

# THE OWL.

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## ANTICIPATION.



GLEAMS the warm sun to-day in new-born splendor,  
And thaws the frosty earth beneath his smile.  
Sweet Nature now hath forces to attend her  
To melt the snowy pile.

Yet in yon tall stone convent's shadow lengthened,  
Between the poplars and the playground wall,  
The snow lies deep ; persuasion must be strengthened  
Before those forces fall.

So selfish hearts resist the mighty powers  
Of love and help ; and blind with self, and rife  
With jealousy, they hide the soil where flowers  
Of joy might spring to life.

There is within the air a breath of Summer,  
A herald breathing from the quivering mouth  
Of bursting buds, strong streams, and that new-comer,—  
The sweet wind of the South !

And now the quilt of Winter, frayed and ragged,  
Shines 'neath the washing of the early rain ;  
And through the generous peep-holes, long and jagged,  
The glad earth smiles again.

The strident cawing of the crow hath pleasure ;  
The sparrow never twittered such a vow,  
The rooster ne'er crowed such a mellow measure,  
As in the mornings now.

What is the lesson in this glorious changing ?  
God loves us all, as the earth's loved by sun ;  
'Tis but the frost of self, the heart estranging,  
Keeps us from being won.

CHARLES GORDON ROGERS.

## CATHOLICITY AND NATIONAL PROSPERITY.\*



WHEN the condition of the Catholic Church comes to be summed up in the words of an Italian journalist: "The peoples of the Papal religion are either dead or dying," one of two things must have come to pass:—either passionate hatred for all that is Catholic, is the mould in which public opinion is formed, or history has ceased to have any claim upon our confidence. We are not concerned about settling which of these statements is the correct one—though there is little doubt as to the result of an examination—the words of the laconic Italian are of more consequence. It is the old enemy returning to the attack; the oft repeated charge, under a new form:—the Catholic Church when compared with the religion of the Reformation, has done little or nothing in the work of civilization.

Catholics the world over, meet this statement with an emphatic no; and they are confirmed in their belief by a study of the social and political movement of the world, in this and past ages. Protestants on the other hand, no less ardent in their rashness, take the truth of such charges for granted. Of the latter we have but one request to make. We ask only the privilege of stating our cause; we wish that judgment be withheld until we have presented our side of the question, until we have spoken through, and if then we do not produce conviction, at least, it will have to be admitted that our position is a strong one.

To vindicate the Catholic Church and estimate the influence she has exerted in the gradual development of nations, a return to the history of the early ages is unavoidable. We must take a survey of every age, dating from the commencement of Christianity, for from that time, the Catholic Church has been a potent factor in establishing society and endowing man with the rights of citizenship. Rome of

old gave unity to the world. If she did not restore order among the factions, she at least commanded a slavish submission. Temporal authority, however, which first assumed a definitely concrete reality under the name and title of the Roman Empire, required Catholicity to give to it its proper form. Being of divine origin—for no man has power to command except by delegation—and having for object to ameliorate the condition of those in whom it is exercised, it is apparent that a knowledge alike of the source and the end of authority, cannot be dispensed with. Man must be made better by the exercise of authority, his path in life must be made less rough, otherwise authority is falsely so-called and its exercise is a usurpation of a sacred right. Pagan Rome was ignorant as well of the origin of her power as of the nature of the subject over whom she exercised it; such a lofty notion was beyond her reach, even when at the summit of her greatness. Flushed by victory after victory, until she was saluted "mistress of the world," the highest object of her existence, was the preservation of the State. The State was the only individual, the sole possessor of rights. To the State everything was subservient. Man, taken individually, had no other office to perform than that of contributing his share in the common work of State-preservation. If that share happened to be his life, there was no alternative; if it happened to be the lives of thousands, the law was still inexorable. The Roman Emperor knew not what it meant to be disobeyed. Such were the rude and ruinous notions that prevailed regarding man. What then can we not expect them to have thought of man's maker—the Divinity? Pagan Rome before the advent of Catholicity, had never heard of the idea of a personal God. Cicero has left a lengthy list of the most noted philosophers of his time, all of whom differ on vital points pertaining to the Deity. Man was wretched; he was worse than the brutes, but as yet he did not realize the full extent of his wretchedness; he knew no better. Not before the advent of Catholicity was a change

\*Read in the School of Theology March 7th.

brought about. The worst effect of this error was that Rome laid the foundation of her triumphs and her grandeur on a huge system of slavery. Man, the creature of a God the Romans knew not, had no rights that they did not give him; he was a part of the one great compound while useful to that body; he was worthy of notice while able to serve, but afterwards fit only to die; the individual was the tool of the State, whose interests he was born to serve, and when that service was no longer possible the State was grateful enough to kill him. The Emperor ordered and the servant obeyed; possessions, comforts, life, death, everything truly belonging to the individual was not his, it was wrenched from him by the State, and this was recognized as the highest right. What a work for the Church! Truly a power not divinely ordained would have shrunk from the task of reforming Pagan Rome. But men had been things long enough. The time came when the world was to know that the highest of God's earthly creatures is a man and not merely a unit. Representatives of a new creed appeared, and, though they seemed little prepared for the consequences, they dared to deny the superiority of might. They came with a doctrine for men and its first tenet was that there existed a living, seeing rewarding and punishing God—the first principle of all things. The second and a corollary of the first, was that man, the creature of that God, was endowed from his birth with inalienable rights and that all human institutions were nothing, if they were not the instruments whereby these rights were freely exercised. The new doctrine proclaimed that man was free. It said to the sovereign:—These are not thy slaves, they are thy subjects; thou art a king, but thou art a man, and a man who, like them, will appear one day before the Supreme Judge; thou hast the power of making laws, but merely for their interests; the power thou hast received is not for thy comfort or pleasure, nor for the gratification of thy passions, but solely for their happiness; thou art a person exclusively devoted to the public weal; if thou forgettest this, thou art a tyrant.

In a word, Catholicity—for such is the new creed—contradicted pagan philosophy in its fundamental principles. No longer was it to be believed that man ex-

isted for the State, but rather that the State existed for man, for his use and for his advantage. It was a terrible shock to pagan belief, but the Church bled for the faith that was in her, and she offered the lives of thousands of her children, to prove the truth of her teaching. There is no need to say on which side victory has rested, *veritas praevalabit*; but, keeping the object of this work in view, it is perhaps well to record this the first official act of the Catholic Church on behalf of suffering humanity.

Rome was always triumphant against her external foes, but when she turned her arms against the enemy she had nurtured within her gates, the fight was a doubtful one. So true is this, that the more protracted was the struggle, the less able was she for the issue. Vice had taken a firm grasp upon Rome, and her bravest soldiers could not recapture her strongholds—and what was Rome's fate was also the fate of Southern Europe. In this way was the coming of the barbarians prepared for them, those savage tribes that came down in terror from the North and carried everything before them. Rome fell an easy victim to the invaders, and to the doctrine that man exists for the state, succeeded an equally false one: man exists for himself. The satisfaction of his own wants and the gratification of his passions formed the *summum bonum* of the northern savage. Pagan Rome made man the slave of the state; the barbarians made him the slave of his own passions. Objective law they knew not, for with them every man was a sufficient law unto himself. But it is well to remember that a conquered nation is not dead, and although Southern Europe was trodden down by hordes of restless wanderers, there yet remained amidst the ruins a wonderful power, and it was not long before the savages were transformed under the powerful influence of Catholicity, and this not in Southern Europe alone, but in the West and in the North. The Catholic Church has the faculty of assimilating by a gentle persuasion all that it cannot reject, and of rejecting by force all that it cannot assimilate. The savages of the North threatened to stop the progress of civilization in a whole continent, but the Church took them into her fold and they became dutiful children. The Arabs overran Spain, but they carried with them their stubborn-

ness of will ; they refused to accept Christianity and they were ultimately driven from the country.

It would be fruitless to attempt to enumerate the undertakings of the Catholic Church, of which these two are but instances ; undertakings which she resolutely commenced and carried to a successful completion. We must be content with saying that she it was that gave life and impetus to all that was achieved in the intellectual, social and material orders during the early ages of the world. She carried the light of civilization to the East and to the West ; into the forests of Germany and even across oceans. Commercial relations were extended, trade increased and profits multiplied. The arts and the sciences were cultivated ; instruction was imparted throughout Europe with an ardor never since approached in any country. Before Luther started his crusade against Catholicity, there were already sixty-six universities in Europe, and in a great many of these, as many as five and even ten thousand pupils were accustomed to follow the lectures. Europe was still entirely Catholic when the art of printing was given to the world, and it was in the laboratory of a priest that gunpowder did its first destruction. The spirit of discovery took hold of Europe ; a new continent had been sighted and the world's most southerly point had been rounded. "The fifteenth century" says the Protestant Guizot, "was a century of voyages, enterprises, discoveries and inventions" and Hallam, speaking of the progress of intellectual development feels bound to say "that the praise of having originally established schools belongs to some bishops and abbots of the sixth century." Then were governments mild in their demands and just in their enactments and the people breathed the pure air of freedom. The dogmas of the Church relieved the governments of the necessity of being harsh, and in order to give the mind its proper flight in the practice of perfection, there came into being those religious institutions at once the ornament and the protection of the Church. In the frightful deserts of Arabia and in the burning solitudes of Palestine, were men who "with a mantle of goat-skin and a cowl on their heads" confounded the pride and the vanity of worldlings. Such was Europe at the end

of the fifteenth century. We have arrived at the point where Protestantism divided with Catholicity the work of directing human actions. It is apparent that whatever has since been achieved, already much had been accomplished, that must have facilitated the execution of any subsequently conceived plans.

Before proceeding to compare the influence of Catholicism and Protestantism on national prosperity, the true meaning of this term—national prosperity—should be clearly laid down. To this end we can do nothing better than repeat with Emerson "The true test of civilization is not the census, nor the size of cities nor the crops—no, but the kind of men the country turns out." Spoken from the mouth of the Catholic Church this test of national prosperity, would appear as follows:—Under and supporting all social organization lies morality, for it is by conduct that nations as well as individuals are saved or lost. All that does not conduce to "turning out good men" is not civilization and hence not essential to national prosperity. Now the most truly prosperous nations of the world to-day are not those in which learning is most widely diffused, nor is it anywhere recorded that the lack of knowledge ever brought about the ruin of a people, yet the lack of virtue means certain destruction. Virtue then is the path to national prosperity and not self-indulgence. The former begets progress, the latter ruin.

From the foregoing it would appear that the contention of Protestants is a radically false one. Reasoning wholly *a posteriori*, they reckon in favor of Protestantism in mere material things—wealth, comfort, progress. Now Catholicity never claimed to be a wealth-producing agent. On the contrary one of her most cherished counsels is voluntary poverty. The Church does not profess to make of Catholic nations, conquering peoples, wealthy peoples, or colonizing peoples. True, her children are to be conquerors, but they are to conquer themselves ; they are to be rich, but their stores are not to be of this earth, they are to lay up treasures in heaven ; they are to be discoverers, but of souls ; they must colonize new empires and add fresh thousands to the soldiers of the cross. Her children are to be educated, but not in the ways of this world ; the one thing necessary to know,

according to the Church, is the way of salvation and how to follow it. In a word Catholicity looks to eternity for the reward of her labors here. Protestantism would have us close accounts at once. The Catholic Church is careless as to which side shows a balance at present, for even were it hers, it would be only accidental.

We are far from denying that, at least indirectly, the religion of a people affects its national prosperity. On the contrary the pages of history show no fact more prominently than this, that every great agitation and every project that has been successfully executed, has borne the impress of religion. Religion, though not the efficient cause, nor even the prime mover, has nevertheless manifested traces of its influence, sometimes easily apparent, at other times visible only with difficulty, but nevertheless always present. For this reason a religious people that is sober, honest, chaste and orderly, and withal fairly industrious, will as a rule be in a more prosperous condition than an irreligious people placed in the same external circumstances. It is hard to be more definite than this and for a very good reason: It is well-nigh impossible to find two peoples in precisely the same condition from a material point of view; with the same powers to thrive, and similarly endowed by nature. Consequently the work of reducing to practice what is theoretically true is by no means an easy one. But one thing at least is certain, and that is, allowing similar material circumstances, and adding the factors of prosperity coming from the moral order, Catholic nations must hold a higher place than non-Catholic nations. But here the cardinal error of the Protestant argument again shows itself. Its conclusions are based on purely material evidence. Because a country is possessed of greater riches than another, whether in stores or in ships or in the treasures of the earth; or because it has attained to a higher pitch of social development; or perhaps because its army has won a greater number of battles, or its navy is more extensive than that of its neighbor, because of any one of these reasons or of all of them, it by no means follows that the religion of the one country is better than that of the other. Who has ever heard the proverbial success of the Jew advanced to prove the superiority of Judaism: neither has

Buddhism been ennobled to any extent by reason of Japan's rapid strides in the direction of mere worldly progress. Yet both are vastly superior to Protestantism on the assumption of our opponents. It is bad logic and what is worse, it is pitiful weakness to adduce an argument that is false, if we substitute Judaism or Buddhism for Protestantism.

Many of the slanders against the Catholic Church would never have found utterance, had men preserved in its entirety the true idea of civilization already laid down. On a question of such vital importance, to expose ourselves to delusion is criminal. Hence in estimating the condition of nations we must guard against setting down to their credit what is, in reality, a clear proof of retrogression. Unless, then, man's ultimate end be kept constantly in view and all his actions be directed, at least remotely, to the attainment of that end, his condition in the purely material order may perhaps advance, but that very advance is the forerunner of his speedy destruction. To be plain, the truest civilization is the one that guarantees salvation through eternity, to the greatest number of souls. We think that the history of past ages, as well as the present condition of the world, leaves no room to doubt that the Catholic Church is without a rival in the work of diffusing this kind of civilization. The triumphs of wealth and of mental culture are of such a kind that they hide from our view their attendant evils:—

"Ill fares the land to hastening ills a prey,  
Where wealth accumulates and men decay."

We can never afford to reject the lesson they teach:—to be rich is not to be happy, and material prosperity is an insecure foundation for national greatness.

But what nations of the world to-day, are able to stand the test which we have set up as the true measure of greatness or of happiness? The material condition of Catholic France places her among the first nations of Europe. Her credit in the money markets of the world is well known, and in the amount of wealth actually possessed, she stands first. Yet this is not enough, she must be morally great in order to be nationally great, and on this point we have the testimony of a writer who cannot be credited with tenderness of feeling on matters Catholic. Laing, a Scotch Presbyterian, in his "Notes of a

Traveller," has this to say of France: "It is a fine distinction of the French national character and social economy that practical morality is more generally taught through manners among and by the people themselves than in any country in Europe." John Stuart Mill and Sir Archibald Allison have corroborated substantially the above high tribute to the French national character. In much the same terms must we speak of large portions of Switzerland, of Belgium, and an important part of Germany, in which countries Catholicity is the dominant belief. The last mentioned country however—the cradle of Protestantism—is not infrequently cited to show the superior influence of the latter creed, over Catholicity. In so doing a fact too often lost sight of, must be noted. The Catholic element of the population is ignored. Since the German occupation of Poland, Prussia has been largely Catholic, a brave, hardy and loyal race, as the commonwealth knows full well; yet there was a time when no account was taken of the Catholics, except to depreciate them. Gratitude was no part of Luther's bequest to fatherland, else Germany would not so soon have forgotten the battles that were won for her with Catholic blood.

It is of interest at this point to call attention to a fact that history in all ages and in every country has greatly emphasized. Wherever society is deeply diseased, there is always at hand a principle to stay the progress of the malady. Contests take place, collisions occur one after another, but ultimately the principle of order prevails over that of disorder and continues long after to predominate in society. Germany has repeated history during the past three centuries. Contests bitter and fierce have taken place, and disorder struggled for the supremacy, but the one stable principle, Catholicity, has prevailed—weak a few years ago, to-day it is the swaying influence of the nation.

But let us turn our attention to some of the other countries of Europe. Scotland was once a sanctuary of piety, but now it is the most Protestant member of the British Isles. Her condition, we are told, is much in advance of what it originally was, and Protestants find it difficult to attribute the change to anything else than the Reformation. But if we are to accept the testimony of Walsh, the author of a

History of Scotland, this change is as great a falsehood as its presumptive cause was a bane. At any rate, it is more than the premises will allow, to say that the extension of trade and commerce, when accompanied by a train of evils, constitutes a change to be wished for. This view forces itself upon us when we read the words of Sir Archibald Allison, writing on the Scottish Reformation and the seizure at that time of Church properties. Allison was a Protestant historian, and he spoke as follows: "When we reflect on the magnitude of the injustice committed by the temporal nobility, in the seizure of so large a portion of the funds of the Church, we observe how completely all the evils which now threaten the social system in Great Britain, would have been obviated, if that noble patrimony had still been preserved to the poor." But, as if to emphasize their argument, Protestants point to Ireland as the other side of the parallel. The last mentioned place, once the home of learning and the focus of civilization, has now become poor and miserable, whilst reformed Scotland has outdone her mistress. Nothing is more fallacious. We have already seen that the so-called prosperity of Scotland in the early days of Protestantism, was but a step removed from the worst form of wretchedness, and even the few advances that she has made in the purely material order, are in no way the result of the religious belief of her people. What are the facts? She was united to England on a footing of equality; English capital and English enterprise were introduced to give new life and vigor to her industries; the cultivation of the arts and sciences and of the land was in every way encouraged, and free laws in England became freer in Scotland. Quite different, however, is the case of Ireland, the people of which country, according to Bishop Spaulding, fell victims to a code that placed them outside the pale of humanity,—a code which Edmund Burke denounced as "the most proper machine ever invented by the wit of man to disgrace a realm and to degrade a people." Where is the similarity of circumstances between Scotland and Ireland? How, even, was development in any direction possible in the latter country when confiscation of property, proscription of religious belief and protection of English trade

to the detriment of Irish industry. was the law for centuries? We cannot compare the two countries, for it is but a few years since they had anything in common.

