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FIRST THOUGHTS OF THE NEW YEAR.

AT the commencement of this new link in the long chain of time, when the old has been rung out and the new rung in, when people begin to look back upon the closing vista of the past with sentiments of joy or of sorrow, and to scan the horizon of the future with bright and cheerful countenances, full of hope and expectation, it is but fitting that we should stop for a few moments to consider several things most intimately connected with the life of every individual, things, in fact, upon which hinges his life work—time, opportunity and progress.

All creation exists for the glory of God. He is its beginning and origin. He conserves it by His Divine Providence, and He is its ultimate end. There are two classes of beings, the material and the spiritual; the former has no life after this world; the latter is destined to live in eternity. Man is composed of a material and a spiritual element, and by a gratuitous gift of the Creator, the material body is ordained to share the lot of the spiritual soul after the Resurrection from the dead. Hence, we say that man is immortal, and that his end is to attain to the beatific vision of God in Heaven, which it is possible for him to lose, however, if he make not use of the means placed at his disposal. The idea of happiness is an essential condition to man's existence. For this he lives, for this he dies. Take it away and his whole life is a burden, no better than

the beasts' his ambition is gone, all his high and lofty thoughts vanish, the human race gives up life and plunges desperately towards happiness by suicide. Every thought flows from that great thought, every action and project tends towards its realization. The soul turns as instinctively towards its God as the plant towards the sunlight, and if it bask not in the rays of His effulgent splendor it withers and dies in the shades of darkness and unhappiness. Consequently, man's ultimate object being spiritual, whatever truly helps him to attain it is progress. His goal is the possession of everlasting happiness, and the means to win it is self-improvement by making use of time and opportunity. Opportunity has been defined as a "favorable occasion, time or place for learning, or saying, or doing anything." Life, then, is the time and all its circumstances the occasions for accomplishing our highest aim, the winning of our crown in the other world. Its duration, long or short, is for each one the opportunity of making himself forever happy. How carefully, then, should we be to use it properly, squandering not a moment of it, but zealously utilizing every diamond minute of its golden hours. Time once wasted is wasted forever; it has slipped from our grasp and vanished into the "vastinane," or, to use a common saying, "Time and tide wait for no man"; but we might here identify the two and consider time as that rapidly flowing tide that bears us along on its bosom, but glides from under us if we stop to dally and cling to the various objects which we meet on our course, leaving us to drift hither and thither on its unknown waves until, though avoiding the rocks of Seylla, we finally perish in the whirlpool of Charybdis; whereas those eager seekers, those who have their ideal constantly before them, swim along with its current, picking from its sands those precious gems which will be their crown of glory in the world to come.

Man is a rough and jagged stone that must be polished and made smooth, and this is accomplished in the workshop of opportunity, which is the vast world around us. Everything is opportunity in one way or another if we but see it. "What are poverty, neglect, and suffering," says Spalding, "if we are wise, but opportunities for good; our house, our table, our tools, our books, our city, our country our language, our business, our professors, the people who love and those who hate, they who help and they who oppose, what is all this but opportunity?" In these things lies man's chance for improvement, for progress toward the haven whither he is sailing against adverse winds and amid a raging sea.

They are the school in which he educates himself, and he who learns his lesson at this fount of knowledge becomes a veritable teacher and student. He is engaged in "the greatest study of mankind, as man," and no one is truly learned who does not know himself. In the words of Stephen, "Every man is in himself a continent of undiscovered characters, and happy he who acts the Columbus to his own soul." Hence the man who wishes to make progress, true progress, must employ his time and take advantage of opportunity for self-improvement, for the cultivation of his character, and the grinding down of his sharp edges, until he becomes pleasing to himself and pleasing to others. From all the persons, places and things with which he has connections he draws his lessons; they all supply him with a few grains of knowledge, and precious they are. If he sees perfection and nobility he experiences a desire to elevate himself to the height of the nature he contemplates; if he encounters gross and meanness his spirit recoils and he is taught what to avoid. If insulted, he has the occasion of practising mortification and charity; if despised, he can discipline himself in humility and meekness, which will finally become for him a triumph over all. In a word, self-culture consists in eradicating the tares of vice from the soil of our character, and planting the wheat of virtue, in bringing to the surface all that is good, noble and beautiful in us, reflecting it in the honest and open countenance that we turn to the world, for, as Bishop Spalding says, "even as the light clothes the rugged and jagged mountain with loveliness, so a noble mind transfigures its nature."

