

UNIVERSITY OF OTTAWA

REVIEW



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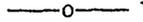
THE
STUDENTS



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University of Ottawa REVIEW

Vol. I.

FEBRUARY, 1899.

No. 6.

THE DECLARATION AGAINST CATHOLIC DOCTRINES WHICH ACCOMPANIES THE CORONATION OATH OF THE BRITISH SOVEREIGN.

HE Academic Hall of the University of Ottawa was crowded to the doors on the evening of the 16th of February, when the Rev. Father Fallon, O. M. I., delivered his lecture on the Declaration against certain Catholic Doctrines which is obligatory on the British Monarch on his accession to the throne.

Mr. E. P. Stanton, President of St. Joseph's Branch of the Catholic Truth Society, of Ottawa, was chairman of the meeting. Prominent among those present were, Hon. R. W. Scott, Secretary of State for Canada; W. J. Poupore, M. P.; Very Rev. J. Jodoin, Provincial of the Oblates in Canada; the Very Rev. Rector and Members of the Faculty of the University; P. Baskerville, ex-M.P.P.; W.L. Scott, Master in Chancery; ex-Mayor F. McDougal; J. J. McGee, Clerk of the Privy Council; F. J. McDougal, B. A.; L. J. Kehoe, B. A.; J. P. Smith, B. A.; and many more of the most prominent citizens of Canada's Capital. Letters regretting their inability to attend were received from His Grace the Arch-

bishop of Ottawa; John A. MacCabe, LL. D., Principal of the Ottawa Normal School; Joseph Pope, Under Secretary of State for Canada; Simeon Lelievre, President of the Canadian Institute; and several others.

The Chairman introduced the reverend lecturer, who said:

MR. PRESIDENT, REV. FATHERS, LADIES AND GENTLEMEN:

"It is due to you to explain how it comes that the Catholic Truth Society of St. Joseph's Parish has taken up the question of the Coronation Oath and its accompanying objectionable declaration against several fundamental Catholic doctrines. In ordinary circumstances, even that large liberty of initiative which, under our modern system of political government, is allowed for good or for ill, to the humblest citizen, would scarcely justify the Catholic Truth Society or me in beginning or carrying on a crusade against a piece of imperial legislation that effects the person of the sovereign.

But there are, in this case, certain facts that explain and have suggested our present action. Some weeks ago in the course of a sermon which I preached in St. Joseph's Church, I referred to the Declaration against Transubstantiation, the Mass, and the invocation of the Blessed Virgin Mary and the Saints, that is required of every King or Queen that succeeds to the British throne. My reference on that occasion was a mere incident in my sermon, and I little imagined that it would ever be heard of again. This sermon was delivered on the 11th of December; on the 12th, the following cablegram appeared in several English newspapers:

EXCHANGE TELEGRAPH CO.'S CABLEGRAM:—Ottawa, Ontario, Monday.—Father Fallon, a Catholic preacher here, delivered a sermon yesterday which caused somewhat of a sensation. Dealing with the question of liberty of religions under the British flag, the preacher declared the Catholics of the Empire should do their best to have the Coronation Declaration removed from the Coronation Service on account of its containing portions stigmatizing the Mass as superstitious and idolatrous. Why, asked the preacher, should Queen Victoria have insulted her Catholic subjects, than whom none were more loyal, by taking that oath, and why should the Prince of Wales take such a pledge of his crown?"

The next day saw a letter in the London "Daily Post," in which the writer used the following language :

"Father Fallon, of Canada, has touched a sore point in the Coronation Oath. Catholics have long held this oath in abhorrence. It matters little to them whether the monarch takes an oath or not; their allegiance is stereotyped. But has Cæsar no obligations? If Catholics are expected to do homage to their ruler on his coronation day and after, surely they are not to be insulted by having dinned into their ears on such solemn occasion that their principal religious rite is superstitious and idolatrous?

Canadians are justified in protesting against the terms of this oath, which not alone contains an insult to them, but to the six million Roman Catholics over whom the British Monarch exercises authority in these isles.

Non-conformists, Jews, Buddhists, Mahommedans, and every other class of religionists have their religious observance respected; not so the Roman Catholic, whose sensitiveness is of no account, and whose religious opinions are in this fashion treated with insult. The Coronation Oath is an anachronism and it requires revision."

The London Tablet, of December 17th, contained a letter in which a lawyer of the Supreme Court of Judicature in England, wrote :

"I hope from the bottom of my heart that the question raised in Canada concerning the Coronation Oath will not be suffered to rest where it is. . . . Catholics should unite to remove by all legitimate and constitutional means those out-of-date provisions of the reign of William and Mary, the like of which no British statesman would dream of enacting in the year 1898 with referencè to the religions of Buddha and Mahomet."

And the Liverpool Catholic Times, of the same date, reproduced the Ottawa cablegram with the following editorial comment:

"We think this declaration is permitted to remain because the Catholics of the Empire are too tolerant. If the Catholics of Great Britain and Ireland and Canada and the colonies declared with one voice that it must go, go it would."

Friends in Liverpool and Dublin sent me those papers, and then I felt it a duty to suggest further and organized action. The members of the Executive Committee of the Catholic Truth Society were unanimous in their decision to make an appeal to the public sense of justice and equality, in their effort to have blotted from the statute-books this abjuration by the monarch on a most striking occasion, and in terms most unnecessary and offensive, of the

most sacred and most cherished doctrines of the Catholic Church. The coronation of a sovereign is, and ought to be, an impressive and sacred ceremony. It is more than a splendid spectacle; it is "a solemn recognition of the mutual obligations between the sovereign and the subjects, made in the presence of that Almighty Being by whom alone kings do reign. It is essentially in its history and in itself, a religious service, and not a mere pageant of pomp or a mere show of song and tinsel. When God chose Saul to rule as first king over His own beloved people, the Jews, we are told in the Old Testament that "Samuel (the High Priest) took a vial of oil and poured it upon Saul's head and kissed him and said: Is it not because the Lord hath appointed thee to be captain over his inheritance?" And then "Samuel said to all the people, see ye him whom the Lord hath chosen, and there is none like him among all the people? And all the people shouted and said, God save the King." (I Samuel X, 24.)

This custom of royal unction was peculiar to the Jewish people. "Nowhere else," says St. Augustine, "were kings anointed, than in that kingdom where Christ was foretold and whence He was to come." And this sacred ceremony seems to have descended to all Christian nations. At all Christian coronations we find that the religious element surpassed in importance everything else. Anointings and prayers, vigils and fasts, oaths and admonitions went to compose the ritual by which sovereignty was conferred upon the rightful heir.

And the history of Great Britain affords a remarkable confirmation of this assertion. Not until 597 A. D., did the great missionary St. Augustine, land upon the shores of England, bearing to the nation the blessings of the gospel of Christ. Yet in the pontifical of Archbishop Egbert, who died in 766 A. D., we find the following profession to be made by the sovereign :

I who, by the Providence of God, am about to be King, profess before God and His angels, that henceforth, according to my knowledge and power I will do and keep justice and peace to the Church of God, and to the people subject to me, with due regard to the mercy of God, according as I shall be able to ascertain by the council of my faithful (advisers)."

The royal declaration in the same pontifical of Egbert differs very markedly from the declaration of our days, as the following extract will amply demonstrate :

"It is the duty of a King newly ordained and enthroned to enjoin on the Christian people subject to him these three precepts: First, that the Church of God and all the Christian people preserve true peace at all times. Amen. Secondly, that he forbid rapacity and all iniquities to all degrees. Amen. Thirdly, that in all judgments he enjoin equity and mercy, that therefore the clement and merciful God, may grant us His mercy. Amen."

When William the Conqueror was crowned in 1066 A. D., by the Archbishop of York, the king standing before the altar in the presence of the whole people

"promised with an oath that he would, moreover, rule the whole people subject to him with righteousness and royal providence, would enact and hold fast right law, utterly forbid rapine and unrighteous judgments."

The oath taken by Edward II. in 1308, was in the form of question and answer :

"Sire, says the Archbishop, will you grant and keep, and by your oath confirm to the people of England, the laws and customs to them granted by the ancient kings of England, your righteous and godly predecessors; and especially the laws, customs and privileges granted to the clergy and people by the glorious king St. Edward your predecessor? The king replies: I grant them and promise. Sire, will you keep towards God and Holy Church, and to the clergy and people, peace and accord in God, entirely after your power? I will keep them. Sire, will you cause to be done in all your judgments equal and right justice and discretion in mercy and truth, to your power? I will do so. Sire, do you grant to hold and to keep the laws and righteous customs which the community of your realm shall have chosen, and will you defend and strengthen them to the honor of God and to the utmost of your power? I grant and promise."

In the troublesome times that fell upon England after the so-called Reformation, it was inevitable that changes should occur in the coronation oath. Through the series of British monarchs from Henry VIII., in 1509, until after the revolution in 1688, when William and Mary replaced the dethroned and exiled King James II., constant efforts were not wanting to bring into accord the political and religious principles that prevailed in the kingdom.

"Divers good laws," to use the parliamentary term, were made for preventing the increase and danger of popery. In 1643 the Puritans, in their struggle with Charles, made a declaration against certain Catholic doctrines. Under Charles II., in 1673, the Test Act was passed with the avowed object of debarring Catholics from all offices, both civil and military. By the terms of the Act of 1673, all officeholders were obliged to take the Oath of Supremacy, to subscribe the Declaration against transubstantiation, and to publicly receive the sacrament according to the rites of the Church of England. Of course no Catholic could comply with these provisions, and as a consequence Catholics were effectually kept out of office.

But these disabilities were not considered sufficient, and so in 1677, in the thirtieth year of the reign of Charles II., the following act was passed to prevent Catholics from becoming members of Parliament :

"An Act for the more effectual preserving the King's Person and Government, by disabling papists from sitting in either house of Parliament."

"Forasmuch as divers good laws have been made for preventing the Increase and Danger of Popery in this Kingdom, which have not had the desired effects, by reason of the free access which popish recusants have had to His Majesty's court, and by reason of the liberty which of late some of the recusants have had and taken to sit and vote in Parliament.

"Wherefore, and for the safety of his majesty's royal person and Government be it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and of the Commons, in this present Parliament assembled and by the Authority of the same, that, from and after the first day of December, which shall be in the Year of Our Lord God One thousand six hundred and seventy eight, no Person that now is or hereafter shall be a Peer of this Realm or Member of the House of Peers shall vote, or make his proxy in the House of Peers or sit there during any Debate in the said House of Peers ; nor any Person that now is, or hereafter shall be a Member of the House of Commons shall vote in the House of Commons or sit there during any debate in the said House of Commons after their Speaker is chosen ; until such Peer or Member shall, from time to time respectively and in manner following, first take the several oaths of Allegiance and Supremacy and make, subscribe, and audibly repeat this Declaration following :

"I, A.B., do solemnly, and sincerely, in the presence of God, profess, testify, and declare, that I do believe that in the sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ at or after the Consecration thereof by any Person whatsoever; and that the Invocation or Adoration of the Virgin Mary or any other Saints and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify and declare that I do make this Declaration, and every part thereof, in the plain and ordinary sense of the Words read unto me, as they are commonly understood by English Protestants, without any Evasion, Equivocation, or Mental Reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other Authority or Person or Authority whatsoever, or without thinking that I am or can be acquitted before God or Man, or absolved of this Declaration, or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the sin, or declare that it was null and void from the beginning."

So matters stood until the revolution of 1688, by which the principle of hereditary succession to the Crown of Great Britain was repudiated, and the supremacy of Parliament asserted by the calling of William Prince of Orange, to the throne. Still a danger menaced the new order of things. James II., the exiled king, had a son whose right to the crown was quite as unimpeachable as that of his two sisters, Mary and Anne. But he was a Catholic. To shut him out forever from his rights, and at the same time to debar any Catholic from reaching the throne, the Declaration against Transubstantiation was made obligatory, in its most insulting form, on the sovereign, by the following piece of legislation, enacted in the year 1689:

"An Act declaring the Rights and Liberties of the Subject, and Settling the Succession of the Crown."

"And that every King or Queen of this Realm who at any time hereafter shall come to and succeed in the Imperial Crown of this Kingdom, shall on the first day of the meeting of the first Parliament next after his or her coming to the Crown, sitting in his or her throne in the House of Peers, in the presence of the Lords and Commons therein assembled, or at his or her coronation, before such person or persons as shall administer the Coronation Oath to him or her at the time of his or her taking the said oath shall make, subscribe and audibly repeat the Declaration mentioned in the statute made in the 30th year of the reign of King Charles the Second, intituled:—

"An Act for the more effectual preserving the King's person and Government, by disabling Papists from sitting in either House of Parliament."

"But if it shall happen that such King or Queen upon his or her succession to the Crown of this Realm, shall be under the age of 12 years then every such King or Queen shall make, subscribe and audibly repeat the said Declaration at his or her Coronation or on the first day of the meeting of the first Parliament as aforesaid, which shall first happen, after such King or Queen shall have attained the said age of 12 years.

Let me repeat the Declaration which this act forced and still forces upon the monarch of the world-wide, liberty-loving and civilization-promoting British Empire. It runs as follows :

"I, A.B., by the grace of God, King, (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely in presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly in the presence of God profess, testify, and declare, that I do make this Declaration and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning."

The first British sovereign to subscribe this shameful declaration was Queen Anne, on the 23rd of April, 1702. It has been repeated since successively by George I., II., III., and IV., and by William IV.

It was taken on the 20th of November, 1837, at the opening of her first parliament, by our present illustrious sovereign, Her Majesty Queen Victoria. The "Mirror of Parliament" (Vol. 1, page 11.) thus describes the event :

Soon after two o'clock, Her Majesty came down to the House, attended by the great officers of State, in the usual manner, and with the accustomed ceremony; and having ascended the throne, and desired their lordships to be seated, the Gentleman Usher of the Black Rod was instructed to command the attendance of the Commons at the bar of this House. On their arrival, Her Majesty made and subscribed the declaration against transubstantiation pursuant to the Bill of Rights."