In North America, where intolerance can scarcely be said to exist in the concrete, Catholics have proved themselves worthy and even successful competitors with their fellow-men, and this in the material and intellectual orders alike. Under different governments, and representing various nationalities, they have adapted themselves to the situation with an ease and completeness which raises them to the first rank among citizens. Canada and the United States are yet young, and neither has wholly undergone the test of time, but in both Catholicity has a brilliant past, and there is much hope for even a more brilliant future. But we need not the prospective consolation that the future has in store for us. Two fields of actual labor for Catholicity have yet to be mentioned, and in both her work bears the stamp of perfection. We refer to the development of a national sentiment and the elevation of the standard of education. Consult history, and we find few facts better established than this, that the Church has always been on the side of the State, whenever the interests of the latter were unlawfully attacked. France and Germany and England have seen national ruin averted through Catholic uprightness. The priest is at once the minister of the Most High and a citizen of the State and though charges of treason have spilled the blood of many a martyr, a candid posterity has admitted that if these were true servants of their Lord, they were no less loyal subjects of their king. In the field of intellectual development, nothing need be said beyond this, that the educational problem has a significance for the Catholic Church such as it has not for any other institution on earth. By virtue of a prerogative possessed by her alone she does what no other body is able to do. The knowledge of God and how to serve him, being the sole object of her endeavors, she throws down every barrier to man's progress. Here, he is absolutely free, for in such a field it is impossible to place a limit, the field itself being infinite. The elementary training of the child is not too simple to demand her attention, nor has science, philosophy or theology flights too elevated for her children to soar to.

Can Protestantism say as much? We are told that a desire for greater freedom called the new creed into existence, but it is well to bear in mind that if Luther broke loose from the recognized principles of his time, he falsely and unfairly invoked the name of liberty, for no sooner had he freed himself from the bonds of Catholicity than he attempted to fasten his followers with shackles of his own making. Great has been the abuse of that word liberty. The secession in the name of freedom of a large wing of the Church, under the guidance of men too proud to obey, is an anomaly without parallel in all history. What then can Protestantism expect to do for civilization? It is by its very nature a principle of disintegration; disunion and dissolution are its constituent elements. Wherever it has been introduced it has brought despotism and absolutism in its train. Germany was wrecked by the rage and violence of her subjects; they had been led to believe in a flattering prospect of unrestrained liberty, and they had to face the worst kind of inequality. The apple of discord was thrown among men who should have been brothers. What fury and violence did it not cause? Sects without number appeared; disputes, accusations and open quarrels ensued until finally, the only effect that could follow, was realized — royal authority became absolute and men were coerced into submission. England immediately after the Reformation was no better. The monarch that founded Anglicanism was distinguished for his despotism, and the parliament that ought to have restrained him was shamefully degraded. Denmark established Protestantism as the religion of the land and from that time absolute power has held deep root in the State. Sweden followed the example set her by Denmark and the result was precisely the same.

We have alluded to the moral standing of Catholic countries as compared with those in which Protestantism has been introduced. In a work of this scope, it is impossible to give statistics, but a reference to the records of the British Isles, of France, of Germany, of Italy and of Scandinavia, leaves little room for doubt as to which class is in the ascendant. In countries where the population is mixed, the non-Catholic districts are invariably

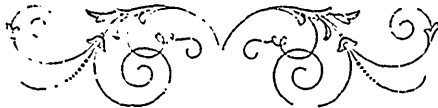
lower than the Catholic districts. Protestant Ulster is vastly superior to Connaught from a material point of view—and anybody that has an idea of the geography of Ireland knows the reason why—but when morality is made the standard by which we are to judge, barren and rocky Connaught leaves Ulster far in the rear. In the former sense, England likewise stands higher in the scale than Ireland, but the reverse is strikingly apparent, when there is question of the number of illegitimate births in each of these countries. France also reveals a condition of morals highly flattering to Catholic influence. Statistics from the rural districts show the people to be possessed of an untarnished character, and if the same cannot be said of her great metropolis, Catholicity bears no portion of the blame. Paris is not a Catholic city, and the cup of her iniquities is filled from the four corners of the earth; but Protestants have no reason on this account to console themselves. Protestant Berlin has nothing to boast of over Paris, and Protestant London has still less. The greatest centre of Lutheranism to-day is the most immoral country in christendom. In the moral scale Stockholm is the lowest among the world's capitals. In fact Bishop Spaulding has collected figures to show that as compared with each other, the lowest among Catholic countries is yet higher than the highest among Protestant countries.

It cannot be denied that since the 10th century European civilization has shown life and brilliancy, but it is a mistake to attribute this phenomenon to Pro-

testantism. In order to estimate the extent and influence of a fact, it is not enough to examine the events that follow it, it is also necessary to see whether or not these subsequent events were prepared by any other cause. *Post hoc, ergo propter hoc*, is a method of reasoning that is justly declared to be sophistical and we must guard against employing it. We know that without Protestantism, and before it, European civilization was already very far advanced; its subsequent movement has been confined to the Northern countries, where existing climatic differences go far in explaining the uneven march of material development in Northern and Southern countries during the last three centuries.

There is much reason then for Catholics to hope for the future of the Church. Indeed the wonderful progress which Catholicity is presently making is a fact deeply consoling. It is daily gaining strength in the British Isles; Germany is just now making fresh concessions to her bitterly hated enemy, and the opposition to which the Church is subjected, is the strongest possible proof of her power. We have no dread about the future of the Catholic peoples. Protestantism, born of revolutionary enthusiasm, has met the fate of Arianism, and stands no longer as an obstacle to progress. The field is left to Catholicity and Infidelity. As between these two we are confident of the result, for our trust is placed in the words of our Master: "I am with you all days even unto the consummation of the world."

D. A. CAMPBELL, '90.







*UNSEEN GRACES.*



OW often do God's angels flit  
 Around us, and we know it not !  
 How often doth God's blessing sit,  
 Like God's white Mother free from blot,  
 Deep in the heart's most rosy grot,  
 And we, heart-eyelcss, see not it !

Ah, God hath lidded human eyes,  
 Not that the human heart may sleep ;  
 But that, as these veil nether skies,  
 To open heavens of dream more deep,  
 They thus may teach man's heart to keep  
 Its inmost gaze on Paradise.

FRANK WATERS.



## GEORGE ELIOT.



IN the galaxy of English novelists, four names stand forth so prominently as to cast all others into an obscure background. These are Scott, Dickens, Thackeray and George Eliot. Of them all, Eliot, perhaps, will appeal most strongly to the sympathy of the general reader, primarily because she is a woman, but also because she embodies in her works the modern English philosophy of life.

A few words on the nature of her art, and a brief estimate of her philosophical notions will consequently be of interest.

George Eliot has won fame mainly by her novels. She wrote poetry, indeed, but in no great quantity and that not of the first order. Writers of fiction may be classed as society or character novelists, according as their works tend to give a general picture of social intercourse, or are made to bring one particular individual into the clearest light, leaving the other *dramatis personæ* to group themselves around this leading personage in such a way as to bring him into yet bolder relief. George Eliot belongs partly to each school, though, in general, it may be stated that individual characterization was more congenial to her genius than the delineation of social manners. The latter requires delicate coloring and a skilful hand to catch the varying tints of social life, but it is essentially surface work and calls for no probing perceptive power on the part of the artist. Society makes men and women artificial, and the society novelist has done his duty when he sets before us their quirks and smiles and quasi-gallantry. To tear off their masks and show them as they really are, to depict the secret workings of their passions, to make a psychological analysis of their natures, is the far more difficult task of the character novelist.

George Eliot was endowed in a high degree with two qualities seldom found in association. Imagination and deep speculative power, that fitted her to take a high place amongst the latter class of artists, whilst not entirely excluding her from the former. The speculative ben-

dom of her mind made her prefer the study of the heart to the portrayal of the airy nothings of the drawing-room, whilst her vivid imaginative powers made her creations real men and women and not metaphysical abstractions.

Each class of the novel is further determined as to its artistic merit by the morality it displays. The good and the beautiful are essentially one, and their divorce in the realms of art must prove disastrous, nay, destructive to artistic execution. Vice, unfortunately, is a feature of human life, and as such must find its representation in art, but it is not the main feature, and the artist who makes it so by cloaking its intrinsic ugliness with an alluring drapery is serving his readers with the husks of swine, when he might have given them the choicest produce of a land flowing with milk and honey. Almost as fatal, however, is the opposite extreme. The artist is not the preacher, and he may sin almost as grievously against artistic canons by pointing the moral too strongly as by being openly immoral. George Eliot's works have always a high moral tone and are almost invariably written with a direct moral purpose. The lesson in not a few of them is perhaps too obvious, though in this regard she has hardly merited the severe handling she has received from some critics. The morality she inculcates is, of course, based on natural religion, for being a materialist, she rejected the lofty principles of revelation. Yet, though an unbeliever, she was artist enough to perceive that materialism is of the earth earthly, and to know that the artistic value of her works would be immeasurably enhanced by the introduction of the religious element. She depicts religious motives with a clearness and force which is astonishing in one who herself had lost all personal perception of them. The character of Dinah, the female Methodist preacher in *Adam Bede* is a case in point.

As to her style, it has been objected that she is too much given to technical scientific terms, and it may be conceded that the form in which she has put her novels is such as to appeal rather to the cultured than to the illiterate.

A view of her art would be incomplete without a glance cast at her philosophy. She has clothed with the dress of fiction what Herbert Spencer has put forth in the form of abstract speculation. She is imbued with the prevailing English philosophical notions and is therefore a pronounced evolutionist. Her philosophy of life is consequently glowingly optimistic, in keeping with the evolutionary belief that man will rise to better things on "the stepping stones of their dead selves." Her main philosophical idea is that of fealty to race. It is brought out in a particularly strong light in her poem "The Spanish Gypsy" and in the novel of "Daniel Deronda." This tenet of race fealty is one of the main planks of the evolutionary platform. All we have, say its supporters, has come to us through the race, and if we possess good we must return that good to the source from which we have obtained it, by sacrificing individual interests to the common weal. Thus George Eliot makes the Spanish Gypsy give up her luxurious home and her noble betrothed husband in order to return to the tents of her forefathers and to aid in re-establishing her tribe in its former glory.

To philosophers of this school, the Christian theory of self-sacrifice seems faulty, since selfishness, say they, is its actuating principle. To them this Christian self-sacrifice is a barter, and a one-sided one at that. Christians by their own confession do good and practise self-abnegation that they may receive a far greater good in return. The motive of the evolutionists as put forth in George Eliot's books is one in which selfishness plays no part: gratitude to the race for benefits received, and a desire to further its advancement are the mainsprings of their actions. This philosophy has undoubtedly much in it that is beautiful and noble, theoretically considered, but the veriest tyro in the knowledge of human nature knows how utterly futile it would be in practical life with humanity as it is. Even in the speculative order it is far from being perfect, since in searching for the source of good it stops short of the true First Cause, and contents itself with doing homage to nature and race, which with it can be but irrational abstractions, since they have no origin and no intelligible ultimate end. This weak-

ness in evolutionary metaphysics becomes glaringly apparent when an attempt is made to utilize them as the basis of a moral code. Human nature in its fallen state chafes at restraint of any kind, and a moral law to be binding upon it, must be so sanctioned as to compel compliance. The fair authoress herself by her bold defiance of the social code, gave the strongest proof that when the existence of such a sanction is disbelieved, "if self the wavering balance shake it's rarely right adjusted." Her works have a high morality because in them she was illogical; her life from the Christian standpoint was a sad falling away from the moral code, for in it she followed out her principles to their logical consequences.

Materialism in metaphysics must inevitably lead to Epicurianism of the most sensual kind in morals, if violence be not done to the logical sequence of ideas. The *a priori* demonstration of this truth is not difficult. Man as he now is, has naturally inclinations and appetites that can be satisfied only at the expense of the happiness of others. Every Don Juan must have his Haidee. Given, then, that the moral law has no sanction other than that of fealty to race, life with the majority of men becomes a mad race for pleasure in which no regard is had for the rights of others, so long as individual gratification is secured. A preacher who would appeal to the ordinary man to tread the path of rectitude out of gratitude to the race, would be laughed to scorn by all who know aught of human nature. No, if society is to last, we must have prisons in every one of our cities, and if men are "to move upward working out the beast," they must be actuated by a belief in a life beyond the tomb where good shall be rewarded and evil punished.

The *a posteriori* argument is equally available to support this contention. Materialism has given birth to the "art of despair" and to the thousand and one vile productions of "realism." And the materialistic artists who carried out their principles in their own lives first drained the cup of degradation to its very dregs and then, maddened by the draught, either raved wildly at existence or fell into defiant despair.

Byron in England and De Musset in France are single instances of a general truth. The hideousness of that portion

of modern French art that finds its inspiration in the same philosophy is a more convincing, because a more universal case.

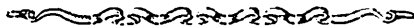
"But, an evolutionist triumphantly exclaims, materialism has been the philosophy of England for over three hundred years and yet her literature, especially her modern literature, is remarkably moral." Quite true, but it is not due to materialism that such is the case, but to the constitution of the English character. In this are two traits, utilitarianism, and a love of home, the first of which has been the direct source of English materialistic philosophy, whilst the second has prevented the logical consequences of such a philosophy from becoming realities in English life. Englishmen are essentially practical, and being so they wish to deal with tangible facts and material forces. The spirit world and the field of abstract metaphysics are, consequently, to a great extent, a *mare clausum* to them. Dealing constantly with matter, therefore, little wonder they should base their philosophy upon it. But, as has been explained above, the logical outcome of materialism must be to undermine morality. In its ultimate consequences, therefore, the Englishman's philosophy militates directly against that other distinctive mark of his, his love of

home. To be logical, he would have to cast off one or the other; he prefers to be illogical and to retain both, at least in part. He will admit all the principles of materialism, but attempt to apply them to his domestic and social life and he will bid you "Hold!" with true British gruffness. That English literature is moral is not, therefore, an argument in favor of materialism but against the logical power of the English mind, or rather is a proof of that Saxon stubbornness which refuses to be convinced of the evil consequences of a false but cherished system.

George Eliot in her works has embodied this trait of British character. She is English to the core and hence we see her cause her characters, though actuated only by materialistic or rather evolutionary principles, to read us lofty moral lessons. Of how little value this is in the practical affairs of life is shown by a study of her own career.

It would appear, then, that George Eliot was a woman of genius whose art bears evidence of lofty moral purposes, but who shot wide, very wide of the mark at which she aimed, owing to the false philosophy to which she adhered. She is but another of the many brilliant victims of materialism.

D. MURPHY, '92.



Days of life are like the billows,  
 Fleetly rolling on their way,  
 Always climbing and descending  
 'Till in life's declining ray,  
 Flow they swifter—swifter onward,  
 Thither where all currents cease,  
 To the haven of the blessed,—  
 Port of love and bliss and peace.

MARTIN H. GLYNN in *Fordham Monthly*.

## REPRESENTATIVE AND CONSTITUENTS.



Residents of a country in which the people rule as enfranchised citizens who are in the future to assist at the guidance of this fair country of ours, it behooves the young Canadian to understand well the relation that exists between a member of Parliament and his constituents, and the mutual obligation they owe to one another.

That the question is of vital importance is made evident from the fact that many and frequent are the instances, in which Members have been called to task, by their unreasonable constituents for voting on some question in the House of Commons, contrary to what they considered to be the proper side.

To expect a member to be fettered down to the opinions of constituents, and to oblige him to vote according to their every caprice, were the height of injustice, and gives plentiful assurance of the wrong reading of the principles underlying constitutional government by such constituents.

That it is a member's right, nay, duty, to vote according to his reason and conscience, rather than according to the opinions of his constituents, may be clearly proven from a three-fold standpoint: First, from the fact that he is a man, and not a mere voting machine, secondly from the fact that such a course of action is not antagonistic to the first principles of constitutional government, notwithstanding whatever may be adduced to the contrary, and thirdly that any other course than the one enunciated is utterly averse to the moral aspect of the question.

In the first place, a member presents himself for election, not merely as a man, but as a man among men, chosen from among the masses for his superior intelligence and judgment, for his greater experience in the affairs of public life, and for his superior ability in grappling successfully with those difficult questions that constantly arise in such a large and mixed community as ours.

As such therefore, his unbiased opinion, his mature judgment, and above all his

enlightened conscience he cannot sacrifice to any man, nor to any set of men living. "These he does not derive from the hands of his constituents, nor from the law, nor from the constitution." These are a trust from Providence for the abuse of which he is strictly answerable. To his constituents a member owes his industry, his repose, his pleasure, his satisfaction, and, above all, his interest, but his judgment, never, because, were he to sacrifice that to his constituents, he would betray instead of serving them; moreover, it must always be borne in mind that, as a man, the member's first prerogative is reason, and that he cannot sacrifice or subject that reason to any one else without at the same time losing all right to being called a man. Finally, it must be remembered that by taking away a member's right to use his reason you likewise abstract his right to being called a man, and reduce him to that contemptible state of being, a voting machine, a weather-cock to be swayed hither and thither by every man's opinion. But a member comes before his constituents as a man, he lays down his principles as a man, and therefore as a man must he abide by them, and in so doing use his reason and his conscience in voting on public questions.