And in these days especially, when science and art are forging ahead with such rapid strides, men are needed, men of character, honorable, upright, trustworthy and virtuous, men of whom it can be said that the world is the better for their lives. Too often it happens that the reverse takes place; character and virtue are sacrificed to ambition, worldly honor and fame, for the sake of pleasures, and particularly for riches. Thus we see that Christian thought and aims do not keep pace with material progress, a circumstance that is the root of many evils. Scientific discoveries and inventions, intellectual prodigies and standing armies cannot make a country prosperous; at the basis there must be morality, and we have this only when man has formed himself, knows himself, knows his duties to himself, to his neighbor, to society, and, above all, to his God. How broad the field, how rich the harvest, but, alas, how few the harvesters! What opportunities for men to reap and to gather

fruit, to labor for the Master, and obtain the final reward! Why, then, are we so indifferent, so negligent of them? Because we do not rise out of ourselves, because we prefer to labor with the sordid multitude on the lower level, engaged in the pursuit of things beautiful to see and sweet to taste, instead of joining the few who operate in a higher plane, stooping not to the things below, but ascending to greater heights, to acquire, not without difficulty, treasures whose plain outward appearance fails to captivate the senses of those below. In a word, the many devote themselves to the service of the world, the few to the service of the world's Creator. But what are riches, honors and pleasures to fill the immortal soul? "Cast into it the entire world and it is but as a tiny stone dropped into a vast abyss, the faint echo of whose falling but reveals the depths which surround it." What is human greatness, fame and glory? Where to-day are Cæsar and Alexander, and all the other great and mighty men of antiquity? Listen to the words of Shakespeare: "Imperious Cæsar, dead and turned to clay, might stop a hole to keep the wind away"; there is the end of all that the world can give or lend. Behold Napoleon raising for himself such a glorious pyramid of fame during his whole life. The eye of serious reflexion that be cast upon it during his exile in St. Helena showed him the worthlessness of it all, and he sought the means of once more reconciling himself to his God. On the other hand,

"The lowliest soul may be
A temple of priceless treasure
That only a God can see."

Or, as Shakespeare again expresses it:

"Princes have but titles for their glories
An outward honor for an inward toil
And, for unfelt imaginations
They often feel a world of restless cares
So that between their titles and low names
There's nothing different but the outward fame."

Such are a few of the thoughts that should give us pause at the beginning of this new year. We stand at the parting of the ways. On the right there is a thorny path, leading to virtue and inward peace, on the left a smooth road, showing the way to what the world calls fair, fame, pleasure, riches, even vice, but not, we fear,

to interior happiness. On the first the thorns prick us as we journey along, but their wounds are immediately soothed when we reach our destination; on the second, the thorn is felt only after we have seized the flower, and all its sweetness cannot allay the suffering it imposes. Let us choose, then, let us "act in the living present,

Heart within and God o'erhead."

Let us follow the path of honor and virtue; a place in the ranks awaits us, and if we would gain the victory "let us buckle our armour," sally forth to battle, and "become heroes in the strife." Each little skirmish will be a victory in favor of self-improvement, the development of our character, and our moral progress, and by triumphing over the enemy, one by one, the outcome of the last great battle will be assured and the laurels will be ours; we shall have won our way to Heaven.

"The winged day can ne'er be chained by man's endeavor,
Life and time shall fade away,
While Heaven and virtue bloom forever."

