au contraire,* we always feel a sense of inward satisfaction at the thought that our religion has been the object of more hostile jokes than any other in the world, nay than all the others put together, and yet that it seems rather the better for them than otherwise. You are quite welcome to laugh, gentlemen, *so long as we win.*

**Book Notices.**

We have received from Messrs. Murphy & Co., the well known Catholic publishers, of Baltimore, a little pamphlet entitled, “Instructions on the Jubilee,” which is both apposite and useful. Non-Catholics may learn there-from what an Indulgence is and is not, and Catholics will find a plain answer to the question sometimes asked by the less informed among them,—“What greater advantage is derived from the Jubilee than from the many acts of piety to which a similar Indulgence is attached?” Besides this, there is everything that can be wanted, in the way of instruction on and explanation of the Jubilee of ’75. It is an excellent little book for parochial distribution. The price is not stated, but we are sure it is cheap.

The elegant little “Floral Guide” with which Mr. Vick, of Rochester, N.Y., occasionally gratifies us, has again made its appearance. His woodcuts are as nearly perfect as may be, and the letter-press which explains and accompanies them affords us, now as always, very pleasurable reading; the more so on account of the good taste and good feeling which signalize all he writes, and which make us sure that in Mr. Vick we have a gentleman as well as a florist to deal with. He has our best wishes for a continuance of the great success which seems to have hitherto marked the course of his business. Let no one suppose that this notice has been sought for by him; for such is not the case.

**Our Table Guests.**

The Earlhamite, of Richmond, Ind., would seem to be the representative of a college in connexion with the “Society of Friends,” rejecting as it does the use of the name of “March,” for which it substitutes the expression “Third Month.” We like the tone of it, however, and shall hope to continue its acquaintance, to the mutual satisfaction of both parties. The very first article it contains, “My New Pets,” is enough to prepossess a stranger in its favor.
The Hamilton Literary Monthly has always more or less merit: generally more. That it is edited carefully, and by gentlemen, are two points about which there can be no doubt. In the number just received (that for March) there is an extremely interesting article, to scholars and archaeologists, on "The Cypriote Writing, and the Bilingual Tablet of Dali." It is but one illustration out of many, of the frequent contributions to our knowledge of ancient lore, which earth-grubbers like Mr. Lang, General Di Cesnola, and others are making. We had hoped that more would have resulted than has resulted from the excavations at Jerusalem.

A new College Paper, bearing the above curious title, presents itself to us for exchange. Certainly, gentlemen; with pleasure. It is published at the University of the South, Sewanee, Tenn., and is a sign, we hope, of the returning prosperity of "the Southern Chivalry" of that section. We should be pleased to learn, through its columns, some particulars about this southern university. In the present number we see none—not even in an advertisement.

The Trinity Tablet has an article the bare title of which makes us shudder at the iniquity of those nineteenth-century necromancers who can evoke despairing souls even from such a place:—"A Voice from the Pit!" It would have been too harrowing to our feelings to read the whole article; but from a cursory glance we took at it, it seemed as though the awful "Voice" must be that of a Freshman of Trinity itself. Can it be that any Freshman's earthly delinquencies have been thus punished, and that he returns to his old haunts at Trinity, to warn his incredulous friends of the coming danger? But no! The thought is too dreadful. We leave the mystery unsolved.

The Virginia University Magazine comes about a month later than we think it ought, but it is generally worth waiting for; and this February number, which we receive with the March numbers of our other Exchanges, is particularly good. Dryness is perhaps the prevailing fault of college journalism, nor can we venture for a moment to hope that we escape that fault ourselves; but really we think the V. U. M. is as little dry as any college magazine we know of. We honor it for its chivalrous devotion to the cause which it still believes right; a devotion which is compared by "our mutual friend," the Hamilton Lit., to that of The Owl for Catholicism. The article on "Shelley's Last Sail" we were particularly pleased with. In its concluding passage, which of course is purely imaginative, we find a very beautiful and poetical idea, which is expressed thus:—

"Yes; Shelley, styled by some the atheist, by others the true religionist, was praying; and with his prayers the name of poor dead Harriet, not that of Mary; was coupled. In the last moments of life his heart had again returned to his old love, asking for forgiveness and strength."

"When the lightning came again, its quick, red eye saw no more the boat or its occupants; for the waves of the Mediterranean had hidden them, in pity, from sight."

"The poet, Shelley, had taken his last sail; and his soul, which had ever been a stranger here, had departed into that other world. But in that dreadful moment, while the waves were closing around him, the winds as they hurried by heard the name of Harriet uttered by that beautiful mouth, and it seemed to have a magic power over them; for they ceased to blow as rudely as before, and finally all died away."

The V. U. M., by the bye, reproduces, in its "Editor's Table," Thackeray's
amusing song of "Little Billee," and does not reproduce it correctly. We have the right version in MS. somewhere, with the music thereunto belonging; but cannot at this moment lay our hands upon it.

Since writing the foregoing notice, we have come across a favorable notice of ourselves in this very number of the "Virginia," in which, after saying that most of its exchanges are very good this month, it speaks of the Yale Lit. and THE Owl as "among the best" of the College magazines: so it may, perhaps, be delicately hinted by some puer ingenuus that our praise is a tit-for-tat business. But "nunquam animus!"—never mind!—say we. We believe our character can stand up against such an imputation; and we won't take back a single word.