In the second place, that the course of action above enunciated is not antagonistic to the first principles of constitutional government, is evidenced from the following considerations.

A representative or constitutional government is one based on certain principles which may be styled popular; it is, in fact, a government in which the people hold the power of ruling, and exercise that power, through representatives chosen by them. In order to more fully appreciate the force of this argument, the peculiar state of government in Canada should be examined, owing to the division of the enfranchised citizens of this country into two great political parties, Conservatives and Liberals. The whole difference that exists between these two parties consists in the different views taken by the voters on the question of tariff, and in the policy regarding the tariff which in the opinion

of each will effect most good to the country at large. Take away the tariff and you take away the only wall separating the Liberal and Conservative parties. With this explanatory preface, let us suppose that a man presents himself before a constituency, seeking to represent it in Parliament, either as a Liberal or as a Conservative. He enunciates his platform on the formal statement of his principles, which however, as I have already stated, consists simply in his reading of the tariff question for the greater good of the country. Let us suppose he is elected a member of Parliament and that he takes his place in the midst of his fellow-members in the handsome green chambers of the stately pile of buildings on Parliament Hill. And now what are his obligations towards his constituents? Some will say that he is to be guided in every vote he registers by the consensus of opinion of his constituents. But such an obligation evidently cannot exist; for when he appeared before the electors, he laid down his platform, and the fact that he was elected proved that such a platform was agreeable to the majority of his constituents. He is therefore obliged to vote on all questions of party interest in accordance with the principles laid down, not because his constituents desire him to do so, but rather because the dictates of his conscience have pointed out that that course, and that course alone, will conduce towards the greater good of his country, —and because he has given his word of honour to his supporters that such will be his course of action. In affairs of minor import his reason alone must guide him. For to support the contrary contention would be to assert that a member must be in constant communication with his constituents, constantly advising with them, testing their feeling, in a word examining their pulse. Such communication is utterly impossible even in a small and compactly populated country, and much more must it be impossible in a country like ours, where some members are thousands of miles away from their constituencies, as is the case with the British Columbia members for instance.

But some may object that a member in being elected receives his authority from the people who elect him, and therefore receiving such an authority from

them must be held responsible to them alone for the use or abuse of such authority. Such a contention, however, is false on the face of it, because a member of Parliament does not receive that power or authority from the people, by which he sits at the councils of the nation, helps to draft its laws and to enforce them. The reason why the people cannot give that power to a member is the excellent one that they do not possess it themselves, and therefore cannot transfer such a right to another. For such a power comes from God, and to God alone must the member be held responsible for the manner in which he exercises it.

Man is a social being and as such must live in society. Society is made up of two essential elements, the people who are governed and the government that rules. However, no man can arrogate to himself the right of governing another. His power of government consists in governing himself alone, in quelling his unruly passions and rendering them subject to reason. Since, therefore, it is not in the power of the individuals composing the people to delegate to another the power of governing, it is manifestly evident that such a power cannot exist in the whole mass of the populace. The power or authority to govern comes from God alone and is vested in the assembly constituting a nation's choice.

The conclusion to be drawn, therefore, is that since the elective body has no authority to govern vested in itself, it cannot reasonably expect a member of Parliament to follow its dictation in matters of government, and therefore the underlying principles of representative government does not require that a member be influenced in voting by the opinions of his constituents.

In the third place, that a member should follow the dictates of his conscience and reason in such matters is clearly evident from the moral standpoint of the question. For to assert that a member should be influenced in voting solely by the opinions of his constituents is to assert that the obligation exists in all possible cases, because otherwise it could not be called a principle. But every day experience proves that a member frequently meets with questions upon which his reason, and above all his conscience, tells him that he must adopt a particular course,

and that his accession to this course alone can silence all qualms of conscience likely to arise from the morality of the question.

Is there any one bold enough to state that in such cases he is to sacrifice his conscience to the will of his constituents? Is there any one rash enough to desire the member of Parliament thus to vote against the dictates of his conscience because, forsooth, the end to be attained justifies whatsoever means are employed in attaining it?

Surely no one would dare do so and, therefore, no one can consistently advocate such a policy. Perhaps it will be objected that a member is not supposed to be burdened with such a troublesome load as a conscience and that whatsoever ill results may flow from any action of his in his capacity as a member, will fall on the devoted heads of those that sent him thither.

Such a contention however is rendered null by the argument that a member retains all the faculties that go to constitute a man, and since a conscience is a necessary part of his nature, he must necessarily be held answerable to God for any abuse of that faculty and in consequence cannot subject his conscience to his constituents.

Again it may be submitted that the only course left open for a member placed in such a predicament is that followed by the great Edmund Burke, on being called to task by the electors of Bristol, for having voted on several public questions, in a manner different from what they considered right.

In answer to such a request as resignation on the part of the constituents, I can only say, with Burke, that "to deliver an opinion is the right of all men: the opinion of constituents is a weighty and respectable one which a representative ought always to rejoice to hear, and which he ought always most seriously to consider. But authoritative instructions, mandates issued, which a member ought always blindly and implicitly to obey, to vote and to argue for, though contrary to the clearest conviction of his judgment and conscience, these things are utterly unknown to the laws of this land, and arise from a fundamental mistake of the whole order and tenor of our constitution." The obligation to resign, therefore, does not exist any more than does the obligation blindly and implicitly to follow the dictates of his constituents in any other public matter. But I am far from asserting that a member should always retain his seat after a rupture has taken place between him and his constituents, of too serious a nature to be healed. I have simply pointed out that the obligation to do so does not exist.

In conclusion, therefore, whilst it is of the utmost importance for a member to live in bonds of closest union and friendship with his constituents, whilst it is his duty to sacrifice his pleasure, his time, his labour, and above all his interests, to theirs it is utterly unreasonable to expect that he shall always submit his reason and his conscience to opinion and caprice.

FRANK McDUGAL, '93.



PILGRIMAGE TO LA CHAPELLE MONTLIGÉON,  
(ORNE), FRANCE.

THE CONFRATERNITY OF CHARITY.



HERE still exists in most of the parishes of Perche associations called "Confraternities of Charity." Their origin dates from the Crusades at which time a frightful sickness devastated Palestine, and as the sanitary measures were less strictly carried out than now, and the Crusaders were not exempted from the scourge, on their return to France, the leprosy made its way into the country. The disease was contagious, the poor stricken people were banished, and once dead no one dared to give them burial. However, some men animated with the spirit of charity, devoted themselves to the work of rendering these last duties to the dead, and formed a society under the name of the Confraternity of the Blessed Sacrament, or of Charity; later on they took St. Roch for their patron.

The rules changed with the times and places, but the spirit remains the same; now as formerly their mission is to bury the dead. The Confraternity is generally composed of a Prevost, Ancient, Alderman and Registrar, ten or twelve brother servants, one of whom carries the banner, and a young clerk the crucifix.

To be admitted into the Confraternity an honest character is indispensable. Whilst fulfilling their functions, the brothers wear as a mark of their dignity, a black cassoock, a white front and a red scarf; with the emblem of the Charity, and the name of the post occupied by the wearer embroidered in gold upon it. At funerals and processions, (except those of the Blessed Sacrament) the Biretta is worn. The young clerk who carries the crucifix wears a white surplice and a black or red sash.

The banner used in all the great ceremonies is of red silk or satin with the devices of the charity richly embroidered in gold braid or cord, and a heavy fringe of the same material finishes off the ornamentation. The devices are: on the one

side, "a monstrance is placed exactly under the scroll on which is inscribed in raised letters 'Charity of La Chapelle,' whilst on either side of it are figures of St. Peter with the keys, and St. Roch, a pilgrim's staff in hand, with his faithful companion the dog at his feet," and on the other side is a representation of the Blessed Virgin Mary.

The Brothers must assist at the Mass, Vespers and Benediction on Sundays and at all the great feasts; at these offices under penalty of a fine they must have a Rosary or a Mass Book; a disordered dress, talking during the services, a late arrival, or an abstinence from them, are all punished by a fine more or less heavy.

During divine service the Brothers are placed in the choir; in some churches they have their chapels, but always take what is called the "Bench of the Brothers of Charity," and on Sundays each one in turn carries round the plate during the Mass.

The charities are under the jurisdiction of the Bishop, who can dissolve them for a sufficient cause. The Curé of the Parish is the Choir or Premier Provost and assists when possible at all the councils; when hindered from doing so notice is given to that effect. The highest dignitary is appointed by election and passes one year as a postulant serving too as Brother Provost. The Brothers who enter the Confraternity cannot leave it under two years. The first Sunday in October (feast of the "Holy Rosary") is the day on which the changes in the *personnel* are made; but the ceremony takes place *here* on the feast of "Corpus Christi" before the Curé, between Vespers and Compline. A cross is placed upon the altar and the Brothers go up to adore it, and take the required oaths; they promise to be faithful to God, the B. V. M., St. Peter and St. Roch, etc. Bouquets of flowers are carried by each member during the procession, and according to an old custom on this day, the young clerk (who carries the cross) offers



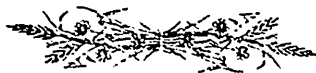
bouquets on a plate to each of the Priests of the Parish and Charities, who accept them and give an alms in their place which is his perquisite. This young clerk has to warn the Brothers of any funeral or unexpected ceremony.

It is the privilege of these Brothers to carry the canopy over the Blessed Sacrament on the feast of Corpus Christi, with lighted candles; for these the members always have a *souche*, (a long pole surmounted by a circular piece of plate or brass inside which a wax taper is put). Every year there is a dinner provided for the members, presided over by the Curé, and on the first Sunday of each month the "Libera" is chanted for the deceased members of the Confraternity.

Having now described the rules, in our next we shall relate the ceremonies that take place at the funeral of a Brother Servant, we shall then see more clearly the religious purpose of this institution.

M. S. L.

*Note.*—All inquiries respecting the Œuvre Expiatoire must be addressed and P. O. O. *Internationale* made payable to the Rev. Paul Buguet, Director-General *La Chapelle Montligeon*, France, at the *Post-office there*. Subscriptions, *yearly, one halfpenny; 20 years, one shilling; in perpetuity, five shillings*, to have a share in the merits of over 3000 *masses* per month. "Summary of Indulgences" free on application.



#### PREMONITIONS.

Cackling fowls in southward barns,  
 Wild notes over sheeted tarns,  
 Melted roadways, soiled snow,  
 Premature calling of a crow,  
 Fill my soul with reveries  
 As wells the upward sap in trees.  
 When my steps to southward turn  
 And the sloping sun doth burn.

—W. W. CAMPBELL in *New York Independent*.



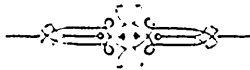
*SOCIETY.*



TIS sad to scan the social heart  
 For one who deeply delves,  
 To find that Self is high enthroned  
 Above aught else, in glory crowned,  
 While at his feet lay strewn around  
 The wrecks of other selves.

'Tis sad to scan the social mind  
 And notice what it lauds,  
 The pomp of power, the gleam of fame,  
 The ring of pelf, a titled name.  
 These are the things that homage claim,  
 These are the social gods.

JOHN R. O'CONNOR, '92.



## THE LEARNED PROFESSIONS IN AMERICA.



IN the pleasant spring-time of life each one of us is called upon to decide an all important question, to choose the role he wishes to act in life's drama. As the majority of students make choice of some one of the learned professions, a brief discussion of the present state of these in America may not be altogether out of place.

At a first glance, from a pecuniary standpoint, a young man should rather turn his attention to commercial pursuits than to the study of a profession. Were he to devote to some profitable business the time and money he spends in acquiring an education, in his old age his bank account would perhaps be greater than that of any successful retired lawyer or doctor. Are mercantile occupations then to be preferred to the learned professions? Surely not. The youth whose aim it is to become a merchant may succeed and he may not. If after devoting several years to commercial traffic he fails completely, to what will he then turn his attention? He has not money to enter upon business again and consequently is reduced to the unenviable position of a clerk or servant. On the other hand, he who has early stored his mind with useful knowledge has always something certain upon which to depend. Reverses of fortune, however great, cannot deprive him of his education. This fact is worthy of consideration, for we are often inclined to think that all persevering commercial men become railroad kings or millionaires.

Men naturally seek riches and it can hardly be denied that a moderate store of this world's goods is a source of some little consolation to one in the declining years of life. There is, however, good which towers immeasurably beyond wealth. We refer to those pleasures of the intellect known only to the studious and well-educated. However poor a truly learned man may become, he is never deprived of all human consolation. If the doors of the rich are closed against him he finds attractive and interesting company among the wild flowers, the murmuring brooks and sweet-singing birds. If he is

not allowed to sit at the well-laden banquet table, he can at least retire to some quiet spot and with a Homer, a Shakespeare or a Milton as his host, he can enjoy a literary feast the pleasures of which are not to be conceived by the gouty old merchant. At the same time, the man of learning above all others knows how to use and enjoy wealth. The rich are often at a loss to know what to do with their money. Its possession frequently affords them little else than uneasiness, cares and troubles. How different with the cultured man who has an eye and a heart for art's many beauties! He delights in travelling, he loves to furnish his home with a costly library, with valuable paintings and historical monuments, in a word he well knows how to make his every dollar a source of happiness to himself and those around him.

The learned professions then afford to worthy members happiness, dignity, honour and glory. Those who are invited under their roof have every reason to rejoice and feel proud. But their doors are not open to all and he who intrudes will sooner or later meet with the punishment due to his intrusion. Intellectual ability, a natural love of knowledge and untiring perseverance are indispensable for him who wishes to become a worthy member of the learned professions. Without these he is a mere charlatan. The necessity of intellectual ability is obvious to all and to many it may seem the only requirement absolutely necessary. Such however is not the case. Talented men are many, truly learned men few. Talent does not always go hand in hand with natural love of knowledge. By love of knowledge we here mean not that desire which lurks in the heart of every unduly ambitious man to acquire fame and power among his fellow-creatures, but that inexpressible longing for wisdom solely for its own sake. And here it might be well to say that one need not be a genius to become a first-class professional man. As a matter of fact geniuses often do not possess sufficient perseverance to do full justice to a profession. Perseverance is an all-important requirement. The ad-

vantages and pleasures of learning have already been mentioned, but these are tasted only by the strong-willed, the self-sacrificing, the persevering. Knowledge might well be compared to a fertile valley abounding in luxuriant vegetation filled with the sweet song of birds and well sheltered by its position from the inclemency of wind and storms. This valley is entered by a river flowing down through the adjacent country into the wide ocean. Along the banks of the stream the land is fertile, the scenery picturesque and attractive, but not at all to be compared with that of the garden-paradise whence the waters issue forth. To reach the vale of bliss one must needs seat himself in his boat and ply the oar with untiring arm for many long years. Merchants, mechanics and all who are satisfied with the mediocre happiness to be had on the banks of this stream need not strive against its current, but he who would do so successfully must be possessed of extraordinary perseverance. Too often the rower, after having plied his oar long and well, gives way to fatigue and seeks shelter and rest beneath some shady tree on the shore. Like Moses of old, he already sees the promised land, he seems to hear a voice bidding him take courage and advance, but his energy fails him, and he sinks down to rest his wearied limbs in sleep. Alas! whilst he slumbers the current carries off his oar of perseverance and when once more he enters his skiff, he is tossed here and there by the angry waters, he finds himself borne farther and farther from the post at which he aimed, till suddenly his bark is dashed to pieces against a rock and he himself escapes to the shore with a heart full of misery, disappointment and despair. Such is often the fate of him who is talented, who naturally loves knowledge, but who is not sufficiently energetic and persevering.

It has been said above that a member of the learned professions occupies a highly respectable and honorable position. But is his occupation respected as such in America? We believe not. The learned professions in America are three: law, medicine and the ministry. It would be presumptuous and unbecoming on our part to criticise the last of these. Besides, the ministry of America compares very favorably with that of any

country in the world, and in most parts of this continent it commands no little respect. On the other hand, the lawyer and the doctor do not receive from all the honour and respect to which their professions give them a just claim. In society both of them are generally placed on a par with the banker, the merchant and the successful mechanic. We are not in favor of creating an aristocracy in the land of the free, yet superior merit should at all times and in all places bring honor and distinction to its possessors.

The conscientious physician is surely a man well worthy of esteem. He is, or at least should be a philanthropist of the first degree. He has taken upon himself a very weighty responsibility. Despite all this, many in the lower walks of life seem to think him a man of ease who mercilessly exacts the last dollar from his patient, whose heart is as bitter and loathsome as the medicine he prescribes. The medical man's character is often greatly misunderstood and underrated, but much more so is that of the lawyer. By not a few, able pleaders are considered tricky knaves who make it their business to shield criminals from punishment. When a youth makes known to his pious mother his intention of studying law, she replies: "Take my advice and be not one of those rogues who are on the certain road to destruction." A father looks on his spoilt precocious child and proudly says: "I think I'll make a lawyer of John, he has the one thing necessary to make a mark in that profession, viz., cheek." Poor lawyers, what horrid beings you are, if popular opinion is a true criterion of your worth! And yet the bar should and does receive much of the highest talent in the land. By a first-class criminal lawyer human nature should be as easily read as the documents he holds in his hands. The judge is raised to one of the highest positions of trust to which any one can aspire, yet the judge is only a successful lawyer, thousands of his fellow-pleaders are as honourable and as upright as he.