Another authority tells us that,

"When the Queen had ascended the throne in the House of Lords, she directed the Lord Chancellor to read the declaration against transubstantiation, which she repeated after His Lordship's sentence by sentence, very articulately, and with much feeling and solemnity."

It was indeed, an occasion calling for feeling and solemnity. I have no doubt that Her Majesty, then a tender young girl of eighteen years of age, must have felt profoundly humiliated at being obliged by law to brand a large, loyal and unoffending portion of her subjects as "superstitious and idolatrous."

I have tried to place clearly before you the history of this discreditable declaration. You have seen that it was first exacted from officeholders, both civil and military. No papist need apply. It was next extended so as to disable papists from sitting in either House of Parliament. It was finally made obligatory on the monarch. Such is the chronological genealogy of the declaration against Catholic doctrines; it has not a pedigree to be proud of.

Let me now briefly relate the efforts that have been made at different times for its abolition. This declaration remained in full vigor from 1689 until the election of Daniel O'Connell, in 1828, to represent Clare in the British House of Commons. Of course he could not take the Test Oath nor subscribe the Declaration against Transubstantiation; his seat was declared vacant, a new election was held and O'Connell was again returned. The agitation that preceded, accompanied and followed these stirring events, resulted in what is called Catholic Emancipation in 1829. At that time this declaration and the oath of the Test Act were abolished for members of Parliament, and for almost all office-holders. From a few offices—such as the Lord Lieutenantcy of Ireland, the Lord Chancellorship of England and of Ireland, and the chancellorships of the different universities—Catholics were still debarred.

No further official appeal was heard from Catholics until 1866, although in 1837 the historian Lingard addressed a spirited protest to the Lord Chancellor on the occasion of Queen Victoria's taking the Declaration.

On the 20th March, 1866, Sir Colman O'Loughlin moved for leave to introduce into the British House of Commons a bill abolishing the Declaration in as far as it concerned the Lord Lieutenant and Lord Chancellor of Ireland. His motion was seconded by the Protestant Sir John Gray. In making his motion, Sir Colman O'Loughlin pointed out that the Lord Lieutenant was obliged to take the oath in the presence of members of the Irish Privy Council, many of whom were Catholics. That, he said, was manifestly an offensive proceeding, and he asked the House to abolish this relic of barbarism. The Chancellor of the Exchequer, speaking for the Ministry of the day, admitted that "the words of the Declaration were of a very painful character," that "they had become unnecessary, and as they were now more likely to give pain than to serve any sensible purpose, it was impossible for the government to refuse its consent," to the introduction of Sir Colman O'Loughlin's bill.

The second reading came up on May 8th, 1866. In the course of the debate Mr. Cogan said :

"It was particularly offensive that the Lord Lieutenant should be obliged to make a declaration that the doctrines of Roman Catholics were idolatrous and superstitious. In the interest of peace and conciliation and Christian charity the Bill should receive the assent of the House."

The remarks of Mr. Chichester Fortescue were still stronger:

"This Declaration against Transubstantiation," he said, "was so utterly indefensible and devoid of foundation, that it required but the touch of any member of the House to make it fall to the ground. The only wonder was that officials should have so long been compelled on entering office to stigmatize in terms which amounted to nothing short of contempt, the sacred doctrines of the Church to which many gentlemen of the highest rank in the country adhered."

The bill passed its third reading in the House of Commons on June 12th, 1866. Only four members voted against it; their names deserve recognition; only Messrs. Whiteside, Newdegate, Whalley and Chambers, amongst all the members of the Commons, were

unable to suppress their religious prejudices, and vote for justice to Roman Catholics. It was introduced in the House of Lords and received its second reading on July 6th. At that stage of the proceedings, however, it was announced that a commission was engaged on the general subject of oaths, and the bill was consequently withdrawn, pending the report of the commission. The decisions of the commission strongly favored the abolition of all these offensive oaths, declarations and tests, and on the 7th of February, 1867, Sir Colman O'Loughlin reintroduced his bill, but now, instead of applying to office-holders in Ireland alone, it was made to include all the subjects of Her Majesty. Little opposition was offered, and the measure received its third reading on the 14th of May. Lord Kimberly, who had once been Lord Lieutenant of Ireland, undertook to pilot it through the Upper Chamber. In his speech he characterized the Declaration as "offensive and unnecessary."

"He had himself," he said, "been called to make that declaration before the Irish Privy Council, in the presence of a large number of persons of the Roman Catholic faith; and he must say that he had never in his life made a declaration with more pain than when he was required, before men holding high office, and for whom he had the greatest respect, to declare the tenets of their religion to be superstitious and idolatrous."

During the debate in the House of Lords two interesting statements were made, in view of our present discussion. Lord Derby remarked that

"The oath which the bill abolishes is *totidem verbis* the same as the one required to be taken by the sovereign at his or her coronation; and consequently the bill does open up a much larger question than at first sight it would appear to do."

And the Marquis of Bath thought that

"The bill would place the sovereign in an isolated and anomalous position, and it would behoove Parliament at some future time to consider whether the sovereign should not also be relieved from the necessity of this declaration."

The bill passed the House of Lords and received the Royal assent on July the 25th, 1867. Sir Colman O'Loughlin's bill was couched in the following terms :

"Whereas by various Acts a certain declaration, commonly called the Declaration against Transubstantiation and the Invocation

of Saints, and the Sacrifice of the Mass, as practised in the Church of Rome (and which declaration is more fully set forth in the schedule to this Act annexed), is recognized to be taken, made and subscribed by the *subjects* of Her Majesty, for the enjoyment of certain civil offices, franchises, and rights :

“And whereas it is expedient to alter the law in that respect, and to abolish the said declaration :

“Be it enacted by the Queen’s most excellent Majesty, &c., as follows :

“1. From and after the passing of this Act, all such parts of the said Acts as require the said declaration to be taken, made, or subscribed by any of Her Majesty’s subjects as a qualification for the exercise or enjoyment of any civil office, franchise, or right, shall be, and the same are hereby, repealed, and it shall not be obligatory for any person hereafter to take, make, or subscribe the said declaration as a qualification for the exercise or enjoyment of any civil office, franchise, or right within the realm.

“2. Nothing in this Act contained shall be construed to enable any person professing the Roman Catholic religion to exercise or enjoy any civil office, franchise or right, for the exercise or enjoyment of which the taking, making, or subscribing the declaration, by this Act abolished, is now by law a necessary qualification, or any other civil office, franchise, or right from which he is now by law excluded.”

Henceforth no British subject would be required to declare the doctrine of Transubstantiation, the Invocation of the Saints and of the Blessed Virgin Mary, and the Sacrifice of the Mass idolatrous and superstitious. But this highly objectionable oath must still be taken by the sovereign. Now, if it is offensive and unjust for Catholics to be termed idolatrous by the subjects of the Crown, and their own equals, the offensiveness and injustice are increased beyond endurance, when the charge is made by the sovereign and on the most solemn occasion. Every argument used in favor of the abolition of the oath for office-holders makes with ten-fold force against its being taken by the supreme head of the state. You may ask what it is to which Catholics find objection in this portion of the coronation proceedings. The question scarcely needs an answer. Idolatry is the paying of divine homage to false gods: superstition is a belief in which ignorant or abnormal religious feeling is shown. Both are crimes against God and against human reason; yet of both these crimes

are Catholics accused by the sovereign. Lord Macaulay, speaking of Brahmanism, says :

"As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral."

Now, Brahmans exist in millions in India. Not only is their superstition not so stigmatized by the sovereign, or the sovereign's representatives, but the most scrupulous care is taken lest the Brahmanistic conscience should be in the least offended. No such regard is had for the beliefs of the oldest and most numerous body of Christians in the world.

And what are those Catholic doctrines which are especially pilloried by the Declaration? They are fundamental and characteristic articles of the Catholic creed. The Real Presence of Our Saviour in the Blessed Eucharist, the Catholic teaching regarding the Blessed Virgin and the Invocation of the Saints, and the Sacrifice of the Mass, are declared to be superstitious and idolatrous. I pass over with the mere mention the absurdity and the cruelty of anyone fixing such a shameful stigma on any religion, unless he or she have made the doctrines condemned the subject of careful study, and have become assured that foul play and misrepresentation and calumny have had no part in the condemnation. I pass over also the reasons of state which should preclude the very possibility of a great diplomatic personage, such as is the British sovereign, from giving needless, wanton and studied offence to the Catholic rulers and people of the world. I leave out a consideration the truth or falsity of the dogmas condemned. What matters it that we claim a basis in Scripture and in reason for our belief in Transubstantiation? Of what import is it that we pride ourselves on the eminent reasonableness of our veneration of the Blessed Virgin Mary and the Saints? What concern is it that the Sacrifice of the Mass is the centre and the soul of Catholic worship? These things were superstitious and idolatrous, in the prejudiced judgment of the English Parliament of the days of William and Mary; superstitious and idolatrous they must remain for Queen Victoria and her successors. And yet some of the choicest and subtlest intellects that the world has ever known, have accepted these beliefs and were prepared to sacrifice every-

thing for them. Lord Macaulay, writing of Transubstantiation, says :

"When we reflect that Sir Thomas More was ready to die for the doctrine of Transubstantiation, we cannot but feel some doubt whether the doctrine of Transubstantiation may not triumph over all opposition. More was a man of eminent talents. He had all the information on the subject that we have, or that, while the world lasts, any human being will have. . . . We are, therefore, unable to understand why what Sir Thomas More believed respecting Transubstantiation may not be believed to the end of time by men equal in abilities to Sir Thomas More. But Sir Thomas More is one of the choice specimens of human wisdom and virtue."

And John Henry Newman—certainly no weak-minded idolater—writes as follows regarding the Mass :

"I declare that to me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass. I could attend Masses forever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. . . . There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and the scope of it."

And there are even Englishmen who did not fear, on the occasion of the accession of Queen Victoria, to speak out their minds plainly, as the following extract from a letter written by Charles Waterton on June 15th, 1838, will amply prove :

"Who could suppose," he says, "that, in these times of intense religious investigation, we should ever see a British Queen forced, by an execrable Act of Parliament, to step forward and swear that the Holy Sacrifice of the Mass, at which Alfred the Great, St. Edward the Confessor, and millions upon millions, not only of Englishmen, but of all nations, both before and since their time, have kneeled and do kneel in fervent adoration, is superstitious and idolatrous? Had I been near her sacred person, the sun should not have set before I had imparted to her royal ear, a true and faithful account of that abominable oath. It is a satire on the times: it is a disgrace to the British nation; it ought to be destroyed by the hand of the common hangman."

And, indeed, reasonable men may well inquire what good purpose is served by this declaration. It is insulting, and at variance with the first principles of common politeness, and is therefore scarcely a fitting expression to fall from the lips of the sovereign. Besides condemning Catholic belief, it perpetuates the ancient and exceedingly offensive falsehood, that the Pope can dispense with the truth and permit evasion, equivocation or mental reservation, and it makes the entirely gratuitous assumption that English Protestants have a monopoly of the use of words according to their plain and evident meaning :

"And I," says the sovereign, "do solemnly in the presence of God profess, testify and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever."

Now, is there anything unreasonable in Catholics moving to have this Declaration abolished? Why should this continual and groundless suspicion be kept alive against us? When we ask for absolute religious equality with all other citizens of the empire, are we making an exorbitant demand? We are not seeking special favors. Our request is that Catholic doctrines, held sacred by us, should not be made the object of royal condemnation and shameful insult. The sovereign of the British empire rules a mixed people, and no offensive word should pass the royal lips regarding even the humblest and most insignificant object. We ask Protestants to deal with us in this matter as they should wish us to deal with them in similar circumstances. And in referring to Protestants, it may be of importance to point out to them that the Declaration to which we object is not the coronation oath itself, but something quite independent of, and much subject to, the coronation oath. We are in no sense asking for the abolition of the oath by which the sovereign swears to maintain the Protestant religion by law established, nor are we attempting to interfere with the provision of the Bill of Rights which enacts that the sovereign must be a Protestant. Our concern is solely with that Declaration which attaches to our religious beliefs epithets so offensive and so unjust that we can scarcely be expected to remain

quiet under them. It will be remarked that Sir Colman O'Loughlin's bill contained a clause which provided that nothing in the Act should be taken to make Catholics eligible for any office for which they were theretofore ineligible. It must be evident, then, that the repeal of the Declaration against Transubstantiation could in no way prejudicially affect either the Protestant religion or the Protestant succession to the British crown.

You may say, Why should this matter be agitated in Canada? I ask in reply, Why should it not be agitated in Canada? Is not Canada a part, and a very important part, of the British empire? And do not Catholics form 42 per cent. of the population of this Dominion? Is it credible that the religious doctrines and beliefs of 42 per cent. of Britain's premier colony shall ever again be stigmatized as idolatrous and superstitious? Is it possible that the memory of those Catholics who worked so strenuously and so successfully in the past for the upbuilding of our Canada shall have no effect in softening prejudices and removing offence? Do the services of a Cartier and a Taché, a McGee and a Thompson count for nothing in the counsels and plans of Great Britain? Or can it be that marked regard will not be paid to the respectful representations of a portion of the empire whose Prime Minister, Minister of Public Works, Secretary of State, and Solicitor-General are personally affected by the objectionable Declaration against Transubstantiation?

It would seem to be our plain duty, for the interests of our religion and our honor, to do our best to remove forever from the statute-books of an empire, whose best interests we are always ready to serve, this last remnant of bitter and barbarous times.

This is not a national question; it is not a religious question; it is a matter of public policy; a request for simple justice; a plea for equal rights and for the exercise of that fair play and broad toleration which, Mr. Balfour asserts, characterize British institutions.