T. J. CALLAGHAN.

So thoroughly is the average Englishman persuaded that the pun is the very quintessence of humor, that we are surprised that a *Times* reviewer should have failed to mention Father Tabb's cleverness in productions of this sort. As fine a specimen as we have seen of his whimsical ingenuity, is the poet-priest's acknowledgment of a warm eulogy by Andrew Lang, who, however, misspelled his name "Tab":—

O why should Old Lang Sign
A compliment to me
(If it indeed is mine),
And filch my final b ?
To him as to the Dane
In his soliloquy,
This question comes again--
"2b or not 2b?"

The Casket.

THE MORAL MARK OF MAN.

II.

Importance of Character in Life.



THOSE who habitually complain about Fortune and Luck would do well to lodge their grumblings at home, for there resides the cause of their misfortunes.

Each one of us is, in fact, the architect of his own life. Whatever sway may those extrinsic influences exercise upon our actions, it is none the less true that the master-wheel of life lies within us—in our sentiments, in our passions, in our will-power; it is the work of our character.

Popular wisdom, moreover, based upon centuries of long and persistent observations, speaks the same language and declares that it is the differences of character that explain the differences so manifest in the moral constitution of man. Hence it is that with two men equally gifted with talent, one will succeed, whilst the other utterly fails, owing to differences of character.

The trifling defects of man, the daily offshoots of his character, spoil and jeopardize a life more surely than great, but transitory, outbreaks.

Whence come, I pray, the many mishaps, counter-checks and painful blows that, falling to the lot of such man, full of glowing promises, have blighted all his hopes of a bright career? Perhaps from a single defect of his character. Thus, an insignificant flaw in one of the beams of the Quebec Bridge may have been the cause of its collapse, entailing such tremendous loss of life and property.

Now, consider this other man, whose nature is not so richly endowed, walking steadily on towards the goal of success. What is the secret of it? That his character opened for him the avenues of success and lead him onward unmolested.

If life can be compared to a stream full of energy and activity, character dredges out the channel wherein may flow that power with the most telling effect. If life is "the accomplishing of a task," character is the force that gathers in its many resources and applies them to the required labor. Character, then, plays on this "stage of life" a most telling part. Its importance is such that it behooves

every one to consider closely the full value of a good character, as well as the evil effects of a bad one.

A Good Character.

Be it granted, benevolent reader, that you are the happy possessor of genial dispositions, of a good character. Then, allow me to ask what real benefits do you derive from it? In granting you a good character, I suppose that you have taken as the motto of your life never to inflict pain willfully and uselessly. I suppose, also, that, owing to persistent efforts, you have brought under subjection the evil propensities of your nature, and thus given predominance to noble inclinations.

I suppose, also, that, after a long and manly struggle, you have achieved the conquest over self; and that, like a general disposing of soldiers, full disciplined and armed for the combat, you still hold within your grasp your moral energies, for character cannot be termed good unless it bears all these marks. Such is your character. What, then, will it bring you? It will bring you the two things the most coveted by men: happiness and power—the joy of the soul and social influence. Happy will you be! Such is the fruit your "good character" will bear. Your benevolent thoughts, your charitable sentiments long before they don the dress of spoken language and sweet and affable attitudes, will gladden your hearts—"a self-complacency in your company."

The gladsome beams of joy will neither brighten your face, nor cast their mellow reflection on others before they have illumined with their incondescent glow your very heart, whence they issue as from a centre.

Good humour is pregnant with happy thoughts, smiling perspectives and cheering hopes. Your character is good: then happy will you be, for in return the world will meet you with a friendly smile. It is with a keen death-giving weapon that one goes out to the sharp-toothed wolf, but with stretched-out hands full of sweet herbs one receives the lamb. Your character is good: happy, again, will you be, owing to that order which prevails in your conscience, where sane and wholesome inclinations take the lead and stand firm at the helm of your life, giving all your actions the right direction.