Why are not members of the learned professions more respected? The answer is simple, not a few of them are unworthy of the position they occupy. And sad to say, unworthy members are more numerous in America than in Europe. It has

been said that intellectual ability, love of knowledge, and perseverance are indispensable to him who would become a true professional man. In Europe the applicant for the degree of law or medicine must possess these requirements to gain admission. He is required to make a complete course in arts before he is allowed to enter a law or medical school. On this continent such is not the case. Not that we mean to insinuate that our legislatures have been at fault. Until recently, professional men were not nearly numerous enough to supply the wants of the public. Besides, in the early years of our country, institutions of learning were few and it was very difficult and expensive to acquire a classical education. It was therefore thought advisable not to exact very much from law and medical students. But little general knowledge and no university training is required of them. This allows some unworthy applicants to gain admission and they become a disgrace to the professions they represent. This, for reasons already mentioned, has been up to the present time an unavoidable evil. But now the state of affairs is altogether changed. Colleges and universities rear their heads in all parts of the land. Physicians and lawyers are becoming too many. Now is the time to raise the standard, to exact more from law and medical students.

Our legislatures have already taken some steps in this direction; it is to be hoped they will soon go farther. Though the law does not yet exact it, nevertheless every one who aspires to a profession, will find it much to his advantage to make a course in arts. At present, a question much agitated in college journals is: "What is the use of classical training?" Not a few students, and even some graduates express it as their opinion that time spent in university is time lost. Whence arises this conviction? Seemingly it is the offspring of want of reflection. Those who oppose the classics seem to think a B.A. is no farther advanced, no higher in the estimation of the public than one who, in a few short months, has crammed up sufficient matter to pass an entrance examination, and who now with light step struts into the law or medical school. Such however is not the case. The knowledge, the training a student receives within the walls of his alma

mater will undoubtedly be of much practical use to him in after-life. He who has not made a classical course may succeed, may, for a time, shine in his profession, but sooner or later the superior worth and merit of the graduate will make themselves apparent. Let "practical men" sneer and call him book-worm who persists in completing a university course, the fact cannot be denied that the thoroughly educated man is the only one who can do full justice to a profession. Talent however great can do but little without learning. The two should go hand in hand if anything like perfection is to be attained. Such is the opinion expressed by that profound thinker, Cicero, when in his *Pro Archia*, after admitting that there have been a few great men without education and that talent is more essential for greatness than is learning, he adds. "Yet I do not hesitate to say that, when to a remarkable and excellent disposition is added a proper training and a sum of knowledge, the result will be that the possessor will attain to a wonderful and exceptional degree of perfection."

Many seem to think the one thing necessary for success in law or medicine is a diploma of admission. Altogether mistaken idea. A diploma on this continent, for reasons already mentioned, carries with it but little weight. American people judge a man solely by the amount of zeal, worth and ability he displays. Consequently a young physician or lawyer has to carve out for himself a reputation, before he can obtain the confidence and good will of those around him. No stone is left unturned by the public to find out his true worth. He is as it were obliged to undergo a rigorous examination, and to pass it successfully he must be not merely a specialist, but a man of general knowledge. And how is such knowledge to be acquired? Does it flow into the mind of its own accord or is it, as is too often thought, obtained by a little superficial reading? Not at all. The poet Young tells us where it is to be found when he says: "The clouds may drop down titles and estates. Wealth may seek us, but wisdom must be sought." And the university is the proper place to seek it.

A very talented persevering individual might by his own exertions, by private study become fairly learned. But the

training afforded in college can be obtained no where else. The modern university is one of the grandest institutions conceived by man. It is, in not a few respects, far from perfect; nevertheless, to the thinking mind, it admirably reflects the transcendent power of intellect possessed by that multitude of large-hearted philanthropists, who for centuries back, have worked with zeal for the purpose of improving and exalting educational systems. The university is the cradle wherein are rocked the princes of mankind, who later become the leaders in society and the pride and glory of modern civilization. Every man has his failings and his redeeming qualities. Hence broad-mindedness, feelings of mutual deference and respect are the very foundation of society. It is especially at college that these sterling qualities of true manliness are acquired. There, are assembled students of different nationalities and of different types of character; there too, all the power one may possess is afforded an opportunity of displaying itself. In a university some excel in the class-room, others in the singing-hall, others again on the stage, and still others on the play-ground. All the students take part more or less in these different exercises and learn thereby to appreciate and admire superior worth in whatever shape it presents itself. This lesson alone is worth volumes of book-learning, inasmuch as it fits the young man to become not merely a member, but an ornament of society. Many admit that advantages are to be had from classical training, but plead want of means as an excuse for rushing into a profession without due preparation. Were they more honest, they would attribute their haste to want of perseverance. On this side of the ocean any one possessed of a little talent can by individual exertion find ways and means to complete his university studies. The fact is too many are unwilling to make any sacrifice whatever towards acquiring for themselves an education. They seem to think it necessary for a young man to dress like a lord, to live on the best and to shun all trouble and care. Such is far from a spirit of true manliness. Emerson says: "All great men come from the middle classes," and again, "It is a fatal disadvantage to be cockered and to eat too much cake." Charles James Fox once said of England: "The history of this

country proves that we are not to expect from men in affluent circumstances the vigilance, energy and exertion without which the House of Commons would love its greatest force and weight. Human nature is prone to indulgence, and the most meritorious public services have always been performed by persons in a condition of life removed from opulence." What is true of the statesman is also true of the student. If the latter finds it necessary to struggle hard and long for the purpose of bettering his condition, he will undoubtedly come forth from college an abler, happier and wiser man than a fellow-graduate who was ever surrounded by the many pleasures and luxuries wealth affords.

In a recent debate in the House of Commons one honorable member accused an honorable opponent of having introduced an unpatriotic measure solely for the purpose of gaining for himself notoriety. It seems some few university students and graduates have recourse to a similar method to attain the same end. After completing or almost completing a course of studies, they declare classical training is useless and a farce. It does seem presumptuous on the part of a beardless youth to make such an assertion regarding an institution so highly approved of by the most eminent men of all countries. Perhaps, owing to his want of intellect or lack of exertion the advantage of such training is for him a question of sour grapes. By all means, before he sets himself up in opposition to all truly great men, before he poses as an authority on a subject so important, before he commits to writing childlike arguments such as: "Washington was not a graduate," let him read, and carefully weigh the depth of truth contained in these lines:

"A little learning is a dangerous thing!  
 Drink deep or taste not the Pierian spring;  
 There, shallow draughts intoxicate the brain,  
 And drinking largely sobers us again."

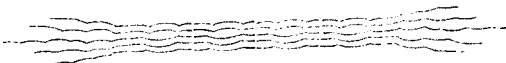
Let us sum up the disconnected train of thought contained in this article. Learned professions in America throw open a grand and highly remunerative field of labor to the persevering young man. No one possessed of ordinary talent and will-power, who feels himself naturally inclined to join the professional state, need through fear of failure hesi-

tate to embrace it, since honest labor and true worth will as certainly be rewarded there as they will in commercial pursuits. Intellectual pleasures have been mentioned and it might be well to add that, despite assertions occasionally made to the contrary by foreigners, Americans are ever ready to appreciate and duly honour intellectual superiority. Learned professions on this side of the ocean are not as yet sufficiently protected ; however, regarding this, steps are being taken in the right direction by our legislative bodies. To succeed the professional man

must be broad-minded and well informed, consequently it may be safely said that classical training is absolutely necessary for sure and complete success. The field of the learned professions in America is grand and alluring, but he who intends entering therein should be mindful of the weighty responsibilities he is about to impose upon himself and should reflect long and well on these thoughtful words :

“ When any great design thou dost intend,  
Think on the manner, means and end.”

JAMES MURPHY, '94.



### VISIONS.

Visions come and go again,  
Leaving in their airy train  
Just a rhythm soft and low,  
Of their movement to and fro—  
Something like an old refrain.

'Tis the way with summer rain ;  
'Tis the way with joy and pain ;  
'Tis the way with all we ken  
Of lives of mortal men :  
Just to come, then go again.

—From *Harper's Weekly*.

## SWINBURNE.



ONE of the most marked characteristics of modern English literature is its general correctness from a moral point of view. It is true that English literature, at least the dominant portion in every age, has always reached a high level of moral excellence, but in no age has public taste demanded in literature a more rigid adherence to the principles of morality than in ours. There was a time, indeed, when English dramatists pandered to a corrupt public taste generated by stern fanatical repression of lawful pleasures and fostered by a corrupt court. But the tainted dramatic literature of the Restoration was merely an excrescence on the stately growth of the English drama, and was solely due to the peculiar and extraordinary circumstances of the time. A violent fanatical outburst repressing individual liberty in the choice of pleasures, had begotten a temporary disregard for all checks on the freedom of action, and the literature of the day reflected this passing phase of the public mind. Hence the dramatic productions of that age have left no enduring impression, but have with few exceptions fallen into merited oblivion. They came forth to supply the demand of a peculiar state of society, and represent no permanent feature in the national character. Men of genius, like Dryden, were not ashamed to cater to the vitiated taste for an obscene theatre, but their fame rests on works more worthy of them than their dramatic performances. The great writers of the Queen Anne period gave the death-blow to this languishing school, and, since the days of Addison, the general tone of English prose and poetry has been singularly pure. The language has become more than ever refined, in consequence, we believe, of a refinement of sentiment. Authors have either felt a real admiration for virtue or have feigned it in obedience to the public demand for a clean literature, and Christian faith and morals have been generally treated with respect.

This morality in the higher forms of English literary art is a most gratifying

feature, and deserves to be jealously guarded and preserved. We are emphatically a generation of readers, and it is beyond doubt desirable that we should cultivate a taste for the masterpieces of literature. Since we must read, let us read the best. A beautiful landscape in which we behold the master-strokes of nature's brush, or are delighted by the transformations wrought by the hand of man, strikes upon the eye with a keen sense of enjoyment, and awakens new life within us. It has a healthful effect upon the bodily system, and it is only a diseased frame that is not in some measure rejuvenated by it. On the other hand the tame dull scene where monotony and stagnation reign, weighs upon and depresses our spirits and in time transmits a portion of its own lethargy to the human mechanism. Somewhat akin to this is the effect that the perusal of books may produce on our mental faculties. A book is, or should be, a work of art, and like other works of art it will give pleasure and afford instruction in proportion as it approaches the highest aim of all art, the skilful and correct portrayal of the more general features of nature. The artist is not a mere copyist, however. The true artist always idealizes somewhat and brings into the foreground the more striking and characteristic features. But the class of literary art of which we speak has to deal principally with human nature, and the skilful delineation of character can only be attained by the master-hand of genius. It is accordingly very gratifying that the great majority of writers of genius have concurred in giving an essentially moral tone to English literature. The books that deserve praise from an artistic point of view and are on this account worthy of careful perusal, are for the most part unexceptionable in their moral aspect. We need then have no fear that in acquiring a taste for high-class literature or in recommending it to the youthful student we are exposing ourselves to the danger of moral contamination.

There are, however, a few poets of the first rank who have prostituted their genius to base purposes. These revel in



the delineation of a type of character that our fallen nature is but too prone to produce, and that may no doubt be found in every large society. But the artist should have a nobler aim than to search out and lay bare the weak and tainted parts of our common humanity. He should aim to uplift, not to debase and lower. For this purpose we need sound and health-giving food for the mind. We are not likely to acquire bodily health or strength by consuming dishes of foul and putrid materials, however much the culinary artist may tempt our appetites by the skill displayed in their preparation. Neither is it probable that we shall derive much mental profit from the perusal of works, however ably written, that are full of deadly poison for the moral man. These immoral writers form then a school apart, and demand the severest reprobation for the lewd tendencies they display in their works. In the present century this school was introduced into England by Byron, a poet of great genius, but of bad life, who reproduced in his literary work the immorality of his life. After him the school languished, but it has in our time been revived by Mr. Swinburne, one of the greatest living masters of English verse. Beginning to write in 1865, when the fame of Tennyson was yet in its zenith, and his powers undiminished by age, the publication of Swinburne's first finished work, a drama in the Greek style of art, was hailed by competent critics and the poetry-reading public as the rising of a new and brilliant star in the poetical firmament. This drama "Atalanta" was at once recognized as one of the most skilful imitations of Greek art that adorn the pages of English literature, and raised its author to the first rank of living poets side by side with Tennyson and Browning. It displayed powers of imagination excelled by none since Shelley, the choruses were excellent, and the characters drawn with skill and spirit. Great hopes were entertained for the future of a career thus auspiciously opened, and it seemed as if England was to witness in the latter half of the nineteenth century a revival of the best features of classicism under the inspiration of this new leader.

But the hopes thus raised have not been realized, and the particular influence he was expected to exert upon his age was soon perceived to be beyond the

scope of his purpose. His succeeding dramas did not exhibit the intellectual growth that was confidently looked for from this early exhibition of rare powers. In fact his later works were below rather than above the standard of his first notable performance, and were marked by a certain diffusiveness and overfulness of words that is fatal to forcible expression and is generally found in connection with a paucity of ideas. But if the literary excellence of his later works was in a measure disappointing and failed to make good his early promise, there was a moral decadence more serious still. In every age woman has claimed and received the willing homage of the true poet. From her inspiration flow the noble deeds that exalt humanity, and on the preservation of a respect for woman, founded on a lofty conception of the purity and nobility of her character, depends the purity and stability of the home. No society can flourish where woman is degraded, and the degradation of woman would necessarily follow, if the view that Swinburne entertains of her were to prevail amongst men. With him she is the prolific source of bitterness on earth, the instrument of man's destruction, the note of discord that mars the harmony that would otherwise be man's portion in life. Such sentiments do not amaze us coming from the lips of a debauchee who has wasted his best years in a degrading series of vices, and who naturally views all through the distorted medium of his own jaundiced sight. But they sound strangely out of place from one who aspires to the lofty honour of the laurel wreath of the poet. We at once suspect that one who makes such a radical departure from the principles that have guided all the great poets of the past must dissent from them likewise on the subject of religion, indissolubly connected as it is with morality. We are not surprised then to observe that, almost alone among modern poets, Swinburne rejects all forms of Christian belief.

The more notable of his later dramas are "Chastelard" and "Bothwell," both having an historical basis in the life of Mary Queen of Scots. The former takes its title from the Chevalier Chastelard, the poet whose unhappy passion for a queen doomed him to an early and violent death. The latter treats of the better known and darker chapter in the life of this unfortunate queen, when, surrounded

by ambitious and intriguing subjects with whom her character and early training unfitted her to cope she was forced into the commission of deeds from which under happier circumstances she would have shrunk. These dramas are highly praised by a certain class of critics who share the historical and moral bias of the dramatist, and some even go so far as to claim for their author a place among the great masters of the English drama. They have failed however to win the public favour, and have been wisely relegated to the closet. For, besides the serious faults of taste they evince, they are justly censurable for their immoral tendency and their perversion of history. The historical drama does not indeed demand strict adherence to the facts of history, nor must a dramatist be condemned for departing from the chronological order of events. This fidelity to the truth of history is from the purpose of the drama. It is sufficient that the general features of the age be faithfully portrayed. Nor is it always necessary that an historical personage be correctly depicted. The drama is not a biography of persons eminent or otherwise, and it is quite in harmony with its aim that it should occasionally depart from the strict veracity that is always a virtue in a work purely historical. That a dramatist should misconceive or misrepresent the character of some ancient hero whose name and lineage have long since disappeared, and who represents no living issue in the world of to-day may be no great barrier to the success of a drama in which no essential requisite of the art has been violated.

But it is very different when it becomes a question of the character of a woman whose misfortunes have made her an object of interest to the most callous, and who lived but three hundred years ago, in a time of fierce religious strife that has its legitimate sequel in the polemical disputations of our own day. The character of Mary Queen of Scots, is still of importance to a considerable body of Christians in Great Britain, and it is now generally conceded that she has been much misrepresented by a certain class of historians and was far from being the cruel and licentious woman that Swinburne is pleased to make her. He degrades a noble art, and perverts the purpose of the drama by making it a medium for vilifying the char-

acter of a noble woman whose memory is revered by thousands of his countrymen. He seems to have been led to it by this anti-Christian instinct that crops out everywhere in his works and by a desire to dignify his low conception of woman's character. In looking for an historical counterpart for the type of womankind he delights to portray, none seemed to him more fitting than this great queen, at once the most beautiful and accomplished woman of her day and by her situation the leader of the Catholic body in the kingdom of Scotland. But it is now too late to hold Mary Queen of Scots up to the execration of mankind as a woman of low, base instincts and of hard and merciless heart. She has been the fertile theme of poet and essayist, of orator and preacher since her tragic death towards the end of the sixteenth century. She has been thundered at from the pulpit, eulogized by public lecturers, vilified by historians, and ennobled by dramatists. She has been the target at which bigots have hurled the keenest shafts of calumny and reproach. Her true character has emerged pure from the smirching of her enemies and the injudicious praise of her admirers, and to-day she is recognized as the noble-hearted woman she was by more than one historian whose impartiality is above suspicion.

