

Morning Star and Catholic Messenger. NEW ORLEANS, SUNDAY, JULY 30, 1876. THE INDIAN QUESTION.

WENDELL PHILLIPS ARRANGES GEN. SHERMAN. Boston, July 17th, 1876. To Gen. Sherman: Sir—An American citizen, entitled and bound to inquire whether the officers of the Republic are men or something below humanity, I respectfully claim the right to ask you, are the journals correct when they represent you as advising the extermination of the Indians? This charge has been made several times during the last three years. If it be false, I beg you, for the honor of the Nation and of the service, to deny it. While you neglect to do so the press uses your supposed example to commend that infamous course, and to create a public opinion which shall approve and demand it.

If the charge be true I can not but remember that you are better acquainted than most Americans with the real relations of our Government to the Indians. You were, in 1867, the head of an Indian Commission, and its report, signed by yourself and printed by the Government, is one of the most terrific pictures ever drawn of the wrongs the Indians have suffered from this Nation. This investigation and your general experience showed you how cruel and unjust has been our treatment of the Indian for the last 100 years. You know that we have surrounded him with every demoralizing influence, steeped him in intemperance, incited him to licentiousness by the example of those set over him, and tempted him to every vice. You have yourself spread on the public records the evidence that the Government has robbed him of his land, cheated him of his dues, and uniformly broken faith with him. If any of the tribes are to-day liars, thieves and butchers, they may rightfully claim to have only copied, at humble distance, the example we have set them.

You are not ignorant that the Indian has been outraged and plundered by the frontiersmen without stint or redress, and butchered by our soldiers, under the American flag, with brutal and detestable cruelty—the description of which in plain terms the press would not admit to its columns. You know—no one better—that the worst brutality which avaricious malice ever displayed against the Indian, with its weak imitation of what the white man has often inflicted on Indian men, women and children. You know that on the plains we have violated every rule of civilized war, massacred women and children with more than savage brutality. Your career has not shown you an instance where the Indian has lifted his hand against us until provoked to it by misconduct on our part, compared with which any misconduct of his is but dust in the balance.

Your experience will fully endorse what President Harrison, when Governor of Indiana, said to his Legislature in 1807, "that the utmost efforts to induce the Indians to take up arms would be unavailing if one only of the many persons who have committed murder upon their people could be brought to punishment." You will not in the slightest degree doubt or deny the grave charge which Maj. Gen. Harney, after fifty years' service on the plains, made to a Congressional committee, "that he had never known an Indian tribe break its word to our Government, and he had never known the Government to keep its faith with an Indian tribe." You are too much of a soldier not to confess that had you been placed in the Indian's circumstances you would have been ashamed not to have acted as he has done.

You would accept, as every honest man does, the statement of Maj. Gen. Pope, in 1875, that the army officer "can not prevent wrongs which drive the Indian to war. On the contrary, at the demand of every agent whose unfair dealings with the Indians has brought on a difficulty, he is obliged to pursue and force back to the same deplorable state and place Indians whom he knows to have been wronged, and who have only done substantially what he would have done himself under like provocation." You must be keenly sensible what a reproach it is to religion and culture that our multiplying millions, with all the resources of civilization and Christianity in their hands, have lived for 200 years close to this small and capable race, and been able to give it only their vices—that all of good the Indian has his own; that of his vices he can rightfully charge to the white man.

Except the negro no race will lift up at the judgment seat such accusing hands against this Nation as the Indian will. We have subjected him to agents who have systematically cheated him. We have made causeless war on him, merely as a pretext to steal his lands. Trampling under foot the rules of modern warfare we have made war on his women and children. We have cheated him out of one hunting ground by compelling him to accept another, and robbed him of this last by driving him to frenzy, and then punishing resistance by confiscation. Meanwhile without pulpits nor press, nor political party would listen to his complaint. Neither in Congress nor in any city of the Union could his advocate obtain a hearing. Statesmanship, good sense and justice, even from the Chief Magistrate, were unavailing when they pleaded for such long-time victims of popular hate and pillage as our Indian tribes.

