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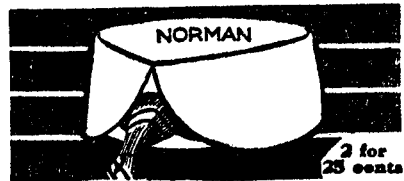
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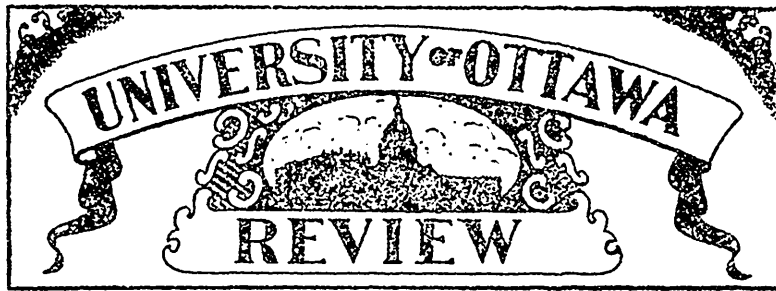
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## The Irish Rebellion of 1798.

When he who adores thee has left but the name  
of his fault and his sorrows behind,  
O! say wilt thou weep, when they darken the fame  
of a life that for thee was resign'd!  
Yes, weep, and however my foes may condemn,  
Thy tears shall efface their decree;  
For, Heaven can witness, though guilty to them,  
I have been but too faithful to thee.  
With thee were the dreams of my earliest love;  
Every thought of my reason was thine.  
In my last humble prayer to the Spirit above  
Thy name shall be mingled with mine.  
O! blest are the lovers and friends who shall live  
The days of thy glory to see,  
But the next dearest blessing that Heaven can give  
Is the pride of thus dying for thee.



What more expressive verse could an eulogy of the martyrs of '98 be sung than in these touching lines of "Erin's sweet son of song," Thomas Moore, in his memorable "Pro Patria Mori"? Here he lays bare the undying love of country and the courageous fighting spirit that animated the noble heroes during that laudable struggle against English tyranny and oppression.

Some may claim that this was the mere outbreak of a naturally restless people aroused by the fiery eloquence of the revolutionary spirits which were so successful on the continent. For France was shaken to its nethermost foundation by the violence of the reform movements which assailed every form of government, which sought law and order. The Carbonari in Italy had started their nefarious society, which was to lead to the upheaval of 1812. The new French philosophy, representing two schools under the leadership of Voltaire and Rousseau, combined with Febronianism in Germany and Austria, made revolution the order of the day. The propagation of the revolutionary principles of Hobbes, Shaftesbury and Locke was successful for a time even in old solid, conservative England, when Edmund Burke, that great politician physician, perceiving the wild work that was going on in France, intelligent of symptoms, distinguished between the access of fever and the force of health, and what other men conceived to be the vigor of her constitution he knew to be no more than the paroxysm of her madness; and then, prophet-like, he denounced the destinies of France, and in his prophetic fury, admonished nations. But though other countries could be duped into anarchy, bloodshed and rebellion by the insidious arguments of false philosophers and reformers, let me enumerate a few of the outrageous laws that compelled every loyal Irishman to make immediate resistance.

Up to the time of the revolution there were three distinct historical epochs. First, the Anglo-Norman invasion of 1169; second, the Statute of Kilkenny in 1367, which declared the separation of England and Ireland; third, the union of the English and Irish crowns in 1541. But it was in the year 1691 that the first of the penal laws, which ultimately led to the revolution was enacted, so that it was really after laboring under infamous laws for over a century Ireland followed the example of her continental fellow revolutionists.

The penal code began under William III, received its worst features under Anne, and was largely extended under the first two Georges. Its statutes poisoned all official, social, commercial and private relations between Catholics and Protestants, even the most sacred domestic relations in Catholic families.

In the year 1695 the principal penal laws in existence were:

An Act subjecting all who upheld the jurisdiction of the See of Rome to the penalties of *praemunire*, and ordering the oath of supremacy to be a qualification for office of every kind for holy orders and for a degree in the university. An Act for the uniformity of a common prayer, imposing a fine of a shilling on all who should absent themselves from places of worship of the established church on Sundays. An Act to deprive Catholics of the means of educating their children at home or abroad and to render them incapable of being guardians of their own or any other person's children. An Act to disarm Catholics. An Act to banish all the Catholic priests and prelates.

In Ireland the reign of Queen Anne was the reign par excellence of the penal code. Let me enumerate a number of the clauses which in 1703 were submitted to the Duke of Ormond as Lord Lieutenant "for discouraging the further growth of Popery." The third clause provides that if the son of an estated papist shall conform to the established religion the father shall be incapacitated from selling or mortgaging his estate or disposing of any portion of it by will. The fourth clause prohibits a papist from being the guardian of his own child, and orders that if at any time the child, though ever so young, pretends to be a Protestant, it shall be taken from its own father and placed under the guardianship of the nearest Protestant relation. The sixth clause renders papists incapable of purchasing any manors, tenements, hereditaments, or any rents or profits arising out of the same, or of holding any lease of lives or other lease whatever for any term exceeding thirty-one years; that if a papist should hold a farm producing a profit greater than one-third of the amount of the rent, his right to such should immediately cease and pass over entirely to the first Protestant who should discover the rate of profit. The seventh clause prohibits papists from succeeding to the properties or estates of their Protestant relations. By the tenth clause, the estate of a papist not having a Protestant heir is ordered to be gavelled or divided in equal shares between all his children. The sixteenth and twenty-fourth clauses impose the oath of abjuration and the sacramental test, as a qualification for office, and for voting at elections.

The clergy were also attacked. On the seventeenth of March, 1705, the Irish Commons resolved that "informing against papists

was an honorable service to the government," and all magistrates and others who failed to put the penal laws into execution "were betrayers of the liberties of the kingdom." The twentieth clause of the Act provides rewards for the discovery of papist prelates, priests and teachers according to the following whimsical scale: for discovering an archbishop, bishop, vicar-general or other person exercising any foreign ecclesiastical jurisdiction, forty pounds; for discovering each regular clergyman, and each secular clergyman not registered, twenty pounds, and for discovering each papist school-master or usher, ten pounds. The twenty-first clause empowers two justices to summon before them any papist over eighteen years of age and to interrogate him when and where he last heard mass, and the names of the persons present, and likewise touching the residence of any papist priest or school-master; and if he refuses to give testimony, subjects him to a fine of twenty pounds, or imprisonment for twelve months.

These ferocious penal laws reached their full maturity in the first fourteen years of George III. But in 1778 the Franco-American alliance frightened Lord North's ministry into many concessions, and under the leadership of Grattan the Irish parliament passed an Act which abolished the penal laws as far as they disabled Catholics from purchasing, holding, and transferring landed property. The withdrawal of all regular troops necessitated by the American war, gave the Irish parliament a welcome opportunity of creating an army of volunteers under Lord Edward Fitzgerland for the defense of the country against a French invasion. With this army to back him Grattan demanded and obtained from England an independent Irish Parliament.