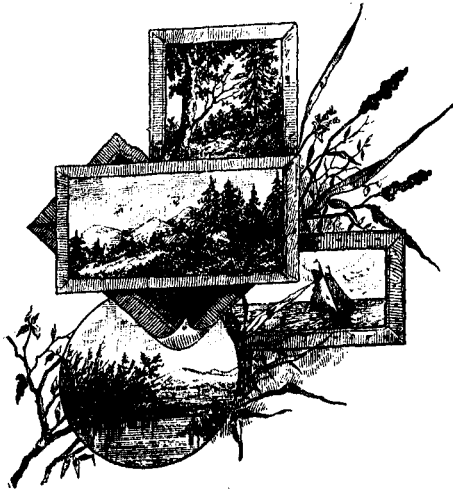
Swinburne has moreover, written many ballads and poems, some of which exhibit a high degree of power. He is undoubtedly greater as a lyric poet than as a dramatist. His "Songs Before Sunrise" in which are embodied his pantheistic principles, and his aspirations for human liberty, are unsurpassed in the English language. His ballads are likewise excellent. But all are injured by the peculiar views of their author on their dominant subject, love, and by the malignant hatred of Christianity they display.

Swinburne has, as has already been said, many of the qualities that win popularity for a poet, and some characteristics of greatness. He has a strong desire for human liberty, and a belief in a progressive future for the race. He possesses great beauty of description, force and the passionate power of poetry. But too often his force is misdirected and his passion wants that noble restraint that should dignify it and keep it in check. Tenny-

son has passion likewise, deep and burning, but it is always subordinate to the controlling force of reason. It never breaks loose from the control to which he wisely submitted it. Even if, as in "Locksley Hall," it does seem to gain the mastery for a time, it is but a brief outbreak that soon subsides into visions of the coming triumphs of science demanding for their realization the calm of well-ordered minds. Moreover, his women are chaste and noble. Swinburne's passion on the other hand is uncontrolled and his delineation of the female type of character is so one-sided and debasing as to nullify much of the good effect of the meritorious portion of his work. He has

endeavoured to establish in England the ultra-realistic or naturalist school of literature that the poet De Musset and the novelist Zola have popularized in France. But even in France, we are assured by a late writer in the Nineteenth Century, naturalism is almost dead. In England it has never taken root. It presents too false, too incomplete and too debasing a picture of life to hope for any permanent recognition, and we may trust that future poets and novelists will pause from the low motive even of regard to their own popularity, before they essay a work unproductive of good results either to the author or the reader.

P. CULLEN, '93.





*LAETARE.*



THE ling'ring shades of fast-retreating night  
 Reluctant yield to morn's triumphant light ;  
 And lowing kine and shepherd's bleating care  
 In grateful intonations thrill the air ;  
 And ev'ry pool and rock and flower and tree  
 Swells nature's op'ra fraught with harmony.  
 A thousand voices chant the gladsome lay  
 That welcome bids the dawn of Easter Day,  
 And to the sorrowing Mother seem to say :

Laetare !

The sad-eyed Virgin, hov'ring round the tomb  
 Of Him whose light alone could raise the gloom  
 That hangs her soul around, attends them not—  
 Her heart, her eyes are fixèd on one spot.  
 It moves !—the huge enclosure backward roll  
 Hands imperceptible, and from her soul  
 A weight as pond'rous lift ; when lo ! appears  
 Th' Eternal Sun, who dries her swollen tears,  
 And with the simple word her sadness cheers :

Laetare !

—'91.



## BRIEF LITERARY NOTES.

[Carefully selected from various sources and compiled specially for THE OWL.]

The death of Walt Whitman reminds us that only a few are now left us of that group of illustrious men whose contributions have made the literary history of the nineteenth century the most remarkable of any age of the world. Lowell and Newman and Manning and John Boyle O'Reilly have already gone. Ruskin still lives, but, like Swift, he is "withering at the top," and will soon be where savage indignation can no longer lacerate his too sensitive soul. Tennyson, Gladstone, Whittier and Holmes are left us, but their years of literary activity are over, and they are already all but numbered with the past. No others remain of the older generation of authors to whom we owe so much, and the names of those who are to fill their places—with the possible exceptions of William Morris and Swinburne in England and Lampman in America—do not appear. How wonderful the intellectual activity of the century has been may be realized if we try to estimate how barren literature would seem if the great creations of our time had not been made.

Poetry would be dreary reading if the works of Byron, Wordsworth, Moore, Coleridge, Tennyson, Browning, Heine, and the American poets of household fame did not exist. Fiction would not be the instructive recreation that it now is if such names as those of Scott, Dickens, Lever, Thackeray, Hawthorne, Victor Hugo, George Eliot, and the long list of others just below these in point of fame were stricken from among its contributors.

History could ill afford to lose such masters as Macaulay, Ranke, Freeman, McCarthy, Green, Prescott, Parkman, Bancroft, Shea and Motley, whose various researches have thrown such light upon the past, made history the rival of romance in interest, and whose efforts have founded a historical school in which innate investigation aims at the recovery of every discoverable fact relative to the past.

Many of us would pass lonely hours without our Emerson, Ruskin, Matthew Arnold, Manning, not to mention our

Lamb, Landor, Sydney Smith, or the score or more of delightful essayists in whose improving companionship we have loved to pass our leisure.

Science could ill spare the hundreds of untiring investigators who within our own times have greatly enriched the domain in which they have labored. To enumerate them all would be impossible, but every reader will recall with thankfulness the names of one or more men of science whose writings have brought him into a broader understanding of his physical surroundings.

The eighteenth century was greatest in the development of musical genius, but we could not afford to lose the works of Auber, Schubert, Rossini, Meyerbeer, and Wagner. Even the pleasant jingles of a Sullivan are not without their value to those who would lighten the care of the world by a little pleasureable excitement.

The political history of the century would have been very different from what it is if Talleyrand, Metternich, Peel, Cavour, Gortchakoff, Disraeli, Gladstone, Parnell, Bismark, Jefferson, Webster, and Lincoln had not so powerfully affected their time. The connection between politics and militarism has ever been too close, and I shall not separate them here. Military science would miss the names that it can least of all afford to spare if Napoleon and his famous marshals, if Wellington and Von Moltke, if Grant, Sherman and Sheridan had not been connected with its methods.

Invention and discovery have names in this century which almost make us forget that anything was ever discovered before it began, and which have revolutionized society and made us to live in a world unrecognizable to our fathers could they return from the realms of death. Further remarkable indications of intellectual activity are seen in the extension of educational systems, the growth of reading habits among the commonalty, the development of the newspaper and the periodical literature of our times.

To sum up, then, we find intellectual activity existing at the top of society and

also behold it widely diffused among the masses. Opposed to this condition of things is a remarkable want of first-class producers in literature and the higher arts. But we need not fear for the future. There may be a momentary twilight, some transient eclipse of genius, an interval during which mediocrity will appear to have the field to itself in nearly every department of literature; but out of the silent depths new heroes, poets, artists, statesmen, prophets, and saviours will appear in due time; for the great man is ever a surprise to his generation, coming in unexpected form, disappointing those who make predictions about his personality and work, but he never fails to come when God appoints the hour.

The editor of *The Farm and Fireside*, answering a question of one of his subscribers, points out the difference between two terms often used in a vague and misleading manner, so briefly and well that I make no apology for giving the reply in full. The reader wished to know the difference between "talent" and "genius," if there is any. The editor says that, there is a great deal of difference between the meanings of the two terms, and its manifestations are in a very marked contrast.

Talent is a development of the natural understanding. It may be inherited or it may be an original gift. At any rate, it is special natural inclination in any certain direction, as for languages for music, painting or what not else. Cultivation perfects its mechanically and develops it to its fullest extent.

Genius is the action of reason and the imagination. It is thoughtful and creative where talent is merely mechanical and initiative. Talent treats of what it sees. Genius creates something to treat about. Talent reflects ideas and objects. Genius produces ideas and subjects in order to inspire them with life.

In the way of familiar illustrations, it may be said that Charles Dickens was a man of genius, and Charles Reade a man of talent. Anthony Trollope was a talented man, and Thackeray a genius. With this hint the reader can go ahead and make up a contrast list of what he considers the geniuses and the talents of the universe for himself.

Among American novelists, Mr.

Marion Crawford now occupies a place at the head of the front rank. Mr. Crawford was born in Italy on August 2nd, 1854, his father being Thomas Crawford, the American sculptor, and his mother being the sister of Julia Ward Howe and of the late Sam Ward, the noted wit. When a lad, young Crawford was sent to St. Paul's School in Concord, New Hampshire. Later he returned to his parents in Italy, and from 1870 to 1874 he was at Trinity College, Cambridge. The next three or four years he passed at Karlsruhe and Heidelberg and in Rome, continuing his studies in the languages and in philosophy. He speaks German, French and Italian fluently, and reads Latin, Greek, Sanskrit, Arabic and Persian, and has besides some knowledge of Russian and Turkish. In religion Mr. Crawford is an adherent of the Roman Catholic Church. He is described as over six feet in height, with broad shoulders, small feet and a large head, the latter being well covered with a profusion of brown hair. He talks well, in a carefully modulated voice, enjoys a good joke and is easily moved to laughter.

Mr. Crawford was led to go to India in order to study Sanskrit, and to investigate personally some of the Oriental mysteries of philosophy and religion, and also to recover his health. He edited a newspaper in Bombay before he engaged in literature proper. After a year or two spent in the same city in Oriental studies, Mr. Crawford returned to America, and, it is said, he got the idea of writing a novel from his uncle, Sam Ward, already mentioned, to whom he narrated some of his adventures in foreign lands, and who was not slow to perceive the romantic and imaginative possibilities which the tales possessed.

A few weeks ago, in a Spanish town, removed from his own people, died after a brief illness, one who in life was a great traveller, a keen and constant observer of men, a learned and conscientious historian and antiquarian, and a trusted leader of Liberal thought wherever English is spoken—Edward A. Freeman, Professor of History in the University of Oxford. Born in 1823, he weathered "the fatal thirty-seven" only to pass away at sixty-nine years of age. Reared a Tory, Mr.

Freeman broke the intellectual trammels of that political caste to become a man of light and leading for the British masses. The master-piece of Freeman's efforts in the historical field is, without doubt, his *History of the Norman Conquest*, but his other work, *The Growth of the English Constitution* is, in the words of Mr. Dicey, a work known to everyone. His three volumes of *Essays* are mines of information on such matters as "Carthage," "Historical Cycles," "Augustan Ages," "The Growth of Commonwealths," "Nobility," "The House of Lords," and the elucidation of the perplexing relations of race and language. Mr. Freeman was no blind adorer of ancient institutions. Thus he says: "If a man will cast aside the prejudices of birth and party, if he will set himself free from the blind guidance of lawyers, he will soon learn how very modern, indeed, is the antiquity of the Tory. All his idols, game laws, primogeniture, the hereditary king, the hereditary legislator, the sacred and mysterious nature of anything that is called 'Royal Highness,' all these venerable things are soon found to be but things of yesterday by any man who looks with his eyes open into the true records of immemorial—there are lands in which we may say eternal—democracy of our race." To such of us as were not born with silver spoons between our lips and whose lot is cast on the people's side of the barricade, a message such as that brings an inspiring significance.

By the death of Professor Freeman English literature has suffered a great loss. His writings are quite numerous and their subjects are of universal interest. His contributions to our historical lore are highly valued not only in England and the British Colonies but also in Continental Europe and the United States. His arguments are always clear and logical, his collocation of events masterful, while his style is always graceful and at times emotional, and under the stress of attack our staid historian can become as combative as the fretful porcupine.

Cardinal Newman was as warm a lover of "The Wizard of the North" as is Gladstone, and knew his prose and poetry almost by heart. Every year he offered the Waverley novels as prizes in the Oratory School at Edgebarton. To Scott's

granddaughter, Mrs. Hope Scott, who invited him to visit Abbotsford, the Cardinal wrote: "I have ever had the extreme sympathy for Walter Scott, and it would delight me to see his place. When he was dying, I was saying prayers (whatever they were worth) for him, and continually thinking of Keble's words, 'Think on the minstrel as ye kneel.'" Cardinal Newman was himself a novelist.

Walt Whitman, "the good gray poet," is at rest at last. Ever since an attack of pneumonia last December, he has awaited death daily. But his wonderful vitality sustained him even beyond his own comprehension, not to speak of that of the physicians. The aged poet held the medical profession in mistrust, a salutary suspicion which may have had much to do with the lengthening of his days on earth. But the end came, as come it will to all men. Conscious to the last, he bore the pains of his illness heroically, and desiring release, calmly and peacefully he passed away.

Walter, or Walt Whitman, was born at West Hills, Long Island, May, 31st, 1819. His father, whose name he bore, was a farmer, and the boy, the eldest of the family, was brought up with slight knowledge of even the few refinements obtainable in the country sixty years ago. He was strong and sturdy, a good rider and swimmer, fond of out-door exercise, and impatient of all the amenities of life. What book education he had he received in the public schools of New York and Brooklyn. It was not much, scarcely more than the Scotch poet, James Hogg received; for when only sixteen he was back in the country, teaching others and learning from them rather than from books.

After a year or two of teaching he became a carpenter for a time; then he learned printing, working at the case both in New York and in Brooklyn, and editing papers in New Orleans and in Huntington, Long Island.

In 1847-48, with his brother, Jefferson, he went on a long pedestrian tour of the country, working his way along by doing carpenters jobs—tramping it, one might say. This passage in the life of the poet parallels Goldsmith's travels in Europe, playing on his flute and holding argumentative disputations for means of liveli-

hood. Up to 1855 he had been known, as far as he was known at all, simply as a carpenter-printer of no especial steadiness. In 1855, however, appeared his first and most favored book, *Leaves of Grass*, a volume of rhapsodical poems, always without rhyme, sometimes without rhythm, and sometimes also, it must be said, without reason. The poems dealt especially with the interests involved in American life and the progress of the time.

The book called forth a great amount of praise and a still greater amount of blame. Let it be set down here in plain terms that some of his verse, and many passages in *Leaves of Grass*, are simply obscene. He says things here which sometimes come into everyone's head, when, on occasion, the lowness of our animal nature discolors the purity of our thought but which, among decent persons, are wisely banished off-hand. In quantity this offensive verse exceeds the voluptuous passages in Tennyson's *Vivien*, but its bulk is much smaller than the kindred contributions of Byron and Swinburne.

No subject was too small for Whitman. Identifying the soul of man as one with its surroundings, he considered the cesspool as worthy a subject for his muse as the flower-garden. Pantheist is he to the backbone; a nature-worshipper, seeing God everywhere—God in all, even the meanest thing, a "God-intoxicated man" more truly than Spinoza. He bows before good and evil as integral and correlative elements in the universal scheme of things, all going, as Hegel demonstrates, by the principle of identity of the contraries.

Those who did not object to the nudity of the poems were offended at the unconventional form in which they were cast; and some were shocked honestly at the poems themselves. He seemed to imagine that as poetic form does not, like reading and writing, come by nature, it must be artificial and bad, whereas form is of the essence of every art, and art is the expression of the beautiful idea which underlies nature and is disengaged by the purged vision of only the chosen and the gifted.

No publisher could be got to handle *Leaves of Grass*. The first edition of this book, Whitman set up and printed himself and for thirty years he has been revising and adding to the work. The additions give the book a certain epic

completeness which it entirely wanted when first given to the public.

At the beginning of the war of the rebellion Whitman was living in New York, but his brother George was wounded at Fredericksburg in 1862, and the poet went to the front to nurse him. His intense and continued personal occupation day and night for over two years following in nursing the wounded and the sick, northern and southern alike, resulted in a severe prostration and paralysis at the end of the contest, from which he suffered throughout the remainder of his life. He gave his war experience in two volumes, *Drum Taps* (1865) and *Memo-randa during the War* (1867). These volumes contain many passages as graphic as any in the language.

At the close of the war, Whitman obtained a clerkship in the Department of the Interior at Washington, from which he was dismissed when his superior officer learned that he was the author of *Leaves of Grass*. This high-handed action on the part of a jack-in-office led to a memorable controversy wherein Mr. William O'Connor ably defended the moral purity of Whitman's verse, and bestowed upon the author the title of "The Good Gray Poet." In February, 1873, Whitman had a stroke of paralysis resulting, as has been stated before, from the exposure of his army life, and went to Camden, N. J. where he resided down to the time of his lamented death.

The following is a list of his works with dates of publications:

*Leaves of Grass*, (New York 1855); *Passage to India*, (1870); *After all not to Create only*, (1871); *As Strong as a Bird on Pinions Free*, (1872); *Two Rivulets*, including *Democratic Vistas*, and *Passage to India*, (1873); *Specimen Days and Collect*, (1883); *November Boughs*, (1885); *Sands at Seventy*, (1888). A selection of his poems, by William Rossetti, was published in London 1868. Besides the complete edition of *Leaves of Grass* already mentioned, another edited by Prof. Edward Dowdon, and has since been published in Glasgow, Scotland.

