

THE OWL.

VOL. VII.

OTTAWA UNIVERSITY, SEPTEMBER, 1893.

No. 1.

ROME BROUGHT HOME TO CANADIANS.



THE story of the sieges, and captures of Christian Rome, if truly told, would place in strange contrast the light and shade of human character, and display in their full truth the foolish and fatal ambition of kings and parliaments, as well as their blind refusal to learn the lessons emphatically taught by the clearest pages of history. But while historians find all previous conquests wanting, chiefly in the fact of their ill-success and short duration, the present occupation of Rome stands self-condemned both in its causes, and in its results. No prophet need appear to tell us what it will end in, nor is a telescope necessary to see where it came from. Who runs may read. Still I think we are far from realizing the horrible mien of this monster called United Italy, until we come close to it, rub up against it, as it were, and shrink back from a sense of having touched something unspeakably foul. To be hated, indeed, it needs but to be seen; nor could any amount of familiarity induce one to pity or embrace it. Let us trace its pedigree.

When, in 1850, Pius IX returned in triumph from his exile at Gaeta, it was the hope of simple folk that he would be allowed to govern his states in peace, and without fear of outside interference. Vain hope! Pius IX had for enemies three of the most unscrupulous scoundrels that European politics ever produced—Napoleon III, Victor Emmanuel and Count Cavour—and they began at once to plot the overthrow of the temporal power of the Papacy. Certainly it was no credit

for the British Statesman, Clarendon, to have been mixed up even indirectly in so disgraceful an affair, but in his case there was at least the excuse that he represented a distinctly Protestant nation, and at a time when hatred of Papists was a sure passport to political preferment. No such reason can be urged in palliation of the acts of the other members of the Congress of Paris, and it is the burning shame of that portion of our century's history, that knavery, craft, intrigue and hypocrisy were the favorite instruments of Catholic monarchs, in their successful conspiracy against the Head of the Church, while great Catholic nations looked silently on, or basely profited by the spoliation.

The moment was propitious for the plot. It would not have thus succeeded in every age and against every Pope. There was a day when ten times "ten thousand swords would have leaped from their scabbards to avenge even a look that threatened the Holy See with insult." But the age of chivalry was past, and the world was governed by selfish cowards. Moreover Pius IX was one of the simplest and most unsuspecting pontiffs that ever sat in the Chair of Peter. He ruled by his heart rather than his head, and showed in his government all a father's long tenderness, with little of a father's necessary severity, all the simplicity of the dove, and none of the cunning of the serpent. Even in open warfare he would not have been a doughty foe, but in a hidden struggle, and against treachery and deceit, he was as helpless as a child. To have opponents among those who were not of the household of the faith, was what he might expect, but he certainly never dreamt that his bitterest and most unrelenting enemies would spring from the

ranks of his spiritual children, until the sad reality came to convince him with overwhelming certainty. Even we at this late day, with the facts before our eyes, are disposed to doubt their possibility; for truth often taxes us more severely than falsehood. But the calm verdict of impartial history has pronounced that the annals of even pagan nations furnish nothing so unutterably base, as the conduct of the French Emperor, the King of Sardinia and his prime minister, Cavour, towards the Pope of Rome. It needs the phrase of Cardinal Newman, to fittingly characterize it—"lying and quibbling and double-tongued practice, and slyness, and cunning, and smoothness, and cant, and pretence."

The first attack on the Papal States took place in December, 1859, when Victor Emmanuel annexed the province of Romagna, declaring himself at the same time in a letter to the Sovereign Pontiff "a devoted son of the Church, who would be true to his duties of a Catholic prince," and requesting "the blessing of Your Holiness." The world, recalling the recent assumption by Napoleon III, of the title of eldest son of the Church, in virtue of his nation being the eldest daughter, wondered that such an injustice could be committed with impunity. The mystery was solved, six days later, when France received Nice and Savoy in gift from Victor Emmanuel. This was the beginning of the end; before and after each fresh aggression the imperial hypocrite, and his royal ally solicited anew "most humbly the Apostolic Benediction." Pius IX remonstrated and threw himself on the generosity of France. A French garrison occupied Rome; the Emperor had more than once pledged his sacred honor to maintain the rights of the Pope: one word from the Tuileries would have insured the integrity of his dominions. The word was spoken, but it was to the heads of the Revolution. "What you do, do quickly," Napoleon said in 1866, to the Italian envoy in Paris. The French troops were withdrawn from Rome, and Frenchmen prohibited under pain of loss of citizenship, from enlisting in the army formed to guard the Papal frontiers. Skillful diplomacy prevented Spain and Austria from coming to the aid of the Holy Father. At last the road

was clear. Victor Emmanuel massed sixty thousand troops, and, hypocrite to the last, announced his advance to Pius IX. "with the affection of a son, the faith of a Catholic, and the loyalty of a King." Without awaiting a reply, he crossed the frontier, and in nine days was master of Rome. The ambassador of France congratulated him "on the deliverance and final consecration of United Italy," and his position was assured.

"Qui mange du Pape en crève" wrote Joseph de Maistre. Napoleon I, when at the height of his power, and with Europe prostrate at his feet, tried to make a meal of pope. He had time to digest it during his six years on the barren rocks of St. Helena. History has laugh but dashes for the reign of Napoleon I. Napoleon III, with the name, but none of the genius of his great uncle, played fast and loose with the Holy Father, betraying him at the same instant as he wrote "I renew the assurance of my profound veneration, and am your Holiness' devoted son." But the French troops, recalled from Rome, had scarcely the Italian dust off their shoes when the shock of Sedan toppled the traitor from his throne, and hurried to ignominy and defeat the nation that had only indirectly approved his conduct. He who was to be Napoleon IV met his death at the hands of a savage Zulu, and the world will never see a Napoleon V, so true it is that the sins of the parents are visited on the children even into the third and fourth generation. Do you suppose history is not going to repeat itself in the case of the Sardinian usurpers? Victor Emmanuel died a king, it is true. The Will of Him who said "Vengeance is mine: I will repay," left his reward for another world. Because the good Christian waits on Providence and prefers rather to be robbed than robber, martyr than tyrant, murdered than murderer, Humbert may still drive his stolen horses through the streets of plundered Rome. But who will vouch for the future, or who can tell what to-morrow may bring forth?

With Victor Emmanuel King of Rome, it was the abomination of desolation sitting in the holy place. Spoliation and outrage followed—as they always do—sacrilege and profanation. The confiscation was wholesale, unreasonably cruel, and wanton-

ly shameless. Every occasion was sought of adding insult to injury. The royal thief set the example by possessing himself of the Quirinal Palace; the present queen made a jest of occupying the private apartments of His Holiness, and turned the Consistory Hall into a dancing room. Across the street, Humbert stabled his horses in a house that had sheltered saints. Their Highnesses did not lack approval and disciples; their crimes were gold-plated, robes and furred gowns hid all; and apt pupils followed in the footsteps of their princely masters. In two years, more than one hundred religious houses were taken by force from their possessors, and turned to the profit of the intruders; some became governmental offices; others, military barracks; others still were publicly sold and the proceeds went to replenish the royal exchequer, but no penny of compensation was offered the ejected owners.

Take a few examples. Such as might attract the attention of anyone in a short walk through Rome, and can be at most only a feeble index of the misdeeds of Italy's present rulers.

The churches come first. All, except St. Peter's and St. John of Lateran, became state property. Some were demolished to make room for a modern Rome that was to rise from their ruins; others, defaced on the plea of widening streets and beautifying boulevards, though under a southern sun wide streets are a plague, and boulevards an impossibility. The Pantheon, in pagan days sacred to all the gods, and in christian, the Church of All Saints now holds the bones of the most eminent rascals of Italy, which is about equivalent to making it the rendezvous of All Devils.

Next, the schools. The Roman College became the state University. Its staff of professors and its two thousand students, mostly foreigners, had to seek other quarters. Catholic, even Christian philosophy was banished from its halls: St. Augustine and St. Thomas made way for Kant and Schopenhauer. The place in the programme of studies formerly held by theology, was given to biology and veterinary science. Father Secchi's famous astronomical laboratory and observatory, representing much expense and years of patient labor, fell into the hands of men

who, while teaching their students to scan the sky, are determined to keep them at a telescopic distance from heaven.

Primary and secondary education, was reformed by making all schools neutral in the matter of religious instruction, and by substituting therefor a kind of foolish naturalism. The results of this godless system are in many ways apparent, but nowhere more strikingly than in the demeanor of the Roman youth towards ecclesiastics of every rank and age. The unexpected and gratuitous presentation of a piece of paving-stone from an unseen hand, is not a rare occurrence, while the familiar cry of the crow is varied from time to time by epithets that refuse to fall from an English pen. The same well-trained and promising youth, formed a considerable part of the howling mob that followed the body of Pius IX, on the occasion of its translation from its resting-place in the city, to the Church of St. Lawrence outside the walls.

Co-incident with the struggle around the schools took place the systematic expulsion of the religious orders from their houses, and in every possible case the government's agents augmented the guilt of their glaring robbery by the most uncalled for outrages on religious feeling. Thus the General House of the Oratorians became a military barracks, and the ribald jests of a brutal soldiery pollute the spot sanctified by the long life of St. Philip Neri. The General House of the Jesuits, containing the apartments of St. Ignatius of Loyola, serves for the Department of the Interior, and their novitiate, where the room of St. Stanislaus Kotska was guarded with zealous care, was demolished to make room for the residence of the Master of the Royal Household. The Dominicans also lost their Roman residence, endeared to them by the precious memories of their holy founder, and they, as well as the Jesuits, were relieved of the care and worry attendant on the possession of their immense libraries. In the spacious six story building, where formerly the Pope's councillors transacted a large fraction of the world's business, is to be found to-day the Italian Secretary of State and his assistants. By an unexampled act of generosity the owners are allowed the use of the top floor.

On the 4th of July I met a band of

Passionist novices in the private gardens of the Villa Mithei. At their head was an aged priest of their Order, carrying an American flag. "Don't be scandalized," was how he replied to my look of astonishment, "we are celebrating the glorious 4th. I have just been explaining to the novices the profound ascetical significance of this flag. Through stripes to the stars is the lesson it teaches. But I have other reasons for honoring it. Look over there,—and the old man pointed to the beautiful monastery that crowns the highest Alban Hill—that building cost us years of ceaseless toil, and many a sleepless night. When I left for the United States more than thirty years ago, it was the home of a happy community. I returned two years ago to find my brothers in religion scattered, and our house, an observatory filled with blatant atheists. Similar sights met my eyes at every turn. You will understand now why I respect and salute a flag that I believe has never countenanced injustice or oppression." The speaker was Rev. Father Thomas, Consultor-General of the Passionists, and for almost thirty years a missionary in Canada and the United States.

This, of course, is not a tithe of the confiscations, but a further enumeration is unnecessary. The same harshness was shown towards the convents of women. Their houses were generally sold at public auction, and in some cases bought in by the owners, but no sooner was the purchase money paid than a second ejection took place, the State judging the buyers incapable of owning property.

There is still another and a darker category of official crimes—darker in that they surpass in brutal cruelty the worst deeds of the wildest savages, and resemble rather the unreasoning fury of beasts than the deliberate acts of men; darker, also, because their real aim is the destruction, not of Catholicity alone, but of Christianity and the belief in God.

The Coliseum is certainly Rome's greatest monument; its stupendous size, perfect symmetry and exceeding beauty are still visible in what is but the wreck of its former self. But more precious far for the Christian soul are the memories of its almost million martyrs. Within its walls was fought and won the battle of the

Cross in the West, and every believer in Christ owes a debt of love and gratitude to those hosts of heroes who sealed their faith with their lives, and in dying, left us a priceless inheritance. Who is not stirred by deep emotion and profound reverence as he gazes for the first time upon the scene of their triumph? In other days, by the pious forethought of the Popes, a large cross, erected in the centre of the arena, told the world the history of this glorious spot; the Stations of the Cross were the becoming ornaments of the walls which so often resounded with the yells of fury, provoked by the very mention of Christ's name; several small chapels served the devotion of priests and people. But these things were hateful to the eyes of the invaders, and pagan Rome was to be outdone. In the very presence, and with the approbation of the Queen, who nevertheless claims to be a Catholic, the Cross was overturned and thrown away; the stations torn down, and the chapels demolished or closed up. Nor was this enough. To protect from needless desecration the soil of the arena so often bedewed with martyrs' blood, Pius IX had it covered with a thick layer of earth. Incredible as it may seem, this earth was removed, on the pretence that the place needed draining, and the Christian sentiment of Rome was insulted without the shadow of a reason, or the semblance of provocation.

Another example. The little army that Pius IX gathered around him on the departure of the French garrison, more as a protest against violence than as a means of repelling aggression, was recruited from all the nations of the world. These heroes left home and country, with little hope of ultimate success, and none of earthly reward, to fight for the cause of truth and justice. The history of the Papal Zouaves is the purest military glory of our century—a very oasis of generosity in a desert of selfishness.—and recalls the enthusiastic ardor of the Crusaders, and the brightest deeds of chivalry. In memory of those who gave their lives for the Church, Pius IX ordered a splendid monument to be erected in the cemetery of St. Lawrence. On a pedestal of purest marble, St. Peter is represented as giving the sword and standard to a kneeling soldier, with the

words: "Non in multitudine exercitus victoria belli, sed de coelo fortitudo est." Below is the list of those who fell. A generous victor would have allowed the vanquished the sad privilege of honoring their dead. But United Italy is a stranger to any such feeling. The monument is still standing, but the following inscription—a standing insult to the Catholic world—is chiselled across its base: "This monument, which the theocratic government erected in memory of foreign mercenaries, Rome redeemed leaves to posterity as an everlasting remembrance of its darkest days."

Still another. Four years ago the universal Church rejoiced in the celebration of the sacerdotal jubilee of its supreme head, Leo XIII. Even Protestant states were not indifferent to the event. It was reserved for his own city to insult him. A statue of the apostate monk Giordano Bruno, whose infamous life is mirrored in his writings, was erected on a public square of Rome. The unveiling took place on Whitsunday, and was accompanied by the impious boast that whatever the Church had received by the descent of the Holy Ghost on the Apostles was now about to be snatched away from her, and men would henceforth look to the ex-Dominican for light and guidance. And only a few months ago, as an answer to the outburst of joy on Leo XIII reaching his fiftieth year in the episcopacy, another statue was raised to the traitor Mamiani, who, though a member of the ministry of Pius IX, and sworn to fidelity, was in league with the heads of the Revolution, and betraying his sovereign, until exposed by his Catholic wife. Thus, not Bacchus, Venus, and Apollo, but Mamiani and Giordano Bruno are the gods of modern Rome.

The last. The "Pious Works" was perhaps the most beneficent establishment of papal rule. By this name is meant the immense fund formed by the offerings of Catholic charity the world over, and with which was supported a countless number of hospitals, orphanages, poor-schools and other charitable institutions, for the relief of every form of human misery. Crispi, hard pressed for money to support the army and the fleet, found the funds of the Pious Works mismanaged, declared them

confiscate, and established a Department of Charity to administer them. God's poor were the only sufferers, for those who were able to assist them were unwilling, and those who were willing were unable, while the members of the new Department lived faithfully up to the motto that charity begins at home. The result is a prodigious increase of poverty, so that in a country where every second man is a Count, and every third woman a Duchess, the aristocracy of beggars threatens to rival in numbers and influence that of blood.

To protest against the continuation and aggravation of these iniquities, the Holy Father has often raised his voice in complaint and warning. To borrow well-known words, he has claimed perfect liberty as his sacred and inalienable right, and has asked in the name of humanity and justice that this liberty, equally indispensable to the peace of the Church and the welfare of mankind, be scrupulously respected by all secular governments. Thus far his words have seemingly fallen on deaf ears, and Italy remains the brightest gem in the rich treasury of man's dishonor. How long will this state of things last? Probably a generation, perhaps a century. God's ways are not the ways of men, nor are his years ours. But a day will come when He will have his own, when all that is truthful and just and honest and religious in the world will rise up in righteous and devastating wrath against what is most lying and most unjust, most dishonest and most impious. Then it will be proclaimed in no uncertain tone that the Papal States belong to the Christian world, and of them the Pope is King. Then this last occupation of Rome will take its place in history by the side of the Egyptian slavery of the people of God, English rule in Ireland, and the Reign of Terror.

I know by experience how difficult it is for a Canadian to bring home to himself the existence of so infamous an injustice; we are so happily situated in our own country. But suppose for an instant—by a *reductio ad absurdum*—Dalton McCarthy, Premier of Canada, with Mr. Meredith, Minister of Justice, and Col. O'Brien, Commander of the forces on land and sea. Imagine next—no idle fancy with such a

ministry—Ottawa's beautiful Basilica, the destined burial-place of, say John Gaskin, Dr Wilde and Mr. Greenway; the University turned into a military barracks; the Oblate House of Studies a powder-mill to furnish the gallant Colonel the wherewithal to blow papists to pieces. Extend the list as far as you wish, in the end you will have but a feeble indication of the state of Rome. For under the most favorable circumstances, and with full power to work his whole will, Mr. McCarthy could not be more than a little Crispi—a sort of reflect-

ed ray of this Italian sun of iniquity—what the tin-type is to the oil-painting, or the squeaking sound of a second-hand phonograph to the harmonious voice that spoke into it. Yet it was this slight resemblance, and not any sinister designs on the geographical position of the Eternal City, that led me to head my letter,—Rome brought home to Canadians.

M. F. FALLON, O.M.I., '89.

Rome, Aug. 16th, 1893.



Home of our childhood ! how affection clings,
 And hovers round thee with her seraph wings !
 Dearer thy hills, though clad in Autumn brown,
 Than fairer summits which the cedars crown !
 Sweeter the fragrance of thy summer breeze,
 Than all Arabia breathes along the seas !
 The stranger's gale wafts home the exile's sigh,
 For the heart's temple is its own blue sky.