## The Renaissance and the Revival of Learning.



T is a statement commonly made, and repeated in and out of season, that the Renaissance marks the revival of learning. Prior to the period so defined, secular knowledge was, so it is asserted, practically non-existent, or at least looked on as incompatible with the profession and practice of a pious Christian. According to this view, therefore, the Renaissance signifies the emancipation of the human mind from the ignorance and superstition, from all the spiritual and intellectual trammels of the Dark Ages.

That, one takes it, is approximately the ordinary, non-Catholic conception of the Renaissance; possibly, also, of certain modern and very enlightened Catholics. Great minds, it will be readily admitted, are to be found here and there, in the centuries immediately preceding the later fifteenth and early sixteenth, among whom Saint Thomas of Aquin stands, by common consent, first and without a rival. But even Saint Thomas seems, to believers in the Renaissance, to have frittered away his powers on questions of no practical value to humanity, of interest at most to schoolmen and theologians.

On the other hand, the view which regards the Renaissance as "the devil's travesty of the New Birth," is not without supporters, even in the twentieth century, as it certainly was not in the age which saw the dawn of this supposed intellectual and spiritual freedom. Admitting, however, all that is claimed by the heirs of the Renaissance, what defence is the Catholic to make for his forbears in the Faith?

The lines of defence, indeed, are not far to seek, nor need we summon Catholic evidence alone. The Puritan of the age almost immediately succeeding the Renaissance was, most assuredly, not a believer in either intellectual or spiritual freedom, as conceived by the originators, or by the champions of either. To him as to the monk of the Dark Ages, as to Saint Jerome, Saint Augustine, or Tertullian, God and the soul were of such paramount concern that

all else was not only less than nothing, but utterly inimical to his real welfare. "What fellowship hath light with darkness? Or Christ with Belial?"

Yet, even for the older Catholic attitude, there is much to be said. Dr. Maitland, indeed, in his "Dark Ages," boldly asserts that "the monks took the lead in learning. It might, I think," he continues, "be shown that there were a good many persons in those ages not so destitute of all that is now called learning as some have asserted, and many, without much enquiring, I believe might ask, how does it happen that the classics and the older works on art and science have been preserved in existence?"

Dr. Maitland, however, is disposed rather to defend, or at least to present fairly what he defines as "the Dark Age view of profane learning." He goes on, therefore, to say that "people in those days were brought up with views respecting profane learning which is necessary for us to understand before we form our judgment of the men." What, briefly, were those views? "They thought," our author tells us, "that Virgil and Horace . . . spoke of things whereof it is a shame to speak . . . which it were better that Christian men should not know. It was not, as modern conceit loves to talk, that they were ignorant that such books existed, or that they were men so destitute of brains and passions as not to admire the language in which the heathen poets described . . . ambition, rage, lust, intemperance and a variety of other things which were quite contrary to the Rules of Saint Benedict and Saint Chrodegang. . . . They thought, too, that there were worse things in the world than false quantities, and preferred running the risk of them to some other risks which they apprehended." [p. 197].

Two men, probably, stand out more than any others as types of this spirit, Saint Bernard and Saint Thomas A'Kempis, just as Erasmus stands as the type par excellence of the Renaissance. The contrast, surely, needs no elaboration. Erasmus has left us a picture of himself in his "Life and Letters." Thomas A'Kempis, in the "Imitation"; Saint Bernard in his devotional writings. But from each of the two last a phrase may be gathered which contains, as it were, the essential spirit of the Ages of Faith in respect of secular learning. "How many," says the author of the "Imitation," perish by reason of vain learning in this world, who take



little care of the serving of God? And because they rather choose to be great than humble, therefore they become vain in their imaginations." He adds, "He is truly learned that doeth the will of God, and forsaketh his own will." From Saint Bernard, also, we may learn that which, if we have not forgotten, we have, probably, looked on as unattainable. "*Si scribas,*" he says, "*non sapit mihi, nisi legero ibi Jesum.*" An impossible standard? Perhaps; yet the only standard for those who profess and call themselves followers of Him who is the Wisdom of God.

It was from such trammels of mediaeval superstition that the Renaissance set free the mind of man. That it, incidentally, set free much besides, which has been held in not unwholesome bondage, is, of course, studiously ignored by its champions. "Their eyes are holden so that they cannot see," blinded, it may be, by the glare of that false dawn.

Those, therefore, who hold that the Renaissance was, in truth, "the devil's travesty of the New Birth," are not wholly without grounds for their contention. Man's intellect, man's soul, were, if you will have it so, set free from the bondage of the Dark Ages, but what has he gained thereby? If he is no longer priest-ridden it may be that he is devil-ridden; if he is no longer a slave to the church is it not possible that he has become a slave to himself?

But the Renaissance, it is asserted, marks the revival of learning. Granted; but, as Maitland says, "what is learning?" The scholars and saints of the Dark Ages did not, indeed, "give the first place to classical or scientific learning." If so, may it not have been for the causes assigned by Saint Bernard and Thomas A' Kempis, the causes which mark them off from Erasmus and his fellows; the Ages of Faith from the Ages of Enlightenment?" Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." And if men, in the Ages of Faith, fell short of this ideal, the ideal of Saint Paul, Saint Bernard and of Thomas A' Kempis, that does not, surely, prove that the Old Learning was less real, less true, or of less value than the New.

H. FALLON, '15.

## Cardinal Gibbons.



NEXT to George Washington there was never an American, perhaps, who has better deserved the confidence of his people than Cardinal Gibbons, and unquestionably there was no more potent factor in the development and promulgation of the Catholic faith in the New World.

Eighty-three years ago, within a stone's throw of the present Cathedral of Baltimore, where Providence had destined he should spend the greater part of his life, James Cardinal Gibbons was born. His father, Thomas Gibbons, a native of County Mayo, Ireland, had been in America but a few years, driven thither by the cruelties of an alien government. The family, however, had to return home in the fourth year as the climate did not suit the frail nature of Mr. Gibbons.

James began his education at a private classical school in Ballinrobe, near Westport. At the age of sixteen the death of his father forced young Gibbons and his family to retrace their steps to the United States, but by this time he had mastered many of the classics, being quite familiar with the polished sentences of Virgil, Ovid, Cicero and Livy, and even with Xenophon and Homer.

Arriving in New Orleans, James received employment in a grocery store, where his industry and fidelity soon won him promotion. But it was only a temporary occupation, for young Gibbons had determined to seek some other walk of life. The opportunity for deciding his career soon presented itself. Three young Redemptorist Fathers, all converts from Protestantism, came to New Orleans to preach a mission. One of the first sermons struck the chord of the young man's heart and he decided to become a priest. He immediately turned his face towards his birthplace, Baltimore, and entered St. Charles College, Elliott City, Md. Having completed his classical course, he proceeded to St. Mary's Seminary, Baltimore, for Theology, and was ordained priest by Archbishop Kenrick, June 30, 1861.