Unless this Declaration is abolished, let me picture for you what will happen at the next coronation. Gathered around the new king will be representatives from all parts of the empire—from the British Isles, from Asia and Africa, from Australia and from the British possessions of America. Men of every color and

race and speech, of every shade of religious opinion, will be present on that momentous occasion to offer the tribute of their loyalty and the assurance of their affection to the newly-crowned monarch. And from the lips of the sovereign shall come no word of reproach or rebuke for the followers of Buddha and Brahma, for the worshippers of Vishnu and Siva, for the Kaffirs or the Bushmen, the Hottentots, the Zulus or the disciples of Mahomet. There shall be nothing but kindness and conciliation for Jew and Gentile, for Anglican and Methodist, Baptist and Presbyterian. For one class alone of British subjects will there be reserved scorn and contempt, insult and outrage. The twelve millions of Roman Catholics in the British empire will have the sad privilege of knowing that, in the presence of God and before the wide world, their king solemnly pronounced their religious beliefs to be idolatrous and superstitious. It will not matter that these shameful words are uttered in the presence of forty-nine Catholic Lords, of fifty-five Catholic Baronets, of nineteen Catholic Privy Counsellors, and of seventy-two Catholic members of the House of Commons. Ready, as they would be, to swear fealty and pledge allegiance, prepared to draw their swords if need be, and never to sheathe them so long as their services were required by the sovereign, is it surprising if the ardor of their patriotism should be somewhat cooled and the affection of their loyalty rather shocked, as they heard, one by one, the distinctive doctrines of their religion declared by the supreme civil ruler to be idolatrous and superstitious?

The Catholic Duke of Norfolk, Postmaster-General of Great Britain and Earl Marshal of the Empire, upon whom devolves the duty of making all preparations for coronation, would receive his reward in the assurance that Transubstantiation, in which he believes, is an abomination. The Catholic Marquis of Ripon, who for years ruled with signal success Her Majesty's Indian empire, would be told that his devotion to the Blessed Virgin Mary and his invocation of the saints were superstitious. The Catholic Lord Cromer, whose brilliant diplomatic ability and keen foresight prepared the way for the re-conquest of the Soudan, must not wince or move a muscle as he heard that the Sacrifice of the Mass was idolatry. And the Catholic Lord Chief Justice

Russell, the pride of the legal profession in England, would learn, doubtless much to his annoyance, that the Pope can sanction departures from truth, and permit evasion, equivocation and mental reservation.

Now it will scarcely be denied that this is an intolerable state of affairs. No other people would be expected to remain silent under such hideous charges. Of the loyalty of Catholics there is not, and cannot be, a doubt. They have always contributed quite their proportionate share, both in intellectual and political services, towards the building up of that power to which, in the picturesque phrase of Daniel Webster

"Ancient Rome to the height of her glory is not to be compared; a power which has dotted over the whole globe with her possessions and military posts, whose morning drum-beat, following the sun and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England."

Its Catholic citizens have a stake in the security, the progress and the prosperity of that great empire. They hope for the continued triumph of that flag which is known and respected throughout the world. But it is idle to seek to conceal the fact that the enemies of the British empire are numerous and powerful. The day will certainly come when these foes will make an onset on the empire, the outcome of which will be either its signal triumph or its utter downfall. Against that inevitable event is it not wise to make every provision? What folly to wound the most delicate sensibilities of millions of subjects, to make them feel that they are citizens of an empire that does not value their services, and would not appreciate their devotion, since it has no regard for their conscientious convictions!

It is in this sense, chiefly, that the Catholic Truth Society of St. Joseph's parish purposes taking action looking to the abolition of the Declaration against Transubstantiation and other Catholic doctrines. This is not a factious agitation gotten up by men who seek to promote their own interests by a specious appeal to the baser passions and prejudices. It is a calm but firm protest against injustice; it is the humble but sincere request of those who feel that they are wrongly condemned, to have that condemnation removed; it is the expression of their intention to carry

their request before Parliament, and even to the foot of the Throne, in the certain hope and conviction that gentleness and honor, justice and the rights of conscience will ultimately prevail."

* * *

At the close of the lecture the following resolution was moved by Mr. B. B. Sulte, F.R.S.C., the well-known Canadian historian, and seconded by Mr. M. J. Gorman, LL.B. :

"That the Roman Catholics of Ottawa, as loyal subjects of the British empire, desire to express their regret that there should be required of the sovereign of the empire, at coronation or at any other time, a declaration against Transubstantiation, by which the Sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous ;

"That they sincerely trust that the spirit of broad toleration which, within the reign of Her Most Gracious Majesty and the two preceding sovereigns removed this declaration from the statute-books, so far as members of Parliament, peers of the realm, and office holders are concerned, will, at the request of humble but dutiful subjects of the empire, cause it to be repealed in so far as it relates to the supreme head of the state ;

"That they believe that the removal of this objectionable declaration would enable the Roman Catholics of the empire to enter with more profound feelings of loyal affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and subjects."

In speaking to his resolution, Mr. Sulte said that the mere fact that this Declaration was a relic of barbarism should justify its abolition, and in that sense he could add nothing to what had been said by the Rev. Father Fallon. But, before proposing the resolution, he would like to draw the attention of the audience to one or two historical facts. Canadians would recall with deep regret the series of sad events that occurred in Nova Scotia between 1713 and 1755, and which resulted in the expulsion of the unfortunate Acadians. That people had suffered great injustice. The poetic recital of their trials in Longfellow's *Evangeline* elicits our heartfelt sympathy with them. But the poet fails to point out what was the real cause of their misfortunes. It was nothing else than the Test Oath and this very Declaration against Catholic doctrines. The Acadians were an industrious people; they wished to be a loyal people; but they would not be a people of apostates to their faith. They refused to take the Test Oath, the objection-

able Oath of Allegiance, and the Declaration. In consequence, they were driven from their homes and made wanderers on the face of the earth.

A similar difficulty faced the French Canadians at the time of the conquest of Canada and its cession to Great Britain. History was about to repeat itself, for the French Canadians would never have taken the oath declaring the falsity of their religion. But, happily for all concerned, the support of Canadians was vital to Great Britain in her disputes and struggles with the American colonies, and, from motives of policy, the British Administration of the day refrained from exacting the objectionable oaths from the new subjects. Hence no poet has been called upon to chronicle the dispersion and wanderings of the French Canadian people. Wisdom inspired the Ministers of the Crown on that occasion. Let us trust that it may do so again. He hoped that this resolution would go around the world and be heard of at an early day in its proper place at Westminster Palace, supported by the unanimous voice of the British Parliament.

Mr. Gorman, in seconding the resolution, referred to the great debt of gratitude which all Catholics owed to Rev. Dr. Fallon, for the masterly and exhaustive manner in which he had dealt with this question. There had, he continued, been some misconception as to the object of this movement, owing to the fact that some of the newspapers had referred to it as being aimed against the Coronation Oath of the Sovereign. This misconception it was necessary to completely remove, and he therefore thought it well to strongly emphasize the fact that the movement had no such object. There was no desire to interfere with the Act of Settlement, by which the British Crown must necessarily descend to a Protestant, nor with the Coronation Oath, in which the Sovereign swears to maintain "the Protestant reformed religion established by law." The Declaration which was attacked, was an entirely collateral matter, and was wholly unnecessary to protect the one or to maintain the other. He concluded by expressing the conviction that this movement, now modestly inaugurated by the Catholic Truth Society here, would gather force from all parts of the empire, and would result in the repeal of this objectionable declaration before the next sovereign ascended the throne.

The resolution was put to the audience by the chairman, Mr. E. P. Stanton, and was unanimously adopted amidst much applause. The meeting closed with the National Anthem, *God Save the Queen*.

TANTALUS.



O love a fair flower,
 Calyx and corolla
 Sweeter than censer,
 Crowned with its white halo ;
 And to see stranger hands
 The prized blossom culling,
 While for us the bleak sands
 And the thankless weed's hulling.

A friend,, loved—revered--
 Longed for—in meeting
 Some fate, cold, obstructive,
 Chills our warm greeting,
 As though sudden frost
 Had fallen in summer,
 And the glad streams were lost
 'Neath the pale ice's glimmer.

To be fixed in a lot
 Alien to our nature ;
 To work, suffer, smile,
 Despite the forfeiture
 The bird would take wing
 As his birthright assigns him;
 But his fate is to sing
 For the tyrant who binds him.

To give : the return,
 Husks and thorns for our keeping,
 To labor, and hold
 Empty hands at the reaping.
 The spider her web
 Mends with patience unailing,
 Yet dies in despair
 O'er her toil unavailing.

To be chafed by the flesh,
 And restrained by dull duty,
 While our souls would fain fly
 To the Spirit of Beauty.
 Thus the flame is repressed
 In its dark iron prison,
 That would mount, if released,
 Like a star newly risen.

—*Cameo.*

THE MOON.

LECTURE DELIVERED BEFORE THE SCIENTIFIC SOCIETY OF THE
UNIVERSITY OF OTTAWA BY L. E. O. PAYMENT, '99.

ATMOSPHERE OF THE MOON.

(continued)

We have seen that the moon presents striking similarities to our globe in its geological formation. Let us now inquire if it possesses an atmosphere. Should it have one, there would be a possibility of animal and plant life resembling ours to exist upon it. The closest study of the moon has not been able to discover the existence of an atmosphere; for should it exist there would at times be phenomena similar to our clouds. No lunar clouds have ever marred the success of an observation: the moon always presents the same clearness of surface and none even of the slightest details have ever been obscured by a passing cloud. The complete absence of twilight, a necessary attendant upon the atmosphere, seems to prove beyond question that if any atmosphere exist does it is of extreme rarity and could not therefore support life such as we know it exists upon the earth.

Another proof of the absence of an atmosphere is given when the occultation of a star takes place. The star disappears suddenly and reappears as suddenly on the opposite side. Mathematical calculation can ascertain the exact time it should take the moon to travel the width of its disc. Now, should there exist an atmosphere the rays of the star by refraction would be slightly diverged and the time of occultation varied. There is, however, found to be an exact correspondence between the result of the calculation and the time taken for the occultation. This proves that no refraction has taken place, and consequently that no atmosphere similar to ours exists on the surface of the moon. Moreover, when the moon passes between the sun and the earth no penumbra is apparent. The shadow is clear and distinct. The existence of an atmosphere would cause this phenomenon to appear. Spectrum analyses too show that the moon reflects solar rays alone just as a mirror would, for the rays coming from the moon are precisely the same as those coming from the sun

proving that the moon as a luminary sends forth no light particularly its own.

Despite these proofs some astronomers, among them the celebrated Camille Flammarion, maintain with a large number of convincing arguments based on observation, that there may exist an atmosphere but one of extreme tenuity. They say the height of the lunar atmosphere is 20 miles and its density at 0 degrees is $\frac{1}{1000000}$ of the terrestrial atmosphere. "This atmosphere" says Flammarion, is not insignificant and can exist." Now, the conditions of habitability on the moon are very difficult. Having no atmosphere, or a very tenuous one at most, there is no celestial vault, no azure sky, no clouds, nothing but an unfathomable abyss perpetually illumined by the stars that shine day and night. The rays of the sun reach it with as great intensity as they do the earth, but their effect is quite different. Passing, we may say, through no atmosphere, they fall with a bright glare that would be intolerable to human beings who have the advantage of clouds at times and whose day is no longer than 12 hours, while the moon's days are of 300 hours' duration. Moreover the rays cannot be diffused: wherever they do not fall it is black darkness. As far as heat is concerned, we cannot see how, in the absence of an atmosphere to collect it, it could ever rise to any great degree, any more than it does on the summits of our highest mountains which are covered with perpetual snow. Even whatever amount of heat there is would have to be collected during the 15 days the sun is shining upon one side of it; and the cold must be, according to some authorities fully 200 degrees below zero in the absence of sunlight.

TIDES.

The waters of the ocean rise and fall periodically: these motions are known as the rise and fall of the tide. This phenomenon was such an unsolvable problem for ancient astronomers that it was known as *the grave of human curiosity*. There is, however, such a correspondence between the tides and the revolution of the moon around the earth that a few even of the ancient astronomers, among them Pliny and Plutarch, came to the conclusion that they were produced by the moon. But the fact had not been demonstrated and many denied it. Galileo and Kepler never believed it. It was Newton who undertook the mathematical proof of the fact, and Laplace who proved beyond the possibility of reasona-

ble doubt, that the tides are caused by the attractions of the moon and the sun.

The waters of the globe are spread over it from North to South in those two great basins known as the Atlantic and Pacific oceans. The other oceans are but continuations or parts of these. Now, these waters are free to move, and do so on account of the attracting force of the moon. But they are not equally attracted in all parts. The portions of the ocean situated at the Equator immediately under the path of the moon in its revolution around the globe, are more attracted than are those at or near the poles. As a consequence the former rise to a greater height than the latter and at the poles themselves no tide would occur even if it were not prevented by the oceans of perpetual ice.

The moon raises the waters beneath it and forms what we call tides. This is easily understood. But that it should cause at the same time an equal elevation on the *opposite* side of the earth is not quite so clear. The explanation is this: the moon has greater attraction for the solid portions of the earth than for the waters on the opposite side, being closer to the former by the distance measured by the length of the diameter of the earth, and as a result draws it more than it does these waters. The waters on the opposite side are therefore, as it were, left behind, and in their effort to separate from the earth since, this tends to leave them, they accumulate and form a tide. At New Moon, the sun and moon act together to produce a greater effect, and at Full Moon they act similarly, each on its own side, to produce an analogous result, so that at the periods of New and Full Moon the tides are at their maximum height.