O. W. HOLMES.



THE CRUCIFIXION.

(Verses for the month of The Holy Cross.)



TUMULT in the streets!—Hark! voices loud,
 Curses, and laughter! And a mighty throng,—
 The savage Hebrew, and the Gentile proud,—
 Jerusalem the fated pours along.
 Light, sickening, fades; low hangs the heavy cloud;
 And sad winds mourn; for 'tis the hour when wrong
 Walks forth with brazen brow over the earth,
 And Hell's slipt ban-dogs howl their horrid mirth.

A Victim in the streets!—With reeling tread,
 And sick, sick heart, the cruel cross He bears.
 The blood downflows from that majestic head,
 Where the hot veins throb as the red thorn tears,
 Wasting their treasure. On His torments fed,
 Hate, crimson-eyed and howling, round Him glares,
 As slow He trails towards the hill of death.—
 The woe-worn God, the Christ of Nazareth.

Divine compassion on that face divine;
 And, in those deep and melancholy eyes,
 Ah, what a heaven of pitying love doth shine—
 The heart's warm sunset lightening their dim skies.
 His tears fall bitter as the ocean-brine,
 Too precious ransom of His enemies.
 Tears of a God, how scorchingly ye fell!
 Yet every drop hath quenched a flame in hell.

Room in the crowd! Who draggeth, faint and slow,
 Her weary feet unto the scene of pain?
 Round lips and brow the shrinking nerves of woe
 Mark each convulsion of the heart and brain;
 And, trickling down the cheek's pale marble, flow
 The large, round sorrow-drops, a bitter rain.
 They gaze—the Woman mild, the Heavenly One,—
 Each upon each.—“My Mother!” “O my Son!”

Short time for tears ! 'The demon-driven mob
 Close in amain, with curses and with blows.
 Up Calvary's steep, with many a sick heart-throb,
 The God-Man toils, each step a thousand throes ;
 While, ever and anon, the stifled sob,
 The breath low-moaning, mark the Mother's woes.
 Alas ! the prophet's boding words were true :
 The sword hath pierced her heart's core through and
 through.

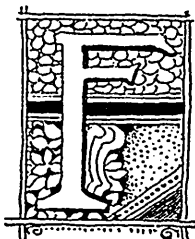
He falls : not mortal strength could more uphold
 The anguish of that hour. The fatal tree
 Crushes its faint Creator to the mould !
 Earth's dust makes dim the Godhead ! Prostrate, He
 Yet rules His pain : nor voice nor gesture told
 His deadly pangs : in silence, quietly,
 He gains His feet, composed, majestic still,
 And scales the rugged bosom of the hill.

It is the crown of Calvary ! On its brow
 They pause,—but not for rest. The cruel tree
 They cast extended on the earth. And now
 The Victim, laid thereon, eyes patiently
 Their pitiless preparation. Blow on blow,
 The huge nails rend the flesh that quiveringly
 Shrinks from the torture. Yet no groan is wrung
 From the celestial patience of His tongue.

And now the heavens stand pale, as, one with thieves,
 Their King of Glory gives his life for those
 Who mock his torments, and in agony grieves
 With mortal heart-quakes yearning o'er His foes.
 While His faint body shakes like tremulous leaves,
 He rules the horror of His dying woes,
 And prays to heaven, His blinding tear drops through,—
 " Father, forgive ! They know not what they do ! "

The hour draws near : life flickers on His lips :
 With one loud cry He yields the parting ghost.
 The sun grew sick, and swooned as in eclipse ;
 The sepulchres gave up their startled host ;
 The temple's veil was rent ; like sinking ships
 Rocked earth's wide continents, from coast to coast.
 Dim heaven, and startled death, and trembling sod,
 Confessed the parted spirit of their God.

F MARION CRAWFORD.



RANCIS Marion Crawford was born at Bagni di Lucca, Italy, August 2nd, 1854. His father, Thomas Crawford, a sculptor, seems to have been a man imbued with the idea that his son should receive

a thorough education. That the seed was not thrown on unfruitful soil is evidenced by the success achieved. Part of this young author's education was received in America, his father's native land, at Concord, N.H. His studies were continued in Italy and England. He spent from 1870 to 1874 in the latter country, where he had a private tutor, and was a Fellow at Trinity College, Cambridge. From 1874 to 1876 he studied in Germany, passing some time at Heidelberg, the famous seat of learning. From 1876 to 1878 he attended the University of Rome, where he made a special study of Sanskrit. From this it will be easily seen that few writers of our time, have launched into literature with a better store of knowledge from which to draw.

He began active life as a journalist, being appointed Roman correspondent of the *London Daily Telegraph*. Shortly afterwards, in 1879, he went to India, and became editor of a daily paper, *The Indian Herald*, published at Allahabad. After remaining for some time in this country, he came to America in 1881, remaining until 1883. It was about this time that he wrote the charming story "Mr. Isaacs," the first of his successes. From America he went to Italy, where, with the exception of a visit to Turkey in 1884, and a lecturing tour in the United States last winter, he has since resided. Besides the correct English which he has at his command, he is said to be a master of French, Italian, German and Hindoostani.

His works are of a cosmopolitan nature, confined to no special country or nation, though he is perhaps to be seen at his best in the delineation of Italian scenes and characters. Among his earliest pro-

ductions are "Mr. Isaacs," a tale of modern India, in which is shown an extended knowledge of the moving affairs which characterize that interesting but little known part of the world; "Dr. Claudius," in which he describes his experiences of German college days in a pleasing and graphic manner; "To Leeward" and "A Roman Singer." "An American Politician" was popular from its first appearance; "Zoroaster" was published in 1885. In it the author shows his broad grasp of Persian affairs, and a highly interesting romance is wrought out. In 1886 appeared "The Tale of a Lonely Parish." In 1887 was given to the world "Saracinesca," the first book of one of the most powerful and interesting trilogies that have come to light in late years. The remaining two works are "Sant Ilario" and "Don Orsino." The three deal with Roman politics and society, and each represents an exciting period in the history of modern Rome. "Saracinesca" presents a graphic picture of Roman society in 1865, when the Liberal party was such a menace to law and order, and was held in check only by the presence of the French garrison. This was the time of the disquieting rumors concerning the insurrection which was postponed till the fall of Napoleon III. The incidents described in the book are of a highly interesting nature, and are portrayed by the hand of a master. "Sant Ilario" deals with a later period. The character of Cardinal Antonelli is a master stroke of the author's art. "Don Orsino" which appeared only last year, completes the series. It treats of the Rome of 1889, when there had come to prevail the spirit of business and land speculation which led to the final crash, when the interests of so many were dashed to the ground. The hero of the tale is the representative of the third generation of the house of Saracinesca. A young man inspired by the prevalent spirit of commerce, contrary to the wishes of his conservative father, indulges in mercantile undertaking and becomes a victim in the general panic.

In those three works our author shows

the lines on which the parties in Rome are formed, the bitterness of feeling existing among them, and the time-honored prejudices which prevail. In "Don Orsino" is to be found a vivid description of that memorable and impressive occasion when the 50,000 people assembled in the great Roman Basilica on the occasion of the Pope's jubilee, raised aloft their white handkerchiefs, and proclaimed as with one voice "Viva il Papa Re," "Long live the Pope and King."

"Marzio's Crucifix," an admirable story, appeared in 1887. The characters are few, but so well drawn, and the incidents so nicely blended, that the interest of the reader is kept continually on the alert.

The scene of "Paul Patoff" is laid in Russia and the background is evidently the work of a hand familiar with the surroundings. By some this work is regarded as his master-piece. "With the Immortals" is a highly imaginative allegory in which the shades of departed heroes are brought before us and become actors on the scene. "Greifenstein" which was issued in 1889, describes German scenes and characters. "A Cigarette Maker's Romance" is almost unique in the fact that the action of the story is confined to about thirty-six hours. "The Witch of Prague" followed as another rare gift to the library of fiction. This is a beautifully written story. It deals largely with the much discussed agency of hypnotism. One of the chief characters is endowed with hypnotic powers, and the exercise of them brings about startling results. The scene of the story is Munich, with all its quaint mementoes of other days.

Lately this untiring writer has been directing his attention to criticism and we have from his pen a small volume entitled; "The Novel, What it is." In it we find some valuable thoughts concerning this form of writing and the standards by which it should be judged. It is a book which will repay the time spent in reading it by furnishing means of distinguishing wherein should consist the qualities of the novel, and enabling one to employ keener perception in discovering the merits and faults of works of fiction.

In religion Marion Crawford is a

Catholic, and in one of the addresses which he lately delivered in the States, he ended with a fervent tribute to the Catholic Church and expressed his gratitude for the favour of belonging to the true fold. His religion is not of the ostentatious kind and his books bring pleasure to all classes of readers. The principles to be found in them are in accordance with the feeling and morality of his Church. Concerning theosophy as championed by Madame Blavatsky which has so many professed adherents, he with his experience calls it "Arab trash and trucks." In "Saracinesca" he shows his sympathy with those in defence of the Pope's temporal power.

In him is to be found that faculty, possessed by so few, of retaining the interest of the reader to the end.

It is satisfactory to note that notwithstanding the haste with which his stories are necessarily written, they all give evidence of careful and able effort. They possess charm for the casual reader, and can stand the test of close scrutiny on the part of him who delves deeper. Though in his earlier works the fault might be found that his characters do not act strictly according to the traits ascribed to them it must be acknowledged that he has a great facility for bringing individual character into strong relief. The moving spirit in his works is love, of a strong and magnetic nature. After all this is the great inspiring passion of human action. Human life is portrayed by Crawford, as swayed by this great moving force. It is not of that kind of unreal and weakly emotion which is to be found described in so many *society novels*. It rises higher and is presented to us in its nobler aspects. The broad principles of Christianity are embodied in our author's stories, and unbelief is severely castigated. The practice of religion is pictured and theoretical speculations upon it avoided. The characters are not the slaves of passion but overcome and direct it in the ways pointed out by loftiness of purpose. There is little doubt that among contemporary American novelists, Marion Crawford occupies the first position. Though not treating extensively of American subjects, because most of his life has been spent abroad and foreign scenes have become

more familiar to him, he has recently pointed out what a rich store of possibilities there is for the novelist who will treat of American topics. He claims that in the United States, is to be found the richest field in the world wherein a novelist may employ his skill. The works of Marion Crawford are suited to the time in which they

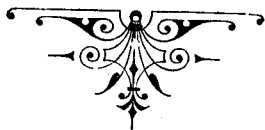
are written and well deserve the general favour in which they are held by their many readers. Already Mr. Crawford has left a sufficient legacy to American literature to give him enduring fame. He is yet in the prime of life and great things may still be expected of him.

LOUIS J. KEHOE, '94.



With false ambition what had I to do?
 Little with love, and least of all with fame;
 And yet they came unsought, and with me grew a name,
 And made me all which they can make.
 Yet this was not the end I did pursue;
 Surely I once beheld a nobler aim.
 But all is over; I am one the more
 To baffled millions who have gone before.

LORD BYRON.



PINDAR—“THE FATHER OF LYRIC POETRY.”



WHILST the Grecian warriors were accomplishing those wonderful feats at Thermopylæ, Salamis and Marathon, which will excite the admiration of

all ages, two favorites of the Muses, Pindar and Aeschylus, by singing the praises of gods and heroes, secured with Leonidas and Miltiades, a claim to the highest appreciation of posterity.

Pindar, the greater of the two, whom Blair justly styles “the father of lyric poetry,”—for it was by him that this form of poetry was first brought to any degree of perfection,—was a Theban and flourished during the first half of the fifth century, Before Christ. Legend tells us, that during his childhood a swarm of bees alighted upon his lips, and deposited there some honey; among the Greeks this was regarded as significant of future greatness in the arts of music and poetry. His education was imparted with great care; and it is said that the greater part of it was received from the female sex, although at that time women were denied the advantages of a higher education.

His works consisted, like those of his contemporaries, of hymns, and poems in honor of the gods, songs in honor of Apollo and dithyrambs to Bacchus, together with odes on the Olympian, Nemean, Isthmian, and Pythian games. It is to be regretted however that his odes, are alone extant. These are the only source from which we can form our appreciation of the genius of Pindar.

But, although his works, which have been handed down to posterity, are few, in them we perceive the workings of an energetic mind. They stand before us as models for beauty of expression, picturesqueness of description, and sublimity of thought; and possess excellencies which have never been surpassed in the history of lyric poetry. They impart to us a vivid description of the Grecian character, its religion, morals and patriotism; but above

all his works are important for the philosophical principles with which they deal. The deepest wisdom permeates every part of them. The agreeable form in which he expresses his thoughts, and in which he resembles Hebrew poets, calls forth our sincere admiration; and the tender thoughts to which he gives expression produce in the reader the happiest feelings. These excellencies, together with his rich metaphors, his expressive diction, the smoothness of his phrases, deservedly rank him among the greatest of lyric poets.

In Pindar we find discussions on the three fundamental principles of philosophy; for all philosophical questions refer, either directly or indirectly to God, to man or to nature.

Mythology plays a very important part in his works; but often he condemns in strongest language, myths, especially those which attribute to the gods anything not becoming their divine nature. An instance of this is seen in the first Olympiad, where he declares the myth about Tantalus, a king of Lydia, to be false and an insult to the gods. According to the myth Tantalus was seized by the gods; was placed in a boiling caldron and then served out to them at one of their feasts. “But to me,” says Pindar, “it is impossible to call any of the blessed ones a glutton.” And again referring to the same myth he says, “sometimes fables, adorned beyond the truth with varied falsehoods, deceive mortals.” Here we perceive both his respect for the gods, and his contempt for false myths. He condemns Homer for having too highly esteemed the merits of Odysseus and for inventing myths merely to increase an unmerited praise.

To the student who is accustomed to read such classic authors as Homer, Xenophon and Virgil, the use of the singular in Pindar, when referring to the deity, where those writers use the plural seems to have its significance; for in his writings the singular form is employed in almost every instance. From this it can be inferred that he believed in the unity of god although his god was not the God of the Christian. He is the omnipotent being;

the creator of all things; he who rejoices and consoles man; who possesses the power of elevating and of destroying. In a dignified and respectful manner Pindar always refers to his god. Unlike other writers of his time, who represented the gods as warring among themselves, he treats such an idea with contempt. In speaking of this custom among writers, he says, "cast this theme, my tongue, far from thee; shun to tell of war and strife among the immortals." He conceived his god as something more than human, free from the frailties and erring inclinations of man.

So that in those days, when polytheism held such great sway among men, Pindar evidently believed in the unity of god. Much that the Christian attributes to God, he attributes to Jupiter. For Pindar, that deity is all powerful, and the originator of everything; not like the gods of most Greek and Roman writers, inferior to fate, but all things were subject to him; even fate was controlled by him. In the second Pythian our author remarks, "The deity that overtakes even the winged eagle, and outstrips the ocean dolphin; and overthrows many amongst haughty mortals, but to others, grants unfading glory."

Pindar's discourses on man, too, are full of the greatest interest. They who serve the gods most faithfully pass through this life enjoying peace and happiness, and after death receive the rewards to which their devotion to the gods justly entitles them. To him the ideal man is the virtuous man, and virtue the greatest glory which man can attain. Achievements unaccompanied by danger are not honored, and deserve but little recompense from man or from the gods. The right path of life is hard to follow and is strewn with severe trials; but the wise man suffers them patiently, and is hereafter rewarded. God wishes man to work, and has assigned to each the accomplishment of a certain end.

Morals receive the attention of Pindar in detail. He treats especially of the vices most common among men, and at the end of many of his odes warns his hero against them, in particular against those to which he would be most subject; against insolence and pride, for they offend the gods and are detested by men. But while admonish-

ing him to avoid pride, he also encourages him to maintain a dignified modesty. Though his works were written in praise of heroes, every ode has its moral reflection. In some he prays men to honor the gods and their superiors; in others, to respect citizens, never envy friends nor act unjustly towards enemies. The slanderer, whom he compares to a fox, and the liar, are the objects of his severest contempt. The flatterer he likens to an ape, who pleases the young, but whose guiles cannot deceive those who have had any experience. He entertains the greatest respect for the honest, straight-forward and law-abiding man; and although himself not a supporter of a monarchical form of government, he exhorts all to obey the laws and respect the kings. "Mortals, do not envy kings. Their happiness is fraught with the greatest dangers and trials."

The shortness of life, the nothingness of man, except when assisted by the deity, the false pleasures of this world, death, the future, are themes which receive from the muse of Pindar the most profound consideration. Life is but a short journey, studded with trials and afflictions, "man but the dream of a shadow," yet upon them that please the gods is conferred a life, happy and peaceful. The source of all our afflictions is our ambition, and virtue that of all our happiness. In the closing words of many of his odes, Pindar admonishes his hero not to allow ambition to become master of his reason, for the results would be most disastrous.

As regards death and the future life, Pindar also differs much from the other writers of his time. All men die alike, but the future of each is not equal:

"The good, in peaceful, unmolested joy,
Their smiling hours employ;
While, banished by the fates from joy and rest,
Intolerable woes the impious soul infest."

According to many classic writers, after death the just were not admitted into the company of the gods, but were received into a subterranean enclosure, where they whiled away their time in a lonesome joy. But Pindar was of the opinion that the just lived with the gods in everlasting enjoyment. Homer attributes this privilege to Hercules alone. An entrance into this dominion of Zeus, however, was not at all easily effected.

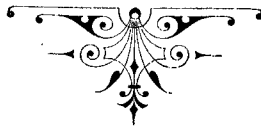
He alone could enter the heaven of Pindar, who, "with steadfastness and soul free from unjust actions, had thrice traversed the ways of this world on the path of Zeus." In early times it was believed that man, before assuming the human form, had to pass through this life, first as a plant, then as one of the lower animals, dwelling for corresponding periods in the other world. Finally he assumed the human form, and, after passing through these three stages of existence on earth, he was received into the other world, where his past actions were judged, and upon the merits of these his future happiness or torment depended.

