

fault-finding, although some writers seem to consider them synonymous terms. On the contrary, every exchange editor should endeavor to give a just and generous appreciation of the paper he selects for review, never using harsh language without grave reason. The system adopted by newspapers in reviewing magazines would suit admirably here, that is, an epitome of the contents of each magazine with comments upon the ideas set forth therein. If, as frequently the case, a certain paper should never contain anything worthy of notice, a severe silence might be a means as efficacious as any of letting its conductors know that such was the case. Another course, such as informing the slighted ones bluntly, that they are not worthy of associating with their brethren is somewhat calculated to provoke angry rejoinders and disturb the harmony of feeling which the interchange of college journals should promote. Certain it is that a knowledge of the estimate in which we are held by those of our neighbors whose opinions is worth something is not of little assistance in forming a correct view of our own position. Friendly arguments, moreover, on questions which allow a difference of opinion, cannot but serve a good purpose, they broaden the views of those who take part in them and cause them to look at both sides of the shield before pronouncing an opinion. And since we are all students, all moving towards the same end, a mutual exchange of ideas on the best manner of attaining that end will be of great benefit, and this exchange can be very well effected through the medium of our journals. Nor is there any reason why we should not discuss matters not bearing directly upon educational life. The reproach is made and too often with reason that men come out of college unable to offer a suitable opinion upon any of the questions of the day. Why is this so. Is not because we delude ourselves into believing that while in college, only our immediate studies should occupy our minds? Let us not confine ourselves then to abstract disquisitions on educational theories and philosophical principles, while neglecting to look at the practical effects of literature and science in the world. There must be many deep thinkers among the students of our colleges, and their ideas briefly stated in the columns of college papers would form a symposium which

our elders might not disdain to approve. It has been used as one of the strongest arguments in favor of inter-collegiate games that they bring together the students of the country, and make them acquainted by giving them for the time being a community of interests. Of how much more profitable nature is not that mental intercourse in which different bodies of students may meet in the exchange columns of their college papers.

These reflections however might not have been written were it not for the fact that but few exchanges have reached us during the past month, while the editor of this department yet feels that something is expected of him. However three commencement numbers have not yet been noticed.

The *Catholic Review*, of New York, in its issue of August 19th, contained the following highly laudatory reference to Rev. Father Van Laar:—Rev. Father Van Laar, O. M. I., late of Ottawa, Ont., left Quebec on the 4th inst., for Paris, to report at the mother house of the Oblate Fathers, who have charge of the new magnificent Basilica of the Sacred Heart of Jesus, now building in Mountmartre.

The Rev. Father has labored in the United States these twenty-three years past with unbounded zeal, whether as assistant pastor in Willimantic, Conn., or as first pastor of the new parish of Baltic. In this last place he built a magnificent convent, academy and parochial schools, which he placed under the care and management of the Sisters of Charity, of Tilbury, Holland. The people of that parish, as well as his fellow-laborers in the Hartford diocese, knew how, in spite of most direful calamities, the good Father kept everything pertaining to the church in the best order, fulfilled most scrupulously the manifold duties of a faithful pastor, and undertook for God's glory and the salvation of the little ones of the flock, what far wealthier priests would have feared to attempt. Accustomed already as a secular priest to the practice of the greatest mortification and self-denial, he must not have found it very difficult to offer himself entirely to his Master's service by joining the Oblates of Mary Immaculate, whose devout and faithful child he had always been. His hidden life in the novitiate at Lachine—his labors in Lowell and in several parish missions—his almost over scrupulous at-