We can no more keep our neighbor the Berkeleyan out of our Editorial Department than Mr. Dick could keep King Charles's head out of his "petition." Now this would not matter, but for the fact that the Berkeleyan and THE Owl seem to have amalgamated, hitherto, just about as well as—and no better than—water and oil; and we really think the readers of both journals must be heartily tired of their eternal antagonism. We find no difficulty in keeping up a good understanding with our other Exchanges, differ from them as we may; but even to agree with our Berkeley neighbor is to annoy him. In our March number we found ourselves able to express such agreement, on certain points into which we need not again enter; et hinc illa: lachrymæ! Hence a labored attempt to disclaim the imputed agreement, without disclaiming the sentiments in which THE OWL agreed. Hence the restlessness and impatience of the Berkeleyan at the idea of being, even for once, in accord with us. "We must warn our neighbor," he says, that "that our remarks on Dr. Draper are not a sign of any greater inclination on our part towards any kind of dogmatic settling of unsettled questions." Well, gentlemen; we never said they they were; we never thought they were. We did not and do not charge you with any such thing. What we did see in your remarks, and what you do not even now disclaim, was a decrease of that prejudice and one-sidedness with which—as it seemed to us—you had been previously accustomed to regard every question bearing on Catholicity. If you should rejoin that you are and will remain just as prejudiced and illiberal—yes, that's the word, though you won't like it—as ever, why then of course we will take back all we said in your favor. Otherwise, you will hardly, we suppose, wish us to do so.

One word more. We really think it would simplify matters considerably, if you Berkeley gentlemen would endeavor to look upon the sayings and doings of your Catholic fellow citizens with as much fairness as you would feel bound to shew to the rest of the world. We protest that there is nothing abnormal or peculiar about us; and we feel satisfied that half your dislike of us, at least, arises from the mistaken assumptions you make as to what we must be or must think. The shortest and least offensive answer we can give to your "April articulations," is to ask our readers to compare them with what we really said in our March issue.

On the principle of "letting well alone," we will stop here; frankly expressing our wish, however, for a better understanding with so near a neighbor, if possible.

We are not going to criticize the College Message; but if we failed to acknowledge the exceedingly kind and flattering terms in which it speaks of THE Owl, we should be guilty of positive discourtesy.
Distribution of Prizes.

One evening, a few days after the celebration of Father Varsi's Birthday, he himself came into the Refectory and announced the distribution of "the medals." The expression was literally correct; for it turned out that almost all the prizes were gold or silver medals, upon which the lucky owners were allowed to put any inscription suitable for the occasion. There were also, however, a few other prizes; and the whole lot was such as to draw from the boys the unanimous declaration that they could not have been better. There were upwards of thirty-five prizes in all; of which number about twenty-five were medals.

We are happy to see that most of the winners of the medals, have inscribed upon them Father Varsi's monogram, the date of the celebration, and their own initials: Thus they will always serve as memorials of one of the happiest days of the scholastic year of '75.

A Warning.

Let every one keep away from the store of A. Waldteufel of San José. We "know how it is ourselves;" and therefore we can speak. It is the hardest thing in the world not to spend one's "bottom dollar" amongst such an assortment of attractions as he contrives to display. Even if you have no top dollar in your purse—and consequently no bottom one either—he is far too courteous to let that stand in a customer's way: you can spend your next month's income with him beforehand, if you wish it. And you will wish it, if you enter and look around you. From the smallest and prettiest knick-knack that would charm a lady, "way up" to the biggest and most musical piano manufactured by Steinway himself, everything is there!

There seems to be a particular rush just now, after these said "Steinways;" and we heard a young lady say the other day, that it was of no use trusting to the judgment of others, but that the only way to make sure of a first-class instrument was to go to Waldteufel's and select for yourself—as she did. Waldteufel's body, she admitted, might be little, but his mind and store were both, (so she stated) of the most capacious description; and we are not going to controvert her views; though we really do think that these stores in which there is everything to admire and nothing to find fault with should be put down by law as dangerous to the purses of our free and independent citizens.
Foot-Ball.

On the 19th of March, St. Joseph's Day, the postponed game of foot-ball was played; twenty seniors against sixty juniors. Every time (within the recollection of this "Owl") that the large boys have played against the small ones, they have been beaten, and that shamefully. But on this occasion the very reverse was the case; for not only did the large boys gain the victory, but they won two consecutive games; the victory of course depending on the winning of two games out of three. And the cause of this is obvious. The captains of both sides had agreed to certain rules to be observed by both; the violation of which made the offender liable to be ruled out of the game. Of the new regulations the two which were the most favorable to the large boys were these:—that no one was allowed to touch the ball with his hands, and that if the ball went in between or beneath the crossbars, no matter who sent it in, the game was won for the side aiming at that goal. In both games the ball was pushed through the large boys' goal by small boys.

A Correction.

In our last issue we stated that in the half-mile race, Mr. Wm. Claire only came in a few feet ahead of the second runner, J. Tinoco. This was a mistake on our part. Mr. Claire came in about seventy yards ahead. The close contest to which we referred was between Mr. Tinoco and Mr. C. Stanton for the second prize.

Philalethic Grand Annual.