But while Pindar has received much praise for his excellencies, he has also been allotted his portion of blame. The abrupt irregularity of his odes has drawn upon him the severest censure of many a critic, and, in some cases, has caused him to be undervalued. But, although this irregularity cannot be denied, it is not without defence. The very form of his poetry excuses him from closely adhering to the rigid rules which govern literary composition. Lyric poetry does not demand it; and it would be impossible for such poetry to exist, if the poet had to conform himself in strict accordance with the rules of rhetoric. Moreover, in every ode there are two subjects,—the praise of a hero, and the philosophical conclusion.

The former is quite insignificant in itself; and without the latter Pindar would not be read to-day. Of what benefit would the description of a few Grecian games be to us if they had not their philosophical conclusion? Pindar's digressions are the soul of his odes, and form an essential part of his works. They have an elevating tendency, and help to make the feeling more intense. There is nothing in them that degrades the sentiment; nothing that could lower the feeling. In many instances, however, the transition from the real subject to the digression is somewhat difficult; but never is it so abrupt as to render all connection lost. We could not expect from Pindar the same perfection in form which later writers have attained, for he had no models to follow but had to rely upon his own resources. But apart from form, no other lyric poet has excelled him either in dignity or rapture, or in the felicity of his sentiments.

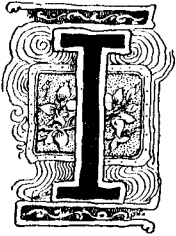
He has shone for almost two thousand five hundred years and still shines, increasing in brightness and grandeur as he passes through the hands of succeeding generations. Since his time his most distinguished imitators have been Horace, Casimir, Rousseau, Dryden, Gray, Akenside and Cowley; but, in his peculiar excellencies, as Horace foretold, his rivals have failed to equal him.

JAS. P. FALLON, '96.



EDUCATION IN THE PROVINCE OF ONTARIO.

By Very Rev. Aeneas McDonell Dawson, V.G., LL.D., Etc.



If it were said that the youth of Ontario were not sufficiently educated, it would not be for want of schools.

There are Public Schools all over the Province; Catholic Separate Schools, Protestant Separate Schools, and for higher education High Schools, Collegiate Institutes and Universities.

The Public Schools are very numerous. Of a school population of the age from 5 to 21, numbering 617,856, there are 496,565 registered pupils. The schools for these pupils are maintained by legislative grants amounting to \$284,327, municipal school grants and assessments amounting to \$3,411,644, clergy reserves fund balances and other sources, \$1,320,231. Total receipts, \$5,016,212; cost per pupil, average, \$8.67 for the whole Province.

PROTESTANT SEPARATE SCHOOLS.

These schools are maintained by taxes collected by the trustees, by government grants, municipal grants, balances from 1889 and other sources. Average attendance, 212.

CATHOLIC SEPARATE SCHOOLS

are supported by rates collected by their supporters, amounting to \$51,840.92, by legislative grant, amounting to \$6,521.50, by amount subscribed and other sources, \$22,351.24. Total amount received in counties, including incorporated villages, but not cities and towns, \$80,713.24. The largest amounts have been received by Carleton, Glengarry, Prescott and Russell, Wellington, etc. Amount received in towns, by legislative grant, \$4,331.

TOWNS.

Amount received: by school rates, \$37,490.06; by subscriptions and other sources, \$16,326.36. Total amount received, \$58,147.92. Number of schools, 45.

CITIES.

Amounts received: legislative grant, \$7,799.50; rates by supporters, \$97.

042.82; subscriptions and other sources, \$69,622.02. Total amount received, \$174,464.34.

TEACHING IN THE PUBLIC SCHOOLS.

Reading, 1st, 2nd, 3rd, 4th, 5th class. Writing, arithmetic, drawing, geography, music, grammar and composition, temperance and hygiene, English history, Canadian history, drill and calisthenics, book-keeping, algebra, geometry, botany, elementary physics, agriculture.

COMPULSORY ATTENDANCE.

In 1891 an act was passed, known as the Truancy Act, compelling all children between the ages of 8 and 14 to attend school for the full term. In rural districts, notwithstanding, about 20 per cent. of the school population do not attend; in town populations 13 per cent., and in cities 7 per cent.

GRATIFYING INCREASE OF CATHOLIC SCHOOLS.

Advance in 14 years from 175 to 259. In the same time expenditure increased \$174,897, and the number of teachers 235. The secular branches of instruction are the same as in the general public schools. There is also a marked improvement in the number of pupils attending.

But why should there be Catholic the separate schools? Catholics object to Public Schools, not so much because they do not teach religion; this teaching might be left to parents and pastors, as that their school books contain statements and remarks that are calculated to throw discredit on the Catholic religion, and make an unfavourable impression on the youthful mind which neither time nor reading can obliterate. A praiseworthy effort has been made recently by the friends of the Public Schools to eliminate from a school history, not long since reprinted, all expressions offensive to Catholics. They have only so far succeeded in omitting some unwelcome terms, such as *Romish*, *Popish*, *Popery*, *Papist*, *Papistry*, etc., they conceive that they have thoroughly expurgated their publication. Now, though Catholics make

little account of being called hard names, they are deeply grieved when accused of the grossest offences, and when it is impressed on the minds of youth that they are, and have been actually guilty. To say they are or were idolaters is surely as rank a charge as possibly can be made against them; and yet, it has not been thought necessary to eliminate such charges from the expurgated history. This history still seriously says that at the Reformation "the worship (paying of divine honours) of images and relics was abolished." These words clearly imply that before the light of the Reformation dawned, Catholics, who were then the only Christians, paid idolatrous worship to images and relics. There never was any such thing in the Christian Church; but only that respect and veneration for holy things which is common to all serious Christians; and who among them would not find sentiments arising in his breast, which no language could describe, on approaching the land that was bedewed with our Saviour's all atoning blood? or what devout man is there whose piety would not be revived on beholding, or touching the chain which bound, or rather, could not bind, St. Peter? Such worship, although excellent and well becoming the Christian mind, is far from being on a par with that which all men owe to Him who is supreme. Such was the sentiment of the Giant of English literature when he wrote "That man is little to be envied whose devotion would not grow warmer amid the ruins of Jona!"

To turn from the unpleasant work of fault finding, it is a real pleasure to note the liberal way in which Ontario deals with the Catholic Separate Schools. Whenever Catholics in any school section are sufficiently numerous to establish a school by imposing on themselves a reasonable tax, they have only to declare that they are Catholics, and desire to have a separate school. On so declaring they are exempted from the payment of Public School rates, and, moreover, are favoured with a handsome subsidy in aid of the funds which they themselves are able to raise, whether by school rates, subscriptions or school fees.

What a benefit would it not be to the Church and relief to the Catholic citizens

of the United States, if the great Republic would do in like manner. And it would be just as well that they did, for their cherished system is not a success. There are, or will soon be as many "Parochial schools" as there are public or common schools throughout the United States. The zeal of the Catholic people in maintaining their own separate schools, whilst they pay also, as the law requires, for the rest, ought to convince their fellow-citizens that they are in earnest. It would well become a nation which claims to be, and in reality is, in this our age, the great refuge of civil and religious liberty, to relieve some ten millions of its citizens of a double load of taxation.

NORMAL AND MODEL SCHOOLS.

Toronto Normal School — Principal, Thomas Kirkland, M.A.

Number of students in 1891: 1st session, 24 boys, 96 girls; 2nd session, 17 boys, 110 girls. Total, 206.

Ottawa Normal School — Principal, John A. McCabe, LL.D.

Number of students in 1891: 1st session, 34 boys, 59 girls; 2nd session, 43 boys, 59 girls. Total, 118.

Toronto Model School — Principal, Angus McInosh.

Pupils in 1891: boys, 234, girls, 232. Total, 466. Kindergarten, 60.

County Model Schools, 58; students, 1464.

Ottawa Model School — Principal, Edwin D. Parlow.

Pupils in 1891: boys, 152, girls, 157. Total, 309. Kindergarten, 50.

HIGH SCHOOLS AND COLLEGIATE INSTITUTES.

In these institutions the more advanced branches of instruction are imparted, together with more elementary teaching—reading and orthography, English grammar, English composition and rhetoric, poetical literature, history, geography, arithmetic and mensuration, algebra, euclid, trigonometry, physics, chemistry, botany, zoology, Latin, Greek, French, German, writing, precis writing and indexing, book-keeping and commercial transactions, phonography, drawing, temperance and hygiene, vocal music, drill, calisthenics, gymnastics.

There had been no increase for some

time in the number of high schools. Of late years, however, they have been on the increase. In 1884 there was an addition of two, making 106. There are now 120. They have more than doubled in 14 years. The largest collegiate institute is at Hamilton, having an enrolment of 677 students. Toronto comes next with one in Jarvis street, having 634 pupils, and a second in Jamieson ave., with 454. London, Owen Sound, Ottawa, etc., have also flourishing collegiate institutes. The highest salary of a head master is \$2,500. The average salary of head masters throughout the Province is \$1,138: of an assistant head master, \$804: masters, \$892.

ONTARIO SCHOOL OF PEDAGOGY.

In 1885 training institutes were established for the professional training of candidates for first-class certificates and high school assistant masters' certificates. In place of these is now at Toronto a school of pedagogy. Its courses of study consist of lectures on psychology, science of education, history of education, school organization and management, and on the best methods of teaching each subject on the programme of studies for high schools. Number admitted to the school of Pedagogy at Toronto in 1891, J. A. McLellan L.L.D. Principal—71 men, 39 women; at Guelph, wrote at examination, 18 men, 3

women; at Kingston, 14 men, 6 women; at Strathroy, 12 men, 3 women; at Toronto 8 men, and one woman.

UNIVERSITIES.

Few Provinces are so well provided with Universities as Ontario. At Toronto there are the University of Toronto having school of practical science connected therewith; University College, and Upper Canada College. At Ottawa there is only one University; but if the extent of its buildings and the number of its pupils are taken into account, it may pass for several. The students on its roll count about five hundred. Thus early in its career it has acquired celebrity from the rapidity of its growth, and its wonderful popularity. It is as well known throughout the neighbouring Republic as at the Canadian Capital, many citizens of the United States entrusting to it the education of their children.

The University of Toronto, although entitled to high consideration on account of its successful studies, derives still greater fame from the high reputation of the late eminent principal, Sir Daniel Wilson who presided over it so successfully and so long. Queen's University, Kingston, enjoys great success under the able guidance of its chancellor, Dr. Sanford Fleming, C.M.G. and the very Rev. principal, Geo. Grant, D.D.



KNOWLEDGE.



THE perfect flower face of a little child,
 Shines in the clover near a silver stream,
 As yet rough care has left her brow unsoiled,
 And virtue lends her eyes a lambent beam :
 She gazes on the bright and pleasant scene,
 Then views the sky, spread like a tranquil main
 Of azure loveliness ; while questions keen,
 But fathomless perturb her infant brain.

For long above a tome of ancient lore
 A gray sage broods, perplexed and unamused,
 The wisdom-wealth of years he holds in store
 Yet is his subtle mind now whole confused
 " No human ken can tell why grasses grow,"
 Thus runs the text beneath his puzzled eye :
 In vain he seeks for light, no gleam will glow,
 And so he shuts his book and heaves a sigh.

A shepherd lad beside the sounding sea,
 Guards his coy flock, or races on the beach :
 Catching from freedom new felicity
 His heart exudes in shout and boisterous speech.
 He thinks his finite glance all seas can reach
 And that all waters kiss his narrow shore,
 Nor, doubting, dreams that unseen lands have each
 Its separate sea and stars to glimmer o'er.

Dear child, staid sage, and thoughtless shepherd boy,
 Two truths loom clear though mists of doubt surround,
 Virtue for all wins bliss without alloy—
 Alone in duty done can joy be found !
 When of life you have made your weary round,
 And hies that sombre Shade who visits all,
 Your science will be counted good and sound
 If you can answer " Ready " to his call.

MAURICE W. CASEY.

ABOUT BEHRING SEA.



To understand thoroughly the question recently settled at Paris by an international arbitration, one must be acquainted firstly with the history of Behring Sea, secondly, with the nature of seals and their mode of life.

Veit Bering, a Dane, who had previously entered the Russian service, having under his command two small vessels, sailed from Kamschatka on June 4th, 1741, in quest of the American continent by way of "Behring Sea." After having encountered a violent storm, in which his vessels were separated, he landed on Kodiak Island on July 8th, and remained there six weeks. His crew suffered dreadfully from scurvy and other diseases. He finally determined to return home, but, being overtaken by another storm, he was obliged to anchor his vessel for the last time off an island since named after him. Soon after his arrival here Bering died. On August 26th, 1742, the forty-five members of the crew, who had lived through the winter, sailed from Bering's Island in a shallop, built out of the remains of their vessel, and reached Petropaulowsky on the 27th of the same month. Such was the end of Bering's unsuccessful expedition.

In 1745, Michael Noviskov succeeded in crossing over Behring Sea in a small shallop and landed at Attoo. The great profits to be had from fur dealing with the Alaska natives, tempted many other Russian adventurers to follow Noviskov on the perilous trip across the green waters of this northern sea. By 1770, Russian America, as Alaska was then called, had its boundaries and settlements mapped out on charts. The chief occupation of the Russians who emigrated thither was fur dealing. Their greed and heartless treatment of the natives soon began to work mischief. The latter rose in rebellion and massacred whole crews of Russians. Competition and jealousy between the fur dealers themselves begot troubles which often led to direful consequences.

In 1799, the new colony was in imminent danger of being entirely ruined by internal strife and turmoil. In that year, the Czar, Paul I, for the preservation and welfare of his American territory, had recourse to a policy similar to that adopted by France in her early government of Canada. He placed the whole of Alaska under the control of a company, named the Russian American company, and imposed on said company obligations somewhat similar to those imposed by France on the company of One Hundred Associates, viz: obligations as to the maintenance of religion, law, military forces etc. The first charter of the company was granted for twenty years and, during this term of its existence, it was under the wise guidance of Alexander Baranov. During this time the company carried on a very profitable traffic with the natives. A new charter was granted to the company in 1791; but the persevering industry, frugality and commercial tact, which had characterized its erstwhile members were now sadly wanting and Sitka, the capital of the new colony, became noted for the luxury and extravagance of its Russian rulers. The company's dividends were now fast decreasing in consequence of the prodigality of its managers. The latter, it would seem, endeavored to shield themselves from blame by sending home exaggerated accounts of the hidden wealth of Alaska, and of the prospects of the colony. They introduced a strong military and naval element into the government, and, it is said, contemplated the conquest of the whole American coast as far south as the gulf of California. They also proposed to open up trade with China and Japan. Being thus rendered enthusiastic about his new possessions, the Czar, Alexander I., issued an Ukase, dated 4th (16th) September, 1821, in which he claimed for Russia exclusive control of the western coast of America, as well as of the water and islands included within the 51st and 45th degrees of north latitude. Moreover any foreign vessel found navigating or fishing about the islands, ports or gulfs included within the above limits was to be confiscated; nay more, did any foreign

vessel approach within one hundred Italian miles of any Russian settlement within these boundaries, it must undergo the penalty of confiscation.

It is doubtless from this Ukase that some recent American legislators get the notion that Behring Sea is a *mare clausum*. At any rate it was on this plea that the Russian Government based its authority for enacting the above described regulations. England and the United States at once disputed Russia's claims in the Northern Pacific and Behring Sea. Mr. John Quincy Adams, the then Secretary of State, of the United States, denied the Russian claim to any territory on the American coast south of the 55th degree of north latitude and laughed to scorn the idea of Behring Sea being a *mare clausum*. The Governments of Russia and the United States held a convention at St. Petersburg and a settlement of the difficulty was there signed, April 5th (17th), 1824. John Quincy Adams' views were upheld by the convention. President Munro, writing to Mr. Madison, on the August 2nd, 1824, said: "By this convention the claim of *mare clausum* is given up; a very high latitude is established for the boundary with Russia. . . . England will, of course, have a similar stipulation in favor of the free navigation of the Pacific, but we shall have the credit of having taken the lead in the affair." As a matter of fact England signed an agreement with Russia, at St. Petersburg, on February 16th (28th), 1825, similar to that which had been signed by the United States the year before. Hence we see that upwards of sixty-five years ago both England and the United States contended,—and had their contention upheld,—that Behring Sea is not a *mare clausum*.

The Russian-American Company continued to govern Alaska. The Company's charter was renewed with increased powers in 1844. Extravagance and waste continued increasing until, by the year 1864, the Company was deeply in debt. Its shareholders now wished to give over the cost of administration to the Russian government. A commission was sent to Sitka to investigate affairs. The American government acting in accordance with the proverb: "An ill wind ever blows favorably for some one," at once entered upon

negotiations with Russia for the purchase of Alaska. As a result, in May, 1867, Alaska was purchased by the United States for \$7,200,000. In the treaty by which Alaska was transferred to the United States the territory of the transfer is thus bounded: "A line starting from the Arctic Ocean and running through Behring Strait to the north of the St. Lawrence Islands. The line runs thence in a southwesterly direction, so as to pass midway between the Island of Attoo and Copper Island in the Pacific." Thus we see all the islands in the eastern portion of Behring Sea belong to the United States and those in the western portion belong to Russia. In 1870, The Alaska Commercial Company was organized and obtained from the United States a lease, for twenty years, of the Prybyloff Islands. The Company was to have the sole right of seal catching on these Islands and was empowered to prosecute any party or parties interfering with this right. The Company agreed to pay an annual rent besides a certain amount on each seal skin obtained. The seizures of Canadian vessels in Behring Sea were made by this Company. Before discussing these, however, I think it proper to make a few observations regarding the Prybyloff Islands and seal life.