Can it be possible, then, that with such knowledge and such experience you, sir, the head of the army, and bound to show at least outward respect to civilization, would so counsel to give except extermination—the extermination of those plundered victims of a greedy, unscrupulous and cruel people? Can you advise a professedly Christian people, steeped in guilt, not to reform, but to consummate its wickedness by such hideous barbarism as only the most inhuman tyrants have ever attempted? The worst possible of infidels, do you affirm that a wise and powerful nation is safe only when it sinks below the level of the savage life to clutch a coward's peace by swaying every man, woman and child of this insignificant race in blood from our path? Wise men laugh at such timid folly; brave men despise it. They know that fair play is the best teacher and justice always a sufficient shield.

If, indeed, that is the counsel you give from your high place then, for the sake of that Christianity which you profess, and that civilization we claim, I wish it understood that one, at least, of your fellow-citizens believes that you misrepresent the army, whose best officers have often protested against our heinous injustice to these

wards of the Nation, and that you disgrace the profession of Du Guesclin, of Bayard and Sir Philip Sidney, disgrace the post which Washington once filled, and the uniform that Thomas, Greene and Hamilton have worn. Your fellow citizen, WENDELL PHILLIPS.

THE REAL CUSTER MASSACRE—ANOTHER LETTER FROM WENDELL PHILLIPS. To the Editor of the Boston Transcript:

Will you explain why even your columns talk of the "Custer Massacre"? The Sioux war, all confess, is one that our misconduct provoked. During such a war Gen. Custer has fallen in a fair fight, simply because the enemy had more audacity and strategy than Custer had. What kind of war is it, where if we kill the enemy, it is death; if he kills us it is a massacre? When the farmers of Concord and Lexington, in 1775, shot the British invaders of their villages, was it a massacre? When the Southrons mowed us down at Ball Run and Ball's Bluff, was there no talk of massacre? When the North paid them in their coin at Gettysburg and Antietam, there were no columns with staring capitals "Gettysburg Massacre." I know the privilege of foul words always granted to the weak and the whipped; but there is not much self-respect in using it. The general use of this abusive term betrays the unfairness of the American press. It shows a consciousness that our treatment of the Indian will not bear to be stated in plain words. We try to hide our own infamy by abusing our victims—according to the Old Bailey rule, "When you have no defense, abuse the plaintiff."

But the word "massacre" is an unfortunate one for the friends of Gen. Custer to connect just now with his name. For there really was, in 1868, a "Custer massacre" when Gen. Custer, in disregard to his uniform and to the flag he bore, attacked a peaceful Cheyenne village, near Fort Cobb, whose inhabitants were either our prisoners or our guests, dwelling there by our order. At midnight, without the slightest warning, his shouts woke this quiet settlement, and as the terrified sleepers rush from their huts Custer shoots down scores of women half asleep, and of unarmed peaceful men.

One of these was Meketavata, whom Chevalier Bayard and Sir Philip Sidney would receive as a brother. This was the real "Custer massacre," which the press then proclaimed a "brilliant victory." In 1807, Governor, afterwards President, Harrison said: "The utmost efforts to induce the Indians to take up arms would be unavailing if one only of the many persons who have committed murder upon their people could be brought to punishment."

That this is as true now as in 1807, we have the evidence of Major General Harney and Major General Pope, offered within the last two years. Yours, WENDELL PHILLIPS.

COMMODORE BARRY'S TOMB. [Philadelphia Ledger.]

A new marble tomb, covering the old and dilapidated one in which repose the remains of Commodore Barry in the graveyard directly in the rear of St. Mary's Roman Catholic Church on Fourth street, north of Spruce, was formally dedicated on Sunday afternoon. The tomb is very plain, about 4 feet high and 8 long, and on the slab is inscribed the following epitaph:

"Sacred to the memory of Commodore Barry, Father of the American Navy. Let the Christian patriot and soldier who visit these mansions of the dead view this monument with respect and veneration. Beneath rest the remains of John Barry, who was born in the County Wexford Ireland, in the year 1748. America was the object of his patriotism and the aim of his usefulness and ambition. At the beginning of the Revolutionary War he held the commission of captain in the then limited navy of the Colonies. His achievements in battle and his renowned naval tactics merited for him the position of commodore and to be justly regarded as the father of the American Navy. He fought often and bled in the cause of freedom; but the deeds of valor did not diminish in him the virtues which adorned his private life. He was eminently gentle, kind, just, and charitable, and no less beloved by his family and friends than by his grateful country. Firm in the faithful practice of the Roman Catholic Church, he departed this life on the 13th day of September, 1803, in the fifty-sixth year of his age. In grateful remembrance, a few of his countrymen, members of St. Mary's Church, and others have contributed towards the erection of this second monument, erected July 1, 1876 Requiescat in pace."