We have been requested to state that owing to the fact that the Philalethic Society has been without a President several months during the year, and hence has been disorganized, the usual Grand Annual Exercises in the College Hall will not be held this year. The Grand Annual Meeting in the Society's Hall, for the transaction of business, will be held as usual on the first Wednesday in May. Honorary members will be welcomed.

Extra Prizes.

On the evening of the 1st of April, the President announced to the boys the subjects for the "Extra Prizes," and the respective classes of candidates to which they were open.

The first in order was Mr. Wm. Burling's Prize; a $50 medal; the subject to be written upon being appointed by our old schoolmate and ex-co-editor, Jules Burling. It is this:—"The Atomic Theory, and its relation to the Natural Sciences."

Jule, Jule! We all had a better opinion of you than to believe you capable of inflicting upon us so excruciating a subject as that; but now, we must confess, our estimate of your merits has come down with most woeful rapidity. The next time you put your nose into this sedate and at least commonsense establishment of ours, you will have to keep a sharp look out for said nose, as also for your ears, and for another portion of your organism which we need not mention particularly, but which is commonly considered liable to occasional collision with shoe-leather.

Next came Mr. Peter Donahue's Prize—also a $50 medal—on the subject:—"The Strength of Material for Steam Boilers, and their Causes of Explosion." This indeed is the most practical subject of the whole number, and one at the same time which requires much study.

Next came Mr. Oliver's Prize, a $50 gold medal, for "The best essay on St. Patrick's Day." This is one of the "restricted" medals, being only open
to the First and Second English classes.

Next Mr. Martin offers a $50 gold medal for "The best essay on Santa Clara College, its foundation, rise, and future." The prize is open to all the members of the Third and Fourth English classes.

And last but not least, came the Prize offered by Ben Burling, which though only a $20 medal, is as highly appreciated by all of us, as any of the more costly ones. This medal is paid for with the first twenty-dollar piece he earned after leaving the College, which was put aside by him for this purpose immediately. There are not many of our old schoolmates who would think of doing anything like this; and hence we thank you, Ben, heart and hand. We will take the hand the first time we see you; the heart you have always. This medal has been set aside for the members of the First Arithmetic Class.

Besides these medals, there were many more offered; but the President deeming seven gold medals enough for one year, requested (as we believe,) the kind donors to hold over their presents for next year. We say "seven" medals for besides the five here mentioned, there are the two offered by the College for Conduct and Diligence.

**Base-Ball.**

There is at the present time, quite a "revival" among all our students in regard to Base-ball. The reason is that there are several clubs "outside" which are doing their best to practise up, in the hope of defeating the College boys. One especially we believe has this object at heart; namely the "Unknowns" of Santa Clara, who, as we hear, have been defeating all the clubs in the neighborhood, and are now awaiting an opportunity to play our boys. This we are sure will be afforded them as soon as possible, and if our boys keep on practising, as they have begun, there will be no doubt as to the result. A good many games have been going on of late between the various classes; and one—between the Third Mathematics and Second Arithmetic—we thought very interesting. We should have liked to insert some of the scores, but if the boys do not wish to give them to us, it is out of our power to do so.

**Water Power.**

Passing through the yard a few days ago, we heard a noise very much like a diminutive stamp-mill, and upon turning our eyes in the direction of the old pump, there, sure enough, we saw a young mill. Some of the boys, with Gen. Cavagnaro, of the Royal Engineers of Lilliput, at their head, constructed a dam around the lower part of the pump, and from thence conveyed the water to an undershot wheel which moved the machinery attached to the stamps. These were ten in number, made of wood; and we must say they worked very well.

We hear from good authority that our friend Foster from Virginia is going to locate a claim under one of the adjoining shade trees, and that to save expense, he will sit there all day and throw the ore at the mill. We believe he has in partnership, Hughes, late of the Emma Mine, and the Bros. Gray, late of the Oregon iron mines. To avoid loss, they will wash-up every day—(once at least we hope).

The little boys are bravely following suit; and from all appearances, they will be apt to triumph and take the trick. They are at work with shovels and picks at all recreation times, and look as though they meant to put up a mill in good earnest. Tully, "the mysterious," says he is going over there when they begin running, to catch some of the tailings, and see if he cannot pan out some ideas on the atomic theory.
**Ho for New Almaden!**

This was the cry on Thursday morning, April the 8th. A party of twenty persons, most of them from the classes of Chemistry, had made up their minds to go and see the quicksilver mines. So having made all due arrangements, they were off "bright and early," and a more enjoyable ride than the one to the mines could hardly have been wished for.

Arriving at the mines at half past ten, all dismounted and by the kindness of Mr. Randall, the Superintendent of the mines, we—for the present writer was of the number—were furnished with the necessary guides, etc., to visit the mine in all its details. To describe the mine in the small space at our command would be impossible.

On returning to our camp at half past three, we were the most discousolate looking party imaginable; for so tired and hungry were we, that every man sank down where he first stopped, and there remained till he was asked if he wanted any dinner or beer. A fire was made under a large tree, in the branches of which there happened to be one of our confreres, who afterwards told us that he never saw such eating in his life as took place under that tree. Be this story true or not, it is an undeniable fact, that meat, bacon and eggs, bread, butter, jelly, etc., disappeared in a mysteriously rapid manner. In fact it is only doing some of the gentlemen justice (and hardly that) to say that the various viands would have disappeared much more rapidly, if they could have been cooked faster. In the midst of this scene some one said, "Callaghan, give us a joke!" But no one seemed to pay any attention to the call, at the moment; though it was successful in bringing that gentleman out afterwards. We heard something said about coffee, but could not afford to leave a comfortable position to get it. Ebner, however, we were told, drank sixteen cups, and then started to make some more; but the pot melted, and hence he desisted. When all had been cleared away, a general repose of a short time followed; and at half past five we started for home in the best spirits, and highly delighted with our visit to the mines.