The Prybyloff Islands are about 180 miles off the coast of Alaska. They were discovered, in 1786, by a Russian named Prybyloff. They comprise two islands, viz.: St. Paul and St. George. The former contains 33 and the latter 27 square miles. They are the only islands in the American portion of Behring Sea on which seals are to be found: at least, it is generally believed that such is the case. Off the Russian coast, seals are found on the so-called Commander group including Copper and Behring Islands. The latter group, as the reader is aware, belongs to Russia. Besides this Russian, and the above-mentioned American colony there are no other sealing stations of any importance in Behring Sea. It is said that the Russian and American seals do not intermingle. The two species are distinguished by their fur, the fur of the American seal being worth, according to the statement of recognized authorities on the subject, twenty per cent. more than that of the

Russian animal. The seal is amphibious, but is classed with cats, dogs and other carnivorous animals. It obtains its food in the sea and goes thither for that purpose even during its sojourn on land. Hon. B. F. Tracy, ex-Secretary of the Navy, says: "The seal may be accurately described as a land animal whose food is found in the sea." The seal is born on land and, strange to say, it does not enter the water at all until it is about two months old, even then it does not swim at once, but paddles about in the shallow water near the shore, as though mastering the art of self-navigation before venturing farther out. The breeding season of these animals is in summer. It is not yet well known how or where they spend the winter. Towards spring the American seal family assemble together south of the Aleutian Islands, which are situated in the northern part of the Pacific off the American coast. The seals soon start northward for the Prybyloff Islands. The older males take the lead and reach these Islands about the tenth of May. When arriving here, they are excessively fat and weigh upwards of five hundred pounds each, but as they remain on land for nearly three months without food, when they depart, towards the end of July, they are lean and emaciated. The females and younger males arrive about the 10th of June. The males, it seems, do not attain maturity before they are six or seven years old. Until they have reached this age they constitute the "Holluschickie" or bachelor seals and they, together with the yearling females, live apart from the rest of the herd.

The underling seal cannot establish a claim to maturity by idle prattling, but is obliged to fight and overpower a senior before being recognized as a member of the herd proper. Shortly after their arrival on the Islands, the females give birth to their young and soon become pregnant again, the period of gestation being a little less than twelve months. The average weight of the females is about eighty pounds. Each of them gives birth to but one pup. The young seal lives on its mother's milk until it is about three or four months old. Three or four times a week the mother and bachelor seals go out into the sea in search of food. At times

some of them are away one or two days, and as they can swim at the rate of ten or twelve miles an hour, it is evident they must go a considerable distance out from the Islands. In fact, mother seals have been captured over a hundred miles out in the sea with their udders full of milk, so that they must have been in search of food whilst their young were on the Islands. The older males, as was before stated, depart from the Islands towards the end of July and beginning of August, and the females begin to leave about the middle of September. By the end of October no full grown seals are to be found on the Islands, a few pups remain, the rest of the herd have gone south. The number of seals frequenting the Prybyloff Islands is differently estimated by different authorities. Some say it reaches five millions, others place it at one million.

The seal rookeries on the Prybyloff Islands are the largest in the world. The Russians established a colony here as early as 1804. At the time of the transfer of Alaska to the United States, the government of the latter country assumed absolute control of this colony. When the Islands were leased to the Alaska Commercial Company in 1870, the United States government prescribed the number, sex and age of the seals to be killed there. No female seal is allowed to be killed on the Islands. There are about sixty families on the two Islands engaged in seal catching, and to supply these with fresh meat the government allows five thousand young seals to be killed each year. The animals killed for their furs on these Islands are the bachelor seals from two to five years old. The fur of the animal at this age is said to be the most valuable. The seals are killed with clubs and are so awkward that they hardly try to escape. The bachelor seals constituted in 1873, according to Mr. Elliott, author of *Our Arctic Province*, from one third to one half of the whole herd, and as one male can serve fifteen or even more females, a large number of the former may be slaughtered without bringing about a decrease in the number of seals born annually. The Alaska Commercial Company was at first allowed to place one hundred thousand seal skins annually on the market. In consequence of a very notice-

able decrease in the seal herd this number was reduced to sixty thousand in 1887, and later on to thirty thousand. At present only seven thousand five hundred skins are allowed to be taken.

Besides the seals captured on the Islands there are others killed by harpooning and shooting on the open sea. For years back small sealing expeditions were wont to set out annually from San Francisco, Vancouver Island, and Puget Sound. These sealers followed the seals travelling northward, and killed any of them that came to the surface of the water. Before 1886 no Canadian vessel had ever followed the seals into Behring Sea. During the earlier part of that year, seal-hunting in the Northern Pacific and Behring Sea was very successfully carried on by a number of Canadian and American vessels. A writer on the subject affirms, that during that season more than thirty thousand seal skins were placed on the market, over and above the one hundred thousand furnished by the Alaska Commercial Company. As a consequence, the same writer declares the price of seal skins decreased from seven dollars apiece to five dollars and fifty cents. Besides, it was noticed that the herd on the Islands was much smaller than it had been in years past. The Alaska Commercial Company, being authorized by their charter to prosecute anyone interfering with the seal traffic, now began to make seizures. The Company was supported by the United States government, which even furnished vessels to assist in expelling the "poachers" from Behring Sea. American as well as Canadian vessels were seized. On the 1st and 2nd of August 1886, three Canadian vessels, the *Carolina*, the *Onward*, and the *Thornton* which had been fitted out at Victoria, B. C., were captured at a distance of at least thirty miles from land, and were sent in charge of the United States Revenue Cutter to Ounalaska. The crews of the *Carolina* and *Thornton*, with the exception of the captain and one man kept on board, were carried off to San Francisco and there released penniless. The captain and the mate of the *Thornton* were tried before Judge Dawson of the United States District Court at Sitka. They were found guilty of piracy and robbery. The captain was condemned to

an imprisonment of thirty days in addition to a fine of five hundred dollars; the mate, to an imprisonment of thirty days and a fine of three hundred dollars. The captain and the mate of the *Onward* and of the *Carolina* were sentenced to similar penalties. The three vessels which had been thus seized were afterwards released by the United States government, but were left on the shore of Ounalaska where they became worm eaten and worthless. It is said that James Ogilvie, the master of the *Carolina*, and an old pioneer of B. C., after having undergone imprisonment and ill-treatment, wandered off into the woods and died there of starvation. Later on, the Canadian vessels, *Anna Beck*, *Dolphin*, and *Grace* were seized in Behring Sea, at a distance of from twenty to thirty miles from land. In 1888, the United States Congress, enacted a statute in virtue of which "one or more vessels of the United States were to diligently cruise the waters of Behring Sea, and arrest all persons, and seize all vessels found to be, or to have been engaged in any violation of the laws of the United States therein." In 1889, three Canadian ships the *Pathfinder*, the *Minnie*, and the *Black Diamond* were seized and searched by the United States cruiser *Rush*, and, with a prizeman on board each, were sent to Sitka. The officers of the vessels having the prizemen in their power sailed to Victoria, instead of to Sitka. From 1886 to 1892, there were in all about twenty British vessels seized and searched in Behring Sea.

When the seizures were complained of, the United States government contended that all the waters between the Island of Atoo and Copper Island, in the North Pacific Ocean as far as the western end of the Aleutian Archipelago were Alaskan waters, and, that consequently, within these limits, the regulations prescribed by the United States regarding seal hunting had the force of law. This practically made Behring Sea a *mare clausum* and gave to the Alaskan Commercial Company the virtual ownership of many thousands of square miles in the North Pacific Ocean. England denied this claim, and demanded of the United States, indemnity to the Canadian sealers whose vessels and cargoes had been seized. It was agreed to have the question settled by arbitration.

Every reader of the newspapers is familiar with the names of the arbitrators, and with the conclusions at which they arrived. The claim that Behring Sea is a *mare clausum* was not allowed. The United States supported this claim by contending that Russia had jurisdiction over Behring Sea, and had transferred this jurisdiction to the United States in 1867. We have already seen that both the United States and Great Britain denied Russia's claim and forced her to give it up. It was, moreover, conclusively proved to the arbitrators that this claim of the American government was based chiefly upon fraudulent translations of Russian documents made by a certain Ivan Petroff.

Just here it may be well to give some definite notion of what is meant by a *mare clausum*. Deputy Whewell, Professor of International Law, in the University of Cambridge, some years ago, uttered these words on this subject: "old claims to exclusive sovereignty over vast tracts of open ocean have been expressly and tacitly withdrawn for generations past, and no sea is now a *mare clausum*, unless it is practically an inland lake, entirely surrounded by the land territory of a single state."

The next claim made by the counsels of the United States Government was that the seals belong to the United States, and that the government of that country, consequently had a right to protect them wherever they were found. This claim was based on the fact that all the seals of the American herd are born and live for some months each year on the Prybyloff Islands, which are the property of the United States. Here the Americans had a strong, well supported claim; to be convinced of this one has but to read the masterly article on the subject written by Hon. B. F. Tracy, ex-Secretary of the Navy, in the May number of the *North American Review*. Mr. Tracy argues, and prove his arguments by quotations from Blackstone and other renowned legal authorities, that, whilst the seals are on the Prybyloff Islands they belong to the United States. He then goes further and endeavors to prove that the seals are the property of the United States as long as they are in Behring Sea. To prove this he quotes the following from Blackstone: "If a deer or any wild animal

reclaimed hath a collar or other mark put upon him, and goes and returns at his pleasure; or if a wild swan is taken and marked, and turned loose in the river, the owner's property in him still continues." Mr. Tracy declares that there is no need of placing any such mark upon the seals since all of them which pass up the Aleutian Archipelago invariably go to the Prybyloff Islands. He argues that a seal, found north of the Archipelago, belongs to the United States. In support of this plea he makes use of the following opinion delivered by Baron Wilde, sometime since in the Exchequer Court: "It has been argued that an animal *feræ nature* could not be the subject of individual property. But this is not so; for the common law affirms a right of property in animals, even though they be *feræ nature*, if they were restrained either by habit or enclosure within the lands of the owner. We have the authority of Lord Coke's reports for this right in respect to wild animals, such as hawks, deer and game, if reclaimed, or swans, or fish, if kept in a private moat or pond. The principle of the common law seems, therefore, to be very reasonable; for in cases where either their own induced habits or the confinement imposed by man have brought about in the existence of wild animals, the character of fixed abode in a particular locality, the law does not refuse to recognize in the owner of the land which sustained them, a property co-extensive with the state of things." Again Mr. Tracy quotes from Blackstone: "Those (wild animals) are no longer the property of man, than while they continue in his keeping or actual possession; but if at any time they regain their natural liberty his property instantly ceases; unless they have *animus revertendi* which is to be known only by their usual custom of returning."

From these few quotations it is evident that the Americans had a fairly strong case when they contended that the seals in Behring Sea belong to the United States. It was on the strength of this claim that they put forward, in the early stages of the arbitration a bill for damages done to American property by British vessels in Behring sea. However, once it has been conclusively proved that Behring Sea is not a *mare clausum*, the claim of

the United States to exclusive possession of the seals therein seems excessive and was judged so by the arbitrators.

The next claim made by the United States was that seal-catching as carried on by foreign vessels in Behring Sea is *contra bonos mores*. Mr. Tracy declares this foreign seal traffic wanton and barbarous. Wanton, because when seal-hunting is carried on with fire-arms, it is estimated that five out of six of the animals shot are lost. In 1886, foreign vessels, says Mr. Tracy, captured only twenty eight thousand seals but actually killed upwards of one hundred and sixty-eight thousand, moreover many of those killed being both pregnant and nursing mother seals, he estimates that the total number of the herd directly or indirectly deprived of life by foreigners in 1886 amounted to about two hundred and fifty thousand. He calls the practice barbarous, because the mother animal among all civilized nations is held as something almost sacred and is protected accordingly. Now the United States passed laws regarding the protection of seal life. These laws were always observed on the Prybyloff Islands and Mr. Tracy argues, and it was argued at the arbitration, that the United States had a right to enforce the observance of these laws even beyond the three mile limit. Mr. Tracy quotes the two following opinions in support of his contention. The first is that of Chief Justice Marshall who, speaking of seizures made by a state outside the three mile limit, said: "Its power to secure itself from injury may certainly be exercised. Any attempt to violate the laws made to protect this right (Colonial Commerce) is an injury to itself which it may prevent, and it has the right and the means necessary for its prevention. Those means do not appear to be limited within any certain marked boundary, which remains the same at all times, and in all situations. If they are such as are unnecessary to vex, and harass foreign lawful commerce, foreign nations will resist their exercise. If they are such as are reasonable, and necessary to secure their laws from violation they will be submitted to." The second quotation is an opinion delivered in 1878, by the Lord Chancellor of England, who used the following words, when speaking of the limits of territorial

jurisdiction: "It appears to be established as a matter of principle that there must be a zone. The only question was as to how far our limits extend. The authorities were clear on this, that if three miles were not found sufficient for purpose of defence and protection, or if the nature of the trade or commerce in the zone required it, there was a power in the country on the sea-board to extend the zone."

The arbitrators were convinced that the seals needed protection and consequently they forbade the use of firearms and established a close season. To protect mother seals nursing their young on the Prybyloff Islands they prescribed a closed zone of sixty miles around those Islands. The laws of the United States regarding seal-catching are in force within this zone. They were unwilling to admit, however, that the laws of the United States had been binding throughout Behring Sea, and consequently they decided that the seizure of British vessels in Behring Sea by the United States was illegal. The arbitrators made no regulations regarding seal-catching on the Prybyloff Islands simply because they had not power to do so. Previous to the arbitration Great Britain and the United States agreed that the arbitrators should pass no legislation to be enforced on any territory actually belonging to either country.

Who won the case seems to be a subject of much dispute among both Canadian and American papers. Arguing on this point is of little or no consequence; the real question of interest to us all is: Did both countries receive justice? If so, international arbitration is a success and is undoubtedly preferable to war for settling disputes. A study of the question in all its bearings can hardly fail to convince him who is impartial that the arbitrators succeeded in rendering a fair decision. True, the Americans have an advantage in seal hunting over the Canadians. They have the seals in their power for four or five months in the summer on the Prybyloff Islands, and, are there bound by no regulations save those enacted by their own government. But since these Islands belong to the United States, and since the seals breed there and sojourn there yearly, it seems no more than fair that the Americans should have an advantage in

the seal traffic. On the other hand, the British sealers, whose property was confiscated, will now be compensated for the losses they suffered. This point has not been settled yet, but the following clipping from an American newspaper, the *Philadelphia Press*, makes us confidently hope that a satisfactory settlement will be brought about in the near future:—
 “President Cleveland and Secretary Gresham now have the official text of the award made by the international tribunal at Paris. It creates a clear national duty. In 1886, 1887 and 1889 the United States seized or waived twenty British vessels in Behring Sea. The tribunal at Paris had no right to assess damages for these vessels, or even to say that damages should be paid; but it was empowered to decide whether the United States had a right to

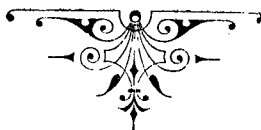
make these seizures, and it decided that this country had no right to make them. This decision is enough. President Cleveland, without waiting for a demand from Great Britain, ought to go to Congress for authority to provide for an international commission to find what these damages are and to pledge the United States to their payment. . . . Payment should be prompt, voluntary and unsolicited. It should meet all the needs and demands of the case. Such action, both honorable and polite, is certain to add to the position of the United States before the world and render more likely a resort in the future to international arbitration in disputes to which the United States is a party.”

JAMES MURPHY, '94



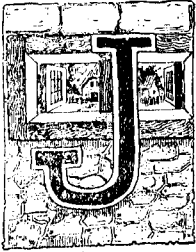
Boldness and firmness, these are virtues each,
 Noble in action, excellent in speech.
 But who is bold, without considerate skill,
 Rashly rebels, and has no law but will;
 While he called firm, alliterate and cross,
 With mulish stubbornness obstructs the pass.

JOHN BOYLE O'REILLY.



THE BRIGGS CONTROVERSY FROM A CATHOLIC STANDING

BY THE REV. L. A. NOLIN, O.M.I., LL.D., IN THE NORTH AMERICAN
REVIEW, SEPTEMBER, 1893.



JUDICIOUS and thoughtful people cannot be averse to hear a member of the Roman Catholic Church explain from what standpoint and in what particular light his co-religionists view the Briggs controversy. Two points in particular strike them as most surprising. In the indictment preferred against Professor Briggs we are told that the errors charged are fundamental, and relate, first, to the question as to the supreme and only authority in matters of faith and practice, and, second, to the question as to the inerrancy or truthfulness of the inspired word of God. The other three principal charges, or fundamental errors, as they are called, are subordinated to, or at least congenial with, the second mentioned above.

Nothing could surprise a member of the Roman Catholic Church more than the statement that, Presbyterianism having been in existence for such a period of time, the fundamental and vital questions of authority should not have long since been definitely agreed upon and settled forever. And what we here say of Presbyterianism can be, we think, fitly applied to other reformed denominations. A church is necessarily a society, and what society, a Catholic asks, can, we do not say grow and prosper, but even live or exist, without that chief and indispensable element—authority? What else is there that could give cohesion and unity to the several parts whereof a society is composed? What else can make a society that one solid compact which it essentially is? Authority is absolutely necessary to the very existence, let alone the growth and progress, of any society—as necessary to it as the head is to the body. This being so, a Roman Catholic, when he is told that the question as to the supreme and only authority in matters of faith and

practice is still being mooted in a religious society of many years' standing, becomes conscious that the following dilemma imposes itself: Either a so-called religious society of that nature is, in reality, no society, since it lacks the most vital element of a society, namely, authority; or else, though it is possessed of such an element, it is indeed strange that the wisest, most learned and most influential members of that society should be in such a state of doubt and hesitancy in that regard that they hotly discuss the matter among themselves, and have impanelled a jury—we should say summoned a council—unwilling to give a unanimous verdict. Supposing, according to the latter alternative, authority does exist in a society of that kind, would not the result practically prove as disastrous as in the former hypothesis?