At this time the country was in a state of turmoil—on the

brink of war between the North and South—and a critical period for the priest who had charge of so many souls holding such varied views. But Father Gibbons, while his sympathies were with the Southerners and a Union man in principle, took good care never to express his opinion.

As fate would have it for a man destined to perform such great things, Father Gibbons was sent in six weeks after his ordination to take charge of a wild and lonely district called Canton—its first parish priest—with its small little church and its few families. Soon afterwards he also got charge of St. Lawrence's church, on Locust Point, and served as volunteer chaplain at Fort McHenry as well as at Fort Marshall. During his administration in this capacity, the same traits of character that were later to win the hearts of the general public won him a way into the Protestant sections of the country and many conversions were the outcome.

In the meantime Archbishop Kenrick's demise had called Archbishop Spalding of Louisville to Baltimore. The talents, piety and indefatigable zeal of Father Gibbons soon attracted the attention of the Archbishop, who called him to the Cathedral as his secretary, 1865.

The Civil War was in full swing and the church had need of her strong men. To meet the emergency and the many pressing problems of the church, the Second Plenary Council of Baltimore was summoned in the Cathedral, 1866, to which Father Gibbons was made Assistant Chancellor. A wide field of labors was now opened to him and his executive ability was indisputable.

By 1868 Father Gibbons had so distinguished himself that, although only thirty-six, and only seven years a priest, he was consecrated Titular Bishop of Adramythum and Vicar Apostolic of North Carolina. His new charge was a difficult one for the whole vicariate had but three priests and about 800 Catholics. Bishop Gibbons was not long in Carolina until he made himself right at home amongst his Protestant friends, preaching and instructing in Protestant churches, court houses, public halls, and even in Masonic lodge rooms. All creeds and classes flocked to hear this providential man, and gradually the flock of the faithful increased.

But while this youthful prelate was accomplishing so much for the church in Carolina, the word of Christ was becoming endangered in almost every other quarter of the globe. Garibaldi was at

the very doors of the Vatican, using every means at his command to destroy not only the papal territory but the Rock of Peter itself. The Crimea was red with the blood of England, France and Russia. Cavour had laid the foundation of a United Italy. Prussia had struck down Austria—the greatest pillar of the church—and was preparing to strangle France. Civil war had drenched America in blood, and the Catholic world was in a flame of indignation from the continued restraint exercised upon the papacy. Under those circumstances Pius IX resolved to convoke a Vatican Council, 1870. In that august assemblage of over 700, Bishop Gibbons had the distinction of being the youngest, along with now having the honor of being one of the very few living who participated in the definition of the Pope's infallibility.

Having labored a little less than four years in North Carolina, Bishop Gibbons was called to the See of Richmond, Va., 1872. Protestant faiths being the only ones known in many of the localities which he had to visit, he was constantly called upon to answer objections, and such was the beginning of "The Faith of Our Fathers" which to-day has found its way into nearly a million homes. Seven years he spent in Richmond, during which time churches, chapels, priests and schools increased at an even greater rate than in North Carolina, and so marked was his success that his next call was to none other than his native diocese, Baltimore.

His fame had now spread over the whole country and all creeds and classes, statesmen and churchmen vied in their expressions of congratulations. He was but forty-three years old, the youngest English-speaking Archbishop in the world, when he thus became the Primate of the American church. The same month Leo XIII had been elevated to the throne of Peter, with whose career both Archbishop Gibbons and Cardinal Manning were to be so closely linked. The three worked hand in hand in solving the many intricate labor problems and other difficulties that faced the world, and they truly merited the title of great statesmen and great churchmen.

In 1884 he embarked on one of the greatest projects of his life—the organization of the Third Plenary Council of Baltimore. As Apostolic Delegate he presided over its many functions and was truly the guiding light in a great number of its decisions.

When Cardinal McCloskey died, 1885, the shroud of sorrow that hung over the land soon disappeared as the announcement came from Rome that Archbishop Gibbons would be their next Cardinal. Never before was such an ecclesiastical procession witnessed in any American city as on that day when Archbishop Kenrick, of St. Louis, a brother to the late Archbishop Francis Patrick Kenrick, of Baltimore, who had ordained Archbishop Gibbons to the priesthood just twenty-five years before, crowned the new Cardinal with the red hat.

About this time an agitation got ground in the United States which would have seriously injured if not entirely destroyed the efficacy of the church had it not been for the tireless activity of Cardinal Gibbons. Cahenslyism, which is was called after its leader, was the menace that confronted the church. It was a Germanistic idea which envolved the preservation of the nationality and language of those who emigrated from the old country. But it did not long remain a Germanistic idea alone for Italians, French and Poles all became entangled in the problem. Cahenslyism went so far that it finally asked that national bishops be appointed for the United States. All influential men expressed unbounded satisfaction when the question of nationality in selections for the episcopate had been checked.

Cardinal Gibbons has been the champion of many notable reforms in the State, the principal one of which was the abolition of the Louisiana Lottery, a gigantic scheme of licensed gambling, for which he received the gratitude of Protestants and Catholics alike.

Cardinal Gibbons has had abundant cause for rejoicing at the fruits of his labors. The progress of the church has been astonishing. While a comparatively insignificant body in 1861, the year of Cardinal Gibbons' ordination, it to-day embraces a membership of near 24,000,000 souls with nearly 100 bishops and 18,000 priests.

The University of Washington will ever stand a monument to his intellectual foresight and wisdom. His literary achievements are of no small merit; in particular, his three works, entitled "The Faith of Our Fathers," "Our Christian Heritage" and his "Discourses and Sermons." He has always enjoyed the unbounded confidence of the government, and indeed not a few of the Presi-

dents approached him for advice, while all on one occasion or another sat beside him at religious and patriotic functions.

Cardinal Gibbons has always been a strong advocate of Bible reading and there is hardly a passage of Holy Writ that he himself cannot quote by heart. He thoroughly understands the great need of intelligent Catholic men who know their religion thoroughly and can give the reasons of their faith; men who know the history of their church and the vagueness of Protestantism; men who can express their views in public, and write an article for the press; men who will take up public office, mould public opinion on Catholic rights and Catholic principles, and live patriotic, gentlemanly, wholesouled Christian lives.

J. FOGARTY, '16.

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#### THE NEUTRALITY OF ITALY.

To the wonderment of many people, Italy still maintains her neutrality. It has been remarked by these persons that Italy has been on the brink of the precipice on different occasions, yet she has not fallen into the bloody cauldron of the battlefield. The explanation of this fact has been given by Signor Rolandi-Ricci. He has stated that no country should ever enter a war unless some insuperable reason forces her, or unless her advantages will out-balance her losses. His reason for voicing such an assertion is this, namely, because of the evil results which are the ultimate consequences attending civil wars.