The merits of the American poet whose life I have just traced in scanty outline, have been the subject of a controversy almost as fierce as that which raged about the poems of Browning. His enemies, or rather his opponents, were numerous

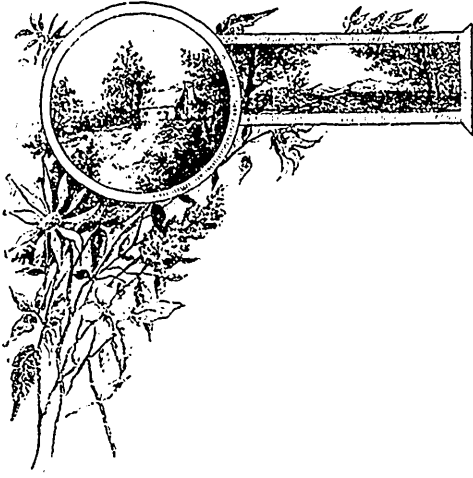


and able. His friends were many and equally able. In England, where the poet became popular first, such authorities as Mr. Rossetti, Mr. Conway, Mr. Robert Buchanan, Professor Dowden and Mr. Roden Noel, all agree in pronouncing Walt Whitman to be one of the largest and most prominent figures of the time. In America, the poet has been greatly praised by such competent judges as Emerson and John Boyle O'Rielly, while the ablest of the Magazine critics credit him with great originality but deplore his short comings as a metrist. Two brief English criticisms are so pertinent and true that I cannot refrain from benefiting the reader by giving them entire. Mr. W. M. Rossetti says:—"I conceive Walt Whitman to be beyond compare the greatest of American poets, and, indeed, one of the greatest now living in any part of the world. He is just what one would conceive a giant to be, if all the mental faculties and aspirations of such a being were on the same scale with his bodily presence." He describes him as colossal, magnificent, fervid, far-reaching, many-sided, showing the most vivid perceptions of the strongest grasp, attentive to the "volume of things" rather than to their graces, somewhat indifferent yet not wholly insensible to charm of form and subtlety of art." The scale of his intuitions, his sympathies and his observation is so massive and his execution has so wide a sweep that he does not linger over the forms or the finish of his work."

Many years later Mr. Roden Noel wrote: "Whitman springs out of the vast American continent full-charged with all that is special and national in it, in a supereminent degree representative of all that is richest and most fresh (as well as of somewhat unlovely) in the American life which, more fully than any other, embodies the present age's own individuality; yet in that very continent there flutters also some of the feeblest, most contemptible and emasculate of poeticules and critics—faint echoes of an echo, pale, feeble, ineffectual copyists of European literature, with all the native marrow and all the vital sap and savor gone out of them. America is the land of Emerson,

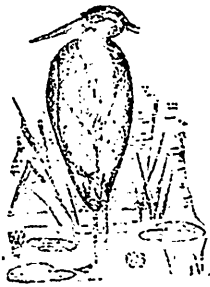
Hawthorne, Thoreau, Longfellow, Lowell; but also of the mocking-bird . . . . . He is American democracy incarnate; and however much that leaves to be desired, yet it is great. He is, indeed, more prophet than artist. He very seldom retires to create deliberate imaginative wholes, in whose many diverse forms may be incarnated the truths he sees and utters, the mastering emotions which dominate his soul. You never cease to see . . . man Walt Whitman. But then it is a very noble, and I contend a very poetic personality you see—one in which, as in a magic crystal, all these men and women of the world, all the sights of city and of landscape, find themselves mirrored with most astonishing distinctness." I have before me while I write more than a dozen excerpts from leading men of letters in England and America all in the strain of the two preceding quotations. But enough has already been written to supply a glance at the poet on his way through life, and to give an idea of his poetic writings, and more than that should not be expected in a limited review.

In conclusion a word concerning Whitman's prose. In all his writings there is the rush and crush of the mountain torrent. His eloquence is strong and pungent and he denounces what he thinks wicked, false, mean injurious. Especially in his later prose writings does he express sorrowful recognition and bitter denunciation of what is base, degrading, corrupt in the great American commonwealth. Particularly notable is this in his noble prose manifesto, *Democratic Vistas*, where he insists also in fine vigorous English upon the preeminence of the spiritual and moral in human nature. The subject matter of those paragraphs is not exhausted in what has here been said. Much might well be added, did time and space but offer. As it is I must content myself with the closing declaration, that if I may trust my own poor judgment, Whitman was not only the most original genius America has produced, but one of the most fresh, vigorous, sane and self-sustained writer in the whole lengthy course of English literature.

*PRIDE.*

A feeble flame at first, by flatt'ry fann'd  
 And nurtured by success, becomes a brand—  
 A burning brand that kindles up a pyre  
 To burn the soul with everlasting fire.

—C. C. DELANY, '91.



# The Owl

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## TO OUR READERS.

Those of our subscribers who desire to have a bound copy of this volume of THE OWL can obtain it by returning to us the back numbers comprising it, accompanied by fifty cents. Those who have not preserved the series may obtain the bound volume for (\$1.50) one dollar and fifty cents, provided the order be sent in before June 1st. This volume will contain upwards of 500 pages of literary matter.

The editors have also in view the publication of a volume of poems selected from those which have appeared in the columns of THE OWL since its foundation. Amongst them, as our readers are aware, are contributions from some of the most gifted singers of the

Dominion and of the United States, and we venture to promise that no poem unworthy of attention will find a place in the volume. As this undertaking will entail considerable expense upon us we would like to know to what extent it would meet with the support of our subscribers. Those who favor the proposal and who would purchase a copy in the event of the volume being published, will confer a favor by dropping a post-card to that effect to the editor.

## COLLEGE JOURNALISM.

Glancing at the large stack of exchanges on our table we are forced to conclude that college journalism is popular and well supported, at least on this side of the Atlantic. This factor of the modern university seems to meet with the hearty approbation of all the great authorities on systems of education. Many and important are the advantages students may derive by supporting a journal. There is not a little truth in these words of Emerson: "Books well used are the best of things, abused among the worst." Text-books are to be studied with care, but at the same time the student is not to become enslaved to them. Knowledge is a great blessing but fully to enjoy its pleasures and advantages the student must be able to conceive occasionally an original thought, otherwise he becomes a book-worm. Constant activity on the part of the mind begets originality. The every-day routine of college life is apt, to a certain extent, to render the mind passive. The student listens to a lucid lecture or explanation and understands it with but little exertion. Meeting a difficulty in his lesson he probably skips over it and looks to his teacher for its solution. In all this the learner's mind is rather passive than active. By such training he may become a man of vast erudition; but, until he learns to think and

judge for himself, he will not be a truly educated man. This conviction it would seem, induced educators to introduce and firmly establish in the university the college paper. To produce a readable article requires an immense deal of labor on the part of a young unpracticed writer. The full strength of his intellect is brought to bear on his composition. He uses to the best advantage possible all the knowledge he possesses, and this knowledge he now makes entirely his own. His imagination, all his faculties are wide awake. This is perhaps the best training to which one could subject his mind, but, of course it always supposes much intelligent previous class-work.

Not only does the production of an article develop the strength of the intellect but it also gives the writer a command of diction. Bacon tells us reading makes a full man, conference a ready man, and writing an exact man. Writing does even more, it is the first step towards mastering the difficult art of expressing oneself properly before the public. On addressing an audience, whatever other oratorical qualities one may possess, if his diction be not elegant he cannot expect to captivate and hold the attention of his hearers. Hence the necessity for all of devoting special attention to writing, since on this continent clergyman, physician, lawyer, in short, every man of learning is often called upon to deliver his opinion in public, regarding this or that topic without any previous preparation.

In preparing a contribution for the college journal the student is fulfilling two of the chief objects of classical training; he is learning to think correctly and express himself properly. Such being the case, the college journal stands next to the class-room in importance. Some institutions place the two on the same level and exempt the editors of the university paper from several hours of class each week. This is perhaps going a little far, yet the

step cannot be altogether condemned. Writing being so necessary to success in after-life, why do not a larger number of students avail themselves of the splendid opportunity afforded by modern institutions to acquire this art? Many doubt of their ability, but they should remember that no success is to be had without repeated efforts. Even if one does fail the first time, why be discouraged? The work done is not lost. Who knows how often the editor-in-chief may have failed at the beginning of his literary career? Demosthenes was not successful in his early attempts. When the great Disraeli first addressed the House of Commons he was laughed to scorn. THE OWL is at all times ready and glad to receive contributions from students. An article in one of our contemporaries on Mr. A. P. Graves, says: "During his student days Mr. Graves contributed prose and poetry to 'Kottabos' the literary organ of Trinity which, by the bye, gave to the public the first effusions of such men as W. B. Yeats, Dr. Todhunter, T. W. Rollston and Dr. Douglas Hyde, who now rank among the leading literary lights of Ireland at home." Perhaps in our midst there are some who will, later on, be literary stars, let them now pay THE OWL a tribute of lasting honor by allowing their first productions to appear in its columns.

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#### STUDIES vs. "OUTSIDE" WORK.

A writer in one of our recent exchanges in dealing with this question has made some good points, though we must beg to differ slightly with him in his ultimate conclusion. He sets down the main lines in which a student works as: 1, studies; 2, reading; 3, society work; 4, college politics; 5, athletics; which may be conceded to be a fair summary. To begin with the last, he rightly upholds that athletic exercises, whilst most necessary, are

to be indulged in rather with a view to preserving health than to acquiring fame. College politics he would have engaged in at all times, though too many offices are not to be sought after, for, as the old adage has it, "uneasy lies the head that wears a crown." His most important statement is that concerning society work and reading. These are always to receive the utmost attention from the student. "If the lessons interfere, so much the worse for the lessons." This, to us, seems an erroneous view to take of a college career. Four years only are allotted to a university course, and the time is consequently short enough for a man to learn *how* to read with profit. If it be true that a college course is not made for the sake of the knowledge it gives of one or two languages and a few sciences, it is none the less true that it is made with the purpose of training the mind in the proper way of acquiring knowledge by itself. Now this training cannot be imparted in one or even two years. Experience has proven that four are none too long. If, then, the student spends the time allotted to preparation in attempting to anticipate his life-work, he had better not go to college at all. He may equally well do his reading and personal searching for knowledge at home. It is not meant that no reading or society work should be done; on the contrary, we hold that theory without practice is of little value. But it is contended that the student, having come to college to undergo a course of mental training, must look primarily to its acquirement by carefully following the studies of the curriculum. Society work is of little use if a man have not ideas to embody in it, and the means of acquiring these ideas are to be had above all in the lecture-room. We do not say they are always actually communicated there, but the line of investigation is clearly mapped out. There the student will get the principles of philosophy and of art which will enable him to recog-

nize the true and the beautiful when he meets with them. And these principles can only be imparted in the junior and senior years. Hence we believe that the students of these classes should give at least as much attention to their studies as the Freshmen and Sophomores are requested to give. That they should read is true, in fact is a necessity; but their reading should be great in quality rather than in quantity, and should not be allowed to interfere with the acquirement of correct principles.

### EXCHANGES.

*The Washington Jeffersonian* in an editorial says: "Every normal man desires the good-will of his fellow-men and especially of those with whom he has been, or may be associated; but the custom of "roasting" especially on class day or during the senior year, often makes breaches that can never be healed." We concur in this statement. "Roasting," hazing and the like should be done away with as they are unmanly, uncharitable and unchristian.

*The Washington City High School Review* contains a short but pointed and spirited article on Jeanne D'Arc. The author takes King Charles severely to task for not defending the heroine in her hour of affliction. Her character is summed up thus: "The wondrous beauty of her character, the almost celestial grandeur of her spirit, as well as the sublimity of her faith in such an age, truly approached and embodied the marvellous." In our opinion King Charles deserves censure, but what shall we say of the heartless wretches who put this innocent spotless virgin to death?

*The S. U. I. Quill* is a regular and welcome visitor to our sanctum. "The College Oration" is an article abounding in good sense. The author is of the opinion that in oratorical contests, the college orator is wont to be too affected and to choose subjects for discussion beyond his ability. "No language, says the writer, is more eloquent and convincing than the most simple and direct: and none more elegant and scholarly."

In an editorial the *Dartmouth* censures those who boast of being able to get up a lesson without studying it at all, and who effect to despise the conscientious hard worker. Says the author: "We are here to study a great deal, we don't do as much as we might, yet we ought not to deny what studying we do." Idle boasts about one's ability or superiority are the sure signs of weak-mindedness, vanity and egotism.

A double number of *The Kenyon Collegian* is before us. Several well-executed engravings adorn its pages. In an address before the Phi Beta Kappa society Rev. W. Mitchell brings forward some strong arguments in favor of classical training. We admire the noble sentiments expressed by so many of Kenyon's alumni and we cannot too highly extol the manly determination taken by them to come to the assistance of their Alma Mater in her present time of need.

*The Oberlin Review* publishes the life and many good deeds of Mr. W. B. Spooner who lately bequeathed to Oberlin College the handsome sum of \$91,000. In a later issue of the same journal is an article entitled: "A dissertation on novels and novel readers." "The novel," says the author, "surpasses all other forms of literature both in quality and in quantity." We cannot accept this statement unqualified. As to quantity all right, but the novel is certainly not the highest production in literature. The novel at best does little else than please, it seldom affords useful instruction and never develops that all-important power of reflection. Again the author says: "There are treasures in the mass (of novels) and by practice it will become easy to sort out the good from the useless with certainty and speed." We wish that all could and would thus distinguish the good from the evil, but alas! how many who depend solely on themselves to choose their novels are led by them into the gloom of infidelity and the mire of immorality! We do not condemn novels *in toto*, but we do maintain that the indiscriminate reading of them is one of the crying evils of the day.

*The Hustler* is one of our weekly exchanges. The present issue has an editorial on the frequent resort which is had

to mob law. The author attributes the cause of this to the fact that under the present system of trial due punishment is not always meted out to criminals. Politics must be kept out of college journalism, yet we think an occasional editorial of this kind is not out of place. For, as the writer well says: "Those here now as students will soon be the ones to discuss these matters, to take real action thereon."

*The Catholic School and Home Magazine* contains a number of well-written and interesting articles. The description of Columbus' death is tender and affecting. We here reproduce a few of the most touching sentences: "May 20th 1506 was a memorable day in the grand old city of Valladolid. Everything had assumed a gala-day appearance. From every church-tower rang out the merry bells welcoming the advent of the successor to the throne of Isabella. In an obscure dwelling of that same city there was being enacted, on that very day, a scene of a far more lugubrious character. A devoted brother, a much-beloved son, a priest of Mother Church—this was the group surrounding the death-bed of the Conqueror of the New World, the very man who but a decade of years before, received the hosannas of admiring nations and was decked with more than kingly honours—the saintly hero Christopher Columbus."

*The Rose Technic* seems to think that oratorical contests are becoming rather a nuisance than a blessing. If plagiarism is practised and rewarded in these contests, they should certainly be abolished. From experience we know nothing on this subject, but the knowledge gleaned from exchanges leads us to believe that in theory oratorical contests are all very well, but in practice the good they produce does not overbalance the evil.

In a well-written editorial *The University Beacon* insists on the necessity of college spirit. It says: "We have all met those whom we regarded as good representatives of the college. They were not 'grinds' nor were they laggards in class, they were associated with all that is best in the college; they had college spirit."

"On Honor" an article in the *Purdue Exponent*, is sensible and pointed. The author maintains that the student is to enjoy a certain amount of liberty and is to be influenced as much as possible to exercise his own judgment and his own sense of honor. A true sense of honor should be cultivated as much as possible at college.

#### BOOKS AND MAGAZINES.

*The Ave Maria*.—The March monthly part of the *Ave Maria* is largely devoted to honoring St. Joseph. The frontispiece is a beautiful engraving of Signor Gregori's "Death of St. Joseph," and there are both poems and prose setting forth the greatness of the patron of the universal church. Ellis Schreiber in "Science in a Scutane" gives a graphic description of Father Perry's life-long devotion to his favorite science, Astronomy. Maurice Francis Egan's "Chats with good Listeners" are interesting and timely, and are evidently inspired by the disgraceful exhibition some prominent American Catholic laymen are giving the public. The *Ave Maria* makes a strong plea for a Catholic daily newspaper and advocates the changing of the *Boston Republic* into a daily with headquarters at New York. The *Republic* hints that "Barkis is willin'." There is no reason, therefore, why the Catholic people should be much longer without a great daily paper.

*The Rosary*.—A splendid reproduction of the Versailles portrait of Columbus adorns the April issue of this magazine, which contains also the first article of the "Columbus Series" by J. A. Mooney. Maurice Egan's "Marriage of Reason" continues to grow in interest while at the same time it teaches many salutary lessons. It should have a large sale when republished in book form. The Dominicans are doing much to spread devotion to Our Lady through the agency of their magazine and they will meet with the deserved success.

*The University Magazine*.—The editors of this publication have the happy faculty of judiciously blending the grave and the gay. "The Scope of Modern Languages" "The Trustees of Truth for the Future" and the articles on University

Extension are matter for the thoughtful who take an interest in educational questions. The number is brightened by bits of intercollegiate history and graduate gossip that will afford much pleasure to its readers. "University Biographies" embraces prominent alumni of all the leading colleges of the United States. Not the least praiseworthy feature of the *University Magazine* is the number and excellence of its illustrations.

Geo. P. Rowell & Co's *Book for Advertisers*. We can quote with approval the words of the publishers of this book. "Any person desiring to advertise who will devote some time to a careful examination of this book is pretty certain to find in it all the information he requires to enable him to perfect his plans."

*The Dominion Illustrated Monthly*. The April issue contains many magnificent illustrations—of bigotry and ignorance. The other illustrations are comparatively unimportant. Prof. Roberts continues to conjure up the ghosts of lies long dead and to fit an arm of truth to a skeleton of calumny and falsehood. It may be of interest to learn who this Prof. Roberts is. He is the author of several pieces of passable provincial verse, not too inferior for a colonist, but which would not entitle him to fill the inkstands of a real master of English poetry. The praise of a partial public ruined him. He is now suffering from abnormal inflation of the imagination combined with fatty degeneration of the perceptive faculties, and has become a monger of literary junk to the highest bidder. "The Raid from Beausejour" is part of his stock-in-trade—an old rotten rope, yet strong enough to strangle the young *Monthly*, still in its swaddling-band. Mr. F. Blake Crofton, another big somebody somewhere, displays his good taste by writing under the title, "Scraps and Snaps:" and his vast knowledge by this, "owing to the comparatively small number of cultivated people who emigrate from the Green Isle:" and his chivalrous spirit here, "Americans have dubbed their servant girls 'biddies':" and his refined delicacy in a passage too coarse to be quoted; and his snobbery—everywhere. This magazine has not a redeeming feature to allow us to soften our censure, that it is extremely offensive to Catholics and no credit to Canada.