As to the question of the inerrancy or truthfulness of the inspired word of God, are we not forcibly led to a similar conclusion, that is, the utter necessity of a supreme authority, competent to elucidate those very points of the inerrancy, truthfulness and inspiration of what is proposed to men as the word of God, and, by unappealable sanction, impose belief in, and adherence to the same? It is not enough that men be presented with the word of God, inerrant, truthful and inspired, they must, moreover, be possessed of an infallible means of reaching an inerrant, truthful and therefore inspired interpretation of it. For we know that the language of the Bible is not in every case so clear and self-evident to the mind of men, that all are enabled to find out its meaning at once. We know, on the contrary, that many investigations in reference thereto are doomed to be baffled, unless they be accompanied with deep study, serious knowledge of archaeology, comparative philology, scientific lore, etc. How many among the busy sons of men can find time to equip their minds with such an amount of erudition, and yet, Dr. Briggs' assumption to

the contrary notwithstanding, his co-religionists maintain that the way of salvation must be sought, and can only be found in and through the Bible. Numberless, indeed, must be the perplexed and afflicted souls crying aloud: "Who is worthy to open the book, and to loose the seals thereof. . . . And I wept much because no man was found worthy to open the book,"—Apoc. v., 2, 4. And even with the best qualified expounders of the sacred text when a passage of abstruse meaning must be interpreted, does it not happen that senses differing widely, nay, anon, that violently clashing conclusions are eventually arrived at? Now, if the truth investigated be one which, under pain of eternal reprobation, I am bound to believe, and the knowledge of which imposes stringent moral obligations upon me, what am I to do? Which of the two opinions shall I adopt? Shall I weigh and compare their intrinsic value? But I have neither the time nor the ability to do so? Does it not, therefore, follow that the all-wise and all-merciful Founder of Christianity, whom all denominations alike acknowledge and worship, must have given to them whom He came to redeem and save an easier and safer means of reaching the true meaning of his utterances? Yes, evidently, and that means can be none else than authority—that authority, we say, set up by Christ in His church, not only to govern it, but also to hand down the holy traditions pure and intact, and to give to the divine word its true interpretation. That authority it is, which Augustine, himself, a most learned and profound expounder of holy writ, acknowledges and reverences, when he says: "*Roma locuta est, causa finita est.*"

Therefore, sifted and scanned by unprejudiced and upright persons, the system of private interpretation of the Holy Scripture is found wanting. For most men it is impracticable; on reaching its conclusions it does not definitely satisfy the mind so as to convince it that all further research after the truth is unnecessary; nor can it impart to the heart that peace without which the latter can never be at rest. What remains then? What else than the acknowledgment of, and submission to, a supreme authority, empowered to interpret the

word of God with infallible assurance. That this conclusion should not yet have been arrived at, that the absolute necessity of a supreme authority to decide on the inerrancy and truthfulness of the inspired word of God, and to interpret the same, should not yet have become manifest to all adherents of Presbyterianism, or that they should still be seeking where that authority is to be found, in whom it is vested—is, we repeat, a cause of singular surprise to a Roman Catholic.

But let us, for the sake of argument, concede that the system of private interpretation is practicable, available, indeed, the only true, reasonable and authorized mode of interpreting the word of God, shall the position held by the General Assembly in the Briggs controversy appear more tenable? Far from it, and this is at the very first glance obvious. The right to private interpretation means that each private individual is entitled to give to any passage, text, or word the significance which his own judgment may dictate, and that he may safely adopt the conclusion which, by using that standard he has eventually reached; else the words are void of meaning. We suppose that Dr. Briggs is no more to be debarred from the full enjoyment of that right, than any other minister of his own denomination. We admit that his inferences and teachings are of a somewhat startling character—maintaining, as he does, that Moses is not the author of the Pentateuch; that Isaiah did not write more than half his book; that sanctification is not complete after death. But what of all this, and why should Dr. Briggs be singled out, summoned before his peers, convicted of heresy, and eventually suspended for believing and teaching as he does, if, in accordance with the doctrine, and by the gift of his own church, he has a right to attach to scriptural writings whatever meaning his own private judgement may suggest? Whether he has made a more lavish use of that right than other Presbyterians are wont to do, is merely a question of more or less; the question of principle and right remains the same. For, after all, the case is simply this: We have before us a minister of the Gospel belonging to a church which holds as one of its essential tenets that all its members, shepherd and flock, are vested

with the unlimited right to interpret the Bible in the manner which to them seems good and proper. This same minister is conscious of the fact that by using this right he violates no law, no rule of his church; that, on the contrary, he is acting in conformity with its spirit and its views; and lo and behold! when on a certain day he sets forth his own interpretations of the divine word, he is pointed out as a dangerous man, made the victim of obloquy, dragged from one tribunal to another, eventually condemned and suspended as guilty of heresy. Thus rebuked and sentenced for doing that which he has taught and told it was his right to do, Dr. Briggs may well wonder at the course followed by his self-appointed judges, and exclaim: "Consistency, thou art a jewel." We are not surprised that Dr. Briggs should, after hearing of the sentence pronounced against him, have appeared quite unconcerned and told his friends that he "would go right on." And we deem the course of the minority in the General Assembly quite natural, when "declaring their hearty belief in a love for the Holy Scriptures of the Old and New Testaments, and their entire loyalty to the principles of the Presbyterian Church, they desire respectfully to record their solemn protest against the verdict and judgment of suspension, and the proceedings leading to the verdict, in the case against the Rev. Charles A. Briggs, D.D., in the General Assembly of 1893." Yes, if the right to private interpretation exists in the Presbyterian Church, and if words bear with them the meaning which they are intended to convey, the Briggs trial was a farce and the sentence passed upon the man a piece of iniquity.

These remarks concerning the free interpretation of the Bible and the case of Dr. Briggs have been made merely for the sake of argument; for a Roman Catholic believes and maintains that the system of individual interpretation of the divine word, with all its intrinsic absurdities, practical difficulties and baleful consequences, cannot be adopted or advocated by any man of upright judgement, and that it can, consequently, never have been

handed down or sanctioned by the Founder of Christianity. Just as the safe keeping of the Holy Scriptures has been intrusted by Christ to His church, so must there be in that same church of His an infallible means to unravel all intricacies and to illustrate all sayings of recondite significance contained in those sacred books. That means is the teaching as well as governing authority set up in by its Founder. The very conclusions whereto we should be forcibly led by the contrary doctrine is sufficient proof that the Catholic belief in this regard is the only one deserving of respect and support. For who shall give to every man the time, the acumen, the knowledge required to arrive at the true meaning of certain difficult passages of the Holy Scriptures? Who shall tell a man that his interpretation of this or that text is the true one? And it, as in the case of Dr. Briggs, a conflict arise between two or more persons attributing different senses to some biblical expression, who shall decide the question? The local Presbytery or the General Assembly? But how could they thus tamper with the right to private interpretation vested in each of the wrangling parties? It is evident, therefore, that an absolute, supreme teaching authority must have been deputed by Christ to His church, that to this authority must be referred all difficulties met with in the interpretation of the sacred text, and that all the members of the church must consider the decision arrived at by that same authority as final and binding. Such is the Catholic belief, and we leave it for any sensible reader to say whether or not it is the only reasonable one. Authority in these matters of such serious import is so obviously necessary that all in practice recognize it and follow its dictates. The child, whether reared in the Catholic faith or not, receives the interpretation given him by his parents, and, later on, the man follows the teachings of his pastor. Why? Because this is for all the readiest, the most natural and, generally speaking, the only practicable way of learning and understanding the Holy Scriptures.

THE SILVER DOLLAR, AND THE ADO ABOUT IT.



THE silver question, with which the United States has been wrestling for the last fifteen years, occupies a good deal of attention in the American Union just now, and the eyes of the civilized world are centred upon Washington, eager to see how the legislators there assembled in special conclave will deal with the problem. But, though a topic of every-day conversation, and discounting in popular interest the cholera scare and the Behring Sea dispute, many of those who exchange views upon the issue are ignorant of the true meaning of the situation. They are aware that there is a row of some sort about the silver dollar, are rather canny about handling silver certificates, and fight shy of United States silver coins generally, believing that the aforesaid dollar is worth in the marts of the world but little over half its face value. But how it comes that this is so, or why there should be intrinsically such a discrepancy between the old "silver dollar of our fathers" and the present one, when their outward appearance is identical, many persons do not trouble themselves to enquire. Why there should be such a hubbub over money matters, as there has been during the past few months, in the big Republic—that country generally reputed so wealthy and prosperous—wherefore this closing down of national banking institutions throughout the land, this sudden collapsing of mighty corporations, this unheard of weekly list of failures among prosperous business houses, this general financial crisis,—these are questions which mediocre financiers cannot readily answer, and for which diverse reasons are assigned even by eminent economists. Yet though their true solution may be veiled in mystery, the general consensus of opinion, as voiced in the President's message to the special congress called to deal with the subject, connects these various disasters with the pernicious working of a measure generally known as the Sherman Act, passed by Congress in 1890.

In order the better to understand this piece of legislation which is alleged to have wrought so much ruin to the community, it will be well to go back a couple of decades in the monetary history of the United States—back to 1873, when a financial crisis of disastrous effect occurred, and the terrible business depression which weighed upon the land for the next few years generated the desire for more money and higher prices, which found voice in the silver bill known as the Bland Act, passed by Congress in 1878. There were other causes which led to this act, such as the effort of silver state representatives to enlarge the market for silver by urging its wider adoption for currency, thereby increasing its price, and the wish of the opponents of a return to specie payments to have the cheapest money possible, but the prime factor in the movement was the conviction among a wide class of people that the community had not money enough. The act of 1878 authorized the monthly purchase by the government of at least \$2,000,000 worth of silver bullion, and not more than \$4,000,000 worth for coinage into dollars at the rate of $412\frac{1}{2}$ grains of standard or $371\frac{1}{4}$ grains of fine silver for each dollar. For these dollars silver certificates were issued at first for amounts of \$10 and upwards, but afterwards, in 1886, for the lower denominations, one, two and five, when it was found that the inconvenience of the silver pieces restricted their circulation, and for these certificates the coined dollars were hoarded in the treasury vaults and treated as special deposits by the holders of the certificates. This injection into the currency was found on the whole not to have been excessive during the time the act was in force, namely, from 1878 to 1890, except during the period of depression in 1885, when the dead silver which accumulated in the treasury vaults amounted to some \$60,000,000, and the government's gold reserve dwindled down from \$150,000,000 to \$116,000,000 by its adhesion to its established policy to pay gold to any creditor who might demand it. Luckily for the government the revenue exceeded the expenditure at the

time, and it was able by retiring many millions of silver certificates then outstanding, gathering them in for customs dues, taxes, &c., and stowing them away; and by suspending payment of the public debt, to force an influx of \$25,000,000 of gold into the treasury. Had the expenditure exceeded the revenue at the time, it would have been impossible for the government to have fulfilled its promise to pay gold to all comers: without purchasing the metal at a premium abroad. As it was, that period of depression was tided over, and the issue of silver certificates in small denominations authorized, which found a ready circulation as fast as they could be printed. It is calculated that the total volume of money in current use in the United States in denominations of \$20 and less, is \$900,000,000. This will, of course, vary with the growth of population, and allowing an increase of about 1,500,000 a year there would be room for some \$30,000,000 additional currency annually. This was about the amount usually thrown into circulation by the bill, and so it found ready call by the steadily growing community.

The act of July 14th, 1890, repealed the Bland Act and so brought to a close the precise experiment tried under that measure. But though differing in some important points from its predecessor, the latter law continued in its essential features the policy of the former. The Sherman Bill "enacts that the Secretary of the Treasury is hereby directed to purchase from time to time, silver bullion to the aggregate amount of 4,500,000 ounces, or so much thereof as may be offered in each month, at the market price thereof, not exceeding one dollar for three hundred and seventy-one and twenty-five hundredths grains of pure silver, and to issue in payment of such purchases of silver bullion treasury notes of the United States to be prepared by the Secretary of the Treasury, in such form and of such denominations, not less than \$1 nor more than \$1,000 as he may prescribe.

"Sec. 2. That the Treasury notes issued in accordance with the provisions of this act shall be redeemable on demand, in coin, at the Treasury of the United States, and when so redeemed may be reissued; *but no greater or less amount of such notes*

shall be outstanding at any time than the cost of the silver bullion and the standard silver dollar coined therefrom, then held in the Treasury purchased by such notes;

That upon demand of the holder of any of the Treasury notes herein provided for the Secretary of the Treasury shall, under such regulations as he may prescribe, redeem such notes in gold or silver coin, at his discretion, *it being the established policy of the United States to maintain the two metals on a parity with each other upon the present legal ratio, or such ratio as may be provided by law.*"

It is readily seen that the monthly issues of Treasury notes under both these acts would vary with the price of silver; but while the old issues varied inversely, the new ones vary in a direct ratio. Under the Bland legislation according as silver decreased in value, in respect to gold, more bullion was purchased monthly for the authorized \$2,000,000, and consequently silver certificates to a greater amount were issued; while if silver rose in value, a less volume of paper money was printed by the Treasury. With the Sherman Act in force the volume of Treasury notes issued is equal to the market price of 4,500,000 ounces of silver. If silver be worth \$1.10 an ounce, the monthly issue of notes will be \$4,950,000; if 80 cents an ounce, \$3,600,000. This silver bullion is stowed away in the Treasury vaults. Whether the government would gain or lose by the experiment would evidently depend upon the fluctuations of the silver market. If the white metal should advance in price, the government would make a profit on the venture; if the price should fall, it would incur a loss to the government. How has the experiment worked so far? For a month or two after the passage of the act silver rose in value, and at one time touched \$1.21 an ounce, thus approaching the price (\$1.29) at which the silver dollar would not be depreciated with respect to gold, and the silver problem would be pretty well solved, at least as regards the United States. The rise was but temporary, however, and in September, 1890, the decline set in. Down went silver uninterruptedly through the remaining months of 1890, and the years 1891 and 1892 till it touched in that winter 85 cents

an ounce. In the present year a still further decline set in, and the white metal became so cheap, (75 cents an ounce) that all but a few of the largest mines in Colorado were obliged to close down, and the number of unemployed miners in the Silver State amounted to 50,000. And thus did those who most strongly advocated the passage of the act suffer by its operation. For it was the silver mining states who most desired that the Sherman Bill should become law, and who worked most assiduously for its passage; it was even charged by the opponents of the measure that the bill was specially designed for the benefit of these states, by opening so extensive a market for silver, by its increased coinage, as to make silver kings of the mine owners. But the production of the metal so increased as to flood the market, and consequently a fall in its value ensued.

Thus did the Sherman Act signally fail in its avowed object of bringing the price of silver up to \$1 29 an ounce and so making the silver dollar on a par with gold. Neither was another expected result of its operation realized. The annual issue of silver certificates under the act of 1878 had been about thirty or forty million dollars. It was thought that with the monthly purchase of 4,500,000 ounces the yearly addition to the currency would be somewhere about fifty-four million dollars. But for the two years, 1891 and 1892, the issue was about fifty millions. At 85 cents an ounce this would decrease to 46 millions, and at 70 cents an ounce the issue under either act would be about the same. As silver has already touched 75 cents an ounce it is evident that the Sherman law has been so far unsuccessful in its object of increasing greatly the annual issue of the metal.

With the decline in the price of silver the government's ability to redeem these notes has proportionately weakened. So absurd did its policy "to maintain these two metals (silver and gold) at a parity with each other" at last appear, that public confidence began to waver. Foreign holders of American securities commenced to realize upon them while there was yet gold in the treasury; European investors in American enterprises got rid of their shares for gold, and the monetary collapse

in Australia tended to deplete the gold in the treasury. The action of England in stopping the coinage of the Indian rupee, thus leaving the United States as the only silver market of any account, and thereby imbuing people with the fear that the big Republic would become silver monometallic was yet another cause for the withdrawal of gold from America. This outflow led to the hoarding of the yellow metal by the banks and by individuals, thus producing a money stringency that the prosperous condition of agriculture and industry could nowise explain.

Want of confidence first manifested itself in the action of the banks refusing the ordinary credit to customers, which threw many reputable business houses into bankruptcy. But the boomerang recoiled upon the banks themselves, for their policy in thus contracting credit naturally led people to believe that their solvency was questionable. A withdrawal of deposits and hoarding of money in private vaults followed, necessitating the suspension of numerous hitherto stable moneyed institutions throughout the land. This contraction of the currency, as it has been termed, it would appear, was rather a superfluity of money; but forming no part of the circulating medium it was useless. Millions were withdrawn from the ordinary channels of trade, and hoarded by banks and individuals through unnecessary alarm; and thus has the cry for more money arisen in a land where there is already a plethora of it.

There can be no question as to the pernicious working of the Sherman Act, and no doubt it should be repealed. As to what action the government will take in establishing a monetary policy remains to be seen. Financiers are divided into two principal schools with regard to what medium of exchange should be used by the community--the monometallist and the bimetalist. The former hold that gold is the only reliable standard of value, and should be the sole basis of monetary operations; while the latter contend that both gold and silver should be the basis of the currency at a certain ratio of one to the other. Some sections of the bimetalist school desire that this ratio should be established by international agreement; while others say that this is

practically impossible, and that some great nation must act as the apostle, and by the example of its prosperity bring its sister nations round to the practice of bimetal-
 lism. A large proportion of the bimetal-
 lists advocate the "free-coinage" of silver. Under such a measure legal tender notes of any desired denomination would be given in exchange for deposits of silver from any quarter and in any amount, at the rate of one dollar for each $371\frac{1}{4}$ grains of pure silver, or $412\frac{1}{2}$ grains of standard silver.