STATISTICS CONCERNING THE JEWS.—In the course of an article upon the condition of the Jews in Eastern Europe, the *Republique Francaise* quotes some interesting statistics as to their numbers both there and in other countries. From these statistics it appears that Jerusalem does not contain more than eight or nine thousand, and that the Jews are rather more numerous in North Africa than they are in Judea. There are scarcely any Jews in Italy or Spain, and in Great Britain they do not form more than one in a thousand of the inhabitants. In France they are in the proportion of four to one thousand of the whole population, but this comparatively high proportion is due to the fact that the Jews are very numerous in the departments on the German frontier, the great Bohemian cities, and in the annexed provinces of Alsace-Lorraine the Jews number 40,928 out of a total population of a million and a half, while in Switzerland there are only 7087 Jews to a total population of more than 2,500,000. Germany, including the Polish provinces and Alsace-Lorraine, contains no more than 512,150 Jews, while in Austria they number 1,576,000, or 3.8 per cent. of the whole population. Nearly a third of the Austrian Jews inhabit the province of Galicia, where they form nearly an eighth of the whole population, and where at the rate of increase observed during the last twenty years they will eventually be in an absolute majority. The 63,000,000 inhabitants of Russian Europe comprise 1,580,100 Jews, who, until the recent years authorizing them to reside in any part of the Empire, were confined to certain districts in Southern Russia, to Courland and the ancient provinces of Poland. More than 1,500,000 of the Russian Jews reside in the Polish provinces, and as the inhabitants of those provinces number but 12,113,055, they form more than 11 per cent. of the whole population, outnumbering the Poles, properly so called, by nearly half a million. The Jews are still more numerous proportionally in the Kingdom of Poland itself, there being 783,000, or 13 per cent. in a total population of 5,706,000. In 1867, Hamburg contained 13,457 Jews out of a total population of 308,507; Berlin 27,565, out of 699,961; and St. Petersburg only 3615 out of 539,198; while in Warsaw there were 72,776 Jews in a total population of 389,000. Their numbers are increased in the same manner in nearly every part of the world. The Jews are still more numerous proportionally in the Kingdom of Poland itself, there being 783,000, or 13 per cent. in a total population of 5,706,000. In 1867, Hamburg contained 13,457 Jews out of a total population of 308,507; Berlin 27,565, out of 699,961; and St. Petersburg only 3615 out of 539,198; while in Warsaw there were 72,776 Jews in a total population of 389,000. Their numbers are increased in the same manner in nearly every part of the world. The Jews are still more numerous proportionally in the Kingdom of Poland itself, there being 783,000, or 13 per cent. in a total population of 5,706,000.

Some men's minds are so badly tumbled that they can't be made up.

JUVENILE COLUMN.

"I LIKE TO SEE EVERYTHING HAPPY." "Take care, my dear! Mind you don't fall in! What are you reaching after?" The words came from a lad passing along a country lane, and were addressed to a little girl who was leaning over a pond by the roadside, reaching after something with a long twig which she had apparently picked up in the hedge. The child drew back as the lady spoke, and turning to her, said simply:

"Oh, if you please, ma'am, here is a poor bee got into the water, and can't get out again, and I'm afraid he will be drowned. I was trying to push that leaf to him, for him to crawl upon, but my stick isn't long enough, and I can't reach it."

"Let me try," said the lady, smiling. "I dare say I can manage it. Poor little bee," she said, as she took the twig from the child's hand, "you shall not be drowned if we can help you; we should not like to be drowned ourselves!"

And with a little effort she succeeded in guiding the leaf to the drowning insect. They watched it with deep interest as it struggled to gain a footing on the dry leaf; and when at length it succeeded and began to wipe the water from its wings, it would be hard to say which was the more pleased, the lady or the child!

"There, I think it will do now," said the lady. "The warm sunshine will soon dry its wings, and it will fly away as gaily as ever."