The bone of contention between Austria and Italy is the desire of the Italians to unite Trentino, situated in South Tyrol, to Italy. This district is inhabited by and ruled over by the Italians, yet the latter's national enthusiasm seems to demand that it be made part of Italy. For Austria to concede this disputed land would be an extremely great sacrifice on her part, for the Austrians view this possession as a strategical security. Although this cession by Austria would probably prevent an addition to the glowing coals of strife, yet the ministry of Austria has proclaimed that as long as life existed in the Dual Monarchy, it did not intend to gain friendship by diminishing the extent of her territory.

W. H.

## Natural Law.

---

**I**N this time of war and strife, when nation faces nation, when army faces army, fleet faces fleet, and man faces man, all intent upon the crushing of that powerful and well-matched opponent, the country's laws are but an unsteady rule for national government, liable to be changed at any time. It requires but a thought, and those in charge of the country's affairs may suspend, alter or repeal, at a moment's notice, the most common law we obey. In every land this is being done to meet such emergencies as arise from time to time, while in Europe to-day we find countries whose code of civil laws has been entirely suspended and replaced by martial law as the sole measure of right and wrong.

But there is a law which is not changeable, and which, unlike the Positive Law, not even such a great emergency as a war can suspend. This is the Natural Law—that law which we feel within us and which guides us in life by telling us what is right and what is wrong. "Avoid evil and do good" are the words which are continually being whispered in our ear. And whether we follow this direction or not, and whether we believe it to be obliging or not, this Natural Law always remains universal, manifest, unchangeable and reducible to the one principle of avoiding evil and doing good.

It is Natural Law which tells man not to steal, and even were the civil authorities not to determine this action as wrong, man would still feel that in doing it he went against his inward dictate, his conscience applying the Natural Law to his each separate act. It is Natural Law which tells man to destroy that pride which would lead to egotistic principles, and thus the church, by its positive law, is not alone in commanding the suppression of this vice. It is Natural Law which tells man to obey the ten commandments given to him by God, and these ten commandments, which for centuries have been obliging upon man, are only written forms of ten obligations which have always existed as part of Natural Law. And, again, it is Natural Law which leads man to obey his God, to acknowledge Him as his creator, and to realize the grand design of the Divine Providence, which is based on Eternal Law.

Natural Law, then, is a participation of Eternal Law in rational creatures. It is that guiding principle which comes from man's reasoning powers, as the Eternal Law is that same guiding principle coming from God, who is Himself eternal. Natural Law is the impression of divine reason in our mind, which makes us masters of ourselves and capable of ruling our most inward thought as well as our outward action. Natural Law, moreover, is the impression of divine light in us by which we discern what is good and what is bad.

Man is the only earthly being subject to Natural Law, for he alone possesses an intelligence and will. It is by this intelligence, through the act of reasoning, that he comes to perceive this inward manifestation which is to be a guide to his every act. The possession of a free will enables man to accept or refuse the dictates of this natural rule and this is why Natural Law is found among the laws of morality.

Animal on the other hand performs all its operations through necessity. It has not the privilege of choosing, but must act, always, in accordance to fixed and binding laws. These are called the physical laws as opposed to those of moral, guiding the free operation.

It is the instinct which leads a dog to self-preservation, and nothing can deter it from this tendency. Man is not physically bound to a moral law in this way, and though morally bound, may at any time break this rule which leads him on. And so man differs from all other earthly beings in this respect, for minerals, plants and animals are necessitated in all their operations.

In the physical world, composed as it is of bodies, the physical law is the determined manner in which a cause produces its effect. For instance, in Astronomy, we have the laws of Kepler concerning the motion of heavenly planets; in Physics, the laws of weight and of reflection; in Chemistry, the laws of multiple proportions. and likewise in all experimental sciences.

But in the world of spiritual souls, there are psychological and logical laws which equally represent a necessary and unchangeable order. From a study of these, we come to the study of moral law, which is the moral obligation of tending to good, and we find a particular character not found in the preceding: the agent being free, he does not act from necessity, but can violate this law at



will. His actions are done only in respect of moral law and so it shows, not what man does, but what he should do.

This Moral Law, therefore, which we find ruling man, can be called Natural Law, because it is founded on the nature of man, considered as a reasonable and free being; and it may be called Divine or Eternal Law, because it has God as supreme author, in so much as He has created man with reason and liberty.

The Natural Law, as I have stated above, is universal. By this I mean, that as man's nature, on which this law is based, is always found the same in no matter what climate or at what age we look, so likewise this natural rule of man is ever the same, and the same feelings of right and wrong are found among all nations. That inward sense of duty towards a God, which we call religion, is found in all countries, civilized or uncivilized, and proofs of it are unearthed from time to time, showing that man of every race and in every time was guided by this natural law.

A second very important property of natural law is its immutability. Natural law, contrary to the statement made recently by one of our noted judges, cannot change, and never has the positive law, under any pretext whatever, the right to oppose it. For, were it to do so, that positive law would lose its character and could no longer be called a law, since then it would lead against the nature of man and likewise from his final end, his beatitude. The immutability of Natural Law can well be illustrated, according to Father Rickaby, by taking as an example one of our methods used in modern printing. First a copy of the document is written out with special ink on special paper. From this copy, which is called a stencil, other copies are struck off. Now, supposing the stencil to represent the Eternal Law, written in the mind of God, the copies struck off from it will then represent the Natural Law in the mind of this and that individual. Now it is true that some copies may come out very faint or only partially printed, but that does not say that the original stencil has changed, but it merely shows that there can be a subjective change. And so with Natural Law. It may likewise be subjectively mutable, as when it is imperfectly developed in the minds of many men, or, as it is said, erased from the heart of man, but the Eternal Law on which it is based, and thus the objective side of Natural Law can never change.

Natural Law is thus immutable as we know the conclusion of a geometrical theorem to always be. It is absolutely immutable no less in each particular application of it than in its most general principles. What is right and reasonable to-day cannot be otherwise to-morrow. Even were God, were it possible, to remove his prohibition on pride, lying and other such forbiddings of the Natural Law, man would still feel the intrinsic exigency or intolerableness within him, and his nature would ever cry out against these acts, telling him not to be proud and not to lie.

And lastly, I might say a word on the sanction of Natural Law, which is simply the reward for those who obey it and the punishment for breaking it. There is no law without a sanction, for that legislator is only earnest in his command who attaches a reward and punishment to his law. And because here we speak of the sanction of Natural Law, that sanction must be the natural outcome of the exigency of human nature. Since, then, God is the legislator of Natural Law, the sanction which is attached to it is divine. This we may say is twofold, the one pertains to this life and the other to the life to come. As regards the first, the temporal rewards, we have peace of mind, health and happiness as opposed to the temporal punishment following from a hideous, corrupted and overthrown nature. And for the future reward we have an eternity of happiness in the enjoyment of the possession of God as opposed to the future punishment, which is an eternity of suffering as the result of being separated from God, our ultimate end.