Men are naturally attracted by genial dispositions as by the force of gravity. Spontaneously do we go to men of good charac-

ter, knowing that behind their doors lurks not the repulsiveness of a cold welcome.

Thus, even if your kindness is merely passive, you will draw men towards you. Willingly will they ensnare themselves in the silken meshes of your winsome spirit. But if your affability is active, and you go out to them, how great and lasting are your conquests. What influence you necessarily exercise over men if you draw them by a prepossessing, yet resolute, character. And just as we rally men around us by the force of character, so are situations and circumstances dominated and over-powered. The man of good character shows unequalled skill in that he never allows impulsiveness to jeopardize his actions or imperil his dignity. From the fact that such men have little to say in times of apparent need does not prove that their geniality of character is but the smiling form of weakness.

Procrastinators, providing they are not weak and cowardly, become the masters of the world. They have not spent their energies in useless endeavour; like the reed growing by the lakeside, they have stooped down to let the tempest pass over. And as storms are of short duration, their full energies are brought into play when the sky is clear, certain to bring triumph to the cause they espoused.

Often has it been said that those in possession of genial dispositions are ill fitted to breast the storms of life, and easily fall a prey to craft and dishonesty. Just and fair is the remark if by "good character" we must understand those men whose affability consists in being "soft" and effeminate, and incapable of maintaining an opinion of their own. Aptly could we apply to those poor sheep of the social flock the words of la Bruyere: *Il n'y a point de pire caractère que celui de n'en point avoir.* "To have no character is to have the worst."

But we mean by "a good character" that man who has tempered his firm, resolute and persevering nature with the charms of a sincere affability, and with a patience dictated by prudence; and if such we are, we hold in our hands a power capable and fit to rule states and empires.

Do not believe for a moment that those whose gentlemanliness consists in dealing out silky, eely adulations, are men of character. No! They have the worst of all characters, for they have none at all.

A Bad Character.

There are two kinds of bad characters: the peevish and the weak. Both are ill-fitted for life's struggles; both will suffer a great deal; both will accomplish little. It is the peevish that deserves in full the stigma of the compound epithet of "bad character." They are a burden to those with whom they have to live. Their very presence inflicts pain. Gloomy, concentrated and sulky, their breath blows out the light of joy, and they crush frank expansiveness under their nervous iron heel. Hypercritical and captious, pitiless in their judgments, they notice the least little shortcomings in others, and point them out with bitterness and scorn. Any contrariety irritates them; a trifling annoyance excites their animosity. Irony, dipped in gaul, is familiar to them, and they delight in darting their arrows panned with malicious intent and steeped in venom—arrows that leave festering sores. Egotistical even to harshness, they ignore the art of pleasing. Haughty, headstrong, snobbish, snappish, brutal and vindictive, they manifest in their exterior actions a soul cankered by envy, susceptibility and pride.

Deeply imbedded within lies the loathsome disorder. At times clear patches appear in the sky of their hearts, and then are they capable of smiling benevolently and of doing deeds of disinterestedness; but, alas! very rare are those rays and quickly do they vanish. Promptly they resume their habitual dark and threatening mood.

But, be it said now, those unfortunate creatures are to be preferred to the weak, in this, that their disease is curable; and when such men are cured a great deal may be expected of them; but, nine times out of ten, the weakness of the "weak" will follow them to the grave.

Surely, a peevish character is a double misfortune to him who possess it: it is an affliction and a weakness. However painful and troublesome may they be to others, the churlish constitute themselves their own tormentors to a still greater degree. The thorns with which they are bristling are not all pointing outward; the sharpest and the longest curve their lacerating points inward and torture their own sensitive flesh. To those torments inflicted on them by their own conscience must be added the pain of seeing themselves forsaken and friendless. Bereft are they of the esteem and affection of true men, and lacking that bracing cordial, that sweet balm, the potent cure of so many moral wounds, how can they be happy? They are feared and shunned; wisely do we mis-

trust them, apprehend their blows and hate their tyranny. This very secludedness and opposition must they bear as the just sanction of their guilt. But is that which they lose in sympathy ever compensated by their moral persuasive force? So they believe, and that thought compensates them for the deep aversion they inspire. Oh! no, they are not flatterers, and much pride do they take in it. Fearlessly do they give their opinion about anyone and anything, and call it courage. Unknown to them is the weakness of compromise, for they uphold their opinion bravely to the last. Dare not impose upon them, for they know how to command respect. Obeyed they must be! With their resistance is useless! All this they claim, but they err even in that.