## ITEMS OF INTEREST.

## CONVERTS TO THE CHURCH.

*The Opinion of an English Minister—  
Long List of Prominent Persons.*

Father Luke Rivington in the course of a recent sermon, is reported to have said, says the *Liverpool Times*, that a prominent dignitary of the Established Church assured him in conversation that it was really remarkable to find what a change of attitude in regard to the Catholic Church had taken place in the minds of a large number of hitherto steadfast Anglicans within the past two or three years. This altered position was, the dignitary added, a favorable one, as far as Rome was concerned, and his opinion was that it would sooner or later eventuate in numerous secessions. It certainly seems that this prognostication is already being fulfilled, if the following list of recent converts to Catholicism is to be taken as a test. It will be seen, too, that it embraces people not only from the Church of England, but from other sects. Mr. James Montgomery, M.A., (a leading Irish Presbyterian), The Castle Garvachy; Mrs. Bell, granddaughter of the famous Zachary Macaulay; Mr. W. Craig, J. P., and ex-M. P. for North Staffordshire (a highly respected Methodist); Mr. Alfred Austin, of the War Office; Mr. Charles and Mr. Ethelbert Stuart-Mills, sons of Captain Stuart-Mills; Mr. Charles Maule, and Mr. Edward Hunter Hale, sons of well-known Anglican clergymen; Miss Baldwin, eldest daughter of an influential Baptist family in Birmingham; Colonel William Monok Hall, formerly of the 74th Highlanders; Mr. Herbert Snelgrove; Mr. Robert Cunningham Williams, eldest son of General Williams; Miss Cecilia Fosbery, eldest daughter of Colonel Vincent Fosbery, V. C.; Mr. Henry Algernon Fulke Greville, of the 18th Hussars; Captain H. F. Loyne Montgomery, of the Bengal Staff Corps; Mr. John Rees, private secretary to Lord Wenlock, Governor of Madras; Miss Mary E. Warden, of Little Walton Lodge; Mr. G. Keyte, of Brookhurst; Mr. Herbert Measures, of Woodlands, Streatham; Miss Stafford, daughter of a wealthy Dublin merchant; Miss

Bessie Hatton, who is now so successfully appearing in her father's adaptation of "Prince and Pauper," at the Vaudeville; Miss Blanche Lancaster Clarke, only daughter of Mr. George T. Clarke, the Donlaise millionaire, and who was married last week to Mr. Clarence Forestier Walker, son of Sir George Walker, Bart, and grandson of the first Lord Tredegar; a daughter and grandson of Charles Dickens; the Rev. F. Besant, M. A., of Whitechapel Parish Church, a near relative of Mrs. Besant, the Theosophist; the Rev. John B. Camm, M. A., a Dorsetshire rector, who has thus followed in the footsteps of his son, the Rev. R. P. Camm (of the Ritualistic Church of St. Agnes, Kennington) who became a Benedictine Monk last year; and the Rev. Charles Edward Gaudy, M. A., of St. James the Lees, Plymouth, making the fifth clergyman from that church who has become a Catholic.

The progress of the Church in India is remarkable and gratifying. A veteran missionary in Madura, writing to a friend, gives an account of the visitation of the Bishop to Pudupatti. The visitation lasted thirty days, and was a great event. Mgr. Barthe was attended by a band of native musicians, and his progress was almost triumphal, the pagans swelling the crowd in large numbers. In this one district, the Bishop confirmed 2,081 persons and gave Holy Communion to more than 3,000. A large number of new catechumens were received: and seventy-one, already instructed, were baptized.

Looking out upon "the present chaos of American Protestantism," the Rev. John Vaughan Lewis says that "our 'Churches' no longer insist on their distinctive tenets: our 'clergy' are wandering about in search of a creed; our 'fairy' are reaping unto themselves teachers having itching ears. 'Republican or Cossack, is not the question. Religion in these United States must be *something*, or Roman Catholic, within the next fifty years."

Mr. Lewis goes on to say very frankly: "I am not one to be alarmed, out of reason, at the present prospects of Romanism in this country. With such a prelate as Cardinal Gibbons at the fore I would rather commend my country to the Roman obedience, in matters of *faith*, than see its



deep and earnest religious instinct bewildered among many counsellors, and baffled in its search for rest, as I see it now."

## EDUCATION.

"Education involves the training of the whole man and all his faculties; of the conscience and of the affections as well as of the intellect.

"Every school must of necessity be either Christian or un-Christian, and there is no such thing as a neutral education. To be neutral in religion it must be imperfect and faulty—indeed, no education at all.

"In view of the entire situation (what he considers the dangerous and mad system of public school education in the United States) shall we not all of us who really believe in God give thanks to him that he has preserved the Roman Catholic Church in America to-day true to that theory of education upon which our fathers founded the public schools of the nation, and which have been so madly perverted?

"Those, therefore, who seek to exalt men by mere cultivation of the intellect are striving to make satans of them."—Dr. A. A. Hodge, in *Princeton Review*.

The first part of an important contribution of Biblical scholarship has just been published under the editorship of the well-known professor of St. Sulpice, the Abbe Vigoroux. This a dictionary of the Bible, in which the latest results of modern Oriental scholarship are brought to bear on the elucidation of the sacred text, and the bearing of the most recent scientific theories upon Biblical problems is fully discussed from the standpoint of Catholic science. The learned editor has secured the help of contributors who are scholars of European reputation.

Leo XIII. is the two hundred and fifty-seventh Pope. Of these, forty-five were French, thirteen Greeks, eight Syrians, six Germans six Spaniards, two Africans, two Savagards, one Dalmatian, one English, one Portuguese, one Hollander, one Candian; Italy gave the rest.

Seventy were proclaimed. Of the two hundred and fifty-seven, leaving out St. Peter—eight died before having reigned one year, twenty-two ruled between one and two years, fifty-four between two and

five years, fifty-seven between five and ten years, fifty-one between ten and fifteen years; and nine, more than twenty years.

Pius ix. ruled longer than any other Roman Pontiff. John XII. died at ninety years, Clement XII. at ninety-two, Gregory IX at one hundred.

## GENERAL NEWS.

This year, owing to there having been no oral examinations at Christmas, these have taken place during the week beginning April 10th. Orals are not common in our universities, yet there is a growing tendency among some of the best educationalists in their favor. When well conducted, they are certainly one of the most efficient methods of discovering a student's knowledge.

A very pleasant trip was enjoyed by the seminarians on the 17th March, on which occasion they availed themselves of Father Poulin's kind invitation to visit him at his home, Cantley. High Mass was sung for the parishioners by Rev. Father Constantineau, Messrs. LeMay and Macdonald acting as deacon and subdeacon respectively.

Work is steadily progressing on the two new churches, St. Joseph's and the Sacred Heart, at present being built. The Oblate Fathers deserve all credit for the way in which the work is being pushed ahead.

We regret to learn that the Rev. Father Riordan O.M.I. who was stationed at the University since last fall, has been compelled to go to the Southern States in order to recuperate his health, shattered from long missionary service. While here, the good father made many friends by his gentleness and affability.

Messrs. D. Murphy and Chas. Gaudet have been elected valedictorians of the class of '92.

The classical and commercial departments of the college will close this year on the 23rd June. It is understood, however, that the seminary will not close until about a week later, owing to the expected absence of His Grace Archbishop Duhamel.

The play "Frederick the Great" will be presented to the people of Ottawa on April 21st by the University Dramatic Association.

Rev. Father Fox O.M.I. who resided at the University for some time during the session of 90-91, but who is now stationed at Winnipeg, has just recovered from a severe attack of the prevalent malady, la grippe.

Rev. Father Foley B. A., lately ordained at the University, has just returned from a month's vacation which he spent at Lindsay and in the neighboring locality. We wish Father Foley success in his position as curate at St. Patrick's. The best recommendation he could have from the students is that those who knew him best admired him most.

#### *A GOOD WORK EASILY DONE.*

There are many ways of effecting good works. Everybody is well acquainted with the divers means generally adopted by pious persons for exercising their charity. However, I venture to suggest to the charity of all the well-intentioned readers of this article the proposal of a new means of satisfying their piety and zeal. I mean the "pious work of old stamps," in behalf of a work of the greatest interest, the foreign missions. This may be easily accomplished by both rich and poor, without prejudice to former practices of devotions, or even the purse of either party.

In England and in Germany, and I may say throughout the whole of the continent, the trade of old stamps is carried on to an astonishing degree. Everywhere indeed, in all the principal towns of these countries, are to be found merchants whose sole trade consists in the commerce of these old cast-off stamps. Some of these stamps, to all appearances very ordinary and of little value, amount to a comparatively high price. Owing to their peculiar form, the difference of their colours, or their scarcity, they have been sold respectively at the price of sometimes 3 and 4 shillings a piece.

What merchants have done for their own benefit several religious communities have likewise successfully accomplished

with great advantage to their pious works. Hence, not so very long ago, certain pious persons had resolved to found a village in Congo by the contribution of nothing else than old stamps. To this effect they wrote to several papers, and the result was that they received considerable collections of stamps, and are almost now in the happy position of carrying out their pious design.

Actuated by a similar motive, and desirous to come to the help of our missionaries, I feel prompted to make an appeal to all such persons as will read this short article, exhorting them to offer us their charitable assistance in the work of old stamps.

Collect your old stamps, post cards, etc., those now out of date, if you have any such, as well as those actually in use. Do not reject those that may appear too common to be kept; often they are of a much higher price than all the others put together! It requires the skill of a practised eye to see the real value attached to old stamps.

All contributions of these cast-off stamps will be gratefully received at the central bureau of the "pious work of old stamps."

R. R. PERES, MISSIONNAIRES,  
Rue Basse-Wez, Liege, Belgium.

Contributors are requested to register their letters or parcels.

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#### *JUNIOR DEPARTMENT.*

During the past few days the small yard has been the scene of more than usual activity. Through the united efforts of Old Sol and the junior students what was a bleak tract of snow and ice has been suddenly changed into a dry and attractive playground. Owing to the inclemency of the weather since the termination of the hockey season, the juniors were obliged to confine themselves within the narrow limits of the gymnasium; and when a conge was granted a few days ago for the purpose of giving them a chance to clear away the snow and ice from the yard, and at the same time to expend their stored up energy in the open air, many availed themselves of the opportunity. Immediately after dinner scores of willing hands set to work, and the air was made to resound with the noise of

pick-axes and shovels. After a couple of hours of hard work the remains of the hockey rink and the snow-fort had either been carted off or had disappeared down the sewer. Lord John, the master of ceremonies, enveloped in his large rubber boots, was one of the most conspicuous figures among the busy workers. The next morning the lacrosse sticks which had been consigned to the top shelf of the store-room for the past few months, were again called into requisition; and the familiar thud of the foot-balls was also heard once more.

The base-ball players are already getting down to work, and the bulletin boards are daily covered with challenges from the members of one class to those of another. Judging from the enthusiasm already displayed, the coming athletic season will be an exceedingly active one, and each of the different sports will receive its due share of attention. The management of the first base-ball team of the small yard has been placed in the hands of Lamoureux, Tessier and Allard, while Brophy, Murphy and Cunningham will look after the interests of lacrosse. The managers of the lacrosse team are at present negotiating with some city teams, and are arranging for matches to take place as soon as the weather will permit.

Hand-ball seems to have lost none of its old-time popularity. The alley and every available part of the fence surrounding the yard is at every recreation utilized by those who take part in this pleasant pastime. Dandurand and Verrault will, no doubt, make this branch of sports not less interesting than the others during the present season.

A new base-ball team, called the Young Erins, has lately been organized with Rufus, as disappointed aspirant for first team honors, as captain. The members of the new team are Rufus, captain, Cunningham, Martel, Glasmacher, Hanly, Delaney, Russell, Burns, and Martin. The last named player was secured after a great deal of difficulty, as he claimed that he was wanted for the first team in the big yard. He was at the last moment however, induced to sign articles with the management of the new team.

A very lively and interesting debate took place in the junior refectory at dinner hour a few days ago. The debaters were Messrs. Paradis and Cowan. The subject under discussion was, whether Old Sleuth's latest production "trailed halter," was equal to some of his other works. Cowan supported the affirmative side of the question, while Paradis defended the negative. After a few minutes of heated discussion they decided that, on account of their proximity to the prefect, who has on certain occasions exhibited a desire to get hold of all such kind of literature, they had better finish the debate in the yard after dinner.

The first base-ball match of the season was played on the afternoon of the 9th inst. between the old rivals, the invincibles and the pastimes. As is shown by the score the game was not a very close one, but it must be remembered that, as it was the beginning of the season, the players were out of practice and, consequently, did not play as scientific a game as they usually do. J. Martin filled the position of umpire, and judging from his decisions, he will make a very good one, when he learns a little more about the game.

The following is a list of the players and their positions:—

Invincibles.	Pastime.
Belair.....	Pitcher.....
Kearns.....	Catcher.....
Allard.....	First base.....
Martel.....	Second base.....
Leonard....	Third base....
Delaney....	Short stop....
Hanly.....	Centre field.....
Martel.....	Right field.....
Russell.....	Left field.....

The pastimes won the toss and took the first innings; in the beginning the pitching was pretty wide and several got bases on balls. At the end of this innings the Pastimes took the field with six runs in their favour. Belair went to the bat first for the Invincibles and by a beautiful hit was enabled to reach third base. The pitching in this innings was similar to that of the last and before the third man was put out seven runs were scored. The play throughout the remainder of the match was very loose, with the exception of the fourth innings, when the pastimes received a whitewash, the only one during the game. At the end of the fifth innings the 5th game was

brought to a close. The score stood Invincibles 32, Pastimes 20. Notwithstanding the fact that the score was large, however, some very good play was made. The most noticeable players among the Invincibles were Allard, Kearns and Belair, among the Pastimes Tessier, Beaulieu, and O'Neil.

The rank in class for the month of March was as follows:—

<i>First Grade.</i>	1. Wm. P. Ryan.
	2. H. Leclerc.
	3. Geo. Casgrain.
<i>Second Grade.</i>	1. M. Lapointe.
	2. J. Russell.
	3. J. Martel.
<i>Third Grade.</i>	1. Belanger.
	2. C. Brophy.
	3. E. Corkery.
<i>Fourth Grade.</i>	1. P. Connelly.
	2. T. Coulombe.
	3. J. McCabe.

### SOCIETIES.

It has always been customary for the various societies to close their work for the season at Easter, and this year will prove no exception to the rule. Later than this none of the meetings can attract good audiences, many of the students being absorbed in preparation for the approaching examinations, and others being unable to resist the out-door attractions of spring. The Senior and the French debating societies and St. Thomas' Academy have already closed, and it is probable that the Junior Debating Club will soon follow.

#### ST. THOMAS ACADEMY.

At the St. Thomas' Academy, on March 18, Chas. McCarthy '92 defended the following proposition: "Parentibus ex naturali lege inest perfectum jus cum gravissima obligatione conjunctum, ut physicam, intellectualem et moralem filiorum educationem una simul promoveant." D. McMillan '92 opposed this with several strong objections. This question concerning the right of education afforded an excellent opportunity to discuss the merits of the recent articles written on that subject by Dr. Bouquillon, of Washington University. Our Director,

Dr. Nilles, O.M.I., contrary to several of his colleagues of the Faculty of Philosophy, is a firm ally of the Jesuits who are so vigorously opposing Dr. Bouquillon, and he did not fail to seize the opportunity to endeavor to convert the society to his views of the question. The following week the question was: "Principatus politicus, in se et radice primoria spectatus exclusive a Deo oritur, prouti et auctor humanae societatis: at in concreto seu in subjecto vel persona consideratus, est a *populo* seu communitate politica quas consensu expresso aut tacito illum vel illos in quibus resideat designat." In its defense, H. Sedilot '92 found it necessary to use all his skill to combat the well-prepared objections of J. Brabney '92. On April 1, F. McDougal '93 and John Dean, '92 maintained an interesting and spirited discussion on the question: "Omne ens aliqua ratione bonum est; unde malum non est ens, sed privatio boni; idcirco malum residet in bono, sicut in subjecto, et originem ducit a bono, et a causa efficiente, non per se sed per accidens." The former gentleman upheld the thesis, the latter producing the objections. The last meeting of the year was held on April 8, and proved one of the most interesting. A. Newman '93 and Chas. Gaudet, B. Ph. '92 were the combatants and proved that they were skilled in the art of scholastic discussion. Mr. Newman maintained the thesis: "Existunt in mente notiones vere et proprie universales: notiones porro illae universales referuntur ad objectum reale extra mentem positum; universalis tamen non existunt in seipsis formaliter, neque etiam formaliter insunt in ipsis individuis: et sic falsa sunt systemata Nominalismi, Conceptualismi, et Ultra-Realismi." At the close of the discussion, the president, D. Murphy B. Ph. '92, delivered an eloquent little speech in which he pointed out the history, aims and success of the society. Commenting on the crude and incorrect method of discussion of nearly two years ago, he praised the progress made during this last session, in which the scholastic method has been faithfully followed to the minutest detail. It is undoubtedly due to the influence of the society that this year, for the first time, those who went up for the degree of B. Ph. were successful. He concluded by recommending '93 earnestly to carry on

the good work next year. Rev. Dr. Nilles followed with some interesting remarks of the same tenor and concluded by recommending the study of the summary of St. Thomas Senior Debating Society.