The principal arguments used in favor of bimetal-
 lism are derived from the general fall in prices which has been so conspicu-
 ous among the economic phenomena of the last twenty years. Two effects they ascribe to this fall, an unjust increase in the burdens of debtors, and a check to enterprise and the efficient working of the productive machinery of the community. In support of their first contention they argue that an increased burden to debtors is the direct effect of the appreciation of the circulating medium or a general fall in prices. If a man borrows \$500 now, and in five years gold shall have risen in value, or prices have fallen, he must pay back more than he received. They point out that since the opening of the Australian and California gold mines, and the general commercial stimulus consequent therefrom, there has been no influx of the precious metal at all proportionate to the growing population, wealth and industrial activity of the nations, while the demonetization of silver by Germany in 1873, the resumption of specie payments by the United States in 1879, and by Italy in 1883, and the suppression of the free coinage of the rupee in India by England lately have added to the demands for which the scanty supply of gold must suffice. Hence the general fall in prices, or in other words, the appreciation of gold. The other effect of the appreciation of gold in checking industrial enterprise is more theoretical than practical. It is held that the fall in prices will naturally exert a depressing influence upon men's spirits and expectations, and so tend to clog the wheels of industry; and that as the merchant is always more or less in debt, and usually buys goods with the expectation of making a profit on them, the continuous fall in prices makes it hard for him to meet his

obligations, and to dispose of his goods at a money advance on what they cost him. The monometallists point out in refutation of this latter argument the practical evidence of the last twenty years, the wonderful improvements in the arts and manufactures through the medium of invention—as demonstrating no loss but rather a gain in industrial activity; no despair in men's minds, but hope and confidence in the future.

While the monometallists contend that gold is the standard of value which varies least, their opponents hold that in reality it is the gold dollar which varies, not the silver. They say that while the prices of all commodities have varied in the last twenty years, the price of silver has varied proportionately in such a manner that the same quantity of commodities can now be purchased with a silver dollar, roughly, as two decades ago; whereas with a gold dollar, a much greater quantity can be purchased now than formerly; and therefore is silver rather the true standard of value.

The bimetal-
 lists allege that there is not enough gold in the world to satisfy the monetary needs of the nations. The gold men aver that there is too much silver, the total production of that metal having quadrupled within the last three decades, and more than doubled within the past two decades; and during the last five or ten years there has been no apparent diminution of the rate of increase. While its production has thus increased, the field for its use has become more and more circumscribed. The United States, Mexico, and a few South American countries are the only lands open to the coinage of the white metal. On the contrary all the mints of the world are open to the free coinage of gold.

There can be no doubt that the direct use of gold coin, in all civilized countries, or perhaps even in the United States alone, would absorb more gold than the annual production could easily supply. So that for the smaller business transactions, and the transient needs of individuals at least some medium of exchange other than gold must be had. What form of currency is best to supply that want, whether paper, or silver, or both,—is a question which experiment only can decide.

The *Review of Reviews*, in the September number, after analyzing the present situation concludes its very thoughtful criticism with a few wise suggestions. It says: "It seems to us, therefore, that (1.) the Sherman Act ought to be abolished; (2.) the banking system ought somehow to be revised in the interest of a more responsively elastic currency of bank-notes; and (3.) we should so shape our policy in general, as to bring Europe to a realizing sense of the insufficiency of gold, whereupon, (4.) we should urge the adoption of an international ratio for the free and unlimited coinage of both gold and silver as full legal-tender, and (5.) should then make non-enforceable all contracts to pay either gold money exclusively, or silver money exclusively."

A good scheme was proposed in 1887, by the then Secretary of the Treasury, Mr. C. S. Fairchild. He advised the doing away with the mechanical limitation of the issues to a fixed amount. Let the issues be subject to no other limit than

that they should cease whenever the dead silver accumulated up to a certain amount. In other words, let the issues be in such amounts as would remain in steady circulation for actual use: those amounts being determined by the occasion for the use of large change in the community. Whenever the back flow of silver currency and its consequent accumulation in the Treasury indicated that more was being put forth than the community would use, the issues should cease.

Doubtless many plans are being advanced according to the economical or political bias of their proposers, all backed by more or less plausible arguments, for the solution of the present problem. It rests with the members of special congress at Washington to solve it as best they may, and they will undoubtedly adopt a policy more rational and better adapted to the financial requirements of the United States than the Sherman Act has proved.

JOHN R. O'CONNOR, '92.



Think for thyself, - one good idea,
But known to be thine own
Is better than a thousand gleaned
From fields by others sown -- WILSON.



RHAPSODIE.



OW strong, how rich and free Thou art
 Oh, Love Divine!
 To fan the flame within my heart
 Do Thou incline ;
 What joy, what rapture, it would be
 If, at eternal dawning, I—
 Earth's darkness past—might cleave the sky
 And lose myself in Thee.

The golden treasures of the earth below
 Lie hid from sight ;
 Thy golden love-light freely pierces through
 The darkest night ;
 And yet but One alone can tell
 Thy strength and power,
 And clinging tenderness in Death's dark hour—
 And it is well.

If we could ever pierce the mystic veil
 Enshrouding Thee,
 Our deep, strong love of *now* would not avail
 To stem Life's sea.
 So we, as eagle mounting to the sky
 At darkness seeks his nest,
 To find our haven in Thy shel'ring breast,
 Would ever fly.

HENRI B. SULLY.

Sunday, 3rd September, 1893.

LITERARY NOTES AND NOTICES.

I have gathered me a posie of other men's flowers, and nothing but the thread that binds them is mine own.—MONTAIGNE.



ne of the little company of great men who have done and are doing so much to make the Catholic Church in the United States what it is, the light and wonder of the world,

has just passed to his reward. Brother Azarias, in the world, Francis Patrick Mullaney, died at Plattsburg, N. Y., August 20, aged forty-six years. He had completed a course of five most instructive lectures on *Educational Epochs*, before the Catholic Summer School of America, when he was prostrated by an attack of pneumonia. He was tenderly nursed by relatives and friends, but from the outset his condition was critical, and despite all that affection and science could do, Death claimed his victim.

Patrick Francis Mullaney was born in Killenaule, County Tipperary, Ireland, June 29, 1847. When a youth he came to America, and in 1862 was admitted as a member to the Novitiate of the Christian Brothers, among whom he came to be known as Brother Azarias. In 1877 he went to Europe to recuperate and spent the greater portion of a year in studies and researches at the Bibliothèque Nationale in Paris, and the British Museum in London. Upon his return he published an important essay upon the *Establishment of Catholic Universities in Great Britain*, which article was followed by the publication of a learned work on the *Development of Old English Thought*. In 1879, Brother Azarias was appointed president of Rock Hill College, which office he held till 1886 when he was summoned to Paris for consultation by the Superiors of his Order. He spent three years in Europe, chiefly in Paris and London, as well as among the libraries of Milan, Rome and Florence. At the end of this sojourn he returned to the United States, since which time he has resided at the De La Salle Institute, New

York city, where he taught English and continued his favorite literary researches.

Brother Azarias is favorably known as an author, lecturer and educationalist. In 1889 he published in London, *Aristotle and the Christian Church*. In 1874 was issued the first edition of his thoughtful and beautifully written *Philosophy of Literature*, the last greatly enlarged edition of which work appeared last year. In 1890, he gave to the press, *Books and Reading*; in 1891, *Mary, Queen of May*, and in 1892, *Phases of Thought and Criticism*. All those works bear the sign manual of the accomplished scholar, although, as may be supposed, his books on literature and literary criticism possess the widest appeal. Alluding to Brother Azarias as a critic, that model Catholic Journal, the Boston Pilot, says: "As a literary critic Brother Azarias is specially recognized. In one of his works he distinguishes between analytical and constructive criticism. He may be said to have created the department of synthetic or constructive criticism." It may be remarked here that what Catholic students most need are capable literary critics. Those who deserve to be mentioned under this heading in the whole English-speaking world may be counted on the fingers of one hand.

All the other writings of Brother Azarias may be considered developments or applications of the grand principles enunciated in the *Philosophy of Literature*. The style of this most valuable production is truly charming. Short, pointed sentences, each bending under a load of thought, compel the most cultured to admire the grasp of mind, the command of language, the terse eloquence which this son of the "sainted La Salle" possessed. The recently published and greatly improved edition of this luminous and instructive work should be found on the shelves of every library.

As a lecturer Brother Azarias commanded such general esteem that, on several

occasions he was requested to address cultured non-Catholic bodies. He possessed such broad human sympathies that he loved man, be his creed what it might, and lost no opportunity to make all sharers in the satisfying belief and teachings of the grand, old Church wherein he lived and died. The subjects of his lectures and readings were such as those: *Literary and Scientific Habits of Thought*; *Psychological Aspects of Education*; *Dante*; *Relation of Church and State*. In 1891, he read a paper before the State Teachers' Association convened in Saratoga, on religion in education, in which he demonstrated that a Christian community, being given the education of the children of that community, must needs be Christians.

As an educator Brother Azarias was universally considered among the highest living authorities in regard to the theory, practice and history of pedagogics. As a successful teacher and authority on the newly discovered science of teaching, he was known and respected not only in Catholic educational institutes throughout America and Europe, but also in the great secular homes of learning, such as Harvard, Yale, Cornell, and Brown University. He anxiously sought out and put in practice every real improvement in school methods, and throughout his too brief life every movement for raising the Catholic intellectual standard enlisted his help and sympathy.

Notwithstanding his lamented death, it is extremely pleasing to learn that a work to which he devoted the efforts of many years, his *History of Education*, was nearly ready for publication at the time of his demise. This history will probably serve as his lasting monument. He had also in hand a *History of English Literature* which if published would have supplied a long felt want. His articles for the magazines, if collected, as it is to be hoped they soon will be, would fill several volumes with high thoughts beautifully expressed.

2 Captain King, who has won a reputation as the writer of stirring American army stories, has led a life of much adventure. A wound received in the Arizona campaign against the Apaches—a campaign which extended over the years 1871 to 1875, and which broke down the last war-like barrier raised by the

Indians against the power of the United States troops—was the cause of Captain King's becoming later a writer of stories. The trouble which this wound caused him led Captain King (what a blessing he is not a "Colonel") in 1879 to be placed on the Retired List, in which connection he still holds his commission, and gave him leisure to write. His equipment for the career of a story writer was more than ordinarily good. He was born in Albany, New York, in 1844, being descended on the paternal side from Rufus King, who was first minister to England, during Washington's administration, and on the maternal side from John Eliot, the missionary among the Indians. As a youngster he was on the staff of his father, General Rufus King, during a period of the Civil War, and subsequently was a cadet and then an instructor at West Point Academy. During the three exciting years from 1871 to 1874 Captain King was in New Orleans, where the onerous duty devolved upon the American troops of preserving order amid the factional strife, political intrigue, and social lawlessness that there prevailed. It was while stationed at New Orleans that Captain King wrote his first story, *Kitty's Conquest*, many of the thrilling scenes of which are transcribed from the author's experiences during this exciting period. The next four or five years he passed on the plains and in the mountains of the West fighting the rebellious Indians. While in this service it was his custom to keep a sort of journal of the incidents of the day, and the notes containing this narrative are the repository of most of the graphically told adventures that give life and spirit to his frontier tales. On leaving active service Captain King returned to Milwaukee where he filled in succession several governmental appointments all of which left him some leisure. This spare time he devoted to writing stories chiefly interesting on account of their fresh vivid pictures of garrison existence and field life during the past twelve or fifteen years. In addition to *Kitty's Conquest*, Captain King wrote *The Colonel's Daughter*; *Marion's Faith*; *Dunraven Ranch*; *Between the Lines*, besides shorter stories too numerous to mention. The author's skill in drawing natural and interesting types of men and of the

character of the frontier army posts, is no less marked than his adroit method of arousing and retaining the curiosity of the reader by the introduction of some mystery which is the central thread in the development of his ingenious plots. His style contains few of the grand touches of Fenimore Cooper, but it is clear, fresh, and simple.

3—In the course of a paper contributed to the *Cosmopolitan* by Mr. H. H. Boyesen, on *Conversations with Bjornson*, the famous Norwegian novelist, poet, patriot and sceptic, the following amusing passage occurs :

“One evening during his sojourn in this city (New York) he delivered a lecture in Tammany Hall on the “The Prophets.” His unorthodoxy was then a matter of great notoriety I tried with all my might to dissuade him from delivering his lecture on “The Prophets” and advised him instead to read from his writings (for he is a magnificent reader) or to choose some patriotic theme. But persuasion was in vain. What particularly scandalized the Lutheran clergy was Bjornson’s declaration that he did not believe in a personal devil. Luther had believed in the devil, and even flung his inkstand at him ; and the father of the church, not to speak of the Bible itself, had declared that he went about like a roaring lion, seeking whom he might devour. This by way of explanation. As I was standing in the crowd before the ticket office, I found myself next to a half-drunken Norwegian sailor who was swearing valiantly and pushing with all his might. “Do be quiet man” I said, “Why are you pushing so?” The man ripped out a tremendous oath, and declared he wanted to get at Bjornson. “What do you want to get at him for?” I queried. “I want to thrash him within an inch of his life.” “Thrash him? You’d better think twice before you undertake that job. He could pulverize you and ten more like you, drunk as you are.” “I tell you, I want to thrash him!” the man repeated, with imperfect articulation. “But why?” “He says he does not believe in the devil. But I’ll blankety, blank—teach him to believe in the devil. I stand on biblical ground I tell ye. Let me only get at him, and I’ll—blankety, blank, blank—give him one straight on the nose, that’ll make him wish himself

home with his mother. For I stand—on the ground of Christianity, I tell ye.” I had all I could do to keep the man from Bjornson, for he was not easy to argue with, being firmly convinced that a sound thrashing was all that was required to induce the poet to believe in the devil and make him perfectly orthodox.

4—A famous English novelist thus describes the motives which actuate some European countries in their wars and conquests:—“The English have a talent for colonization which is regarded with envy by the whole of the civilized world. Our pioneers of progress ignore any limits to their efforts in planting the British banner on every newly discovered spot ; in short, it is the genius of Englishmen to extend their dominions, and we must do them the credit of saying they allow no foolish scruples of mine and thine to interfere. From Manchester a lamentation is heard that the trade is growing overstocked, that calicoes have become a drug in the market, and presto, a new outlet is at once sought for, and the merchants rub their hands in glee at the thought that they have discovered fresh mental food for the quidnuncs of the Geographical Society to digest.

But commercial Britannia does not confine herself to this legitimate method of forcing trade ; and when all other means fail, there is nothing so easy as to concoct a war with some outer Barbarian, and prove to him, by incontrovertible arguments, that cotton and Christianity are sisters, the one never entering a new country without having the other close at her heels. This is an excellent arrangement ; the merchants reap all the profits, the people pay all the expenses, the Barbarians bear all the sufferings, and if the people are satisfied with the crop of glory produced by a lavish sowing of sovereigns, who are we that we should object to such a satisfactory division of the profit and loss ?

But Englishmen have not confined their attention exclusively to the Pagan world ; they have planted colonies much nearer home, which have their uses, although they generally entail an outlay in no way commensurate with their return. Just as the French support their colonies in Algeria and Cayenne, at an enormous

expense, in order that the Government may thus get rid of all obnoxious persons and rogues of low degree, so we have our establishments, scattered over the Continent, for the especial behoof of levanters, adventurers, and swindlers, who find a change of air beneficial."

5—It is not claiming too much to say that Mr. Walter Besant stands in the forefront of the multitude of British writers of fiction. He is a past master of his art, and let the theme be what it may, he never fails to interest his host of readers. We who have read his *All Sorts and Conditions of Men* yesterday, found ourselves as much captivated as when years ago—just how many years need not be stated—we poured over his splendid story, *Ready-Money Mortiboy*. The spell is still there though the charmer, like ourselves, has aged. Walter Besant was born at Portsmouth about fifty years ago. His father intended him for the ministry, and he went to Cambridge with the intention of becoming a Church of England Clergyman. After completing his studies, and when almost on the eve of his ordination, Mr. Besant became convinced that he had not been called to preach. He then began to dabble in literature, publishing his first book, *Studies in Early French Poetry*, in 1868. It was at this time that he entered into a literary partnership with James Rice. Their first joint novel was *Ready-Money Mortiboy*, which work, it may not be out of place to remark, has always been a prime favorite with the compiler of those unworthy Literary Notes and Notices. *The Monks of Thelema* followed, and then came *The Golden Butterfly*, probably the most successful of their works. When Mr. Rice died Mr. Besant continued to produce works of fiction. Like Charles Reade, he writes "novels with a purpose." In the East End of London has been built the People's Palace, which is a club, a reading room, a debating society, with swimming baths, a drill room, a gymnasium, a library, a picture gallery, and reading and smoking rooms combined, for the benefit of the people of the East End, without regard to age, sex, creed or condition. All this was brought about by Mr. Besant's famous novel, *All Sorts and Conditions of Men*. Surely Walter Besant deserves well of his country.

6—The joyful news came from Beverley Farms, in Massachusetts, on August 29th, that Oliver Wendell Holmes, the charming old poet, and genial "Autocrat of the Breakfast Table," had, on that date, celebrated his 84th birthday. He was in the best of health, the dispatch states, and as he sat in his study surrounded by tokens of love and friendship, he opened letters and telegrams, and received all callers with a cordiality of manner, and elegance of stately old-school breeding. "I believe that if a wild Indian should call to-day I would invite him to enter and smoke his calumet," said Mr. Holmes, with a twinkle in his eye. A cablegram was brought in, dated London, England, from the three sisters of John Lathrop Motley,—Lady Harcourt, Mrs. Sheridan and Mrs. Mildray. A wild storm raged till noon, when the sun came out, and with it a stream of callers which lasted till night. Dr. Holmes bears his many years well, but it is said that he is less active than usual this summer, and has given up his favorite pastime of driving in the beautiful suburbs of Boston. Dr. Holmes, by his numerous and delightful College poems, has endeared himself in a special manner to students. Mr. Edward E. Hale has a most interesting paper on Dr. Holmes, in McClure's Magazine, the new cheap monthly venture. The opening paragraph of this graceful article must find a place in those columns: "My first recollection of Dr. Holmes," says Mr. Hale, "is seeing him standing on a bench at a college dinner when I was a boy, in the year 1836. He was full of life and fun, and was delivering—I do not say reading—one of his little college poems. He always writes them with joy, and recites them—if that is the word—with a spirit, not to be described. For he is a born orator, with what people call a sympathetic voice, wholly under his command, and entirely free from any tricks of elocution." Each year Dr. Holmes has written a poem for the meeting of the survivors of his class, and this practice has gone on so long that those anniversary poems would form a portly volume by themselves. The two leading ingredients of Holmes' genius are good humor and good will. He has given pleasure to very many and sorrow to none. May he be long overlooked by death.