Tides are of two kinds, Spring and Neap tides. The former are caused by the joint action of the sun and moon at the periods known as New and Full Moon, for then only are the earth, sun, and moon in a straight line. When the moon is in its First or Last Quarter the sun and moon act at right angles and the result given by a calculation of the parallelogram of forces is greater at this angle than either force acting alone but much less than both acting together. The tide consequently is lower than the Spring tide, and is called Neap tide. It will be noted that the sun has a lesser attractive force on the earth than has the moon, the latter

more than compensating for the weakness of its attraction by its proximity. The relation of the forces are as 2 is to 1 in favor of the moon.

To write a complete explanation of the heights and terms of the tides would be to treat of phenomena which more nearly concern the earth; while our subject treats only of the influence the *moon* exerts in producing them. I have for that reason confined myself to the matter in hand leaving to the student of Physical Geography the explanation of the effects of the tides on the earth. But I cannot overlook another view which has been taken on the probable action of the moon upon our atmosphere as well as upon the molten mass at the centre of the earth.

Concerning the influence of the moon upon our atmosphere which is like a great ocean encircling the globe, M. Camille Flammarion says there is a possibility of the existence of atmospheric tides, but that the theory cannot be verified. The variations of barometric pressure without any assignable cause of great importance seem to his mind to indicate the existence of these tides in our atmosphere. But he touches a more important point when he states the possibility of tides of the fluid mass at the centre of our globe. So convinced has been Mr. Perrey, Flammarion's colleague in the Academy of Dijon, of the truth of this theory that he set himself the task of ascertaining the dates of the great earthquakes that had taken place throughout the world. He found they corresponded to a great extent with the periods of New and Full moon, as well as when the moon is at its perigee, that is, nearest the earth. These observations tend to prove the theory of the existence of tides in the molten interior of the earth.

INFLUENCES OF THE MOON.

If *Vox populi vox Dei* were a law of Physics, one might say the moon exercises great influences on almost everything earthly. Many animals, plants, eggs, grains and almost everything else are supposed by some to be governed in their actions to a great extent by our celestial neighbor. We shall attempt to clear up a few of these points.

As far as the moon's action on plants is concerned the popular idea is totally at fault. Young plants freeze in the light of the April moon. This cannot be denied, but it is wrong to attribute

it to the rays of the moon. The great English physicist, Wells, has shown that objects may acquire at night a temperature wholly different from that of the surrounding atmosphere. Small pieces of cotton, eider, etc., have been found to possess a temperature of 6. 7 and even 8 degrees centigrade below that of the atmosphere immediately in contact with them. Vegetables act like these materials and may freeze solid while exposed to a temperature even several degrees above the freezing point. This phenomenon occurs only when there is calm moonlight, and is totally absent when the moon is obscured by clouds. We have the example of dew and hoar frost which are produced in a similar way. The reason of this occurrence is probably found in the fact that clouds prevent the heat accumulated during the day from escaping to the higher atmosphere, and as a result there is greater heat on the earth. In this case the plants could not freeze, nor could we have dew nor hoar frost.

The most important question however is that of the moon on the weather. Now, the only means by which the moon could influence our weather would be by heat or light. The action of these two agents can in no way explain the sudden changes of weather that are attributed to the influence of the moon. Their action is too weak as we have already shown in our observations with regard to heat; and when we consider that the light of the moon is 300,000 times weaker than that of the sun, we can see no solid argument on which to base any statement that the moon has any material influence on the weather. Observations, moreover, prove that no credence can be placed in the popular theory on the subject. Arago found that the maximum of rainy days in Paris occurred at First quarter and Full Moon. Schübler found the same result for Stuttgart, but Gasparin found that the contrary held true at Orange and Poitevin, while still another result was obtained at Montpellier. So that the weather seems to depend on conditions over which the moon has no control. Moreover the phases of the moon never occur more than 7 days apart, so that a change in the weather cannot take place at any very great length of time from a change in the moon. This is probably the reason people have connected the idea of change in the moon with that of change in the weather. No data from which an exact correspondence in the changes of the weather,

and those of the phases of the moon have ever been gathered to maintain the theory, and it may be set down as a popular fallacy along with so many others that have been dissipated when the search-light of science has been turned upon them.

ECLIPSES.

When the ancients, before the explanation of eclipses was made clear to the world, saw the sun or moon gradually disappear from their sight, they believed, and we cannot wonder at it, that dragons or evil spirits were attempting to destroy the harmonious order of the universe. Man in a low state of civilization or education is naturally of a highly superstitious temperament; and we can readily see why, in the absence of a rational explanation of the cause of eclipses, our predecessors accepted any explanation which their benighted intellects might suggest.

The story of how Columbus worked on the fears of the inhabitants of Jamaica is familiar to all. Wanting food and not being able to procure it from the natives, he threatened to deprive them of the light of the moon. Knowing of the approaching hour of an eclipse he could make that threat with impunity feeling certain that his command (?) would be obeyed. The eclipse began, and the natives, terrorized at his seeming power, supplied him with the required sustenance for himself and crews.

Eclipses, as is generally known, are produced on the moon when this body is in opposition, that is, at Full Moon. If the shadow of the earth fall upon the whole moon there is produced a total eclipse, upon a portion only of its surface there results only a partial eclipse. That the shadow of the earth may reach the moon is shown by the fact that it stretches out into space like the tail of a comet to the distance of about 860,000 miles, while, in round numbers the moon is only 240,000 miles from the earth. The moon in its revolution around the earth, coming within that "tail," is eclipsed totally or partially, as the case may be.

Eclipses of the sun take place only at New Moon, when this body is in conjunction, that is, comes directly between the earth and the sun. These eclipses, unlike those of the moon, can be seen only in certain parts of the earth. On the contrary, eclipses of the moon, are seen at the same time from every part of the earth which faces that body.

Ancient astronomers who knew not with as great precision as we, the movement of the moon in space, could not predict eclipses of the sun. But they could foretell those of the moon with a great degree of accuracy basing their calculations on the fact that the eclipses of the moon repeat themselves in periods of 18 years and 11 days which may be called the cycle of lunar eclipses. It was sufficient for them to know the dates of former eclipses to be in a position to predict future ones.

With the science of Astronomy as far advanced towards perfection as it is at the present day, it is possible to foretell for centuries ahead, or calculate for ages past, the precise moments at which eclipses of either sun or moon will or did occur with the addition of all details they will or did possess at any particular point on the earth.

To illustrate the exactness of astronomic calculation the following will not be useless. Herodotus tells us of a battle which was to take place between the Lydians and the Medes. Just before the opening of the combat a total eclipse of the sun took place which so terrorized the would-be combatants that they desisted from their purpose. The historian does not give the exact date of the event, and subsequent authors have fixed it indefinitely from 626 B.C. to 5⁹³ B.C. Astronomers have calculated that eclipse to have taken place on the 28th May 585 B.C. and thus settled the controversy on the matter.

There is a strange phenomenon that presents itself to the student of eclipses. Since the moon must be in direct opposition to the sun in order that an eclipse of it may take place, how is it that at times we can see both sun and moon above the horizon during an eclipse of the latter? At first sight this seems paradoxical, but the fact is explained by refraction: the rays of both bodies are diverted by our atmosphere from their direct course and reach the eye, permitting us to see them while in reality one or both, may be below the horizon.

I have now said enough on the subject of lunar eclipses to give at least some idea of how they occur and the manner in which the time of their appearance is calculated. It now remains to treat a little more fully of the eclipses of the sun. These are of three kinds, partial, annular, and total. They are caused, as

has been said, by the interposition of the moon between the earth and the sun. Since the moon is not large enough to hide the whole face of the sun, except from those immediately within the shadow which it casts on the earth, and from these only under given circumstances, there is partial eclipse of the sun. I have said "not large enough." This is saying too much. It is large enough when the eclipse takes place at the moon's perigee, that is, when it is nearest the earth. A foot-ball would cause an eclipse of the sun for one person if it were placed within a few feet from his eyes. When the moon is at its perigee there is total eclipse of the sun for regions within the shadow of the moon. For those immediately outside the shadow there might be annular or partial eclipse, while for the most remote parts of the earth, those coming outside of the shadow, there would be no eclipse at all.

An annular eclipse takes place when the moon is interposed between the sun and earth and far enough away from us, that is, at, or approaching its apogee, to permit the outer rim of the sun to be seen. This rim resembles a bright shining ring, hence the name annular.

I have said a solar eclipse may be total for one region and annular for another. This very rarely occurs but may happen when the apparent diameters of the sun and moon are nearly equal, because the moon is not at equal distances from all parts of the earth.

And now I have done. My essay has proved to be no doubt very lengthy to some, and perhaps uninteresting to many. Its length, however, must be attributed to my theme, so vast in its comprehensiveness. Its lack of interest must be due to my poor treatment, for certainly few themes there are to vie in interest with that which epitomizes our knowledge of

"That orbèd maiden, with white fire laden

Whom mortals call the moon."

Literary Notes.



And as for me, though that I konne but lyte (little)
 On books for to rede I me delyte,
 And to them give I feyth and ful credence,
 And in my herte have them in reverence.

—*Chaucer.*



THE WORLD'S UNREST AND ITS REMEDY.



THE book is one of the most useful and comprehensive ever written by an American Catholic. The author is the Rev. James Spaulding, D.D., and the publishers are Longmans, Green & Co. Dr. Spaulding brings to his work that deep and broad knowledge which is the golden fruit of scholarly reading, keen observation and intelligent conversation. The literary style is seemly and adequate for the different subjects discussed. These themes cover a wide sphere, as is proved by such chapter headings as: The Pope's Primacy Reasonable, Papal Infallibility and History, Purgatory, Devotion to the Blessed Virgin, What Free Thought is Doing, etc. The learned author all through reveals himself as a churchman of great gentleness and exceptional intellectuality, a by no means common union of qualities. Only on one point is he at all rigid. A Catholic living in the gathering twilight of the nineteenth century can afford to be intolerant of only one thing—intolerance. Reduced to a sentence, after the manner of the cook who boils down an ox to the dimension of a bowl of soup, Dr. Spaulding's teachings might justly be summed up in these terms. I venture to believe that kindness is a great power whose capacities the human race is only

beginning to discover. "Kindness is the word," the formula of the poet, John B. O'Reilly, deserves to be written in letters of gold over every portal in the land, as that other preëminently useful precept, "know thyself," was written in golden capitals over the entrance to the temple of Apollo at Delphos. Nevertheless, the author is emphatic, and insistant, if not dogmatic, in some matters, especially those relating to the drawbacks of Catholics. In being thus outspoken he shows real courage, as we Catholics are sensitive to a fault. We hate to hear of our defects, even from the lips of friends who speak only to improve. We are like the child who hides his festered finger among the folds of his garments instead of holding it out to the doctor. This supersensitiveness will pass away with the growth of intelligence, and as it is a rather mischievous weakness, anything calculated to hasten its passing, such as the teaching of this book, deserves to be highly commended.

One of the things in speaking of which Dr. Spaulding uses plain language, is the subject of pulpit oratory. "It might be greatly improved," he says. Well so it might indeed ; and so long as attendance at mass is made compulsory on Catholics, a poorly prepared sermon, sandwiched between two essential parts of the ceremony, seems very like taking a mean advantage of the congregation. I like to hear a priest speak up for an improved form of sermon. Abbe Hogan, in his splendid volume on "Clerical Studies," has already done so without fear or favor, now comes Dr. Spaulding in the same strain, and "there are others." In view of this powerful new movement, it does not seem too much to say that the day of the crude, bald, arid, cold, loosely strung together sermon is drawing to a close. May its twilight be brief and its starless night eternal ! Concerning the numerous requirements of the Catholic Press also, the author speaks in no uncertain tone. It is just as well for us to be calm and acknowledge the facts about ourselves, even when they happen to be disagreeable ones.

But it is when Dr. Spaulding grapples with his leading theme that he develops the great intellectual strength and grasp of which he is possessed. As might, to some extent, be foreseen, he fixes the cause of the world's unrest in want of religion, and the remedy in the practice of religion. That the diagnosis is correct in every

detail, I have not the least doubt. With this statement, I close Dr. Spaulding's book to dwell for a time among the thoughts its perusal has called into being.

The study of human history has been compared to a peep into some great judgment hall, wherein the painful formulation of an unwritten common law of justice between man and man has been going on since human history began, in passionate litigation, in tedious argument, in hesitating but irrevocable decisions. This solemn court of high chancery sits always, knows no adjournment; never suspends or dismisses a cause. Its judges and jury we cannot see, for they are of that ghostly and changeful substance which has its palpable but unseen forms, and which we call Public Opinion. But the suitors, the clients, the witnesses, the advocates, the attorneys, the bailiffs—they throng the court. Whole nations fill its wide galleries and its far stretching corridors and aisles, waiting for the verdicts which come so slowly in. It is a merciless and an awful court; its justice long delayed and stern. Death and Terror are its frequent ministers. Not once nor twice, but many times its instruments have been pestilence and famine, fire and war, insurrection, revolution and massacre, the dungeon, the scaffold and the stake. It has issued its writs in blood, and executed them with fire and sword. It wears out the lives of its litigants with the weariness of its forms and the heartlessness of its procedure. Generations die, and son succeeds to son in the inheritance of every wrong that is pleaded at its bar. But the verdict of justice issues always at last; indisputably justice; inexorably the final and the absolute adjudication of right. At long intervals, of many centuries sometimes, there is a pause and a stir in the august chamber, and the voices of the criers proclaim an old cause ended, the trial of a new cause begun. Such, in brief, is the New Vision of judgment, revised to suit the times, and written not by Lord Byron, but a writer who has, it seems to me, read human history aright.

So, in times past, we have heard the suit of the People against the King, the suit of the Commons against the Lords, the suit of the Government by the Masses against the Government by the Classes, cried into court and cried out of court. So, also, not many years since, not least though last, we have heard the pro-

clamation of justice declared in the long, bloody suit of the slave and the serf against their masters. Well, the slave went out of court, a triumphant suitor. Another man took his place, one long, too long, wronged, robbed and degraded—the laborer for hire.