Since then, we are obliged in conscience to follow the dictate of our natural reason, the operations which we perform will bring us good or evil accordingly as they agree or disagree with the fixed standard. "Act against nature, and you will end by ruining your nature and fail of your final perfection and happiness."

JOS. E. GRAVELLE, '15.

## “The Coming of Arthur.”

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“The Coming of Arthur” is a remarkable proof of Tennyson’s ingenuity in construction. Tales about the birth of Arthur varied. In Malory, Uther Pendragon, the Bretwalda of Britain, besieges the Duke of Tintagil, who has a fair wife, Ygerne, in another castle.

Merlin magically puts on Uther the shape of Ygerne’s husband, and as her husband she receives him. On that night Arthur is begotten by Uther, and the Duke of Tintagil, his mother’s husband, is slain in a sortie. Uther weds Ygerne; both recognize Arthur as their child. However, by the Celtic custom of fosterage, the infant is intrusted to Sir Ector, as his dalt, or foster-child, and Uther falls in battle.

Arthur is later approven king by the adventure of drawing from the stone the magic sword that no other king could move.

This ancient popular element in the Arthur story is disregarded by Tennyson. He does not make Uther approach Ygerne in the semblance of her lord, as Zeus approached Alemnena in the semblance of her husband Amphitryon. He neglects the other ancient test of the proving of Arthur by his success in drawing the sword.

The poet’s object is to enfold the origin and birth of Arthur in a spiritual mystery. This is deftly accomplished by aid of the various versions of the tale that reached King Leodogran, when Arthur seeks the hand of his daughter Guinivere, for Arthur’s title to the crown is still disputed, so Leodogran makes inquiries. The answers first leave it dubious whether Arthur is son of Gorrlois, husband of Ygerne, or of Uther, who slew Gorrlois, and married her.

The Celtic custom of fosterage is overlooked and Merlin gives the child to Anton, not as the customary dalt, but to preserve the babe from danger.

Queen Bellicent then tells Leodogran from the evidence of Blews, Merlin’s master in necromancy, the story of Arthur’s miraculous advent.

“And down the wave, and in the flame, was borne a naked

babe, and rode to Merlin's feet. who stooped and caught the babe and cried 'The King!' Here is an heir for Uther!"

But Merlin, when asked by Bellicent to corroborate the statement of Bleys, merely "answered in riddling triplets of old time." Finally Leodogran's faith is confirmed by a vision. Thus doubtfully, amidst rumor and portent, cloud and spiritual light, comes Arthur: "from the great deep" he comes, and in as strange fashion "to the great deep he goes," a king to be accepted in faith or rejected by doubt. Arthur and his ideal are objects of belief. All goes well, while the knights hold that.

"The king will follow Christ, and we the king  
In whom high God hath breathed a secret thing."

L. RAINBOTH.

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## Charles Stewart Parnell.

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CHARLES STEWART PARNELL was born at Avondale, County Wicklow, Ireland, on June 28th, 1846. His father was a country gentleman of ample means who had married the daughter of Commodore Stewart of the American Navy. After receiving the common school education he was sent to Magdalene College, Cambridge, from which institution he was graduated in 1865. Not having decided which of the professions he was to follow, he returned to his estates at Avondale, where he remained until he was sent to Parliament, in 1875, as a supporter of the Home Rule movement and a member of the Irish Nationalist party, then under the direction of Mr. Isaac Butt.

After a short while Parnell realized that the peaceful methods employed by Mr. Butt would never obtain any consideration for Ireland, and resolved that the only method of furthering the designs of the Home Rulers was to obstruct the whole machinery of legislation. He immediately offered this obstruction, which compelled both Englishmen and Irishmen alike to realize that he possessed

an irresistible weapon which he could wield upon the shortest notice.

In 1879 Parnell was chosen leader of the Land League, and under the Coercion Act was imprisoned for over a year in Kilmainham gaol on charge of inciting the Irish peasants against the English landlords. It was after the release of Parnell and his followers that the Phoenix Park murders and assassinations were committed, and all the blame was laid at the feet of Parnell and the other Irish Nationalists. But they succeeded in proving their innocence, and out of the system of opposition, which was carried out at the time in Ireland, of tenant against landlord, originated what is known as "boycotting."

Parnell was a great favorite with the peasantry, and it was his vast popularity as well as his political ability that the English Government feared. We read, and on pretty good authority, too, that in some parts of Ireland he was hailed as King of Ireland, and even in the English House of Commons one of the members referred to him by that title.

Although not a Roman Catholic, Parnell had the hearty support of the Catholic clergy and laymen throughout Ireland, and with their help he was elected to Parliament in 1885, together with 86 Home Rulers, which on account of the equality in numbers of the Liberals and Conservatives, enabled him to obtain and hold the balance of power. The ultimate outcome of this was a kind of political union between Parnell and Gladstone in which Mrs. Capt. W. O'Shea, the wife of one of the members, acted as "go-between." By means of this union Parnell succeeded in persuading Mr. Gladstone to introduce his first Home Rule Bill into the House of Commons, which was defeated on account of the secession of the Unionist Liberals.

By continually working his obstruction policy, Parnell succeeded in securing many important changes in the administration of Irish affairs. But his friendship with Mrs. O'Shea led to disastrous results, and after the divorce suit entered by Capt. W. O'Shea in which Parnell was co-respondent, he was deposed from the leadership of the Irish Party, which then divided into two sections: one led by John Redmond and the other by Justin McCarthy. This blow, together with his ill-health, caused his death, in 1891, at Brighton, in Sussex.

E. McNALLY, '15.

## The Catholic Situation in Mexico



MEXICO to-day is an inferno of carnage and brutality unparalleled in history. From Carranza and Villa down to the last Indian fighter in their ranks, there is nothing but bestiality and lust for blood; and the Catholic church bears the burden of this persecution as she has so often in past centuries. So full of horror and so inhuman are the crimes committed against her that words sufficiently adequate are not to be found to express the vileness and brutality of the Mexican Constitutionals. Insulted, reviled and spit upon, the Catholic church, her nuns, her ministers and her faithful followers are forced to submit to the desecration of their altars, their monasteries, convents, and the destruction of their schools and their homes. Complete anarchy reigns supreme. For months the City of Mexico has been devastated, and the surrounding country given over to destruction worse by far than that of Belgium. Yet we shudder at the thought of the carnage and corpse-strewn battlefields of Europe, condemn the methods of the German as barbaric and uncivilized, hold up our hands in horror at the daily reports from the front, but we do not stop to consider that it is warfare in which Germany is fighting in deadly conflict for her very existence. But in Mexico it is not war, but the result of peace—for the payment of which the Catholic church gives innocent blood and the dire necessity of tolerating unspeakable indecencies which Tiberius and Nero combined could not excel or even equal.