7—Readers of the brilliant book reviews which appear in the *New York Sun*, over the initials "M. H. W." frequently desire to know something about their author. The letters stand for the name of Mayo W. Hazeltine, and the work which they mark has made their owner famous. Mr. Hazeltine is a high-shouldered, and keen-featured man of close shaven face, and belongs to the courtly and polished scholars of the highly cultured old school. Having learned all that Harvard and Oxford could teach him, "M. H. W." was called to the New York Bar, of which he might now be the leader had he not strayed away into the thorny paths of literature, and developed into the most sparkling literary reviewer and best informed editorial writer in America. He helps the *New York Sun* to shine. He is said, by those who know him intimately to be the best conversationalist in the United States, and if not the best he is certainly among the best. Yet, despite the immense burden of learning which he carries, his manner is singularly quiet and unobtrusive, and there is an ornate *finesse* about his diction that fascinates the most careless listener. To cap the climax of his good qualities, he is a tireless listener himself. Berft of the scholarly "M. H. W.," the *Sun* would be shorn of one of its brightest and most pleasant rays.

8—The alleged English humorist, part editor of *The Idler*, and author of such catching summer books as *Stageland*, *Three Men in a Boat*, and *Idle Thoughts of an Idle Fellow*, Mr. J. K. Jerome, is, it appears, a retired actor. Mr. Jerome was born on the fringe of the "Black Country" in 1861, and had the misfortune to lose both his parents when he was only fourteen. His father owned the Jerome Pit, at the Cannock Chase Colliery. When Jerome was four years of age his father suffered ruin, owing to an inundation in the mine, and the family

came to London. On the death of his parents he obtained a situation as clerk in the head office of the London and North Western Railway Company at Euston, and for four years devoted himself assiduously to his duties at the desk. But he never liked being a railway clerk, and at eighteen he determined to become an actor, and in conformity with this decision it was not long before he exchanged his stool at Euston for an engagement at Astley's Theatre. Here he remained for nine months, and among other feats played parts in "Mazeppa," being twice killed before the last act. He next turned his attention to journalism, and in addition wrote tales and sketches which were rigorously rejected by the publishers. Finding journalism not entirely to his taste, Mr. Jerome looked about for another calling, and soon adopted the trying profession of schoolmaster. Six months subsequent to this change he returned to journalism and supplemented his slender income by canvassing for advertisements. Tiring of such hard work, he procured an appointment as a shorthand writer for a firm of parliamentary agents. This occupation was alike more profitable, and more certain than journalism, but it fell short of his ideal, and his next move was into a solicitor's office, where he remained till 1889, when he felt justified in devoting the whole of his attention to literary work. As an author he has been signally successful, although it would be difficult to tell what deserving quality his books possess. His humor is of the shallowest sort, yet he has already made himself a decided favorite with the public who wish to be amused. His chapters contain an amount of fun very acceptable to the livers of our glum life. His pages too, are cheery, which is something at a period when fun and cheerfulness are rare qualities, and are consequently at a high premium.



The Owl,

PUBLISHED BY

The Students of the University of Ottawa.

TERMS: One dollar a year in advance. Single copies, 15 cts. Advertising rates on application.

THE OWL is the journal of the students of the University of Ottawa. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely the students of the past and present to their Alma Mater.

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VOL. VII. SEPTEMBER, 1893. NO. I.

FROM THE SANCTUM.

The new academic year brings to our editors the no light task of providing a journal worthy of *Alma Mater*, and of the high consideration enjoyed and well merited by the OWL in the past. The encouraging promises made us by prized contributors, among students and alumni, make us hope that we shall be able to furnish articles and records of college doings, which cannot fail to make our wise bird interesting to all whom it reaches. The OWL feels then, that he is not unreasonable in pleading for a renewal of the encouragement, which students, alumni and many of the citizens of Ottawa, have so generously accorded to past boards of editors.

The names of six of last year's editors figure on the list of graduates for '93. We remember them, one and all, as able and generous colleagues. They were convinced that an excellent college journal brings honor to the institution from which it comes, and that the time given to work for such a publication is most profitably spent. The OWL will be a success, as long as those truths are convictions for even a small number of the University students. Thanks, esteemed Ex-editors for the examples of good judgment and energy, you have left in past volumes of the OWL, to us and to future students,—those qualities cannot fail to secure you, without the college walls, the full success which rewarded your efforts here.

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It would be ungenerous, and ungrateful on our part not to specially acknowledge here, how much the OWL owes to Mr. T. A. White. B. A. '93, business manager for the last four years. His duties, always tedious and often ungrateful, were ever cheerfully and perfectly performed. He brought splendid abilities to his work, and perhaps no student, ever connected with the OWL, has made such sacrifices of time as he. His services for our paper began with its first number; he aided in setting the type and working the small press, now in the porter's room, with which the first two issues of the OWL, were printed, nearly six years ago. Our heart-felt wish is that his future undertakings may prosper as rapidly and as fully as those he carried on for the OWL.

* * *

Inquiries are occasionally received regarding back numbers and volumes. We have only a few bound copies of Vols. I. II. IV. and V.; of Vol. III, we have only copies for our sanctum and library collections; the other early volumes are rapidly disappearing. Old readers, who wish to keep a complete collection, take notice.

Vol. VI. is neatly and substantially bound; those purchasing it secure a handsome book of 546 pages reading matter. Students would do well to keep their numbers carefully, and have them bound at the end of the year. The bound volume will be worthy of a place in any library, and will make a fine souvenir of college days. Vol. VI. was received before commencement. We hope to have Vol. VII. between covers quite as early.

* *

We are gratified to find the names of a large number of students on our last year's subscription list. It is to be hoped the same creditable appreciation will be shown our College Journal this year. It is *your* paper Gentlemen, support it and do honor to yourselves and to *Alma Mater*. Any student's name under an article for the Owl, will be the most welcome support he can give us. The advantages derived from preparing matter for publication must be too well known to every serious student to need enumeration here. Any essay received will be carefully examined, and published or returned. Matter for the ululatus column found in our mail box will be accepted, whenever foot-notes and a diagram are not necessary to show the joke.

OUR NEW PREFECTS.

An event not announced in the last University Calendar, is the change of prefects in all departments.

On calling for class cards, at the office of the prefect of studies after our return, we found Rev. Dr. Nilles presiding there. Father Nilles has been known to several generations of Ottawa students as a devoted and painstaking professor. In his new position he will undoubtedly show and exact great earnestness in work, unless he forsake the methods which have brought him success in the lecture room.

The appointment of Rev. Dr. Antoine

as prefect of discipline, places that important department in good hands. In the past, potent factors of success in our athletic contests, have been the energy and encouragement of the head prefect; these we feel assured may be counted upon for the coming year. During Father Antoine's term as prefect of studies, at least two great and good changes, which we hope will never be undone, were effected. We allude to the opening of the University to high school graduates, and to the excellent system now followed in our University examinations.

Rev. Father David becomes prefect of discipline in the junior department, an office he held to the satisfaction of all concerned during the year '91-92. He also becomes prefect of studies in the commercial course. His new charge is a difficult and responsible one, but his long experience as teacher well fits him for it.

ADIEU.—WELCOME.

At this season, the Owl usually has to chronicle some changes in the personnel of the University: a visit to our class rooms shows that departures and arrivals have been more than usually numerous this year.

Theological students miss the genial and zealous Dr. Langevin, for the last eight years director and professor of morals in the Seminary. That he has been called to fill the important office of Vicar of Missions, of the Oblate Order in Manitoba, testifies to his high ability and faithful discharge of duty. Well authorized reports make us hope to have soon the welcome privilege of recording his elevation to a still more elevated station. His successor in Divinity Hall is Rev. Dr. Mangin, late Superior of the Scholasticate. Father Mangin brings to his work the ripe experience gained in forty years missionary and professorial labor.

Rev. Father Smith, who during the last fifteen or twenty years, has won golden opinions for himself here, as student and professor, will this year devote his time to new and important duties outside of the University. Rev. Father Tourangeau, who was with us last year, has been appointed Master of Novices in the Oblate Novitiate at Lachine, near Montreal. His predecessor in that responsible position Rev. Father Boismaré, comes to Ottawa. That Venerable Father finds here a large number of his former novices, including our Very Rev. Father Rector.

Among our new professors are Rev. Father Gohiet, Ph. D., D.D., and Rev. Father Thos. Murphy, B. A., '88. Dr. Gohiet in his graduating year won the gold medal for dogmatic theology, in the Gregorian University, Rome. His seven years' experience and success as professor of philosophy in the Oblate House of Studies in Ottawa, recommend him well to our students in philosophy.

Rev. Fathers O'Riordan and Lagier, who, for sometime past, have made the University their home, when not preaching missions, go to reside respectively at Plattsburg, N. Y., and Montreal. They will be long and gratefully remembered by all who took part in the students' retreat they preached last year.

REV. DR. NOLIN'S ARTICLE.

The article from the pen of Rev. Dr. Nolin, O.M.I., which we take, in this number, from the *North American Review* will, we believe, be read with interest by all who receive the Owl. It would be needless for us to dwell here on the masterly style and unassailable logic which characterize this article; these excellencies will strike every reader. There is one point however, in this scholarly essay, to which we think it well to draw particular attention

It is Dr. Nolin's happy combination of fearless exposition of Catholic principles and dignified and courteous attitude towards opponents. "The Briggs Controversy, from a Catholic standpoint," makes not the slightest concession to error or unsound tenets, but, at the same time, makes no offensive imputation or insinuation. Could this be said of all controversy and discussion, how much sooner sound convictions would prevail!

Dr. Nolin's essay well deserves the eulogistic comments, it is receiving from the Catholic press of Canada and the States.

STERLING MEN OF '93.

Last commencement seems already an event long past, but the Owl feels it would be ungenerous and unfair to begin a new year, without a special mention of the graduates of '93. We have alluded above to how much of our wiser bird's present prosperity and fame is due to the efforts of the model editors furnished by '93 in the persons of Messrs. Smith, White, Cullen, Canning, McDougall, and Newman. Members of the class, whose names did not figure on the board of editors, but who provided many of our best pages were Messrs. Cavanagh, French, Proderick, Meagher and Raymond.

The literary, scientific and athletic organizations of the University never found more loyal and energetic supporters than among the men of '93. Even in the trying hours of preparation for final exams, nearly every one of our late comrades, showed the interest in all that could secure the success of those they were to leave behind, which comes only from true manliness. May *Alma Mater* send out many as worthy sons, as were those for whom we cheered, on the last day of '92-'93.

FORWARD VARSITY.

Football stock is already running high for this time of the season. The numerous friends of the manly game are looking for a contest, this fall, the sharpest on record. All throughout Ontario a vigorous movement is carried on, to muster up available forces and get them ready for lively scrimmaging.

A few years ago, nothing would have been more acceptable to Ottawa Varsity than similar prospects. Then we could have brought into the field our best reserves. Now, the great question among Varsity's friends is have we resources enough to meet the coming storm? What are we going to do, and what rank do we aspire to? A straight answer cannot be given to questions of this kind, just now.

Ottawa Varsity may again attain front rank in football, could she but once regain the old-time push, exuberance and vigor. Isn't it possible to do so? Grumblers hold that for the present season the trouble is there is a lamentable lack of weight and steadiness, accompanied by a more fearful want of dash, along with an almost total absence of order, combination and science.

If true, these are fearful draw-backs. How much is true about them remains to be seen. Let us hope for the best. Weigh when out of harmony with speed and generalship conduces little to success. On the contrary, it is as experience proves, an incumbrance. Just what will anchor, so to speak, the good ship and steady it against adverse currents and winds is sufficient. In fact weight and size best serve as a conductor for that energy which when cleverly regulated and disposed goes straight irresistibly to its mark.

About lack of dash, much may be admitted considering last year's reverses. However the iron has not yet passed through

the hardening process of the fire, its snap and temper when coming slowly is the most endurable. Let the idea take possession of our footballers that the championship can be, is to be fought for and won at all odds, that the honor of old Varsity is to be upheld, and a team as formidable as any previous one takes the field. Let this one thing therefore, be kept in mind, re-echoed at every instant, in every place. Let everything for the time being take the hue and shape of the flying leather oblong, and Varsity finds players equal if not surpassing anything of the past.

Everything bends to enthusiasm. The liveliest interest of every friend coupled with a close attention to the various features attending a football season do as much to win as doughty deeds performed on the field itself. It is therefore in the interest of every student to step up to the van, join in one solid line, stand by his comrades in serried phalanx; stragglers and irregular gaps are the fatal sources of weakness everywhere and a disciplined army has none of them. Let everyone be willing to contribute in the measure of his abilities, and instead of defeats and ludicrous reverses, success is sure to follow sooner or later. Fifteen only will be chosen from those called out, but the titles of champions, if won will be the property of every Ottawa University student. "Forward" then and "Tackle sharp, Varsity," should be this fall's watch-words.

A few weeks will soon go by. The time requires to be given to unanimous, earnest, persistent movement. If the whole body of students do their duty, and the fifteen do theirs, Varsity will obtain an honorable place among the football clubs of Ontario and the cup may once more revisit the Capital's Varsity, where it spent so many years.

THE CATHOLIC CONGRESS.

The Columbian Catholic Congress, which completed its session in Chicago on Sept. 9th, was an event unique in the history of the Catholic Church in America. There were gathered together in the Memorial Art Palace, twenty-five hundred representatives, lay and cleric, among whom were many of the ablest exponents of Catholic thought in the United States. The questions discussed were those directly affecting the national life of this country, and the words of wisdom which fell from the lips of those who addressed the Congress, cannot fail to sink deeply into the hearts of the persons present and be productive of that fruit which is so ardently desired by those who called the great Congress together.

The labor question was dealt with on the lines laid down by our Holy Father Leo XIII., in his late encyclical on the "Condition of Labor." The suggestions offered were of a thoroughly practical nature, and were such as to command the attention of those who are interested in the solution of this great problem. The duties of man to his fellow-men were clearly set forth, and a wider spirit of justice and charity, among all classes of the community was advocated.

The magnificent reception given to the Papal Delegate, Archbishop Satolli, when he appeared before the vast assembly, was indicative of the intense spirit of loyalty to the Church, which animates the Catholic portion of the American people. The patriotic words uttered by this illustrious representative of the Sovereign Pontiff, should forever silence those who have been accustomed to assert, that the spirit of the Catholic Church is not in harmony with the free institutions of this country.

The question of education, in its various phases, received due consideration. The delegates were urged to use their

best efforts to increase and strengthen the parochial schools, and to bring all their educational institutions to the highest possible excellence. An appeal was made to citizens of all religious denominations, to inspire the hearts of the young, with a robust and generous religious spirit, without which there can be no true patriotism.

NOTES AND COMMENTS.

Rev. Dr. McGuckin, rector of the University, spent the holidays on the Pacific coast. He returned for the opening, in much improved health.

Work on the new St. Joseph's and Sacred Heart Churches, has been pushed on vigorously during the summer months. St. Joseph's will likely be opened in November. These fine edifices, with the new granolithic sidewalks on Wilbrod and Cumberland streets, much improve the appearance of the University surroundings.

By the death of Father Walsh, superior of Notre Dame, Catholics in America have lost a great educator. Father Walsh was under forty, when death came upon him, yet he had been rector of Notre Dame for eight or ten years. He was born in Canada, and studied for some time at St. Laurent College, near Montreal.

Newspaper mentions of the Catholic Congress, lately held in Chicago, show that it was largely attended. Great good will certainly come from such a meeting, good that will extend to generations yet unborn. Accounts of the proceedings and the papers read at the Congress, will, no doubt, soon be published in book form; they will make a volume every student should read.

The conferring of the degree of LL. D. by Harvard, upon Right Rev. John J. Keane, rector of the Catholic University at Washington, is a gratifying sign of the times. Gracious courtesies of this kind, are, as Bishop Keane said at Harvard, "evidences of the rapid and steady growth of universal trust which ought to prevail."

We flatter ourselves that the articles in our literary department, on the Behring Sea arbitration, and the silver crisis, show facts, and bearings, which will be interesting and instructive to all whose knowledge of these questions has been gleaned from disconnected and fragmentary newspaper reports. A mine of practical information and thought, has been furnished students and general readers, by the discussion of these great events.

From an article on the Harvard Summer School, in the Cambridge Tribune of August 19th, we copy the following: "One of the very popular instructors in the Harvard Summer School this year, was a young Catholic priest, Rev. W. J. Murphy, O. M. I., professor of mathematics, at the College of Ottawa, Canada. He had charge of the class in topographical surveying, and by his peculiarly comprehensive manner of imparting the subject, took a foremost place as an able instructor. Father Murphy possesses a thorough knowledge of mathematics, and is an earnest and sincere teacher. The students hope that this his first year will not be his last."

A great benefactor to higher education, has passed away, in the person of Senator Stanford of California. Eight years ago, after the decease of his only son, Senator Stanford determined to found in memory of the once very promising young man, a university, and make it the best endowed institution in the world. This institution was established at Palo Alto, Cal., and named the Leland Stanford Jr., University. It has already a large staff of eminent professors, and several hundred students. The amount of endowment hinges on various circumstances, but it is said that it cannot be less than \$50,000,000, and that it will probably reach the enormous sum of \$200,000,000. According to college registers, the leading universities of the United States are endowed as follows:

Columbia.....	\$ 13,000,000.
Harvard.....	11,000,000.
Yale.....	10,000,000
University of Cali- fornia.....	7,000,000.
Johns Hopkins...	3,000,000.