When the great Chancery Court of Civilization pronounced against the possession by one man of the labor of another through mastery, or force, or operation of law, surely it bound itself to go further in the matter and to investigate the equity of the terms under which one man in another way may possess the fruits of another man's labor. The great question at issue is the division to be made between him who toils and him who possesses the tools and materials with which and on which that toil is expended. The trial of this question is on. The hearing has begun. Let us glance over the pleadings.

The Labor Question belongs partly, but not wholly, nor even chiefly, to Political Economy. There are several things in the social life of man that the "gay science"—to use a nick-name given to Political Economy by a master of irony—cannot manage. It would give me pleasure to point out how heartless and soulless Political Economy is in all its contentions, but to do so would be to overrun my limits. Let it suffice, then, to say, that if the world were governed strictly according to its maxims, Charity would have to return to heaven, and Kindness and Generosity would be driven out of the hearts of men. Our human hearts revolt against any such system, however "the business sense," the meanest of all senses, in our human heads, may commend it. The result is compromise, and, indeed, most of our mundane dealings are carried on by compromises. In this case we eke out, in society as it is now constituted, a tyrannical and heartless theoretic economy with practical charities and generousities that make it tolerable.

The dispute at the present time is between Labor on the one hand, and Capital on the other. Labor has to work for wages, or starve. There is no third choice in the matter. Capital is perfectly aware of that fact, however ignorant it may be of most other considerations, and being, in general, very selfish and grasping, advantage is taken. When, therefore, you bring

Capital and Labor together, to make terms of copartnership in the business of production, you have love of gain to urge the one, and love of life to force the other. It is a conflict of the wolf with the tiger. No sane man can affirm that the two contracting parties, the workman and the employer, stand upon an equal footing in their negotiations. They do nothing of the sort. Behind the one you have prudence, avarice and every selfish desire ; behind the other you have hunger, misery, starvation, death. On one side you have a powerful human motive ; on the other a desperate human necessity. It is a new rendering of the awful allegorical combat between the eagle and the serpent described by Shelley.

Capital may be defined as the residue that unwasted consumption leaves to industrious labor. I am aware the term has been defined in a thousand ways, and that it would require a tome as portly as the famous one by Carl Marx to expatiate on them all. But the meaning given to the word above is correct, as far as it goes, and will suffice for all my present purposes. Accordingly, the term capital includes the surplus earnings of all useful employments. If I can save a cent—it is seldom that I can—I am a capitalist to the extent of my cent, just as the fellow mentioned by Carlyle was monarch of men to the extent of the one sixpence he owned. Now, if I got my cent by labor at any productive calling allowed by law, I am an honest capitalist—so far as my one cent goes. It logically follows that capital may be honest and honorable, since what holds good of one cent may hold good of a million or of a hundred million cents. But capital may accrue in many ways, from the faculty to organize and direct with efficiency the productive labor of others ; from commercial enterprise ; from the enterprise that conceives and carries out great public works ; or it may accrue from speculation, that is gambling ; or from a shrewd catching of opportunities in trade, or it may be got by inheritance, or otherwise passively acquired, or it may be—nay it is every day—acquired by downright fraud. All these categories can, I believe, be reduced by further generalization to two. First, capital held by those who have contributed more or less to its creation, and, second, capital held by those who have contributed little or nothing to the creation of it.

That the rights of the first class cannot be justly challenged, seems to me quite certain. The workman bears the same relations to the article he fashions out of matter that his Creator bears to him ; in both cases the ownership is absolute. To discredit such ownership is to dishonor labor. I hold honest labor to be the best and noblest thing in the whole world. In the second class there is no such relationship, no such ownership, and the capital that belongs to this category is, it seems to me, more or less an unjust aggregation, an evil and a curse in the lump. Public opinion must move against this unholy capital, and legislation must be set to bind it, but this can only happen when the heart of the multitude is moved by something warmer and better than Political Economy.

No productive work of any kind can now be done in most parts of the world without the help of capital. The men who have acquired no capital are compelled to solicit its help by the most inexorable of all human necessities---the necessity for bread, clothing and shelter. The men who have acquired capital are impelled on their part to yield it by nothing more strenuous, so far as circumstances go, than a selfish motive - the desire for gain. It requires no extraordinary power of penetration to mark where the advantage lies. Freedom of contract, in any reasonable measure of the term is out of the question between Capital and Labor, and Capital has an unlimited power to deal oppressively with Labor. Now, so long as these circumstances exist, there must be unrest in the world. Our prevailing social doctrines, being narrowed by the limitations of Political Economy, give a theoretical sanction to the extremest exercise of the power of Capital. The society that attempts thus to constitute the laborers a Pariah class, a Helot race, to be cramped in all their mental powers, in order that they may never rise above the soil they tread on, and only look up to their masters as to beings of another species---such a society, I venture to think, is not Godly. Why, slaves in Greece and Rome were in some things better off. The male slave was instructed and generally well treated that he might be serviceable. The mistress and her female slave sat and span together. What a commentary upon our boasted civilization ! But I must stop. It would require the genius that actuated the pen where with Dante traced the horrors of his seven hells, to give

even a vague idea of the want and misery endured by the toiling lowly.

But while I venture to criticise society, it may be asked how I would reform it, and what would I substitute for the order of things I complain of? This is the ready way of getting rid of disagreeable representations. Yet, I will not shrink from this either, but the subject is large enough to be treated separately. All my business in dealing with great questions in these Notes, is with the establishment of great principles; these once established details spring so naturally from them as frequently almost to suggest themselves. There is, fortunately for mankind, an un-failing potent intervention proceeding out of the moral intelligence of society, which develops rules of just conduct in the places of rules of conduct that are purely selfish, and which exhorts men to employ the Golden Rule of doing as they would be done by in all their dealings. It would introduce consideration of right and justice into all human transactions, and would make all other considerations subsidiary to them. This moral intelligence is but another name for Christianity, or Practical Religion.

I shall endeavor very briefly to explain why I consider Religion the best panacea for the world's woes. Truth and right are coincident with pure reason, and every notion of right and wrong that we have, as I conceive, is derived from the reasoning intelligence which God gave us for our enlightenment in this way as in all other ways. But the concepts out of which these moral notions are logically formed come from outside the region of sensual discovery, so that reason is not helped by the senses to recognize their logical relationships, as it is helped in the whole domain of scientific knowledge. It necessarily works, therefore, toward the apprehension of moral truth with far greater slowness and difficulty than toward the apprehension of that which is sensibly phenomenal; it needs, too, a far longer exercise and culture to prepare it for as ready and clear a comprehension of such truth. Who can wonder, then, if what we call the intellectual development of mankind is far in advance of its moral development? It could not be otherwise. Men were once savages, they next became barbarians—where many of them have remained—the more fortunate ones next gained civilization, and finally reached a

state of comparative culture. Following this historical order of human progress, we observe certain well-marked tendencies adhering to the stages of it. There is, first, a tendency towards objective or sensuous intelligence, there is then a tendency towards subjective or moral intelligence, and there is, finally, a tendency towards the disciplining of the animal man to act in accord with his intelligence. The first of these, universal history teaches, has always been far in advance of the second; the second always in advance of the third. Yet, the first and the second contribute steadily to the last, in which their whole divine purpose would seem to be consummated.

The man who has faith in the moral progress of the race experiences many a rude shock. This is only what he should expect. In every case his discouragement arises from the imperfect training of the animal and the volitional parts of man to obey the reasoning force in him, which is the sovereign force nevertheless, and which is surely destined, in the Divine Plan, to dominate completely at last. In that one unalterable belief I centre all my comfort. That such training goes steadily on, however slowly, and that men do act, in all ways, a little more according to what they know, however far their doing may still fall behind their knowledge, I am not able, for one, to doubt.

To have a strong faith in the gradual progress of the race is not to be an evolutionist. I am far enough from being an evolutionist. To prevent mistakes, though, I consider it worth while mentioning that we find the fundamental ideas of right and wrong as well developed and as well defined in the earlier historic stages of civilization as we do now. That disposes of evolution. In fact, the primitive, fundamental ideas of right and wrong are among the simplest, and therefore among the earliest ideas that man acquires. Some of them are so simple and so primitive that they are almost like the axioms of mathematical science, which we call self-evident propositions. The great difficulty to the human intelligence is not in laying hold of these first principles of right, but in combining and applying them, as rules of conduct, under varying circumstances and conditions and in varying situations, to varying human relationships. This is what universal history

teaches us, and if we blink the lesson we might as well toss our histories into the Chaudiere rapids.

Now, Political Economy will not be of much use in teaching men to combine the principles of right and applying them as rules of conduct, and it is right to say Political Economy makes no such pretensions. Neither will Law, for, during the period when law was most severe, crime was most prevalent. Nor will Socialism, the alpha and omega of which, according to Dr. A. Schaffle, author of "The Quintessence of Socialism," is the transformation of private and competing capitals into a united collective capital, be able to do much in this direction. Collective capital in the hands of the band of brawling politicians that we call the State would be, I fancy, as badly used as it now is by the capitalists. As for Trade Unionism, I am honestly of opinion that in placing the workman at the mercy of the unprincipled demagogue, as it does almost invariably, it is doing him far more harm than good. Fortunately there is something better than economics, something higher than law, something more composed and composing than socialism, and something more honest and disinterested than trade unionism, to which we can resort, and towards which in the fullness of time, increased intelligence will lead all men.

That man "is on duty here," to borrow a phrase from Robert Louis Stevenson, and that he was placed on duty by the Great Commander, are propositions that underlie the whole doctrine of Christianity. Man, believing in revelation, knows that time can be made pay good interest in eternity. He knows that goodness consists in doing God's will, and that this enjoins upon him the duty to try to give happiness to others. All that he knows, but he did not learn it from Political Economy, nor from Law, nor from Socialism, but from Religion. Thence he learns that man bears the image of his Maker, and inasmuch as he partakes in a certain degree of the nature of his Creator, his happiness and his destiny must be of a kind somewhat analogous. The felicity of the Creator, as far as we can judge, must consist of the constant harmony of his nature with his acts in the will to do what is best and the power to effect it; or, in other words, in unbounded knowledge, power and benevolence. Now, though man's finite nature can follow but

at a humble distance, it *can* follow. He may act in conformity to his nature; he may delight in conferring happiness, and in seeking knowledge. I believe all who have tried the experiment will bear testimony that this course confers, even in this life, a peace of mind, a joy even amid the turmoils of the world, which is more akin to heaven than earth. Religion, from the purity of its precepts, the intellectual nature of its instructions, the high tone of its morals, the noble and sublime nature of its scheme as a whole, is the last word, the spring and fountain, of all refinement and knowledge. Should it be said that religious motives are very often impotent to deter many from offences and crimes, it proves nothing except that the temptations to commit them are more powerful than religious feeling with the majority of the race. There is always one great obstacle to the reception of a religious system as a philosophy of life; it is its very simplicity. It is hard to persuade men that it is not some extraordinary act that is required of them; like Naaman, who despised the order to wash and be clean of his leprosy. Yet, all the powers of nature in their normal conditions, air, water, sunshine,—let no one think I am endeavoring to curry favor with Sir Wilfrid Laurier by praising sunshine,—even fire itself, are gentle, and it is this very gentleness that best displays their divine creation. So, it is its simplicity, its conformity to common sense and common feeling that proves most decidedly the divinity of nature; for the law and the nature to be governed by that law have evidently been the work of the same Hand. "*Est enim virtus nihil aliud quam in se perfecta et ad summum perducta natura*"—Virtue is nothing but the utmost perfection of our nature—said the Roman philosopher long ago. He expresses a truth worth remembering. With us virtue and religion should be, for all practical purposes, one and the same thing. Philosophy and Christianity have been severed in our days, and both have been made to speak a language foreign to their purpose; but, though man for a time may obscure these eternal verities, it is but like the swamp-exhaled fumes which hide the sun; the light must break forth again, and the man who simply exercises justice, kindness and honesty, in all his relations of life, does more to advance his race and to allay the painful unrest of the world than all the

political economists rolled into one. Political Economy has been exhausted of all conceptions of justice between man and man, of charity, affection, and the instinct of solidarity; and has been founded on its lowest discoverable factor, namely, self-interest. After carefully surveying the whole ground of human action, under the poor light allotted to me, and which, for want of a better term, I venture to call my ability, I have reached the conclusion that almost all of the world's unrest is caused by Political Economy being wrongfully, stupidly and immorally substituted for Religion.

THE CASTLE INN.

This story must have been conceived in the innermost heart of Mr. Stanley J. Weyman's imagination. This author may justly claim to have given, by his widely read tales of French history, an additional impulse to the modern romantic movement, of which the late Robert Louis Stevenson was the high priest, and of whose methods Anthony Hope, Max Pemberton, A. T. Quiller Couch and Conan Doyle, are capable exponents, and which adds every day a historical novel or a story of adventure to our libraries. But this volume is, I venture to think, by far the best thing this notable writer of fiction has given to the public. It is rich in portraiture and not lacking in creation. It would be hard to praise the style too much. The author possesses a sympathetic nature that enables him to enter into conflicting feelings and widely divergent trains of emotions. He shows traces of close, accurate observation. Broad sympathy and keen observation, interfused with never failing vitality are, I firmly believe, the three sources whence issue the lasting qualities of all fiction. All the different scenes of the drama unrolled in this book are colored and interpreted by different emotions. The picture seems to have been painted, not for its own sake alone, but to make it the vehicle of human feeling. In a novel this is as it should be. I was delighted with every paragraph. I wonder how many whose eye this sentence of mine may meet have arisen from the perusal of "The Castle Inn" with a similar feeling of unalloyed satisfaction? The estimate one puts upon a novel depends, I imagine, upon the age of one's mind.

