

sions in mines occurred when there were the most tremendous tides and other oceanic commotions. Consulting astronomy he calculates the days of the year which he calls critical days. These will come during certain positions of the earth, sun and moon. The three most critical days for 1895 will be coincident every one with eclipses. He divides the days we are to look out for into three classes or orders according to the violence of the disturbances. For 1895 they are:

Of the first order, September 18, March 11, August 20, February 9, October 18, April 9, July 22, and January 11.

Of the second order, May 9, November 16, March 26, April 25, December 31, October 14, February 24, June 22, September 4 and November 2.

Of the third order, May 24, December 2, December 16, June 7, August 5, January 25, and July 7.

England has given some great cardinals to the Catholic Church. Not to speak of Wiseman, Manning and Newman, but to go back before the Reformation, we may mention Nicholas Breakspeare, who became Pope Adrian IV.; Stephen Langton, of Magna Charta fame; Simon Langham, Archbishop of Canterbury, promoter of architecture, art and technical schools; John Kemp, keeper of the Great Seal and Chancellor of Normandy, who also occupied the noteworthy position of Archbishop of York; Thomas Bouheer, who established the first printing press in Oxford, and who performed the marriage ceremony between King Henry VII. and Princess Elizabeth of York, and lastly John Morton, Lord High Chancellor of England, philanthropist, architect and engineer. To this list we may add the present Archbishop of Westminster, Cardinal Vaughan, who shows a disposition to follow in the wake of his illustrious predecessors.

Mr. Thomas O'Gorman, in an article entitled "Leo XIII. and the Catholic University," written in the *Catholic University Bulletin* says: "After the first shock of the Reformation the Church set

about repairing her losses, and notably the despoilment of her fondest, the universities. Without speaking of the theological colleges formed since the Council of Trent, in and out of Rome, the *Encyclopédie de Théologie Catholique*, names thirty universities founded by the Church in various parts of Europe between the years 1552 and 1834; and since this latter date we have to add to the number, the universities of Lille, Paris, Lyon, Angers, Fribourg, Ottawa, Laval and Washington." The writer then goes on to show the obstacles the Church had to surmount in order to hold her place in the world. At that age of intense intellectual life, it seemed as if reason were to rule supreme over revelation, and Aristotle and Socrates to displace Christ and St. Augustine. He then clearly shows how the Church made out the conciliation of the truths of reason with the truths of revelation; how she mastered and guided a new intellectual movement, which she embodied in her universities, and how she controls and fosters them. The Ottawa university mentioned above is the home of THE OWL.

One of the oldest boundary disputes on the continent is that between New Jersey and Delaware, over the jurisdiction of the Delaware river opposite New Castle and for some distance above and below. New Jersey insists that her jurisdiction extends to the middle of the river there as elsewhere, while Delaware claims jurisdiction clear across to the New Jersey shore. Charles II. granted to his brother James, Duke of York, about the year 1683, a portion of the Delaware peninsula. The grant gave James a circular piece of land twelve miles about New Castle, all islands falling within this circle, and seemingly from the language, the bed of the stream. James gave the land to William Penn, and this land afterwards became the State of Delaware. It is upon the language of this grant that Delaware claims jurisdiction over the whole river opposite New Castle. This was once brought before commissioners from the two states, but was not then nor has it been since settled.