Among the peevish and sullen characters some are weak, whilst others are strong. Of those that are weak, a churlish humour adds nothing to their power. The strong do not, perhaps, lose the eby the decisiveness of their will power, but often find that the avenues by which moral authority reaches success are closed to them, for to hold command over men, first and above all, the heart must be reached.

The weak, though less offensive than the peevish, have a defective character, but in quite another way. While the peevish exasperate us by their loud-mouthed affirmations, their brow-beating and arrogant personality, the "soft," effeminate and weak characters efface themselves so that they condemn their lives to perfect sterility.

Weakness of character assumes several aspects and forms. Perhaps the lowest degree is observable when we are brought in close touch with men absolutely incapable of conceiving clear and precise ideas, unacquainted with the desire for anything and unmolested by the laudable pangs of a noble ambition. They are self-constituted playthings, the toy of their fervid imagination, the "Teddy Bears" of their misty velleities, which are as prolific of good as the sandy acres of Central Africa.

Yet, to the shame of our present "clear-sighted" society, those everybody's-friends, those "good old fellows," are most popular.

They are leaders! They sit gloriously in the Council Chamber and preside over the destinies of the "humbler" portion of mankind.

Poor deluded fellows! Go forth ever-smiling angels of the earth, self-winding gramophones, for, surely, designing villains are

in constant need of men who, like Dicken's Barkis, are "always willin'."

Like Dante in his "Inferno," let us bid our guiding spirit lead us on to higher cycles. Standing above the weaklings just described, are those who have clear concepts and well laid out plans, but whose resolves, either devoid of vigor or paralysed by the fear of men, never mature into action: such are the lazy and the timid whose energies are spent in the laying out of magnificent, but useless, plans. Others, again, more energetical, not only decide, but act. Unfortunately, whether through lack of breath, perseverance, or the fear of obstacles, they lose heart before their enterprise is carried to a successful issue.

Quite needless to say that such men suffer much at the sight of their insufficiency.

In conclusion, then, justly can we say that a "bad character," be it sullen or weak, is a misfortune to him who possesses it. And if success in life depends so much upon character, how possible is it that men, chiefly young men whose hearts and minds are still plastic, can lend a deaf ear to the wise warning: "With might and main attend to the formation of your character," for

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle!
Be a hero in the strife."

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

IGNOTUS.

DO THOU LIKEWISE.

I resolved that, like the sun, so long as my day lasted, I would look on the bright side of everything. Hood.

CONSCRIPTION—ITS BENEFITS.



MUCH may be said in favor of Conscription; only it needs to be considered in a proper light, free from clouds of prejudice. What is conscription, as we take it in this discussion? It is compulsory service in army and navy. Other matters, like the length and quality of military service, and the pay, are entirely beside the issue. Naturally, the question here rises, has the state a right to impose compulsory military service? Is it in a position of authority to do so? The solution is best reached by determining the purpose, the nature, and the origin of the state.

The state is a collection of individuals united for the defense, for the beneficial and mutual administration of their rights. For defense, the early classical village communities assembled on the fortified hills of the Greek Acropolis and of the Roman Capitol. The state is constituted to defend itself; it, moreover, is able and ought to provide for the general well-being and perfection of its members. This, precisely, we intend to show, namely, that conscription is necessary for the defense and general well-being of society. In view of the saying of Mills and Jevons, that the right administration of the state is largely an experimental science, it is very significant that most nations, ancient, mediæval, and modern, have adopted a compulsory form of military service.