The stirring times of the great British statesman, William Pitt, whose name is so closely connected with the destinies of this

country, by the conquest of Quebec, lives again in the vivid pages of this novel. In the spring of 1767, while detained at the Castle Inn, at Marlborough, by an attack of the gout, Lord Chatham (Pitt) sends for Sir George Soane, a young knight who has squandered his fortune at the gaming-tables, to inform him that a claimant has appeared for the money left with him by his grandfather in trust for the heirs of his uncle, Anthony Soane, and which, according to the terms of the will, would have become Soane's own in a few months more. The mysterious claimant is a young girl known as Julia Maeterson, who has been reputed to be the daughter of a dead college servant at Oxford, and who is already at the Castle in company with her lawyer, one Fishwick. Here Sir George, quite ignorant as to her identity, falls in love with her and asks her to be his wife. She promises to give him his answer on the morrow, but ere Soane has returned from a journey he has taken, she is abducted by hirelings of Mr. Dunborough, a man whom Sir George has recently worsted in a duel, and who is himself, an unsuccessful suitor for Julia's hand. The Rev. Mr. Thomasson, a tutor at Oxford, who has discovered Julia's identity, attempts to explain and is carried off for his pains. Sir George and Fishwick set out in pursuit, meeting on the road Mr. Dunborough, who has been delayed by an accident from joining his creatures, and who, thoroughly cowed by the dangerous situation in which he now finds himself, suddenly agrees to aid them in effecting the girl's release. When not far from Bastwick, on the road to Bristol, the abductors became alarmed at the nearness of their pursuers and set their captive free. Julia and Thomasson apply at the house of a man known as Bully Pomeroy for shelter for the night, and after the girl retires the tutor acquaints his host and Lord Almeric Doyley, a dissolute young nobleman who is a guest there, with the true state of affairs. The desirability of recouping their fortune by an alliance with the heiress dawns on them simultaneously, and each signifies his intention of marrying the lady. The result is a heated argument until Lord Almeric, noticing the cards on the table, suggests playing for her. Then follows one of the most momentous card games in history, but what its result was, and what were the incidents to which it led, I shall not say; as to do so would be to tell the whole story. If the reader gathers from

the foregoing outline of several chapters that the tale is lively, interesting, and so far as description goes, mildly instructive, the end I had in giving it will be attained, and he may, if he desires, continue his studies in the book itself.

That the England of George III. was very different from the England of Victoria, every student of history knows. But it is not everyone who can vividly realize that difference, and an aid to that object, I know of nothing better than "The Castle Inn." The difference in the dress and customs of the people between then and now is complete. From the days of Queen Anne, for example, until after the accession of George III., the gentlemen wore coats of silk velvet with broad stiffened skirts, long waistcoats with flaps reaching over the leg half way to the knee, three cornered cocked hats, knee breeches, and high heeled shoes with buckles sometimes sparkling with diamonds, but often mere stones of paste. Both sexes wore powder in their hair, and plenty of it. The most remarkable part of the ladies' costume was the hoop, an article of dress which fortunately for me needs no description. A curious custom was that of spotting the face over with patches of black plaster, making them look like bouquets splashed with ink. The sedan-chair was the favorite mode of conveyance, and link boys went before with lighted torches to show the way along the streets, which were illuminated by the feeble glimmer of a few ill-smelling oil lamps that served to make "darkness visible." A row of stakes, fixed far from one another, formed the only division between the carriage road and the foot-way; and in winter every passing coach splashed the black liquid mud far and wide. Every gentleman wore a sword, and duels were of daily occurrence. The habits of the people at large were rough to an extreme. The gaols teemed with prisoners and the gallows were constantly employed. Crowds flocked to witness an execution with the same pleasurable emotions that we go to watch a football match. Gaming was the great vice of the age, indulged in, according to opportunity, by rich and poor, men and women, old and young. People of fashion dined at three or four, and their evening began at seven. Besides card-drum and balls, there were assembly rooms at Ranelagh and Vauxhall, where the great

people met to promenade, drink punch, and dance minuets to the music of a band.

Should any reader imagine the age was exclusively one of bloody wars and broils, of low vices and not very exalted virtues, of private ignorance and political corruption, let him remember, its many faults were in great part redeemed by its having produced such mighty and varied spiritual influences, --all great writers are such for better or worse, --as Samuel Johnson and Robert Burns, Edmund Burke and David Hume, Sir William Blackstone and Sir Joshua Reynolds, Oliver Goldsmith and William Cowper, Adam Smith and Edward Gibbon, to say nothing of the lofty political genius, Lord Chatham, who is made to play no unimportant part in the opening chapters of Mr. Weyman's admirable romance.

DIANE OF VILLE MARIE.

Judged by this story, the executive ability and artistic qualities of its author, Blanche L. Macdonnell, are respectable. She is a Montreal lady, and I observe, not without satisfaction I must confess, that the writers of the Island City are rapidly increasing and forging ahead by superior merit. The scene of this romance is for the most part laid in Ville Marie, and the book, as the public is informed by the author in the preface, is an attempt to make known the men and women who once lived and loved and suffered amid the scenes wherein many Canadians are now enacting their own life stories. On the whole, the attempt has been successfully carried out. The story is not unduly spun out, and that is more than can be said for even such a pretentious piece of fiction as Kirby's "Golden Dog." The historical incidents are treated with no small freedom, but the liberty seems to have been taken in order to enhance their dramatic capabilities, and should consequently, be overlooked in a novel. Nor am I at all certain that Blanche L. Macdonnell's history is not quite as true to fact as that of professional historians of the type of Parkman and Kingsford. Veracity of history is pretty sure to prove a very uncertain quantity except in a rare while. The romance begins in August, 1690, and there is no wearisome introduction, that Achilles' heel of Sir Walter Scott. Yet, the account of the prominent LeBer family is adequate, and the Seigniorship of Senneville is drawn in a masterly manner. There is a thrilling description of an Iroquois attack on

the fortified residence of the French family, in the course of which we are introduced to Diane, the chief heroine, and also to a very companionable New England girl, named Lydia Longby, who has been taken captive by the Abenakis. She is made to play an important part in the story, and her character is admirably contrasted with that of Diane. In any novel worthy of the name the characters in their types should be exhibited with fidelity, force, and the finest sense of dramatic effect. The description of Nanon and her lovers is, I hold, one of the most captivating parts of the whole book. Novelists deal extensively with the passion of love, probably because their readers desire it; but why their readers desire it, is what Rudyard Kipling would call "another story." The other personages, even the minor ones, are touched in with remarkable firmness and truth to nature. The rural scenery and changing sky are depicted with a poetic genius that undoubtedly found its inspiration in the author's love and study of out-door life. The whole story shows that its author made herself thoroughly acquainted with the—allow me to speak plainly—entirely stupid but picturesque era of the Old Régime. Much has been written of this period, and among the works of fiction it has called into being this new romance deserves a foremost position.

RAOUL AND IRON HAND.

The secondary title of this fiction is, "Or Winning the Golden Spurs," and it serves to indicate the work belongs to the category of out-and-out romances, which is the fact. The author is May Holsey Miller, and the book is published by the Harpers. The scene is laid in France at the time that Edward III. was trying to establish his claim to the French Crown. In treating an antique theme, such as this, there must be no inconsistencies of time and place to shock the intelligent reader, and one should rise from the perusal with satisfaction, feeling that the same events might reasonably have been expected to arise under similar circumstances. Again, interest is the very greatest quality a story can possess, as without it all other qualities go for nothing, since the reader either throws down the book as insufferably dull, or goes to sleep over it. If my untutored judgment is not amiss—it is an open question—this romance rises superior to both these tests, trying as they undoubtedly are.

Raoul, son of the Count de Rainault, is so severely wounded during an attack upon a castle, the *nidus* of his family, as to cause him to lose his memory. His adventures while in this condition, remembering nothing of his former life, furnish the burden of the story, and are exceedingly interesting. With the aid of Iron Hand, a gigantic peasant, he aids a distressed damsel to escape from her captors, and restores her to her mourning father. The circumstances arising out of this proceeding form a charming love episode. The knight from whose clutch Ysobel was rescued being vexed at her escape, resolves to capture her and take her back again. Never having seen her, he seizes in mistake her beautiful cousin Blanche, with whom he falls in love. Raoul, acquits himself so gallantly during his mistortunes as to stand out an unquestionable hero. The plot is not strained, the diction is choice, the leading characters are all life-like, real—what is more, since it makes the tone of the book wholesome, their character is their fate. When there is moral purpose in the portraitures of a fiction, and, broadly speaking, this happens whenever the wicked are punished and the virtuous rewarded, the novelist has a right to call himself a moralist.

THE ADVENTURES OF FRANÇOIS.

Silas Wei Mitchell, M.D., LL.D., is one of America's most worthy writers. He is a son of the Rev. Dr. J. K. Mitchell, of Philadelphia, in which city he was born February 15th, 1829. He was educated at the University of Pennsylvania and at Jefferson Medical College. As a specialist in nervous diseases, Dr. Mitchell enjoys a high reputation abroad as well as at home. For many years his name has been before the public as a writer of poetry and fiction. His works in fiction and poetry count up to more than a dozen, and he has done meritorious achievements in both methods of expression, yet it was not until the novel of "Hugh Wynne, Free Quaker," was published in 1897, that Dr. Mitchell acquired anything like literary fame.

The present story first appeared in the *Century Magazine*, and compared with "Hugh Wynne," it seems to reveal more of its author's powers. From the sub-title we learn that the hero played many parts in the course of his eventful life. He was "foundling, thief, juggler and fencing-master during the French

Revolution," but the reader sees most of him in his capacity of fencing-master. The finest work in character-drawing and the greatest proof of a novelist's power, is in the exhibition of what are the most unpleasant types in themselves, as readers of Charles Reade's "Autobiography of a Thief" will scarcely have forgotten. Certain it is Dr. Weir Mitchell succeeds in maintaining the reader's interest in his eminently peccable hero. Nor does he question the credulity of the public, but coolly proceeds to pile upon it as much as it can bear. François, who is a perfectly credible personage himself, has for companion, Tote, a dog, of whose cleverness I might say, without the slightest intention of perpetrating a pun on the animal's name, it is a little "too too." Not that I have not seen dogs do things I considered almost impossible of performance without the use of intelligence. I have, indeed, seen such things performed by dogs. But this particular dog performs somewhat too many of them. Yet, I like the dog; in fact, I like almost all dogs, even yellow ones. Then, the evolutions of the plot are sometimes governed less by the natural laws of human existence than by the author's natural desire to make a coherent drama out of his hero's career. The possibilities of coincidence are, for instance, pushed to the extreme point. Only in Charles Lever's novels, and on the stage, do we find such amazing coincidents as are recorded between Dr. Mitchell's covers. However, such little matters as these are counted for nothing with whole-hearted novel-readers. François himself is a most interesting figure, and the French Revolution affects us only inasmuch as it affected him. When it began, business became dull with him, as "Knight of the Road," as there were not so many rich people to rob. In his role of fencing-master, he brings us into close touch with the Revolution itself, when he gives lessons to the aristocrats in the morning, and to citizens in the afternoon. In this part of the story, the canvas, like that of Dumas, becomes crowded. There is great breadth and clearness in the delineation of character, the range is extensive, and includes many "types" -if such fiction writers' abstractions can be said to exist. The nobles are portrayed, in their strength and weakness, and the mob, both in Paris and the Provinces, receives due attention. The creatures produced by the Reign of Terror,

and deftly incorporated into the machinery of the tale—the infamous gaolers and commissioners—are powerfully delineated. The various leading scenes in the story, notably the attack on the Castle Ste. Luce, the tragedies of prison life, the escape of the Duc Des Illes, with his companions, through the Catacombs of Paris, are each drawn with a graphic power it would be hard to parallel.

I do not hesitate to consider this novel, in its life-like and human qualities, and affluence of striking adventures and scenes, one of the most noteworthy of our own era. It is a story to be read for its faithful interpretation of a great crisis in history, and for the sheer pleasure of following an exciting and well-constructed narrative—one of the greatest pleasures given to man. It appears to me, that it approaches the ideal in both those respects. History loses nothing in being lit up by imagination, especially in a tale like this wherein the characters unfold themselves by words and actions. It is when romance is tricked out as history and given that name, mischief is done. The sensational element, when used for a legitimate object and confined within bounds, is a valuable one. The ideal story almost tells itself, just as the perfect lyric suggests the air to which it should be sung.



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Vol. I.

FEBRUARY, 1899.

No. 6

We would respectfully remind some of our kind subscribers that their subscriptions are now long overdue. We feel sure that a reminder is all that is required to ensure prompt payment.

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The growing demand for the REVIEW and the consequent urgent requests of the newsdealers of this city have at length induced us to place our publication on sale. Henceforward, the REVIEW may be found at the news-stand of Mr. J. Kilt, 18 Rideau Street, and at his various branch stands throughout the city.

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That "from small beginnings rise oftenest the works of greatness," is verified once more in the present agitation, which promises to be world-wide, for the elimination of certain objectionable passages in the British Coronation Oath. As Rev. Dr. Fallon points out in his great speech which we present to our readers in this issue, the movement originated with a casual reference in a sermon preached some time ago before the congregation of St. Joseph's Church, to the oath as administered to Her Majesty Queen Victoria.

Among the many complimentary notices our January number received, none was more agreeable than the following, coming as it did from so unexpected a quarter :

"We have received a copy of the January issue of the UNIVERSITY OF OTTAWA REVIEW. The number before us is well executed both from a literary and typographical standpoint, and contains some seventy-five pages, exclusive of several pages of advertising. It is brimful of racy articles both literary, scientific, social and political, made up of original and selected matter. Among the former special mention might be made of two editorials—one on United States expansion, which treats in a racy and logical style of the advantages and disadvantages of the annexing of the Philippine Islands to the United States. The question is discussed in a common-sense matter-of-fact way. The same may be said of the article on Yellow Journalism, and the literary style in both is also free from that shrouding of ideas in metaphor and pedantry which often mars the writings of college students, even long after they have left their *Alma Mater* and gone into the world. A lecture on the moon by one of the students throws additional light on that already luminous body, and an article on "Who has a right to teach?" discusses the education question logically and intelligibly.—*The Renfrew Journal*.