Laying claim to a true spirit of democracy the rule of Porfirio Diaz was in certain respects based upon the principle of equal rights for all citizens, but as a matter of fact there were no such equal rights for the clergy. They were not considered in the same class as citizens and were set aside for treatment quite different from that of the public at large.

Diaz as Dictator after a time failed in his purpose of representing the popular will, and the only alternative—the sword—was left as a means of expressing it. For the Mexican free-ballot gospel was no safeguard against party politics which was controlled by individuals and not by party principals. A leader held a following

who fought for him, but not for his issues, and when the feeling of popular indignation arose the idea of democracy was forgotten by the party in power and it rushed headlong into absolutism.

The largest percentage of the population of Mexico is Catholic. Under the régime of Madero a constitution was formed which encouraged the recognition of the free ballot and was the first step towards true democracy in Mexico, and the annihilation of the tendency of the Mexican people to settle their disputes on the battlefield. This should have guaranteed the rights of the majority, and it did bring about the formation of the Catholic party, who were not priests but laymen, and insured definite principles and public rights. From the moment that Francisco Madero praised the new party, its ideals, its organization, its reliance on principles rather than men, the men of lost ambitions doomed him. That it should be crushed, and with it the church from which it had drawn its principles, was now the object of the Constitution-alists. It was all right if it put them and kept them in power, but all wrong if it did not.

The Monroe doctrine gives the United States certain rights in Mexico, but imposes upon them certain duties. In February, 1913, Felix Diaz's revolutionary army entered Mexico City and engaged in sanguinary battles with President Madero's forces under Huerta. Ambassador Wilson, together with a diplomatic corps from the Mexican senate, was sent to ask Madero to resign, that the cessation of hostilities might be accomplished. Madero refused their request, shot one of their envoys and was himself shot while being brought prisoner by Huerta to a place of safety. The republic was now without a President, and Huerta was elected Provisional President by Congress February 19, 1913, having been recommended by Ambassador Wilson and recognized by President Taft. The result of the late elections found a Democratic party in power under President Wilson, with the Mexican question in public prominence.

Forced into action, President Wilson now made public his policy as regards the Mexican situation, declaring that he would not recognize Huerta or any member of his cabinet. But the orderly element of the country recognized Huerta as the only President capable of carrying out the constitution which he had given to Mexico. American interests were involved, concession-

hunters, but more than anybody else the Free Mason societies, sought the opportunity of gaining larger recognition and support, and at the same time dealing a blow to their one foe, the Catholic church. With this end in view the Masons sought to persuade Huerta to aid their cause, having promised that if he should do so that they would obtain his recognition by the United States Government. Failing in the object of their endeavor, because Huerta refused to become a Mason, they sent deputies to confer with Carranzo and Villa, two bandit leaders who had commenced an uprising in Northern Mexico. Mr. Lind, a Mason, was despatched by the United States Government at the command of President Wilson to Mexico to ascertain the state of affairs in that country and to report. From a Masonic viewpoint and in bitter opposition to the Catholic church, he returned to Washington with such a one-sided argument that Carranzo and Villa were allowed to continue their advances and were supplied generously with arms, ammunition and money by associations and Masonic affiliations and men of violent anti-Catholic prejudices.

Huerta having refused their patronage and assistance, they determined upon Villa and Carranza to de-Catholicize Mexico. Frequent consignments of American arms and ammunition were supplied by them even before the embargo on arms was raised. The base of supplies for the Federals was Vera Cruz and the United States thought to bring the war to an early close by seizing this important position. It was a masterly stroke, and Huerta cut off from his own source of hope fell, and with him his constitution, and all semblance of order and government.

The Niagara negotiations which allowed the rebels to continue the fight and to import arms, and kept the Federals impotent, hastened the fall of Huerta and the triumph of anarchy under Carranza, Villa and Zapata.

Immorality, spoil and the execution of prisoners have been the order of the day wherever they marched and in whatever towns they happened to capture in their rampages throughout the whole length and breadth of Mexico. Adventurers and bandits suddenly finding themselves powerful sank themselves into a mire of gloating sensuality and lust.

A cry of indignation and horror would go up from every Catholic, yes even every non-Catholic, were the cruelties perpe-



trated by the Constitutionals, their unspeakable outrages against inoffensive priests and pure and innocent nuns known and understood. Stories too horrible to tell have come to us from time to time, but of their magnitude and viciousness we can scarcely form any conception. No one would believe that men could be so blinded by hatred, so abased by strife as to become veritable beasts, as have these soldiers and officers of the Constitutionals. They have turned the churches into dance halls and stables, profaned the tabernacle, universally made public bonfires of the confessionals, they have caused oceans of tears and sin enough to glut the very gates of hell, bishops, priests, nuns and lay brothers herded like cattle into box cars and driven into exile and treated with such horrible cruelty that only human devils could invent.

In Mexico City, where Carranza reigns supreme, there is no appeal, for there are no tribunals, there is no protection because the police are soldiers and bandits so rapacious that burning and scourging pale into insignificance beside their shameful deeds. They live to loot and loot to live and have no idea of a constitutional government, which they are supposedly representing. The Constitutionals have killed the constitution. Carranza's banner in the capital is "Clericalism is obscurity, liberty is light." That the Catholic church is too powerful and must be destroyed is his excuse in trying to explain his fierce persecution, but it is a well known fact based on supreme authority that he is an ignorant illiterate, and has been for years a professional bandit guilty of countless murders, full of unscrupulous ambition, and surrounded by bandits, outlaws and murderers of Northern Mexico.

Finding that the situation of his meddling in Mexican affairs was an absolute failure, President Wilson endeavored to wash his hands of the matter, and rather than admit his mistake and create a new policy he shows an amazing indifference to the demand of the suffering population, but in no manner can the Wilson administration escape the responsibility for the economic political and spiritual condition of Mexico; it was not bound to intervene, but it is now bound to ward off the evil effects of its intervention. If Mexico has sinned, now when murder has been done and outrages have been committed, and exiles left to starve, it has paid a horrible penalty.

E. B. NAGLE, '17.

# University of Ottawa Review.

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THE UNIVERSITY OF OTTAWA REVIEW is the organ of the students. Its object to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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No. 7

**DUTY.**

Great thoughts are often expressed in very short words, and one of the most important and far-reaching of these words is Duty. It implies what is due by us to others, it sums up our moral obligations to God, our neighbour and ourselves, in a word what we *ought* to do or refrain from doing. "Order is heaven's first law," the "honest man," *i.e.*, the one who does his duty, is "the noblest work of God," for morality, another name for duty, is man's highest function. He may be a physical Hercules, or an intellectual Plato, yet if he fails in duty he falls far short of human excellence. Duty is the antithesis of self-interest and pleasure; it is hard, stern and unrelenting, pitiless to passion and pleasure, for it tells us to do what is right and to shun what is wrong, be the consequences what they may. To trifle with the law of nature is to invite swift retribution,—water drowns, fire

burns, poison slays without pity or mercy; to violate the higher order of duty brings on us the terrible evil of sin, prelude and threat of untold disaster to follow. Two paths lie before the student. He may choose either. He may do his duty or not, accomplish God's will or his own. The one is living up to the best that is in us—the other is living down to the worst.