We had not gone far before some one began to sing, and then it was a song all the way till we reached San José. On the way, Walsh went to get a drink of water, and wisely concluded it would be better to walk around a stack of tubs which were in his way, than to go through them.

All arrived home safely at eight o'clock, and we are sure that none of the party will ever regret the day spent at New Almaden.

**New Composer.**

We found ourselves, a few mornings ago, in receipt of two pieces of music, upon which, in what we thought a familiar hand, were the words, "With compliments of the Author." Now it must be remembered that although we are constantly in receipt of new music from publishers who are in quest of a notice, we are not often favored with the notice of an author, (a musical author we mean, for a couple of "dramatic" authors have recently noticed us.) Upon looking to see who was the author of these pieces, what were our surprise and pleasure when we saw, in large letters, "John L. Carrigan, author of — etc., etc." The first, a piece for the piano called "Confidenza," was pretty but very light. The other, a song with a chorus for four voices, entitled "Keep for me this little flower," we thought much the prettier of the two, on account both of the words and of the music.

We hope we may be often in receipt of pieces of a like nature, and wish all success to our old schoolmate, in his amateur musical career.
H. B. Peyton, S.B., of '74, formerly Vice President of The Owl Association, is at present engaged in surveying on the line of the Santa Cruz & Felton R. R. He paid us a short visit some time ago, and helped us to celebrate Washington's Birthday. We only wish you could come a little oftener, Herrmann, and that you could be persuaded to furnish the readers of The Owl with some of the products of your once prolific pen.

J. L. Carrigan, S.B., of '73, formerly Secretary of The Owl Association, has also been one of our guests lately. The 22d. of February was this gentleman's first visit to his Alma Mater since his graduation; but we hope, now that he has broken the ice, that he will call oftener. However he is "so busy"—doing nothing—that we are afraid we must give up all hope of seeing him for the present.

N.B.—He finds his present occupation—the dolce far niente—so wearying that he is positively losing flesh.

Jas. E. Dunne, of '74, alias "Tuppie," has also honored us with his presence. His visits are few and far between. Call a little oftener, Jemmy: your presence will always be greeted with a hearty welcome.

L. C. Winston, of '75, is studying law in Los Angeles. He often writes to his old friends, and reports Blackstone to be a little more difficult than Blair and Tongiorgi; in which opinion however, we regard him as quite mistaken.

Jules Burling, S.B, of '74, is in Lake County, acting as superintendent of a quick-silver mine in which he has an interest. He used to take a great interest in Mineralogy and Assaying while at College, and is now applying his knowledge to real life.

Ben. Burling is still in San Francisco, and once in a great while favors us with a call.

Geo. Bull, of '75, an old and well liked student, looked in on us for a short time a few days ago. He left College with the intention of studying civil engineering, but concluded that acting as "engineer" on his own threshing-machine during the summer, and attending to his ranch during the winter, was more profitable work.

Messrs. J. G. Kennedy and J. L. Chipman (the former County Superintendent of the Public Schools, the latter City School Superintendent of San José) made us a call a short time ago. These gentlemen entered our College at the beginning of the Session for the purpose of taking a special course of Latin and Spanish, but on account of their professional duties were forced to give up the idea, much to the regret of their numerous friends here. Their visits are always welcome, and notwithstanding that they occupy the position of "committee men"—something much dreaded by the common public school-
boy—still they are as jovial and free as any boys, and are universally liked here.

W. H. Harrison, of '71, is keeping books at H. S. Hallidie's, San Francisco. Harry was a popular boy and a good student; and he is always greeted with joy by his old acquaintances.

J. C. Johnson, of '72, has disposed of the Golden Era and is now on the editorial staff of the Alta. We have no doubt that he gives good satisfaction to the proprietors of the Alta; for while at school he was somewhat noted for his literary genius.

J. C. Chretien S.B., of '72, is at present studying law with Messrs. Winans & Belknap in San Francisco. He favored us with his presence on the 9th of March. His moustache is not much longer than when he left College. "Critch's" faculty for telling interesting stories has not decreased. We will acknowledge, Critch, that you fooled us pretty well on The Owl subscription this time, but we are fools enough to hope that you will still keep your promise.

R. F. Del Valle, S.B., of '73, (alias "Rex") is also studying law in the same office. He is still the same quiet, reliable fellow he always was; and we hope he will exercise a paternal watchfulness over our friend "Critch".

List of College Exchanges.

RECEIVED SINCE OUR LAST ISSUE.

MAGAZINES.