Editorial Notes.

From the Brockville *Times* of the 11th inst. we take the following :—

"Father Murphy, of Ottawa University, delivered an excellent lecture on "Astronomy and its Uses," last night in the Brockville Collegiate Institute, to a large audience, Judge McDonald in the chair. Father Murphy has a pleasant manner, a good voice and a natural eloquence, all of which helped to make his lecture a real treat.

Father Murphy referred to the ancient study of astronomy, the worship formerly paid to the heavenly bodies, and the profound knowledge of the science acquired by the ancients. He paid a glowing tribute to the fathers of astronomy—Copernicus, Bacon, Newton, Herschell, Galileo—and by lucid exposition and by charts and instruments showed his audience how to appreciate the work of these great scholars. Reference was made to the chronological connection between great historical and astronomical events. The speaker, showed, too, easy ways to find the constellations of "Ursa Major," "Ursa Minor," "Polaris," and Venus, Mars and Jupiter. The practical application of astronomy to chronology, navigation, geography, electricity, etc., was also clearly shown, and its necessity

proved. In conclusion, the possibilities of astronomy were discussed, and the lecturer said: "We shall not wonder, if in ages to come, when the last ton of coal or other fuel has been exhausted, to see the heat necessary for the warming and heating purposes of the world, drawn from the sun, and adapted to the different spheres of action."

On the evening of Wednesday, the 15th inst., we had an opportunity of judging the truth of the above for ourselves. By special request Rev. Father Murphy repeated his lecture before the Scientific Society of the University. The lecture proved to be an unusual treat, and we feel justly proud of our learned professor of Astronomy.

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In the *Southern Messenger*, published at San Antonio, Texas, has appeared a series of articles under the title, "Reminiscences of a Texas Missionary." These are from the pen of Rev. P. F. Parisot, O.M.I. We are pleased to learn that it is the intention of the publishers to put the whole into book form. The "Reminiscences" form an interesting narrative of events covering nearly fifty years of missionary work on the borders of the two republics, and should form a most valuable chapter of contemporary history.

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Rev. C. Cahill, O.M.I., in a letter in the *Catholic Record* of the 14th ult., makes a strong plea to the people of Eastern Canada for support to the Indian Missions in the Northwest. The writer shows that the time is fast approaching when the Northwest will no longer be considered by foreign charitable organizations as a "heathen land," and consequently the aid given at present will be curtailed and the country left to its own scanty resources.

"It is thus," says the writer, "that Manitoba and its ecclesiastical dependencies are no more considered a foreign mission field, and can with difficulty obtain recognition abroad. Yet the Indians have not vanished from the country, nor is the condition of the newcomers (the white settlers) such as to permit them to assume the charge of 'bearing the gospel to the heathen' in addition to more personal obligations. It results from this state of things that the Indian Missions of the Archdiocese of St. Boniface are in a worse predicament now than they were a quarter of a century ago. Acting on the pressing invitation of His Grace Archbishop Langevin, of St. Boniface, Man., I hereby make known to the Catholics of Eastern Canada that our Indian Missions have reached the most critical

period of their existence. On the one part the assistance formerly tendered us is greatly reduced, and on the other part we have to face an increased outlay, due to a more advanced policy of the Government towards the Indians—a policy with which we must keep pace or forfeit all. Added to this are the good dispositions of the heathen Indians, which must be taken advantage of without delay. The Archdiocese of St. Boniface counts an Indian population of 15,000. The majority of these Indians are still heathen, and their evangelization is all the more urgent, that a so-called ‘cloud of witnesses’ are in the field, each claiming to have the truth to present to the poor untutored and frequently bewildered Indian. . . . Let, then, those Catholics who duly appreciate the gift of faith and have at heart the extension of God’s kingdom, signify their intention of enlisting in this cause by the offer of substantial aid. . . . The Archdiocese of St. Boniface includes, besides Manitoba, a considerable portion of Assiniboia, and a strip of Western Ontario. Of the 3,000 heathen Indians still credited to Ontario, 2,000 are within the limits of the Archdiocese of St. Boniface, and are to be found principally on Lake of the Woods and Rainy Lake. A boarding school for Indians has been established lately near Rat Portage. If this institution is permitted to develop it will be the main factor in the conversion of 1,200 pagans who are tributary to it. A similar institution is in contemplation for Rainy Lake. It is the foundation of these schools that calls for the greatest outlay, but once established they are nearly self-supporting and they are the most effective means of christianizing and civilizing the Indian tribes.”

This appeal is certainly a most fair and reasonable one, and the object for which it is made is undoubtedly one that merits the support and generosity of every good Catholic throughout the Eastern provinces of the Dominion, especially of the Catholics of Ontario. We hope and pray that this request for assistance will not be in vain. Father Cahill has suggested the following as to the manner in which the Indian missions may be assisted.

1. Yearly subscriptions, ranging from \$5 to \$100.
2. Legacies by testament (payable to the Archbishop of St. Boniface).
3. Clothing, new or second-hand, material for clothing, for use in the Indian schools.
4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.
5. Devoting one’s self to the education of Indian children by accepting the charge of day-schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians.

Donations either in money or clothing should be addressed to His Grace Archbishop Langevin., St. Boniface, Man., or to Rev. C. Cahill, O.M.I., Rat Portage, Ont.

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Burns and Oates the famous publishers of London, England, give some very interesting statistics regarding the Church in Ireland and throughout the British Empire. In the British Empire there are 28 archiepiscopal and 104 episcopal sees, 28 vicariates apostolic and 11 prefectures, making a total of 171. Including 11 coadjutors and four bishops auxiliary the number of archbishops and bishops now holding office in the British Empire is 167. The Catholic population of the United Kingdom is estimated at five-and-a-half millions, and that of the whole British Empire at 10,500,000. Ireland contributes 33 per cent of the whole number. This recalls to mind the words of Cardinal Manning who once said "Take the Irish out of my diocese and what would I have left."

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The *Liverpool Catholic Times* in a recent editorial under the heading "Education in a Catholic State" gives some interesting information concerning the educational school system in Costa Rica. It says:

"Costa Rica is a republic in which the people are Catholic. They are mostly of Spanish blood, and we know how persistent are the charges made against Spaniards on the score of progress. Yet the educational system of Costa Rica is undoubtedly one of the best and most advanced in existence. As president Yglesias told the 'Daily News' with pride, it has free, compulsory and universal education, both primary and secondary. In the capital there are the great colleges of medicine, of pharmacy, of law, where professional men finally graduate for their careers. In the cities next in size to the capital are schools taking their pupils up to the sixth degree—that is, the highest degree of education next to the colleges. In smaller towns pupils are taken up to the fourth degree, and in the villages they take the scholars to the third degree. This third degree provides all knowledge that is necessary for the working man to know, to intelligently understand affairs and transact business, the first rules of mathematics, reading and writing, geography and the like. If a lad shows extra intelligence and his parents desire to

educate him more after he has passed the third degree, he is sent from his village school to the higher school in the district town, and then to the larger town, where he is carried to the gates of the university. All is free, the expenses being met by the Government. Despite all this we should not be surprised to read one of these days a Protestant paragraph in which the Costa Ricans are reviled as obscurantists."



Of Local Interest.

By W. P. EGLESON.

On January 29th, the subject discussed before the Senior English Debating Society was: "Resolved that there should be Sunday car service in Ottawa." Messrs. R. A. O'Meara and P. Sims argued for the affirmative, and were opposed by Messrs. J. E. Doyle and George Kelly. The debate proved most entertaining, and was very closely contested. The judges decided the question in favor of the affirmative.

At the next meeting of the Society, on February 5th, the question before the house was: "Resolved that the liquor license is beneficial to the interests of a city." Messrs. M. O'Connell and C. McCormac represented the affirmative, while the negative found able champions in Messrs. J. F. O'Malley and J. Moriarity. After considering the arguments of the speakers, the judges decided in favor of the negative.

"Resolved that the scheme of the Ottawa and Georgian Bay Co., for the construction of the proposed canal should be carried out at once," was debated on February 12th. The debaters for the affirmative were Messrs. M. E. Conway and J. Kane, while Messrs. J. E. McGlade and A. Donnelly upheld the negative. After a lengthy discussion in which many members from the house took part, the judges conferred and gave their decision in favor of the negative.

For the following debate the subject was: "Resolved that capital punishment should be abolished." Messrs. T. Morin, James Gookin and E. McGuire spoke for the affirmative, and Messrs. Joseph Warnock, M. Sullivan and T. Saunders for the negative. The debate was keenly conducted, but a little more

preparation on the part of the debaters would have added greatly to make the subject interesting to the audience.

The verdict of the judges was in favor of the negative.

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During the present month the Scientific Society has held several meetings and discussed some very interesting subjects.

On Wednesday the 1st inst., Mr. T. Morin lectured on "Volcanoes." The lecture evinced careful preparation and a thorough grasp of the scientific points involved in the subject. Mr. Joseph Warnock delivered a lengthy criticism of the work, and quoted many authorities that were at variance with those spoken of and accepted by the lecturer.

On Thursday the 22nd inst., the members of the Society had the pleasure of hearing Mr. Alphonse Charron, B.A., assistant chemist at the Experimental Farm, lecture on "Foods." The subject was treated in a most interesting manner, and at its conclusion, the only regret was that it was over. We trust, however, that Mr. Charron will soon favor us with another lecture.

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On the evening of Thursday the 9th inst., the University Dramatic Association presented to the public, Sir Bulwer Lytton's drama, "The Rightful Heir."

The cast of characters was as follows :

VYVYAN,	Captain of the Dreadnaught,	MR. T. MORIN.
THE EARL OF MONTREVILLE	- - - -	" J. HARDIMAN.
LORD BEAUFORT,	The Earl's Son,	" J. O'GORMAN.
SIR GREY DE MALPAS,	the Poor Cousin,	" M. CARRIGAN.
WRECKLIFFE,	A Gentleman turned Pirate,	" A. O'MALLEY.
ALTON,	Vyvyan's Guardian,	" J. MCGLADE.
FALKNER, }	Vyvyan's Lieutenants,	" G. KELLY.
HARDING, }		" M. NAGLE.
SIR GODFREY SEYMOUR,	a Magistrate,	" F. BOYLAN.
MARSDEN,	Seneschal of the Castle,	" T. DAY.
SERVANT TO THE EARL,	- - - -	" J. BURKE.

The performance was slightly below the average, but this may be overlooked in view of the fact that most of the actors were making their first appearance before the footlights.

Mr. T. Morin, as "Vyvyan," had a true conception of his rôle, and entered into the spirit of it with considerable energy. "Clarence" was well impersonated by Mr. J. R. O'Gorman, who though as yet a tyro in the dramatic art, showed signs of developing into a first-class actor. Mr. A. O'Malley's impersonation of "Wreckliffe," leads us to infer that this was not his first appearance on the stage. His interpretation and execution of the part of the rough old pirate left a favorable impression on the audience.

Several of the minor characters were faithfully impersonated. Between the acts the University Band rendered the following selections :

Overture	-	"La Débutante"	-	<i>Bleger</i>
March	-	"Le Seducisant"	-	<i>Mullot</i>
Waltz	-	"Petite Fleur"	-	<i>Marie</i>
Polka	-	"The Return of Spring"	-	<i>Schlinder</i>
Schottische	-	"Sunny Days"	-	<i>Beyer</i>
Waltz	-	"l'Harpe Tricolore"	-	<i>Mullot</i>

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Preparations are being made for the celebration of St. Patrick's Day. At a meeting of the Sixth and Seventh Forms held on Tuesday the 21st inst., it was decided to hold a banquet on the 17th of March. The following Executive Committee was appointed to make all necessary arrangements :

Director—Rev. E. J. Cornell, O.M.I.

Chairman—J. E. Doyle, '99.

Secretary—W. P. Egleson, '00.

Treasurer—J. F. O'Malley, '00.

Committee—R. A. O'Meara, '99, J. A. Meehan, '00, P. J. Galvin, '00, J. F. Breen, '00, M. A. Foley, '00, Dr. Albin, '00, M. O'Connell, '00.



Events of the Month.

BY D. McTIGHE.

Archibald
Lampman.

Canadians will mourn with sincere regret the death of Archibald Lampman, the poet. Brilliant writers are not so numerous in Canada, that one of the first rank can be lost, without making a very noticeable void in literary circles. Mr. Lampman will be sadly missed, because he was not only a brilliant writer but also one of the sweetest word-builders of his time, perhaps the foremost in the Dominion. He was essentially and thoroughly a poet. All his works breathe those charms of fine imagination, tender sympathies and lucid narration, which are ever the criterion of verse makers. However, it is not our duty here to enter upon a criticism of Mr. Lampman's work—we leave that to the essayist and biographer. Rather, are we called upon to say a few words concerning the man. These cannot be other than words of praise. Mr. Lampman was a man of a most admirable disposition. He was altogether a product of Canadian institutions, and as such, his fellow-countrymen whom he has left behind, and after generations too, will take pride in remembering him and his works.