Sparta, for two centuries mistress of Peloponnesia, ayé, and even leader of Greek thought, was a vast brotherhood of martial citizens.

Athens, conqueror of the Persians, queen of the Aegean, home of Pericles and Demosthenes and Plato, beheld its young citizens of the upper classes clothed in armor for its defense.

In Rome, the sunshine of whose imperialism gradually extended to the whole civilized world, in Rome, the cradle of the most powerful oligarchy that ever wielded power, in Rome we beheld the entire nation constrained to compulsory military service, guiding from the Campus Martius the destinies of this country. Was it not the Romans' proud boast that they were children of Mars, god of war and agriculture? Later, the feudal system was compulsory military service in another form. Thereby civilized Europe solidified into a rock against the onslaughts of the fierce Danes and Wends from without, and of disintergrating anarchy from within. Now, feudalism was the system whereby each member of the state was vassal and

tenant of some one higher than he. In lieu of rent, the vassal or tenant usually gave military service: usually, for in a very small percentage of cases the rent was paid in another way.

Feudalism gave way, in the 16th century, to the great national monarchies. Compulsory military service, in a still another stage, accounts for the ascendancy, first, of Spain, then of France, then of Germany. Even in England, from the fyrd, or country, force of Alfred the Great, down to the modern press-gangs and modern militia, the idea of compulsory service of a sort was predominant. The thing has always existed.

Is not the fact that all nations adopted some kind of forced military service and its very rise a tacit admission of its advantage, a general evidence in favor of its necessity.

There might seem to be no advantage in conscription for Great Britain, secure, as she is, in her insular isolation. So far the British navy, manned by purely voluntary recruits, claims invincibility. But this quality has not undergone any recent test. The battle of Navarino, in 1827, was the latest in which an English fleet was engaged. The so-called invincibility will not bear close scrutiny. In 1798 General Humbert, with 1,000 men, raided Ireland, and successfully evaded the British fleet. In 1796 a French fleet successfully harried Boutry Bay. Later in the Napoleonic wars, not only did Napoleon actually evade Nelson, and land in Italy, but, according to the latest documents, issued by Capt. Rose, Napoleon seemed to see clearly the feasibility of descending upon England. Examined under existing conditions, the boasted invincibility of British force will be seen to dwindle to a shadow.

What, to-day, is England's task? Not only has she to defend her own shores, but she also has to guard an empire with a population of 400,000,000, and frontiers surpassing those of any other power. Are the means at her disposal commensurate for the purpose? What are the solid facts? The Boer war, though an experiment, was an experiment that affords information as startling as it is useful. It was found that in the regular army, and in the reserves, there were not sufficient trained men, and that new forces of raw recruits had to be hastily improvised, with much useless waste of blood and money. If in past years the regular forces have proved inefficient, how inefficient must be the volunteers? Little wonder that during the Crimean war Lord Raglan complained of the volunteer recruits sent to him, that they died like flees, so unfit and unformed were they. Sir John Burgoyne, speaking of similar recruits,

said he preferred a handful of real men to a mass of immature boys. There is no doubt at all that the ordinary British soldier, considered either as a regular or as a volunteer, is inferior to the German standard in point of height, weight, and chest measurement. It is evident that, relying on voluntary enlistment, it is impossible to obtain a sufficient number of soldiers. Consider the bounties England has been forced to offer as inducement to enlist. From 1715 to 1867, time after time, such bounties were offered. In 1787, during the American War of Independence, the war minister, in Parliament, stated that all his exertions had failed in recruiting the army up to its normal strength. In 1806, during a similar crisis, we are told by Allison that recruits were sought in the hulks and prisons. In 1859 the royal commissioners report that, though given three years to raise 65,000 men, even in spite of an increased bounty and a lower standard of requirement, it was impossible to get the stated number. At a later period, Sir Geo. Clarke asserts that there is a total deficiency of 164,000 men; and Lord Roberts, a deficiency of 3,000 officers. The British army is, therefore, deficient in both quality and quantity. Contrast with this a typically conscript nation, Germany. There a young man, after spending two years in the army and five in the reserve, becomes a thoroughly efficient soldier. In point of quantity, the German army number about 600,000.