"But I have known children," she said, as they went along the lane together—for they were both going in the same direction—"both boys and girls, who would have taken more pleasure in seeing that poor little creature drowned than in helping it out of the water. I know one boy in particular who, I fear, would have thrown stones into the water to sink the poor thing. I am glad that no such boys or girls caught sight of it before you."

"So am I," said the child. "I like to see everything happy!" "What a beautiful sentiment! How like God it is to have such a feeling! Look at the myriad of creatures that God has made, and with which he has peopled the world! So different in size and shape, in habits and movements; some flying through the air, others burrowing in the earth; some walking over the land, other swimming through the water. Think how wonderfully he has provided for the innumerable wants of all these creatures, and in various ways fitted them for enjoyment, and how evident it becomes that God loves to see everything happy!"

Learn the lesson, dear children, the lesson of kindness, not only to one another, but to all God's creatures. "We teach our children to sing, but we never teach them to speak," says a writer on the cultivation of the voice. This does not mean that we are entirely inattentive to grammar, or that we never correct a marked error in pronunciation; but that the culture of tone is nearly unknown among us. Almost all Americans have the head voice, and our women particularly have a shrill, sharp cadence that is peculiarly unpleasant to a sensitive ear. That "soft and low voice," which Shakespeare tells us is "an excellent thing in women"—this sentiment has been quoted enough to have rendered all woman-kind sweet-voiced, had the admirable lesson been sufficiently heeded—this sort of voice may come by fortune, chance, or native delicacy, but is very rarely ever cultivated in our young people. The voice is an index of character and of culture. Whenever a woman's voice is "soft and low," if not an oily, insinuating and deceitful one, the owner is sure to have sensibility, tenderness, and largeness of soul. It was the noble Cordelia, recollect, whose voice old Lear commended; the fierce, vain, selfish, cold-hearted Regan and Goneril must have betrayed their dispositions in a hundred shrewish trills. While a loud-voiced woman is not only of an acid temperament—her whole composition is thin, meagre, and without generous appreciations. But, while the voice is thus a condition of character, culture would do much to smooth down its asperities, and give it mellowness and sweetness. "In consequence of our neglect of this cultivation we have," says the writer already quoted from, "all sorts of odd voices among us—short, yelping voices like dogs, purring voices like cats, croaking and hissing, and crackling, and chattering, as every man's tongue in fact, to be heard in a room ten feet square, when a little rational cultivation would have reduced the whole of that vocal chaos to order and harmony, and made what is now painful and distasteful, beautiful and seductive."

Good temper is like a sunny day, it sheds a brightness over everything; it is the sweeter of toil, and the sower of disquietude.

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EDUCATIONAL.

ST. JOHN'S COLLEGE, FORDHAM, NEW YORK. UNDER DIRECTION OF THE JESUIT FATHERS. Is beautifully situated in a very picturesque and healthy part of New York County. The College affords every facility for the best Classical and Commercial Education. TERMS: Board and Tuition, per year, \$300 For further particulars apply to REV. F. W. GOSKELN, S. J., President. Jy 23m

ST. VINCENT'S BOARDING SCHOOL FOR YOUNG LADIES, AT DONALDSONVILLE, LA. CONDUCTED BY THE SISTERS OF CHARITY. This Institution is located in the above named healthful little village, situated at the junction of the Mississippi river and the Bayou Lafourche. It is accessible at all seasons of the year, both by railway and water. Parents will find for their daughters, in this Institution, all the facilities for a Christian and refined education; the course of instruction being the same as that pursued at St. Joseph's Academy, Emmetsburg, Maryland, which is its branch. The buildings and grounds are spacious and commodious. In consideration of the changed condition of the South, the terms have been reduced to nearly half-price. The academic year is divided into two sessions of five months each; the first commencing September 1st, and the second February 1st. TERMS: Payable in Advance: Board and Tuition, including washing, mending, bed and bedding, per session, \$75 00 Or, per annum, 150 00 French language, 10 00 Tapestry, Painting, etc., at Professor's charges. Music, Piano, at Professor's price. Books and Stationery, at current prices. For further particulars, reference can be made in person to the Sisters of Charity, New Orleans, or by letter to the Sisters at Donaldsonville. Jy 23m