The Queen's
Speech

The Queen's "speech" at the opening of the Imperial Parliament is remarkable chiefly for what it left unsaid. In fact, for all that it contained, it amounted to nothing more than the mere carrying out of a formality. The failure of Her Majesty to mention the chief topic that is agitating the British mind at the present time, namely, the discord in the Established Church, is ominous of one of two things—either that she regards the dissension as insignificant, or that it is of such a strained nature that it cannot bear recommendation to Parliament. Very few, we think, will concur in the first premise: that it is insignificant. When a movement, or rather several movements, are directed simultaneously at anything so as to threaten its existence, it cannot, with any reasonableness, be argued that such movements are unimportant. And if recent events in the Anglican Church have not brought that organization to this pass, then our powers of observation are *nil*. But we think the latter of the two reasons assigned above will be generally accepted as the more

plausible to account for the Queen's omission of the matter. The crusade against ritualism, and all the minor discords that this has brought in its wake, all tending to disestablishment, has brought the church management (not to mention the multifarious differences in doctrine and ceremonies) prominently before the public by every known channel, through the newspapers, on the lecture platform, by pamphlets, tracts, and even through the pulpits. This has placed the management in a very unenviable light. The bishops have apparently no power at all to control the clergy, and the clergy are not evincing the slightest disposition to be controlled. Everybody, from the highest archbishop down to the humblest curate, has his views on what ought to be abolished and what ought to remain and what ought to be introduced, and is in a big hurry to express them. If they happen to be novel, he is doubly in a hurry, and spreads them doubly as far as ordinary opinions. Then, the laymen are not less active. They are agitating the whole question, and particularly those phases of it which the clergymen leave untouched. Thus, the discord has become general, and nearly all of the adherents of the church have alligned themselves with one or other of the contending factions. Gradually, the matter is coming to that point when it must demand solution from Parliament. Perhaps the Queen does not wish to prevent this, but thinks that it would be more politic to let the matter work its way into Parliament by the logic of events, rather than by direct recommendation. However, it is surprising, in view of the fact that Parliament is the supreme authority, and the church is so sadly in need of some one asserting a controlling hand over it, that Her Majesty should see fit to ignore it. At any rate, the present state of affairs cannot continue much longer, for if it does, disestablishment and disorganization will certainly ensue.

Australian Federation. Concentration and consolidation is without doubt the order of the day with modern nations. We see everything tending to this. Colonies, wherever possible are being united under a single government, and remote possessions are being brought as near to the parent country as cable and telegraph and fast navies will permit. During the past month the Australian provinces completed their scheme of federation, which

has been pending for the last eight years. The colonies comprising the federation are : New South Wales, Victoria, Tasmania, South Australia, West Australia and Queensland. The plan of union is similar to that of Canada, except wherein it relates to the legislature. The law-making power will be vested in a Senate and a House of Representatives. The members of the Senate, unlike those of the Canadian Upper House, shall be elected directly by the people, for a term of six years, while the representatives shall be elected for three years. The official title of the federation will be the "Commonwealth of Australia," and the provinces will henceforth be known as states.

Irish University. It is not difficult to picture the English Government refusing to grant a Catholic University to Ireland this year, as they have repeatedly done in the past. The stinginess, meanness, uncharitableness and injustice of England towards Ireland, in the matter of education alone, has become so deep-rooted that it seems it cannot be eradicated without a super-human effort. However, there is some ground for hope that the bill at present before Parliament will be carried through. The measure is receiving the support of Irish workers generally, and recently a large number of converts have been made among the other members of Parliament. It is interesting to follow the arguments brought to bear on Parliament for the passage of the bill. Of course the Irish statesmen insist on the measure as a simple act of justice towards Catholic Ireland, and as a right which she has every reason to expect. But there are others who are endeavoring to influence Parliament by a peculiar sort of logic. Among these is Mr. Balfour, who, in a letter recently to the Non-conformists, answered their objections to the University bill. The Nonconformists are trying to defeat the measure on the ground that, while they are striving for the disestablishment of the Anglican church, they cannot approve of favoring Catholicism or Presbyterianism in Ireland. So Mr. Balfour mildly rebukes them for their narrowness with these interesting statements : "Two Protestant universities to one for Roman Catholics, which, as there are nearly three Roman Catholics in that country to one Protestant, seems not unfair to the Protestant. That the scheme thus sketched out violates no accepted principle of legislation, that it

confers no exceptional privileges upon any particular denomination, I hold to be incontrovertible. Is there, then, anything in it which should give umbrage to us as Protestants? Is it not rather as Protestants that we ought especially to welcome it? We claim, and justly, to have been the pioneers of toleration. Let us not persist in a policy so perilously suggestive of intolerance." Mark how strongly he declares that the granting of the privileges of a university to the people of Ireland, those people who have been denied everything that modern civilization boasts of by the merciless English invaders, "confers no exceptional privileges." He might have added, with much more truth, that it does not confer even a tithe of what is owed. Then he says Protestants "have been the pioneers of toleration." It would be interesting to learn what the Protestants ever *tolerated* in Ireland. Doubtless Mr. Balfour regards the destruction of the Irish nation, the subjection of the Irish people to poverty, and the ruination of the Irish country as a sort of toleration—a bare toleration of the Irishman's right to live, a tolerant exemption from extermination. We are inclined to think that the First Lord of the Treasury, as a wily politician, is attempting to smooth over the Nonconformist objection by a vague insinuation that the proposed university will not be so very Catholic after all, and that they might show a little generosity to grant it. We would much prefer to see the Irish people obtain their rights on a straightforward platform of justice, rather than on any such principles as these.

Within three days one chief magistrate of the French Republic ceased to be a factor in the affairs of men, and another took up the burden of his office. Notwithstanding that the wisdom of haste is ever questionable, all true lovers of independence and republican institutions will trust that the haste in this instance will not have ill effects. We, at this distance can scarcely realize what heavy responsibility is involved in the Presidency of France. If we could we might be able to account reasonably for the sudden demise of Felix Faure. As it is, we cannot do so. And we doubt if there are many persons, even in close relations at Paris, who can do it. For who can tell how the present condition of the Third Republic, with all its internal dissensions, civil and military, a veritable cauldron of

fever, must have affected the one man who was obliged to go through it all? Few men could live through such conditions as prevail in France, without becoming an intense supporter of one or other of the various parties, or else become disgusted with all of them, and turn pessimist. Yet, President Faure could not be either. It was his arduous task to preserve the Republic. He was a thorough democrat, born poor and humble, and owed his high honor to republican institutions. Naturally, these institutions were dear to him, and rather than sacrifice them, he would sacrifice himself. And we think his death will be acknowledged as a kind of sacrifice, in so far as he refrained from taking active sides in the Dreyfus affair, or in its complex developments, and administered his duties strictly on the lines of the constitution. Besides this, he had to contend against fear and distrust on every hand. "The tramping of the horse," so expressive of those *coups d'état* of the past, that changed France from a monarchy to a republic, or *vice versa*, must have been often heard by him with a rumble ominous enough to shake the stoutest heart. However, President Faure lived through it honorably, and in dying, leaves a record of statesmanship equal to any of his contemporaries. His successor, M. Loubet, can hardly felicitate himself on his entrance into the highest office in the land. The mingled cheers and hisses and celebrations and riotous outbreaks which followed his election are not calculated to inspire him with any feeling of safety. But a reaction seems to be setting in, which affords a brighter outlook.



Among the Magazines.

BY MICHAEL E. CONWAY.

The leading feature of the *Catholic World* for February is an extended article on "Religious Orders in the Philippines," in which the writer ably defends the Friars and their work against the horde of calumniators of the good religious. The uprising of the insurgents and the occupation of the islands by Americans render this question of great interest. The writer considers that under the favorable auspices of American administration the reli-

gious orders may continue their mission with greater success than under Spanish officialism.

Bright and cheery is the description in this issue of the work undertaken by Mrs. Rose Hawthorne Lathrop in New York City. The particular feature of her charitable work is the control of a cancer hospital in which the loathsome occupation of attending to the wants of incurable cases is taken up by herself and a few others interested in this heroic enterprise. Several other instructive and readable papers make up an excellent issue.

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“Spain is reaping the evil harvest of a misguided and unjust policy; the canker-worm of anti-Christian Freemasonry has eaten into her vitals and has made her an easy prey to her foe. By a return to her old spirit of Catholicism, and by that only, will she be able to retrieve her grandeur as a nation,” says Father Coleman in the current issue of *The Rosary*, as an emphatic introduction to the famous memorial addressed by the Provincials of the Religious Orders in the Philippines to the Spanish Government. In a previous issue this talented Dominican took up the brief for the slandered friars with a determination to place before American readers the true facts of the injustice and tyranny under which these zealous priests have labored during the past four or five years. This timely article, including the memorial, should have the earnest consideration of all readers. In the same issue we have a second paper of Dr. O’Hagan’s on “Canadian Writers of To-day,” which contains some clever sketches of our poets, historians and prose writers. However, any sketch of the *litterateurs* of Canada with the names of Campbell, Lampman, Roberts, Parker, and Scott omitted is certainly incomplete, and the conclusion of his article does not give us any ground to think that he has reserved them for another contribution. The second paper on “French Women of the Old Regime” is a well-written article and full of interest. It treats of the terrible wave of revolution that swept over France from 1792—1798, and of the many noble victims that were relentlessly persecuted and hundreds of whom were executed.

The opening pages of the *Messenger of the Sacred Heart* are taken up with a delightful itinerary from the pen of Father Mattern, who made a trip to the Holy Land during the summer vacation. The article is well illustrated and gives entertaining descriptions of many places immortalized by Holy Scripture. Under the title of "Some Unknown Artists," there is a thoughtful article which treats of the lives and works of some celebrated painters and sculptors among the Jesuits. The unique feature of this issue is a description of the Newsboys' Home in New Orleans. Thanks to the ever-flowing charity of the St. Vincent de Paul Society of that city, seconded in their efforts by the good Sisters of Mercy, this institution is doing a meritorious work in reclaiming, educating and, I might say, Christianizing that ubiquitous creature whom the cold indifference of the world designates as the "Street Arab." Another article of great merit is the interesting description of the Mission Church at Tadousac. Other articles worthy of interest and consideration are "Reviving Two French Parishes" and the "Annals of the Augustinians in the Philippines."

* * *

In the *Ave Maria* of the issue of February 11th, another chapter of that admirable serial "Weighed in the Balance" is furnished to the readers. The author of "Notes of a Northern Summer" has found the land of Evangeline so inspiring that he diverts us for a few brief moments from the charming description he has so far given us in the pages of this magazine and engages our attention on a thoughtful criticism of that magnificent poem which has immortalized the name of Longfellow. In "A Change of Tactics," the writer gives some sledge-hammer blows to the vacillating leaders of sectarianism. Formerly they were positive in parading what was Christian doctrine or what was not, but now they have thrown dogma to the winds and tell us that Christianity must be freed from this hampering yoke. Having rejected any principle of authority in matters of faith, these time-serving preachers have at length found out that the superstructures which have been erected on the bases of error and corruption are false and unreliable; and that they, without any definite doctrine, are no

longer regarded as safe guides. For some of them the way out of the quandary is to declare that "dogmatism is absurd."

* *

Few magazine articles can be read with such interest and profit as the "Ode Structure of Coventry Patmore," which appears in the *Catholic University Bulletin* for January. Dr. Egan has taken up a subject that is of great interest to the student of English literature, and has treated it in a thorough and exhaustive manner. In "Difficulties of the Labor Movement," the reader will find an excellent article which discusses one of the most important questions of the day. Such a contribution must not be passed over in a perfunctory manner by the reader, but rather should it receive thoughtful and patient consideration.



Athletics.

The close of the hockey series of '99 was marked by a most exciting game. On the 17th inst., the teams captained by Messrs. Bonin and Morin met to decide the championship. From the outset, the play was close and fast. The teams proved to be very evenly matched, as evidenced by the score which read 1—1, 2—2, 3—3; and finally, 4—3, in favor of Bonin's men.

For the vanquished team, Costello sustained his high reputation by his brilliant shooting, to which was due the credit of the three goals scored by his team.

The standing of the teams at the close of the series was as follows:

	Won.	Lost.	Drew.	To Play.
Bonin.....	5	1	0	0
Morin.....	3	1	2	0
McGlade.....	1	0	3	2
Mechan... ..	0	1	3	2



Priorum Temporum Flores.

M. A. FOLEY.

In the list of those who were advanced at the last ordination held in Montreal, we note with much pleasure the names of some of our graduates. T. P. Fay, '96, was raised to deaconship; J. J. Quilty, '97, received minor orders, and John Ryan, '97, tonsure. To all these gentlemen the REVIEW wishes God speed on the way of sacerdotal perfection and success.

Messrs. D'Arcy McGee, '96, and A. J. Beatty, ex. '99, have successfully passed the primary law examination at Osgoode.

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Mr. J. Griffin, after completing a very successful course in law, has entered into partnership in a well established firm in Toronto.

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At the recent municipal elections Mr. D'Arcy Scott made a very successful entrance into the field of politics. He was chosen alderman for St. George's Ward, polling the second highest vote on the ticket. The future certainly looks very bright for Mr. Scott's political hopes.

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Mr. J. Sullivan, who attended College in '86, recently wrote us inquiring about his old comrades and professors. He was well known as one of the members of the football team of that year, and his former College mates will learn with pleasure of his success in mercantile pursuits in Winona, Ohio.

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The sympathy of the faculty and students is extended to Messrs. Timothy and James Rigney, Kingston, on the recent death of their beloved mother.

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Archbishop Gauthier has appointed Rev. P. C. O'Brien, '92, to the rectorship of Kingston Cathedral, and Rev. C. Mea to the deanship of Regiopolis College. These marks of esteem towards two of our alumni will be hailed with pleasure by students and professors alike.

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From across the waters comes welcome news of the signal success of one of our graduates of '91, in the great University of Lille, France. From *La Dépêche*, a daily newspaper of Lille, we translate the following:

"We feel happy to applaud the success of one of the most distinguished pupils of the Faculty of Medicine and Pharmacy, Doctor Damien Masson, who has recently defended a thesis on the Vesical Complications in the Appendix of the Caecum. Mr. Masson is by birth a French-Canadian, but for seven years he has been our fellow-citizen. During his long sojourn amongst us he has made for himself many friends, and has won the sympathies of all. It is with feelings of sincere regret that his fellow-students of the Catholic University of Lille view the approaching departure of their former Vice-President,