Alabama University Monthly, Univ. of Alabama, Tuscaloosa, Ala.
Bates Student, Bates College, Lewiston, Maine.
Blue, Christ's Hospital, London, England.
Georgia University Magazine, Univ. of Georgia, Athens, Ga.
Hamilton Literary Monthly, Hamilton College, Clinton, N. Y.
Lafayette Monthly, Lafayette College, Easton, Penn.
Packer Quarterly, Packer College, Brooklyn, N.Y.
Seminary Budget, Sacramento Seminary, Sacramento, Cal.
Virginia University Magazine, Univ. of Virginia, Charlottesville, Va.
Yale Literary Magazine, Yale College, Newhaven, Conn.
JOURNALS.

Archangel, St. Michael's College, Portland, Oregon.
Aurora, Albert College, Belleville, Ontario.
Berkeleyan, Univ. of California, Berkeley, Cal.
Bowdoin Orient, Bowdoin College, Brunswick, Maine.
Central Collegian, Central College, Fayette, Mo.
Chronicle, Univ. of Michigan, Ann Arbor, Mich.
College Advance, Delaware College, Newark, Del.
College Argus, Wesleyan University, Middletown, Conn.
College Courier, Monmouth College, Monmouth, Ill.
College Journal, Georgetown College; Georgetown, D.C.
College Journal, Heald's Business College, San Francisco, Cal.
College Mercury, Racine College, Racine, Wisconsin.
College Message, St. Vincent's College, Cape Girardeau, Missouri.
College News Letter, Iowa College, Grinnell, Iowa.
College Ohio, Marietta College, Marietta, Ohio.
College Spectator, Union College, Schenectady, N. Y.
Dalhousie Gazette, Dalhousie College, Halifax, Nova Scotia.
Denison Collegian, Denison Univ., Granville, Ohio.
Ewing Review, Ewing College, Ewing, Ill.
Hesperian Student, University of Nebraska, Lincoln, Neb.
Madisonensis, Madison Univ., Hamilton, N. Y.
McKendree Repository, McKendree College, Lebanon, Ill.
Niagara Index, Seminary of our Lady of Angels, Suspension Bridge, Niagara Co., N.Y.
Oberlin Review, Oberlin College, Oberlin, Ohio.
Qui vive, Shurtleff College, Upper Alton, Ill.
Raven, Wabash College, Crawfordsville, Indiana.
Salesianum, Seminary of St. Francis of Sales, St. Francis, Milwaukee Co., N.Y.
Scholastic, University of Notre Dame, Notre Dame, Indiana.
Sigma Epsilon, Univ. of the South, Sewanee, Tennessee.
Transcript, Ohio Wesleyan Univ. & Ohio Wesleyan Female Coll., Delaware, O.
Trinity Tablet, Trinity College, Hartford, Conn.
University Missourian, State Univ., Columbia, Mo.
University Press, Univ. of Wisconsin, Madison, Wis.
University Reporter, Iowa State Univ., Iowa City; Iowa.
University Review, Univ. of Wooster, Wooster, Ohio.
Volante, Univ of Chicago, Chicago, Ill.
Watertown Collegian, College of Our Lady of the Sacred Heart, Watertown, Wis.
Yale Courant, Yale College, Newhaven, Conn.
Achilles’ Motto:—“No heel-taps!”
—Lafayette Monthly.

Q.—What did Noah’s bees do, while afloat?
A.—Kept the arc-hives, of course.
—Spectator, (St. Laurent, Coll.)

Q.—Why does a cat sing?
A.—On purr-puss to a-mews herself.—Id.

Congress has a cemetery of its own:
and, having far more criminals than corpses, it is strange it doesn’t have a penitentiary of its own, also.—Sigma Epsilon.

Tutor—“The person that I am telling you of lived in very poor quarters. If he had had a better half, he would have had better quarters.” And not a Freshman laughed!—Berkeleyan

A Musical Paradox.—The best throat for a singer to reach high notes with, is the soar throat.—Id.

A senior, stuffing for examination, has developed the ethics of Sunday work in a way to render further elucidation of the subject unnecessary. He reasons that if a man is justified for trying to help the ass from the pit on the Sabbath-day, much more would the ass be justified for trying to get out himself.—Univ. Review.

It is an opinion of the doctor that the lawyer gets his living by plunder, while the lawyer thinks the doctor gets his by pill-age.—Nescio-quis.

Wanted—twenty-five old hens of steady habits, to lay eggs for a club of sixteen young men of good moral character.—Univ. Press.

It is an established fact that not a single member of the State Government of South Carolina, from the Governor to the Treasurer, pays a cent of taxes, except the Lieutenant-Governor, who pays the small sum of $15.99. And of the 155 members of the State Legislature only fifteen have any taxable property. Is it any wonder that the taxes of the State have been increased one thousand fold, when men administer its affairs who create taxes but pay none?—Monitor.

The Heathen Chinese calls Brother Hammond “Muchee-jumpee.”—College Message.

Wanted—twenty-five old hens of steady habits, to lay eggs for a club of sixteen young men of good moral character.—Univ. Press.

In chemistry we find a compound of Tungsten, called a tungstate. In recitation, the Prof. very often finds tum, slide.—Delaware College Advance.
They've been having a bad spell over at the medical college. The word was "Ipecacuanna," and the professor avers that it was spelled twenty-six (26) different ways by the M. D. candidates. The following are some of the renderings; Ipica­cuanna, Ippycackuana, Ipecacuna, Ippecauhana. Ippucacenha, Epica­canha, Eppecacuana, Yppecaccunna. Let the church socials, where the medics most do congregate, and where matches are often made, improvise spelling matches.—Chronicle (Univ. Mich.)