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### ITALY AND THE WAR.

The eyes of the world are turned on Italy. The great question agitating not only the Chancelleries of Europe but the whole civilized globe is—"will Italy fight against her former allies?" Her great newspapers seem to indicate that she will soon be plunged in the titanic conflict. The "Idea Nazionale" says "War is necessary and inevitable"; The "Messagero" says "War is certain"; The "Giornale d'Italia," The "Corriere della Sera," The "Tribuna" all affirm that "the Italian people must be united and prepared and vigilant for the great conflict—when it comes." Great war demonstrations are taking place all over the land, particularly in the North, though sternly repressed by the armed forces of the Government. There is no doubt that popular sentiment is for war; hatred of Austria, the former mistress of a large part of the peninsula, is still rampant; visions of a larger and more powerful Italy, territorially increased at the expense of Austria, loom large in the minds of the perivoid Southern race. And still, in spite of all, Italy remains at peace. Her rulers hesitate to cast her into the awful maelstrom, hoping to obtain by diplomatic arts what perhaps she can obtain only by the sword. They may hesitate too long. The next month may see some swift and startling developments in the campaign. The collapse of Austria, a separate peace with Russia, the forcing of the Dardanelles, a food and munition famine in Germany, accompanied by the "big push" of which French and British commanders so confidently speak, may deprive the House of Savoy of the opportunity to acquire that "Italia irredenta" on which it has set its heart.



*The University Symposium* includes in its contents for February a well worked essay by Mr. Louis A. Roberts, entitled "Some Historians and Catholic Subjects." Any writer, he says, may write what he terms a history, and if fortunate enough to secure a publisher give the results of his labor to the public. But not every man is to be relied on as a competent judge on every subject, especially where prejudiced opinions are most likely to be brought in. The historian, to criticize, must first understand, and understand with leaving all prejudice aside. This rule, he claims, was far from being followed in the treatment of the Reformation. He quotes Mr. H. C. Lea, from the *Cambridge Modern History*, where he says "The motives, both remote and proximate, which led to the Lutheran revolt were largely secular rather than spiritual." The changes, he says, "were not the object sought, but the means for obtaining the end." The article shows much work, both in composition and research, and is well worth reading.

The February issue of *The Abbey Student* must not pass unnoticed, for it is indeed worthy of a short review and a few words of praise. The marvellous increase in transportation facilities during the past few years is well dealt with in the two interesting essays, entitled "Commerce on Wheels" and "The Parcel Post." The first speaks of the railroads as the chief factor in the country's development and regards all agitations by the Socialists against these companies as unjust. The other writer clearly points out the advantages of the new system of postage to men in all positions of life. The farmer, the merchant, the manufacturer, the householder, and the occasional user, all profit of the economy and convenience of this great and successful government undertaking. "Ingratitude" and "Man's Humanity to Man" both treat in an excellent manner of the rights and duties of man

towards other members of the human society of which he forms part. The latter reviews the frightful conditions in the war zone, its effect on so many homes, the unhappy state of Mexico with its cruel and barbaric revival of Christian persecution, and then he turns to the United States itself and deplures the crimes and atrocities which are daily to be read in the newspaper columns. With the motto, "Everybody for Himself," men seem to have lost every human feeling in their struggle for wealth, happiness and liberty. The wages and labor questions are ever calling for solution and justice to all. The disgraceful and unhuman practice of child labor the writer places as a most evident example of man's inhumanity. The article is highly interesting and could be read with advantage by many.

Besides the above mentioned we gladly acknowledge: *The Patrician, King's College Record, The Argosy, The Mitra, The Helianthos, The Vindicator, The Manhattan Quarterly, The Nazarene, The Laurel, The McMaster University Monthly, Stansford College Magazine, St. John's University Record, The College Spokesman, The Columbiad, The Civilian, The University Monthly, St. John's College Magazine, The Schoolman, The Holy Cross Purple, The Collegian, The Fordham Monthly, Vox Wesleyana, The Amherst Monthly, The Geneva, The Comet, Queen's Journal, The Memorare of Mount Saint Bernard, The Clark College Monthly, The Clark College Record, The Loyola University Magazine, St. Dunstan's Red and White, The Trinity University Review, The Manitoban, The College Mercury, The Notre Dame Scholastic, St. Mary's Chim's, The Niagara Leader, The Field Afar, Annals of St. Joseph, The Weekly Esquimaux, The Young Eagle, The Georgetown College Journal, Echoes from the Pines, and others.*

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## Among the Magazines.

*America*, as well as *The Leader*, in every edition since the commencement of the war, has given a brief summary of the war situation. Both these magazines continue to present before us the principal events of the war up to the present time.

An article concerning the deviltry in Mexico appears in

America. It says that conditions in Mexico are to-day more deplorable than at any period in the modern history of the republic.

In the above mentioned magazine appears another very interesting article written by a French Red Cross nurse. The heading of this article is "France's Religious Awakening." By this article we see that Catholic piety is increasing in France.

In *The Ave Maria* we may read a short article, "A Cup of Cold Water." This article shows us what may be gained by making little sacrifices.

The paternal love which moved his Holiness to seek, with happy success, from the earthly powers the release of prisoners, that they might be restored as soon as possible to their own country, moves him now to ask of the King of Kings the release of those fallen prisoners in Purgatory, that as soon as possible they may attain the Heavenly Kingdom.

In *The Canadian Messenger* is seen an article entitled "A Soldier Son." It gives us an interesting account of the life of Saint George.

In the same magazine appear two more interesting writings, "Our Separated Brethren" and "The Great Lesson." The first article urges us to help our Protestant neighbours and friends, while the second story tells us of the conversion of a miner who was very much prejudiced against the church.

The life of Cardinal Mercier may be read in *The Rosary Magazine*. One striking fact about Cardinal Mercier is that he is six feet ten inches in height.

In the same magazine appears a very interesting article entitled "Closing the Contract." This article should be read by everyone. It shows us that nothing should prevent us from going to church on Sunday.

"My Last Drink" is a genuine human experience and it is worth reading. It gives us the life of a drunkard.

## Prorum Temporum Flores.

Rev. Fr. John Burke, '10, is successfully performing his duties as curate to Rev. Fr. Whelan, St. Patrick's, Ottawa.

J. Gorman, Matric., '12, has obtained a position on a survey near Calgary, Alta.

Rev. Chas. Gauthier is exercising his priestly functions in Alexandria, Ont.

Mr. F. A. Laundriau, of the graduating class of '15, now with the first Canadian contingent in France, has been promoted to the office of Sgt. of Signalling Corps.