#### SENIOR DEBATING SOCIETY.

On March 27th the question before the Senior Debating Society was "Resolved, that the lecture system is, at present, too extensively used in universities. T. Tetrau, '94, and Fitzgerald, '95, defended the affirmative, being opposed by Chas. Mea, '95 and M. Abbott, '95. Both sides argued well, and all are to be praised for the able efforts made in their first debate. The affirmative was successful in securing the majority of votes. On the following Sunday evening occurred what was probably the last debate of the year. At the beginning of the meeting the secretary read an invitation to the society to attend the closing exercises of the French Debating Club, which were to take place the following Sunday evening. It was unanimously decided to accept. After this followed a lengthy discussion as to the advisability of closing the session immediately, or of holding at least one meeting after Easter. It was finally decided to leave the matter to the committee. At the conclusion of the business of the evening, the debaters, J. O'Connor, '92 and O. Clarke, '93, and J. McNally, '93 and T. Rigney, '95, took the floor, and showed that they were at once logical, eloquent and witty.

This has undoubtedly been one of the most successful years in the history of the society, for though the membership was small, the debates even surpassed the standard of former years, and an unflagging enthusiasm was maintained to the last. The improvement in speaking has been remarkable, even the least promising member being astonished at their own success. For all this the thanks of the society are due to Rev. Father Nolin, O.M.I., and the committee for their energy and interest for the common weal. "Ninety-two" especially takes this opportunity to publicly thank the Rev. Director for the many useful lessons given them in the Senior Debating Society.

#### DRAMATIC CLUBS.

Two Dramatic Clubs, one English and the other French, were organized some time ago under the direction of Rev. H. Constantineau O.M.I. The latter club has already put on the boards the comedy "Les M<sup>é</sup>moires du Diable," which was mentioned in THE OWL of last month. The brilliant success will undoubtedly pave the way for future efforts. The English club has now in preparation the drama "Frederick the Great," which will be presented Thursday evening, April 21. The class of elocution under Prof. Glas-macher have already done much work in this direction. The officers of the clubs are: English club, president, J. P. Smith; vice-pres., T. Tetrau; secretary, J. McDougal; committee, W. Leonard and T. Rigney. French club: pres., T. Tetrau; vice-pres., J. Phillion; sec., Chas. Gaudet; committee, L. Jacques and A. Chevrier.

#### THE FRENCH DEBATING SOCIETY.

The twentieth of March saw the last of this year's debates. The question at issue, "Lequel est le plus heureux, le peuple ignorant ou le peuple instruit?"; related as it is to the great social movement, opened a broad field to the debaters. Messrs. J. Vincent and P. Paradis made a strong plea in favour of the un-instructed people. Mr. L. Raymond was the worthy champion of the learned classes. He somewhat spoiled the beauty of the idyllic picture which his adversary had painted in glowing colours, by reminding to the great benefit which his hearers ing his hearers of the great benefits which they themselves had derived from education. His proofs did not produce complete conviction however, as the verdict of the audience clearly evidenced. Mr. Barrette made his d<sup>é</sup>but in a neat and carefully written speech.

The following Sunday was devoted to *impromptu* speaking. The difficult task of preparing a debate was thus avoided, and a pleasant entertainment was had at little cost of time and pains. The all-important item of the evening was, however, the last reading of the laws that are to govern the society. After due consideration, a few amendments were proposed and the statutes were adopted.

On Palm Sunday, the members assembled in the Dramatic Hall of the University to hold their closing *séance*. An effort had been made to render the meeting more solemn and interesting than usual. The presence of several of the reverend fathers as well as the hearty response which non-members made to the invitation tendered them, showed that this effort was duly appreciated. The following is the programme of this very enjoyable and successful entertainment.

## DISCOURS D'OUVERTURE :

A. Charron, B. Ph., Président.

## L'ENFANT et le PETIT JESUS :

Déclamation,  
L. Garneau.

## L'AVRIL EST LÀ :

Chansonnette,  
T. Tetreau.

## LE TRAVAIL :

Discours,  
L. Guérin.

## LE MOUCHOIR :

Déclamation,  
J. Phillion.

## TANT MIEUX, TANT MIEUX :

Chansonnette,  
A. Carrière.

## A. LA BAIONNETTE :

Declamation,  
L. Raymond.

## LES 2 PETITS PIFFERARI :

Romance,  
R. Beaulieu, P. Christin.

## NOS PECHES MIGNONS :

Conférence.  
R. P. Fillatre, O. M. I., D. D.

At a subsequent meeting of the committee, a vote of thanks was tendered to the Rev. F. Fillatre, O. M. I., for his kind and generous concourse. The members also expressed their gratitude to Rev. F. Antoine, O. M. I., for the zeal and efficiency which he evinced in the management of the society.

Rev. J. T. Foley '88, who was recently ordained to the priesthood, has assumed his duties as curate of St. Patrick's Church in this city. Before leaving the University after his ordination, Father Foley was made the recipient of a set of books and an address expressive of the esteem in which he was held by the students.

At the recent Convention in McGill Medical College, J. L. Chabot ex-'89, J. A. McKenty ex-'92 and C. J. Meade ex-'91 received the degree of M. D., C. M. Mr. Chabot held a high rank in his class throughout his four years at McGill and graduated with first-class honors.

At the same institution J. E. Ryan, D. St. Pierre and E. D. Beatty who were in college last year, passed successfully their first year's examinations in medicine.

Bishop's Medical College, Montreal, has also some former Ottawa men, D. Crevier ex-'89 being among the number of newly graduated M. D's and S. J. McNally ex-'90 having passed successfully the third year branches, taking second-class honors in Ophthalmology and first-class honors in Medical Jurisprudence.

N. D. Pound, of the C. E. class of '90 is doing well as a "City and County Surveyor" in Chicago.

W. C. McCarthy formerly of '89 is junior partner in the firm of Macdonell & McCarthy, Barristers, etc., Toronto. "Bill" is not, however, confining himself to Blackstone, for we read in a Toronto paper that at "An Evening with John Boyle O'Reilly" held under the auspices of the St. Stephen's Club "O'Reilly as a Lover of Nature and Manly Sports" was the subject of an interesting essay by Mr. W. C. McCarthy. We were pleased to see, also, that at the same "Evening" Mr. G. A. Griffin our old football mana-

ger and football legislator, contributed an exceedingly good paper on the subject "O'Reilly as an Irishman."

T. H. Smith, M. D., C. M., a former member of '90, is practising his profession in Bonavista, Nfld.

J. L. Wheeler ex-91, has taken the degree of M. D., C. M. from Queen's, Kingston, and had the honor of being the valedictorian of '92.

W. T. McCarthy who matriculated with '92, is now practising medicine in Baltimore, Md.

R. J. McEachen '88, who was raised to the priesthood at 'Xmas, has been appointed to the parish of Maynooth, Ont. At the time of his ordination, Father McEachen received from the people of his native town of Douglas a purse of \$125.00

T. Stewart, who left college in '87 and who since that time has been teaching school in Alfred, Ont., has abandoned pedagogy to begin the study of medicine in Detroit, Mich. On leaving, Tom took with him the good wishes of the citizens of Alfred, together with some of their wealth, all of which, the wealth as well as the wishes, were given him in appreciation of the work he had done in "teaching the young idea how to shoot."

J. Sharkey, who was in college in '87 is now in the U. S. postal service on the Boston and Albany R. R.

H. Garneau, of last year's Rhetoric class, has begun the study of law in Montreal, P. Q.

## ATHLETICS.

'Tis spring, gentle spring, the season of the year that poets rave about, the season of the year when "a young man's fancy lightly turns to thoughts of love," and, if he be a student, to the summer vacation that is a short distance ahead. This is the time of the year when the senior in his Prince Albert is a prominent figure as he strolls across the campus to chapel on Sunday morn. This is the time of the year when class meetings are the order of the day, and class committees and photographers cultivate each other's acquaintance and discuss groups and busts and cabinets. This is the time of the year when the sentimental members of classes suggest a conventum to be held when a decade of the future has become a decade of the past, and swear everlasting fealty to one another as they exchange cabinets before they separate to go to their respective homes, where they will place the living paste-board on the marble mantle-piece, and turning their backs on it allow the dust of years to accumulate on its glossy surface, whilst they themselves become so absorbed in their worldly duties and in the wans of self that they almost altogether forget both those old dear comrades, side by side with whom they have trod the rugged road to knowledge and the classic shades of Alma Mater, where, as the gray-haired grad. tells us in his after-dinner speech, "we spent the happiest days of our lives." It's a great season, this spring. The enterprising merchant floods the dailies with "ads" of "spring goods" and everybody, following the example of nature, dons a new garb. All the world seems to be infused with a new vigor, so the sporting editor has read or heard somewhere; but his own experience makes him rather skeptical on that score, for he is at his wit's end what to say about spring sports.

A big lacrosse pow-wow was held a short time ago and a delegate from Ottawa University had the floor at one stage of the proceedings and by his recital of Varsity's glorious deeds on the lacrosse field last season, held the undivided attention of his fellow legislators. "Well done thou good and faithful servant," or rather delegate, the Sporting Editor says to him; and "more power to your right arms," he says to those of our athletes who participate in our good old national game which a preceding generation learned from the copper-colored aborigines. May the coming lacrosse season be more successful than the last! And now for a word about base-ball, spring foot-ball and the great biennial field-day.

There ought to be good base-ball this spring. Five clubs have been organized in the city and the city base-ball league that was formed last summer will, be reorganized with a greater number of clubs than it had last year. It is not yet known whether Varsity will be in the league. If they were to join they would be obliged to play every club in the league before the closing of college, and then play them all again after college would re-open in September. This is the only way they could fill the engagements of a schedule, but to some of the other clubs such an arrangement might not be acceptable. However, whether Varsity join the league or not, since there are so many clubs in the city our base-ball manager ought to be able to arrange for at least three or four matches. There is some good material in our midst and with sufficient practice we ought to have a nine that will hold its own with any of the city clubs.

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In the past four years there has been very little foot-ball played in the spring of the year and in the last two there has been none at all. Formerly there was great attention paid to foot-ball in the spring and it was by no means misdirected attention. Spring was the schooling season for foot-ballers. Young players and men that had previously played but little or none at all were organized into two or three teams and played matches with one another; and the players went on the field as determined to win as though they were playing for the Provincial or Dominion Championships. In this way, a great many in a short time acquired a playing knowledge of the rules and thus was eliminated the necessity of teaching the rudiments of the game when the regular season opened in September. To this system, the teams of former years owed much of their success. Since spring foot-ball has been discontinued there have been so many green candidates for the team in the fall that before they had properly learned how to tell on which side they were playing or what was meant by the so often yelled "off-side" or "held," the season was nigh over and there was little time left for the teaching of tactics and team play. Just at present there are a goodly number of men in college who are well qualified physically to fill a position on the Varsity team. But in no other respect are they qualified to play on a senior team, and as we are losing quite a few of our first team in June, the opening of next season will see us somewhat perplexed as to how to

replace them, if the recruits in our midst are not properly drilled before the present college year is brought to a close. The foot-ball management foresee this and have taken steps to give all, so desiring, an opportunity of learning the game. Four teams have been organized and a series of matches will be played. As the members of '92 will have their hands full preparing for examinations, none of them have been included in the list of players, but four of them, Messrs. McCarthy, Gaudet, Tracy and Collins have kindly consented to give the benefit of their services in the capacity of coaches. They will each take charge of one of the four teams. Each team has three spare men, so that there will be in all 72 candidates for next year's Varsity team. Surely out of that number we might be able to develop fifteen first-class men to do battle for the garnet and gray in the Ontario series next fall. In order that the end that the Athletic Committee have in view may be attained, it is necessary that the members of those teams should have a clear idea of the significance and importance of these matches. To put it briefly, it means the success or failure of Varsity next fall. And as we all wish for victory and deprecate defeat, it will be part of the duty of the managers of the teams to see that the men are alive to the importance of their work and that they will go into the game with that vim and earnestness that ensures success.

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This is gala-day year and the announcement was made recently that it will be held in the first week of June. If there be any athletic ability in our midst, that has hitherto been latent, now is the time for it to be brought out. There may not be many "all round" athletes, but surely there ought to be a few who can take part in at least one or two of the many and various events that will be included in field-day programme. There is one thing to which we would wish to call particular attention, and that is the necessity, on the part of intending competitors, of being in good condition. Two years ago, some of the competitors, after one or two events were completely exhausted, on account of their not being in proper condition. Moreover, unless the competition in the events is keen there will be little or no interest taken in the result. It is said that this year's prize list will be better than ever, so that it behooves those who intend competing to train hard, in order that by their hearty co-operation, the efforts of the committee may result in making the field-day of '92 a complete success.



*SUBRIDENDO.*

Not the square thing—A circle.—*Smiles*

The tramp is a man who has tried nearly all the walks of life.

The society man has his set, and the prize-fighter has his set-too.

"Papa" said a talkative little girl, an I made of dust?"

"No, my child, if you were, you would dry up once in a while."—*Ex.*

Bright Freshie, just dipping into mathematics: "Say, what geometrical figure does an escaped parrot resemble?" Senior: "Give it up." Freshie: "Why a polly gone, of course!" Death of Senior.—*Ex.*

*Nunquam implementum orto sepulchrum finis.*  
Never too late to mend.—*Ex.*

The Editor—Lucky man, that fellow Jones.

The Assistant—I don't see how you make it.

The Editor—Why, he took out a life insurance policy for five hundred dollars and died six days before the company failed.—*Atlanta Constitution.*

You can't weigh grams with a grammar,  
Nor salt and cure hams with a hammer,  
Do sums with a summer,  
Strew plums with a plumber,  
Nor sheer an old ram with a rammer.—*Ex.*

A Prominent Personage.—Jawkins: Who is that man yonder who goes along with his nose in the air?

Hogg—Sh! He's a mighty important personage. His picture and biography are in all the papers.

Jawkins—What has he done?

Hogg—He's the man who was cured of catarrh.—*Judge.*

Said the Earth to the comet: "You startle me with your levity.

Said the comet to the Earth: "You annoy me with your gravity."—*Handicraft.*

PARODY ON LONGFELLOW'S "HIAWATHA."

He killed the noble Majudki's,  
With his skin he made him mittens,  
Made them with the fur side inside,  
Made them with the skin side outside.  
He to get the warm side inside,  
Put the skin side outside.  
He to get the cold side outside,  
Put the warm fur side inside;  
That's why he put the fur side inside;  
Why he put the skin side outside;  
Why he turned them inside outside.

—*Grove City College.*

UPS AND DOWNS OF LIFE.

He came with a poem, and dire intent,  
And up the sanctum stairs he went;  
Hope and a smile on his face were blended,

And this is the manner in which he ascended.

He bearded the editor in his lair,  
And began a-reading his poem fair;  
But the editor stopped him before he had ended

And this is the manner in which he descended.

—*Yankee Blade.*

Editor—I've paid for this joke before.

Humorist—You never paid me for it before.—*Kate Field's Washington.*

## ULULATUS.

## THE MICROCOSM.

The sage once asked the question "What is man?"

And thus the sager idiot's answer ran :  
"Only creation on a smaller plan."

He beheld his glabrous face in the glass and dolefully gave utterance to this *Martial* longing:  
"O quando mihi vernabunt dubia lanugine malae?"

The all-round championship of the small yard is anybody's prize so far. The *chief* aspirant has a great many other things to *talk* about, so he will hardly compete. Then McCumber, feeling that his chances are *Slimmer* than ever, positively refuses to enter.

The Seniors had their yard cleaned before the Juniors this spring. Mazenod, attempting to recover the big yard foot-ball, fell—in the junior department.

Jean advanced his "Alien Labor Act" another step this spring. He had the sole charge of opening the sewers.

JIMMY (at the play): Say, Tony, who is that fat man with the opera glasses looking at Jack?

TONY—Why, he is an expounder.

JIMMY—An expounder of what?

TONY—Of the drum !!!

The photographer's maxim: *Possession* is nine points in the picture.

The newly-elected members of the *Clan* say that the "Irish pinch" is the best formula for initiation they ever experienced.

"Fagan's Hotel" has already received its full quota of summer boarders and every recreation cigarette is passed around. "Dosey" is sure not to *miss it*, for no sooner has he stepped onto the campus than he begins to cry out :—"I'm nex' on you, dere, hain't I?"

Though spring is here and the snow has all disappeared, that hand-ball alley has not yet been formally opened. It is, perhaps, waiting for the convalescence of its president and some *more ice*.

In the Rhetoric class:—Prof: Can you explain to us, Mr. B——, what is a roundelay?

Sportive Freshman: Er—well, supposing you were out driving and one of your carriage wheels struck a rock and came off, why that would be——

Just then an impending rain storm broke forth in all its violence and the fainting class was saved.

"Dan" is pretty good at handball but he shows no special advantage behind the footlights. As a sentry accosting an unknown traveller in the darkness, "Shoot, or I'll speak," as he renders it, has a most tragic effect.