Big Guns.—England is making a gun which will weigh 81 tons. The steamcrane lifts an incandescent mass of 45 tons out of a furnace that has the capacity of a cottage. The scene, by night, is said to be truly grand. This monster will be completed about July next, and will fire a projectile of 1,600 pounds, propelled by 300 pounds of powder, the range of the weapon being seven miles. The manufacture of a 100-ton gun, as well as one weighing 160 tons, is also contemplated, and not considered impracticable.—Ala. Univ. Mouthly.

Singular Mathematical Fact.—Any number of figures you may wish to multiply by 5 will give the same result if divided by 2—a much quicker operation; but you must remember to annex a cipher to the answer, whenever there is no remainder, and when there is a remainder, whatever it may be, annex a five to the answer. Multiply 464 by five and the answer will be 2,320; divide the same number by 2, and you have 232, and, as there is no remainder, you add a cipher. Now take 357, and multiply by 5; there is 1,785. Divide the same number by 2, and you have 178 and a remainder, you therefore place a 5 at the end of the line, and the result is again 1,785.—Proof Sheet.

The German Society of Arctic Exploration has finally concluded to take the necessary steps for a new polar expedition, to sail in June, 1875, if the preparations can be made in time, otherwise in 1876. There will probably be two steamers of about 300 tons burden, with crews of from twenty-five to thirty each, and the proper complement of scientific men. To one vessel will be entrusted the exploration of the deep fiords on the east coast, running into the interior of Greenland; the other steamer is to push northward along the east coast in the direction of the pole and send out sledge parties from time to time. The expedition will be provisioned for three years.

As there are no vessels fitted for the service in the imperial navy, it is probable that they will have to be built or purchased from the merchant marine. The total cost of building is estimated at 150,000 thalers, with as much more for provisioning, stores, and instruments.

If the expedition can start during the present year, it will, of course, serve as a companion to the British expedition, the two possibly becoming auxiliary to each other in North Greenland.—Scholastic.

The King of Burmah announces that he is about to start a newspaper, and will do the leaders himself. Every Burman who does not subscribe will be shot, or in some quiet, economical way removed from the planet.—Id.

During a class-meeting held by the Methodist brethren of a Southern village, Brother Jones went among the colored portion of the congregation. Finding there a man notorious for his endeavor to serve God on the Sabbath, and Satan the rest of the week, he said: "Well, Brother Dick, I am glad to see you here. Haven't stole any turkeys since I saw you last, Brother Dick?" "No,
no, Brudder Jones; no turkeys."
"Nor any chickens, Brother Dick?"
"No, no, Brudder Jones; no chickens."
"Thank the Lord, Brother Dick! That's doing well, my brother!" said Brother Jones, leaving Brother Dick, who immediately relieved his overburdened conscience by saying to a near neighbor, with an immense sigh of relief: "If he'd said ducks he'd a had me!"

A. N. Reporter

The following is one of the sweet little ditties of the Western spelling-school:

O, lead my infant feet to walk
Into the spelling school;
Let other children sneer and laugh
At orthographic rule.
But me that better way still lead
Till perfectly I spell:
So may I shun the path that leads
To where Josh Billings fell.

—Id.

Nellie Sartoris has joined the Washington Gymnasium. It is not the pun—for we have used that before—but it is our anxiety for dear, darling Nellie, which irresistibly impels us to remark that these gymnastics are Sartorisky.—Id.

The following extract from an old scrap-book has been sent us for publication:

Names suitable:

For an Auctioneer's wife—Biddy.
"a General's wife—Sally.
"a Sport's wife—Betty.
"Fisherman's wife—Nettie.
"Shoemaker's wife—Peggy.
"Teamster's wife—Carrie.
"Lawyer's wife—Sue.
"Printer's wife—Em.
"Druggist's wife—Ann Eliza.
"Carpet-man's wife—Mattie.

—Packer Quarterly.
**TABLE OF HONOR**

*Credits for the month of March, as read on Wednesday, March 3, 1875.*

**CHRISTIAN DOCTRINE.**

1st Class—J. Callaghan 88, J. Hudner 90, J. Machado 93, L. Palmer 91, P. Soto 90, R. Soto 100, T. Tully 100, J. T. Walsh 100, B. Yorba 95.


3d Class—M. Donahue 70, Th. Dowell 70, F. Ebner 75, F. Harrison 75, J. Kearney 78, J. Montgomery 100, R. Sheridan 100, X. Yorba 100, C. Volio 100.


5th Class—First Division—C. Arguello 75, W. Bellow 90, V. Bruschi 100, F. Burling 90, W. Claire 100, G. Ebner 100, D. Gagnon 90, L. Gagnon 70, F. Galindo 100, H. Gilmore 100, J. J. Harrington 100, E. Holden 100, W. Hopkins 100, H. Jeanteat 100, E. Lamolle 70, J. Moore 100, J. T. Murphy 100, A. Pacheco 100, A. Spence 100, F. Shafer 80, M. Ylisaiturri 100, G. McKenzie 100, J. Tinoco 100, E. Myrick 75.


6th Class—H. Arguello 70, F. Chiles 70, R. Dean 70, P. Dunne 70, J. K. Ford 70, F. Hall 80, J. Killian 70, J. Leddy 75, C. Murphy 70, S. Murphy 70, C. Myrick 75.