OBITUARY

The sad news of the rather sudden death of Dr. O'Brien of this city was received on all sides with a feeling of the profoundest sorrow. It seemed difficult to persuade ourselves that this comparatively young man, so lately full of life and activity, had already bid a last adieu to all that was near and dear to him in this world. Until within a few hours previous to his death he was busily engaged in his professional duties.

Dr. O'Brien was born in Lanark Co. Ont. In his early years he attended the common schools. Later on he became a student of classics in the University of Ottawa. While here he was always held in the highest esteem by his professors and fellow-students. He afterwards studied medicine at McGill College, Montreal. After graduating from the medical school, of that institution he commenced his professional practice, at Renfrew, Ont. Here he met with great success and in the autumn of '87 he moved to Ottawa. At the time of his death he was classed as one of the foremost physicians of the Capital.

Dr. O'Brien leaves a wife and one son who is a student in the University and one of our most able colleagues on the OWL staff. To them we wish to extend our sincerest sympathy, and though this blow is a severe one, we trust that God will give them strength to bear patiently this hour of affliction.

Doctor O'Brien was the attending physician of Ottawa University and other Catholic institutions in Ottawa. He was highly esteemed by all who knew him and his funeral was one of the largest ever seen in the Capital. "He was" says the True Witness, "A good father, a fond husband and a thorough Catholic."

May his soul rest in peace.

ORDINATIONS.

THREE PRIESTS FROM THE CLASS OF '90.

We note with pleasure the ordination of three old students, two of whom figured

as members of the editorial staff of the *Infant Owl*. Of these two, Rev. D. A. Campbell of Alexandria, Ont., was raised to the Holy Priesthood, on July 2nd last, by his bishop, the Rt. Rev. Alexander Macdonald, at the Cathedral, Alexandria. He is at present stationed at the episcopal residence in his native town.

During the decade of years spent in the University, Father Campbell always took a leading part in every student movement, whether literary, scientific or athletic, having been at different times president and secretary of the Mineralogical Society, chairman of the Debating Club, member on the first editorial board of the *University Journal*, and manager of the famous football team for two years. While professor in the commercial and the classical courses, he acquired for himself an enviable reputation as a successful instructor.

Rev. Father C. J. Kennedy, another member of our first editorial staff was ordained on the same day at Baltimore, Md., the field of his future labor will be in the diocese of Detroit. The Rev. Con. J., unlike his class-mate, Father Campbell, who completed his theological studies here, made his seminary course in Baltimore, where, we learn with no little pride, he ever stood "primus inter pares." He will be remembered here as one of the foremost to take the initiative in establishing a college paper, as a teacher of no mediocre ability, and as captain of the University hockey team when it won its fairest laurels in the winter of '89 and '90.

The trio from the class of '90 was completed by the recent ordination of Rev. Francis X. Brunette of the archdiocese of Ottawa. He was elevated to the Sacerdotal rank on Saturday morning, the 23rd inst., by his Grace, the Most Rev. J. T. Duhamel. Rev. Father Brunette although not a member of the *Owl* staff, was always a liberal contributor. As a musician and director of symphony clubs, he has ever enjoyed a high standing in the University.

To the notable trio of '90, the *Owl* takes much pleasure in extending its cordial congratulations. We hope that the brilliant success which has rewarded the new priests' past efforts, will ever attend their labors in their new and elevated sphere of action.

THE CHANCELLOR'S VISIT.

On Wednesday, Sept. 20th, His Grace Archbishop Duhamel paid his annual visit of welcome to the students of the University. At 9 a.m. he entered the chapel accompanied by the professors in their academic robes. He assisted at the throne during the celebration of High Mass and after the Gospel preached an appropriate and well-thought out sermon. He said that it is the duty of parents to bring up their children in the fear and love of God in order that the latter, when they grow up may become good citizens and good Christians. As parents are unable to give their children all the training necessary it becomes their duty to place them in truly Christian educational institutions. Education must extend not only to the intellect but also to the heart. His Lordship expatiated on these different points and in conclusion he exhorted the students to make the best possible use of the great advantages at their disposal in order that they might render themselves deserving of success in their undertakings in this world and worthy of the crown prepared for them in Heaven. After Mass the professors and teachers in the University pronounced the profession of faith. Afterwards all repaired to the Academic Hall where addresses to His Grace were read in English and French by Messrs. Jas. Murphy and T. Leveque respectively. The following is a copy of the English address:

To His Grace, the Most Rev. Archbishop of Ottawa, and Chancellor of the University.

My Lord Archbishop:—

We desire to express our heartfelt thanks for the kindly consideration, which your esteemed presence here to-day manifests in our behalf. A visit from one occupying your exalted position reflects the highest honor on our *Alma Mater*, and the prayers which you have offered up in our chapel this morning cannot fail to bring down upon us all abundantly rich blessings for the coming year.

We fully appreciate the means of physical, intellectual and moral training placed at our disposal in this institution, and at the same time we feel ourselves deeply indebted to you for many of these advant-

ages. You have for years past often made use of your far-reaching influence to advance the best interests of the University of Ottawa. We are exceedingly glad to be able to tell you that your endeavors are being crowned with success.

The number of new students this year is larger than usual. They come from all parts of Canada and the United States, which is a proof that the University is becoming known throughout the land. With, we hope, pardonable pride, we may be allowed to attribute this fact, in part at least, to the great success achieved abroad by graduates of this institution. We are happy to tell you that our classes and different college societies, so lately re-organized, are already in a flourishing condition.

During the coming scholastic year, we confidently hope, under the wise direction of our ever devoted professors, to make great progress towards the goal of perfectly developed manhood.

We take pleasure in making known to you the present prosperous condition of your *Alma Mater*, because we feel assured that its success is dear to your heart.

In conclusion we beg of you your blessing, and earnestly pray that you may long be spared to preside over your important archdiocese and to assist in making of the University of Ottawa a great seat of learning and a mighty power for good.

His Grace thanked the students for their addresses and briefly outlined the advantages and the necessity of a thorough education. The Catholic Church, he said, needed men proficient in all the sciences in order to repel the attacks made against her by unbelievers. He expressed the gratification afforded him by the great progress made by this institution, his *Alma Mater*, since the time when he resided within its walls as a student. At the close of his remarks all knelt and received his blessing.

BOOKS AND MAGAZINES.

In the August number of *Blackwood's Magazine*, there appears an article entitled "Priest-ridden Ireland," which contains

the usual rehash of oft exploded calumnies against the Irish clergy. These stale accusations could be allowed to pass unheeded, were it not that their deluded author institutes a comparison between the conduct of the Catholic clergy in Ireland, and that of the Protestant clergy in England, in matters political. Regardless of facts, which are stubborn things, he makes the reckless statement that the least interference in politics on the part of the English ministers would not be tolerated. We would beg the writer of this bigoted article, to read the accounts of the late elections in England, and learn that the ministers took the stump in almost every county, and canvassed against the Home Rule candidates. When he states that the training given to priests in Maynooth, is very inferior, he speaks "whereof he knows not," for Protestants and Catholics alike acknowledge that Maynooth is one of the foremost universities of the United Kingdom. But the climax of ridiculousness is attained, when the writer claims that the Irish priests are in open rebellion against Rome. It would be well for this gentleman to keep within the bounds of human credulity, for every school-boy knows that there is not a clergy in the whole world more devoted to the Sovereign Pontiff than that of Ireland.

The September number of the *Philosophical Review* contains an elaborate article written by Professor Schurman, on Kant's critical problem. Anyone who wishes to see Kant's system of philosophy presented in the most favorable light, should read Prof. Schurman's series of essays on Kantian Philosophy.

The *Catholic World*, always furnishes its readers with first class articles. In the September number there appears an excellent paper, entitled "How, Perhaps, To Study Shakespeare." The author, Mr. Appleton Morgan, writing as he does upon an almost threadbare subject, deserves praise for the original and very interesting suggestions he makes upon the manner in which we should study Shakespeare. He points out that the doctor, the lawyer, the diplomatist, in short the man of any profession can draw very many valuable thoughts from Shakespeare's inexhaustible fund of ideas.

EXCHANGES.

The ex-man on entering the sanctum sees a number of familiar periodicals, and a few new arrivals on the table. He extends the hand of friendship to them all, and expresses the wish that they may enjoy a successful and glorious scholastic year. He advocates harmony and mutual assistance, but, at the same time, is willing both to give and to receive, just criticism. Appreciate true worth wherever found, criticise kindly, and bear fair criticism patiently, are the maxims on which he proposes to manage his columns.

The *Month*, of New Westminster, B. C. since its first appearance in the field of journalism, has been slowly but steadily moving towards the goal of magazine perfection. The September issue contains a quantity of interesting matter. "Are the Carrier Sociology and Mythology Indigenous or Exotic," an able article written by Rev. Father Morice, O.M.I., is worthy of special commendation.

A new periodical entitled *Book Reviews*, has found its way into our sanctum. As stated by its publishers, the object of this book is to furnish reviews, original and selected, of the most important books published each month. The selected notices are from the pages of the best literary journals, and the original criticisms are by scholars who have a special knowledge of the subject. *Book Reviews*, in fact hopes to offer guidance, not present criticism.

The Mount St. Joseph, Collegian, though only about two years in existence, compares very favourably with many older journals on our table.

Rev. Dr. Conaty's little journal, "*The Catholic School, and Home Magazine*," is growing larger and more interesting, month by month.

The Raven does not reflect much credit on its editors. In the July number, the greater part of its space is taken up with descriptions of cricket matches.

The College Times, of Upper Canada College, records the doings of its *Alma Mater* neatly, but we think the editors might greatly improve their journal by introducing therein more articles of a literary nature.

SPORTING NOTES.

The following schedule of games has been arranged by the Ontario Rugby Football Union:—

1st—Oct. 7th, Ottawa City vs. Toronto in Toronto; Oct. 14th, Toronto vs. Ottawa City in Ottawa.

2nd—Oct. 7th, Queen's College vs. Ottawa College in Ottawa; Oct. 14th, Ottawa College vs. Queen's College in Kingston.

3rd Oct. 14th, Hamilton vs. Trinity in Hamilton; Oct. 21st, Trinity vs Hamilton in Trinity.

4th—Oct. 7th, Osgoode vs. R. M. College in Kingston; Oct 14th, R. M. College vs. Osgoode in Toronto.

5th—Varsity a bye.

SECOND ROUND.

Winner of 3 a bye.

7th—Oct. 21st, Winner of 5 vs. Winner of 2 in Kingston or Ottawa; Oct. 28th, Winner of 2 vs. Winner of 5 in Toronto.

8th—Oct. 21st, Winner of 1 vs. Winner of 4 in Kingston or Toronto; Oct. 28th, Winner of 4 vs. Winner of 1 in Toronto or Ottawa.

THIRD ROUND.

9th—Nov. 9th, Winner of 6 vs. Winner of 7 in Ottawa or Kingston.

10th—Winner of 8 a bye

Final—Winner of 9 vs. Winner of 10. To be arranged by the committee.

According to this ^{*}^{*} schedule our footballers have at least one, with a possibility of four home matches. They have to meet first their old-time opponents "Queen's" in a home and home game, the majority of points of both games to decide the winner. Thus, if Ottawa College win in Ottawa by four points and Queen's win in Kingston by five points, Queen's win the tie. This arrangement has to be adopted as the number of teams in the senior series of the Union is too great to permit of each team playing every other team.

* *

As there are only two weeks more before the first game, the players must work with the greatest determination in

order to make a good showing on Oct. 7th. First of all it is necessary that every one attend the practices regularly, for when two or three players are absent the others lose interest in the game. Gymnasium work must also be undertaken; and under the direction of the competent instructor employed much good can be effected; but, above all, smoking should be avoided. There is nothing more hurtful to an athlete's "wind" and staying powers than the habit of smoking whilst in training. The secret of success in football, as in everything else, is work; the team which practices the hardest is the one that is going to win; so let the players bear it in mind, and if they do we may expect them to give a good account of themselves on Oct. 7th.

* * *

The Committee of the O. C. A. A. met on Wednesday, 20th inst., and appointed the following sub-committees.

Football.—Rev. Fr. Thos. Murphy, Manager; Mr. T. Troy, Captain; T. Clancy, M. Guillet, J. McDougal, L. Kehoe, Councillors.

Baseball.—Rev. Br. Duffy, Director; J. Bonner, Capt. and Man.; E. O'Malley, T. Clancy, E. Donegan, Councillors.

Lacrosse.—Rev. Br. Hénault, Director; J. Dulin, Capt.; W. Brophy, E. McDonnell, W. Lee, Councillors.

Snowshoe Club.—Rev. Br. Lambert, Director; T. Leveque, Captain; E. McCabe, J. Murphy, A. Bedard, Councillors.

Hockey.—Rev. Fr. Thos. Murphy, Director; L. Kehoe, Manager; J. McDougal, Captain; F. Reynolds, W. Walsh, Councillors.

JUNIOR DEPARTMENT.

From the appearance of the large crowd which assembled on the junior campus, on the morning following the opening day of the present term, the junior editor has concluded that the increase in his duties for the coming year will be more than compensated for by the superior character of the events he will be called upon, from time to time, to record.

While regretting the loss of the usual

quota of old friends, who have received that mental equipment, necessary for successfully engaging in any of the numerous positions in the mercantile world, he is pleased to notice, among the members of the "small yard," many of the familiar faces of last year. He takes this opportunity of reminding them of the necessity of their taking the initiative in the work connected with the different branches of sports, which are carried on, in order that the present year may be the most successful in the annals of the association.

The juniors were greatly pleased on their return, to hear that Rev. Father David with Rev. Father Larganière, as assistant would be prefect of discipline during the coming year. Father David is no stranger to the members of the "small yard," and the fact that he and Father Larganière have charge of their affairs, is a sufficient assurance that their interests will be carefully looked after.

A very lively meeting of the members of the J. A. A. took place on the afternoon of Saturday, Sept. 16th, when the election of officers for the present year was held. For a few days previous to the election, a great deal of excitement prevailed, and considerable speculation was indulged in as there were several aspirants for each of the different offices. As usual the most capable and experienced persons were chosen, and the different branches of athletics will be pushed forward as speedily as possible. The following are the names of the officers who will have charge of the affairs of the association during the present year:—President, D. Kearns; First Vice-President, G. Martel; Second Vice-President, C. Hayes; Secretary, C. Phaneuf; Treasurer, J. Cowan;

Committee:—H. Glasmacher, R. Fortin, F. Belanger, M. Lapointe, J. McMahon.

Managers:—G. Martel, C. Hayes.

The first base-ball game of the season, was played on the afternoon of Saturday, September 16th, between the Junior First and the Senior Second teams. The score was 17 to 7, in favor of the Juniors.

The following players took part in the game:—

JUNIORS.

Mortel. Pitcher.
 Constantineau. Catcher.
 Hayes. 1st Base.
 Cowan. 2nd Base.
 Guilbert. 3rd Base.
 Martel. Short Stop.
 McMahon. Right Field.
 Keely. Left Field.
 Leclerc. Centre Field.

SENIORS.

Stuber,
 Cullen.
 Jacques.
 McNamara.
 Keilty.
 Delaney.
 Burns.
 McClusky.
 O'Neil.

ULULATUS.

Home-sick, eh?

It is *hard eh* to be in on time for the opening, but one must *be dar(d)*.

"Glad to see *you(r)* back" is the rather uncomplimentary welcome given those whose faces have become old and familiar about the place.

Neck-tie.—"What do you intend to do with me?"

Vanderbilt.—"Why, don't yer know, I intend to wear you around my boss-collah."

Oh Pshaw slide, and don't lose the *Hull* game!

As a consequence of the silver crisis, our two *coins* have not returned this year.

For removing freshness from the tongue, hardening the gums, and sharpening the teeth bay rum has no equal; at least that is what Mr. Q ——— says, and he ought to know.

The sporting club of which *Dolly*, *Dick* and the *Joker* were the chief directors last year has ceased to exist, and *Joker* has signed articles in virtue of which he will act as centre scrimmager for the College team during the coming season.

Beware of the American silver dollars.

The heavy-weight in the Fourth Grade thinks the author in physics is wrong when he says that matter can exist only in three states. He has been in half a dozen States himself.

The same portly lad cut his hand by falling on the *lawn* while running *after the ball*.

Some students tried to cultivate their walk lately by going to the Experimental Farm.

The tonsorial crop this year has been a complete failure; there isn't a decent mou-tache in the whole house.

A late reproduction—Tennyson.

An old edition of classics—Caesar.

"My goodness I'm pluck."

The duties of referee were performed by H. Clarke. The playing was somewhat loose in the beginning, but improved towards the end of the game. Constantineau, Mortel and Hayes did good work for the Juniors, and among the Seniors, the best were Cullen, Keilty and Stuber.

"Collins" has been promoted to the senior department, and consequently the scene of his next annual Thanksgiving dinner, will be the more spacious precincts of the "big refectory."

Caterers Tourangeau and Donovan, are at present the most popular persons in the "small yard." The latter is devoting a great deal of his spare time to the acquirement of a French vocabulary.

Freddy notwithstanding his great "pull" failed to secure the appointment to the position of manager.

After three months of hard practice, Telfer has become a proficient ball-tosser, and in all probability will secure a position on the first team.

The musical portion of the Juniors has sustained an almost irreparable loss in the promotion of Tommy Powers to the "big yard." Tommy's whistling was one of the most attractive features of the Harmony Club's concerts last year.

Applications for the position of assistant junior editor will be received until October 1st. Applicants must present themselves in person accompanied by their bondsmen. All business will be strictly confidential.