NOTRE DAME OF MARYLAND. COLLEGIATE INSTITUTE FOR YOUNG LADIES. Near Govanstown, Baltimore Co., Md. Conducted by the School Sisters of Notre Dame. This Institution is most desirably located three miles north of Baltimore, and is provided with every accessory for health and comfort. The system of education pursued is designed to develop the mental, moral and physical power of the pupils, to make them refined, accomplished and useful members of society. In the regular course, which includes the German and French languages, the number of pupils is limited to 20. Particulars, etc., on request. Ladies who desire private apartments, number limited to 14. Young ladies who have health require special privileges can be accommodated in the country residence, location of the grounds is provided fifteen rods. Applications are made before the 25th of August. For particulars, send for Catalogue. Jy 23m

ST. VINCENT'S HOME FOR BOYS, No. 371 Bienville Street. The Rev. Fathers of Holy Cross, in charge of the Home, having completed an extension of the building a few boys, having parents or guardians able to pay small sums for their board and education, will be received. Those under twelve years of age will be kept at school at the Home, and those over twelve years will be sent to Holy Cross Model Farm, where they will be employed half the day on the farm and the other half at school. Apply to D. P. SCANLON, President, mh 12 291 Common street.

PLAIN BOARDING SCHOOLS. The Catholic Orphan Asylum at Natchez, Mississippi, will receive boys and girls as boarders, for the charge of \$10 per month, always paid in advance. This will pay for board, lodging, washing and tuition. The girls must pay extra fifty cents per month for the use of the uniform. The boarders will have the same fare and treatment as the orphans. This arrangement is made for the especial accommodation of Catholic families with limited means, the wish to give their children a plain Catholic education at little expense; or at least to give them a few months of particular preparation for their First Communion and Confirmation. Children, however, who are not Catholics will also be received. Apply to the Brother Director of D'Evereux Ha Orphan Asylum, or to the Sister Superior of St. Mary Orphan Asylum, Natchez, Mississippi. Jan 26 ly

NIGHT SCHOOL AT St. Alphonsus' Conv. of Mercy. Hours—6 P. M. to 8 1/2 P. M. Terms made known at the Conv. INDUSTRIAL SCHOOL. Hours—8 A. M. to 5 P. M. Lessons in Music (Vocal and Instrumental), Gold Embroidery, Wax Work, Flowers, Dress Making, etc. given in private or in class. Particular attention given to BOOK-KEEPING in the Boys' Department. Jy 23m

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INDUSTRIAL SCHOOL OR THE IMMACULATE CONCEPTION Thirty-Ninth and Pine Streets, WEST PHILADELPHIA. This Institution, conducted by the Religious of the Good Shepherd, was first organized the leading of young girls in habits of piety and industry, imparting at the same time a solid English education. Terms for Board and Tuition, including Washing and Bedding, per annum, \$150. Music, Gold Embroidery and Artificial Flowermaking form extra charges. For further particulars apply to nos 75 ly THE SUPERIOR BLD.

ST. STANISLAUS COMMERCIAL COLLEGE, Bay St. Louis, MISSISSIPPI. This Institution, chartered by the State Legislature, and conducted by the Brothers of the Sacred Heart, has been in successful operation since 1855. Beautifully situated on the shores of the Gulf, commanding an extensive view of the Gulf, and affording all the advantages of the sea breeze and bathing, the Summer, the splendid location is a great incitement to healthful studies and amusements for the pupils. The Commercial Course comprises all the branches of a good English education. TERMS: Board and Tuition, per session, payable half yearly in advance, \$250 00 Washing, 25 00 Bedding, per session, (topical), 25 00 Doctor's Fees, 5 00 Vaccines, if given, 50 00 EXTRA CHARGES: French and Spanish, per month, each, 4 00 Music, per month, each, 2 50 Fine, per month, each, 2 50 Brass Instrument, per month, 3 00 Spanish and German languages, per month, each, 2 00 For further particulars, apply to THE GABRIEL, Director of the College. my 9 75 ly

EDUCA. ONAL.