Rev. Fr. Chas. O'Gorman, '10, has been chosen curate for Brudenell, Ont.

Mr. "Ned" Jennings is homesteading in the Peace River Valley, Alta.

Rev. Fr. M. O'Gara, '10, has joined the American branch of the Paulist Fathers.

Messrs. W. McNabb and F. McKinley, two old graduates of Alma Mater, have enlisted in the Artillery for the third contingent.

Mr. B. Dubois, '10, is teaching in the High School, Troy, N.Y.

Mr. L. Cote, '10, is practicing Law in Ottawa.

Among our graduates who visited the city during the Easter holidays were:

Rev. Fr. Ranald McDonald, Greenfield, Ont.

Rev. Fr. Frank French, Renfrew, Ont.

Rev. Fr. Chas. Jones, Griffith, Ont.

Rev. Fr. M. O'Neill, Richmond, Ont.

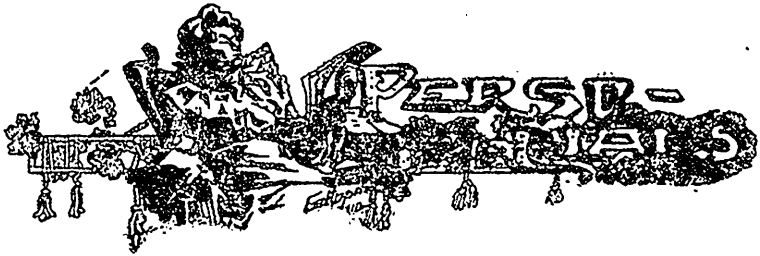
Mr. A. Renaud, Laval University.

Mr. L. Kelley, Osgoode Hall, Toronto.

Mr. J. J. Hogan, Grand Seminary, Montreal.

Mr. P. McManus, Mattawa.

Pte. S. Guertin, C.A.S.C., Toronto.



Rev. Father Louis Rheame has been chosen to succeed Father Gervais as Rector of the University. Father Rheame, as student and later as Professor of ten years' standing, is well and popularly known to students of the University past and present, and all join in wishing him every success in the performance of the important duties of his new office.

Father Filiatreault, of Lemieux, renewed old acquaintances at his Alma Mater.

Mr. P. McManus, an old student, visited friends here in the early part of April.

W. McNab and F. McKinley of Toronto Varsity, and now with the 7th Brigade 25th Battery at Lansdowne Park, called on their college friends.

"Silver" Quilty of McGill was an Easter visitor.

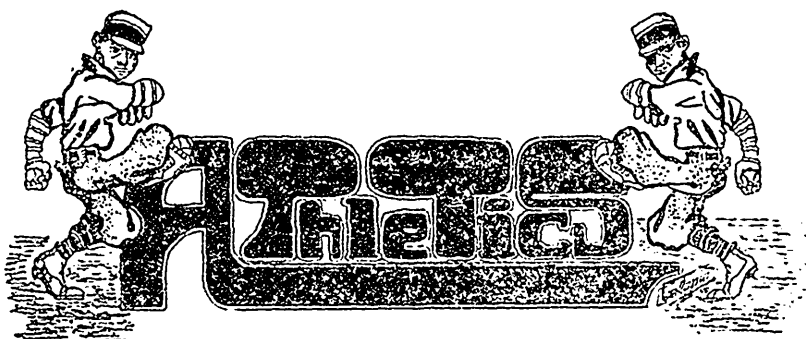
Rev. Father A. Bourassa of Lachine, Que., succeeds Father Rheame as Director of the Diocesan Seminary here.

John Hogan called on friends at O. U. while on his way back to the Seminary of Philosophy, Montreal. The sympathy of his many friends here is extended to him in the loss he has sustained through the death of his mother.

Gordon O'Reilly and John McDonald, of the Royal Canadian Engineers, were around to bid friends farewell before leaving for Europe.

Other April visitors were John Sullivan of Arnprior, Hugh Doran and James Roach of the city, Richard Renaud of McGill, and Jim Johnston of Carlsbad Springs.





The Oval is drying up and the baseball team has already had a couple of workouts in preparation for a game against a team picked from the Soldiers, who claim to have an abundance of good material.

Our prospects are particularly bright. Manager Ward and Captain Higgins, in an interview, gave forth the statement that what the squad lacks in brawn it more than makes up in ability. The following are included in the above remarks—Behan, Madden, Robert, Genest, Otis, Carey, Grimes, Doran, Cunningham, Leacy, McNally, Sullivan, Cully, Heney, Quain, Moran, Doyle, Hayes, Sauv , Poupore, Gilhooly, Crough, Rock, Hayden, and several others.

As usual there will be an Intermural League, the games being run off at noon and in the evening on the yard diamond, which, by the way, is approaching the smoothness of the Big League playgrounds—and has been for about ten years.

The City League seems at last to have pretty well succumbed to the ravages of pro. baseball and lack of publicity. However, if it shows any signs of life, we shall again operate our franchise.

Badminton, basketball, boxing and pool have helped along a rather tedious spring. Price and Madden met O'Neill and Quain of the day scholars in a couple of pool matches. Price lost to Quain 75-65, and then defeated him 75-45; O'Neill beat Madden in an endurance contest 75-74 and 75-63. Price looks to be about the best in the University, having several runs of 40 and 50 to his credit.

The hockey team is having its picture taken at Topley's.

## Junior Department.

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Baseball is the order of the day.

Owing to the bad weather the hockey league was not completed, so Berthiaume's team played against Dick White's for the championship on a very rough sheet of ice, and defeated him by a margin of one goal. In the Juniors, Laviolette won the championship by defeating Gadoury, and Joe Keegan's team won in the Midgets, having gone through the season without a loss.

About four-fifths of Small Yard were home for Easter and they all report a good time.

The large part of our recreation hall is being converted into a gym., and affords great sport and exercise for the boys, thanks to the untiring and able efforts of our prefects.

The old bowling alley has been overhauled and a league has started consisting of twelve teams, with four on each team. So far the games have been very close and interesting. Rev. Father Renaud made the highest run so far: 172.

The pool and billiard leagues have not been completed; pool is giving way to baseball and is only fashionable on rainy days.

Our sympathies are due Manuel Brown on the death of his mother, which occurred at Aylmer on March the 30th.

Not long ago there was a fire made in our bowling alley, and somebody having seen the smoke sent in a general alarm which caused the fire brigade forces to dash to the rescue. They came in with a rush and asked where the fire was, when one of our bright students, a certain fellow named Coupal, called: "In the stove, can't you see?"

Congratulations are due to R. E. J. W., who, during a recent speech, succeeded in pronouncing "Anh" twenty-nine times inside of five minutes.

They say Willard has a reach ten inches longer than Johnson. Well I think if this counts for anything, Roy Proulx should be the future champion of the world.

"Pierre and I make egg shakes at home in the holidays."