**MENTAL PHILOSOPHY.**

N. F. Brisac 80, Ch. Ebner 72, W. T. Gray 86, Ch. McClatchy 85, T. Morrison 70.

**NATURAL PHILOSOPHY.**

V. Clement 80, C. Ebner 73, W. Gray 89, C. McClatchy 86, T. Morrison 75, R. Soto 77, T. Tully 72, J. T. Walsh 86.

**ANALYTICAL CHEMISTRY.**

J. T. Walsh 100, T. Morrison 100.

**ELEMENTARY CHEMISTRY.**

W. Gray 90, W. Cardwell 85, J. Herrmann 80, V. Clement 75, B. Yorba 75, R. Soto 75, J. Machado 70.

**MATHEMATICS.**

2d Class—V. Clement 70, R. Soto 78, B. Yorba 75.

3d Class—A. Aguirre 70, P. Colombet 70, J. Callaghan 70, B. Enright 70, J. Franklin 96, J. Hudner 95, J. Kearney 70, J. Machado 70, L. McArthur 75, J. F. Smith 72, P. Smith 71, P. Soto 98, H. Spencer 95, A. Steffan 80, R. Nash 70.
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<th>Table of Honor</th>
<th>May</th>
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**GREEK.**

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<tr>
<td>1st Class</td>
<td>W. T. Gray 80, T. Morrison 80</td>
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<tr>
<td>2d Class</td>
<td>R. Soto 100</td>
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<tr>
<td>4th Class</td>
<td>R. Brenham 80, J. Herrmann 85, L. McArthur 70</td>
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<tr>
<td>5th Class</td>
<td>M. Donahue 82, L. Ghirardelli 70, W. Schofield 82</td>
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**LATIN.**

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<tr>
<td>2d Class</td>
<td>R. Soto 80</td>
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<tr>
<td>3d Class</td>
<td>R. Soto 80, J. Smith 70, P. Soto 76, B. Yorba 91</td>
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<tr>
<td>4th Class</td>
<td>R. Brenham 75, W. Davis 99, J. Kelly 73, C. Quilty 100, Th. Tully 70</td>
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<tr>
<td>5th Class</td>
<td>A. Bush 73, M. Donahue 73, H. Freudenthal 73, L. Ghirardelli 89, F. LaCoste 70, J. Montgomery 72, A. McConé 79, C. Ortiz 80, R. Sheridan 94, C. Welti 96, F. Gilando 73</td>
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**RHETORIC.**

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<tr>
<td>1st Class</td>
<td>B. Brisac 70, J. Soto 80, L. Palmer 71, P. Soto 76 R. Soto 84, T. Tully 88, J. T. Walsh 90, B. Yorba 91</td>
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<tr>
<td>2d Class</td>
<td>R. Brenham 80, V. M. Clement 72, W. S. Davis 98, J. Franklin 85, H. M. Hughes 70, J. Ryland 86, W. Sears 78, P. C. Smith 86, H. Spencer 77, J. F. Smith 77</td>
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**GRAMMAR.**

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<tbody>
<tr>
<td>1st Class</td>
<td>A. Bush 83, M. Donahue 78, T. Dowell 80, F. Ebner 80, J. Foster 100, H. Freudenthal 90, F. Harrison 100, T. E. Janes 88, J. Kearney 90, W. Killip 95, L. McArthur 98, A. McConé 90, J. J. Montgomery 100, W. Schofield 88, R. Sheridan 100, C. E. Stanton 95, A. Steffan 98, X. Yorba 90, R. Nash 73, C. Quilty 100</td>
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<tr>
<td>2d Class</td>
<td>H. Abila 76, J. F. Basset 73, R. Delavega 77, N. Fogarty 75, L. Ghirardelli 92, J. McKinnon 73, G. Meenan 91, J. O'Keefe 76, C. Ortiz 74, M. Power 90, A. Sanchez 72, Ch. Volio 93, C. Winn 78, J. Wolter 70</td>
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<tr>
<td>3d Class</td>
<td>H. Arquehelo 75, V. Bruschi 75, J. Bellew 70, W. Claire 80, G. Ebner 85, F. Galindo 70, H. Gilmore 70, R. Lawrie 70, J. Moore 93, J. Murphy 80, A. Pacheco 70, F. Ryland 90, J. Shawhan 70, W. Shawhan 90, A. Spence 70, J. Tinoco 70, H. Wilcox 76, J. Bonnet 70, H. Farmer 85, J. Scully 70, F. Shafer 70</td>
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<tr>
<td>2d Division</td>
<td>J. Cahill 74, W. Charleton 70, P. Concannon 72, C. Derby 78, L. Gallagher 70, W. Hudner 88, T. Lahey 93, M. Machado 73, R. Pico 72, M. Shawhan 90, J. Tuck 87, J. Velio 100, E. Wingard 74, J. Yoell 80, T. Driscoll 70</td>
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**HISTORY AND GEOGRAPHY.**

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<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second Division</td>
<td>H. Arquehelo 75, R. Dean 70, P. Dunne 70, F. Hall 90, J. Killian 70, J. Leddy 70, Ben. McArthur 75, C. Myrick 90, A. Peplow 75</td>
</tr>
</tbody>
</table>