COLLEGE OF THE IMMACULATE CONCEPTION, Corner of Common and Narbonne streets, NEW ORLEANS. This Literary Institution, incorporated by the State of Louisiana, and authorized by the Legislature, is conducted by the Fathers of the Society of Jesus. The buildings are well adapted for educational purposes. A curriculum, entirely out of the street, is reserved for recreation; so that, from the arrival of the pupils, at 7 1/2 A. M., till their departure at 4 P. M., they are constantly occupied and supervised. The Course of Instruction is threefold: Preparatory, Commercial and Classical. The Preparatory Course is for beginners. The Commercial Course is for those who desire to have a complete education in the French language. French is taught in the three courses. Students are not admitted, unless they know how to read and write. The moral and religious training of the students is the leading object of the instructors. Every month a report is sent to parents, stating conduct, progress, and attendance. The Classical Course begins on the first of October and closes towards the end of July. TERMS: Entrance Fee, \$5. College Course, payable in advance, and in United States currency, two months, \$50. Preparatory Course, \$15. my 14 75 Rev. F. GAUTRELET, President.

JEFFERSON COLLEGE, (ST. MARY'S), PARISH OF ST. JAMES, LA. Situated on the Mississippi River, Sixty Miles above New Orleans. This ancient and magnificent establishment, incorporated by a law of the Legislature, and empowered to grant diplomas and degrees, will open on TUESDAY, October 5th 1876. It is under the direction of the Marist Fathers, who form a society specially devoted to education. College Point and Convent Landing are convenient and regular landing places for steamboats going to and returning from New Orleans. TERMS: Payable in U. S. currency half-yearly in advance: Board, tuition, washing and stationery, per term of five months, \$120 00 Doctor's fees and medicine, in ordinary cases of illness (for all), per annum, 18 00 Washing, 10 00 Entrance fees, to be paid only once, 15 00 —Extra Charges— German or Spanish, 25 00 Drawing, 20 00 Use of Philosophical Apparatus and Chemicals, 30 00 Vocal Music, at Professor's charges, 10 00 Violin or Piano, with use of instrument, per month 8 00 Use of instrument and music lessons (Bass Band) per annum, 25 00 School Books, Stamps, and other school necessities, 10 00 Bedding, when provided by the College, at current prices N. B.—All music lessons are to be paid for monthly in advance. REFERENCES: His Grace, the Most Rev. Archbishop of New Orleans The Rev. Clergy of Algiers. For further details, apply to the Rev. President, at the College, or to MR. F. FOURMINE, nos 75 ly No. 140 Gravier street, New Orleans.

INSTITUTION OF THE SISTERS OF ST. JOSEPH, Corner St. Philip and Galvez streets, New Orleans. And Bay St. Louis, on the Sea Shore. The government throughout this establishment is mild and parental. The pupils are never separated from their instructors. Recreation, table, dormitories, are the same for all. In short, everything tends to promote affectionate union between the Sisters and the young ladies entrusted to their maternal care. The atmosphere is pure, and the harmony with the requirements of society. The course comprises (in both English and French) all the branches of knowledge cultivated at the present day. Each language is taught by a native speaker of the language, so as to insure correct pronunciation. The academic year closes with a public exhibition and distribution of premiums, to which parents are invited. Education is here the object of special attention and solicitude. Governing those placed under their charge by moral suasion alone, the Sisters of St. Joseph endeavor to inculcate principles of solid piety, require strict observance of polite and amiable deportment, and insist on the most accurate attention towards parents. Pupils of all denominations are admitted. N. B.—During the bathing season, the Boarding School is moved to the Bay St. Louis, where the Sisters of St. Joseph have a flourishing academy. TERMS—To be paid in advance, as follows: Boarding, per three months, \$54 00 Washing, 10 00 Entrance, 10 00 Music Lessons and use of Instrument, 24 00 Single Lessons, 8 00 Drawing Lessons, 8 00 Patent oil painting, according to the number of pupils. No work in all is varieties, golden embroidery, artificial flowers, is taught to the boarders without extra charge. For further particulars address, "Superiores of the Academy of St. Joseph, Box 1511, New Orleans," or, if more convenient, apply to THOMAS LAYTON, or C. D. ELDER, Agent. nos 75 ly

ST. MARY'S DOMINICAN ACADEMY, GREENVILLE. Corner St. Charles and Broadway Streets, New Orleans. This Academy, under the charge of the Nuns of St. Dominic, occupies a beautiful site near New Orleans. The plan of instruction unites every advantage which can contribute to an education at once solid and refined. Board and Tuition, per annum, \$200 00 Music, Drawing and Painting form extra charges. Scholarly duties are resumed the 1st of September. For further particulars address nos 75 ly MOTHER PRIORES.

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