**FRENCH.**

<table>
<thead>
<tr>
<th>Class</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Class</td>
<td>B. Brisac 76, B. Chretien 73, O. Orfè 84, J. Perrier 70, R. Soto 92</td>
</tr>
<tr>
<td>2d Class</td>
<td>R. Brenham 70, R. De la Vega 100, T. Dowell 85, G. Gray 90, W. Gray 100, T. Janes 75, E. Lamolle 78, A. Sanchez 100, R. Spece 70, W. Killip 70</td>
</tr>
<tr>
<td>3d Class</td>
<td>F. Galindo 80, W. Gilbert 70, F. Harrison 95, L. Harrison 75, Jno. Hopkins 80, A. Loweroe 90, C. Ortiz 90, P. Soto 90</td>
</tr>
</tbody>
</table>

**SPANISH.**

<table>
<thead>
<tr>
<th>Class</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>3d Class</td>
<td>W. Furman 80, W. Sears 70, J. F. Smith 73</td>
</tr>
</tbody>
</table>
### Table of Honor

#### GERMAN

<table>
<thead>
<tr>
<th>Name</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Auzerais</td>
<td>95</td>
</tr>
<tr>
<td>A. Becker</td>
<td>80</td>
</tr>
<tr>
<td>B. Brisac</td>
<td>80</td>
</tr>
<tr>
<td>C. Ebner</td>
<td>100</td>
</tr>
<tr>
<td>F. Ebner</td>
<td>95</td>
</tr>
<tr>
<td>G. Ebner</td>
<td>90</td>
</tr>
<tr>
<td>H. Freudenthal</td>
<td>85</td>
</tr>
<tr>
<td>L. Ghirardelli</td>
<td>95</td>
</tr>
<tr>
<td>J. Meyer</td>
<td>75</td>
</tr>
<tr>
<td>J. Perrier</td>
<td>90</td>
</tr>
<tr>
<td>A. Steffan</td>
<td>95</td>
</tr>
<tr>
<td>L. Tourniel</td>
<td>75</td>
</tr>
<tr>
<td>P. Tourniel</td>
<td>80</td>
</tr>
</tbody>
</table>

#### ITALIAN

<table>
<thead>
<tr>
<th>Name</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. Cavagnaro</td>
<td>72</td>
</tr>
<tr>
<td>J. Cavagnaro</td>
<td>72</td>
</tr>
<tr>
<td>J. Olcose</td>
<td>84</td>
</tr>
</tbody>
</table>

#### ARITHMETIC

1st Class - F. Cavagnaro 85, H. Freudenthal 100, Jno. Foster 95, W. Harrison 70, H. Hughes 70, W. Killip 78, A. Loweree 70, J. J. Montgomery 95, W. Schofield 73, R. Sheridan 100, C. E. Stanton 75, W. Sears 100, X. Yorba 90, G. Trenouth 90, C. Welti 90.

2d Class - J. Auzerais 70, J. Bernard 75, R. Brenham 85, F. Ebner 100, N. Fogarty 70, Ghirardelli 70, J. Olcose 100, J. Perrier 95, F. Ryland 70, C. Volio 70, C. Winn 97, J. M. Murphy 97, Jno. Scully 70, Jas. Scully 70.


4th Class - 1st Division - W. Gilbert 75, H. Jeantroux 80, G. Volio 70.


#### BOOK-KEEPING

1st Class - V. Clement 90, W. Davis 75, X. Yorba, 75.


3d Class - C. Arguello 75, M. Donahue 90, N. Fogarty 76, J. L. Foster 100, L. Ghirardelli 70, P. Harrison 95, D. Harvey 76, E. Lamolle 76, R. Lawrie 75, C. Ortiz 80, P. C. Smith 100, H. Thayer 80.

#### READING AND SPELLING


4th Class - F. Chiles 75, R. Dean 70, P. Dunne 70, J. Killian 70, H. Krahenberg 75, C. Murphy 85, A. Peplow 70, J. Volio 80.
Table of Honor.

ELOCUTION


4th Class—J. Basset 70, D. Harvey 78, J. McKinnon 90, N. Fogarty 75, J. Olcese 80.

5th Class—1st Division—V. Bruschi 70, G. Ebner 70, H. Gilmore 70, E. Holden 90, H. Jeantrout 70, J. Shawhan 70, W. Shawhan 90, H. Wilcox 70, H. Farmer 90, D. Quilty 90, G. McKenzie 70

2d Division—L. Gallagher 75, T. Lehay 80, R. Fico 85, M. Shawhan 100, J. Yoell 95.

PENMANSHIP.


DRAWING.


PIANO.

W. Gray 80, C. Ebner 80, V. Vidaureta 75,

VOCAL MUSIC,

P. Mallon 75, J. Ryland 70, E. Holden 70.

BRASS INSTRUMENTS.

C. Wetti 75,

VIOLIN.

J. Basset 70, R. Enright 70, G. Gray 75, W. Gagnon 70, G. Gee 70, J. Hopkins 70, J. R. Lawrie 75, P. Mallon 73, Thos. Morrison 75, W. Sears 75, R. Spence 70, E. Wingard 70, J. Yoell 70.

GUITAR—F. Ebner 90, R. Soto 70.

FLUTE—B. Chretien 75, J. Tinoce 70.
Supplement.

May, 1875.
The "Owl" Advertising Supplement.

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