Conscription is, indeed, desirable from the point of view of defense. Not only must countries with vulnerable borders, like Germany, France, Italy, resort to conscription, but even England herself has been compelled to employ other means than purely voluntary enlistment. But conscription commends itself in other respects. First, in its influence on the economic and industrial condition of the nation. Does a course of brief military training increase or hinder production of wealth? Does it really interfere with civil pursuits and professions? Since the question is largely one of experiment, we might consider the action of conscription in countries where it is adopted. Germany leads as a conscript nation; it is foremost in commerce, go-aheadness, and accumulation of wealth. Military thoroughness, military discipline, military powers of application, seem, like to vital fluid, to be actuating every department of civil life. Everything is best made in Germany, literary research, scholarly learning, scientific discoveries, even Oriental poetry and imagery, and the sublimest musical compositions have their habitat in Germany.

Another conscript country is Switzerland, and Switzerland is

here selected for the reason that, according to the latest findings, conscription in England would be moulded on that of Switzerland. Conscription in Switzerland is exceedingly moderate, beginning with physical exercise in the school volunteer cadet corps, supplemented by 70 days' service in the army. It might be imagined that Switzerland, owing her political existence more to treaties than to any amount of possible strength she may exert, would discard conscription were it conflicting with the duties of civic life. But authorities there actually declare that so useful is conscription that were it abolished something would have to be substituted. Far from reducing the wealth of a nation, by interfering with civil employments, conscription contributes to that wealth, both directly and indirectly. It contributes directly by the saving of expenditure. In 1898 the total British army expenditure, including India, amounted to £37,000,000. The German army, three times the size of our own, cost, in 1898, only £30,000,000. The indirect saving is still greater, for the loafers and unemployed are turned into productive labor. According to the Poor Law returns, there are no fewer than 1,000,000 paupers in England, who are able to earn at least, each, \$5 a week: Of course, every one of these paupers would not produce exactly \$5, still a large proportion could become productive workers. As a matter of fact, general conscription has increased the wealth of Germany, where there are 4 per cent. more productive workers than in England. We may present this argument in another form. While the English soldier in our paltry and inefficient army, as Lord Roberts testifies, costs the nation about £118. 8s in 1904-5, the German soldier costs £41, 2s, the French soldier £45, 2s, for the same year. Nay, more, the general taxation is greater in England than in other conscript nations of Europe, being 60s per head in the United Kingdom, 45 in Germany and France, 41 in Spain, and 28 in Austria.

So far there is only a comparison, but imagine what would be the enormous and indefinite loss of a war for which we are unprepared!

Conscription puts a nation in possession of an efficient army and of a wider diffusion of material well-being. But there are loftier things than these. A nation has not only a body, but also a soul. History and experience alike go to show that conscription is a necessary tonic for the intellectual and moral welfare of the body politic. In every state there is the real and the ideal. Sparta, in the heyday of her greatness, led the intellectual life of Greece. The conscript citizens of Athens guided the destinies of a country in which

not only existed the most perfect democracy the world ever saw, but whose citizens also, in the words of Pericles, could boast of that mutual toleration and good will, of that sense of justice that love of order and law by which they became objects of envy to other nations. Later, when the eagles of imperial Rome floated across the Alps, and over the sands of Africa, it uses the exercise of the virtues of fortitude and obedience in the conscript citizen soldier that rendered him superior to dangers from without and the perils from within. Virgil's poetry trills with all the greatness of Rome's imperial might. Coming to the brilliant Elizabethan period of English history, we feel the pages of Shakespeare and Spenser throbbing with the daring exploits of hardy warriors and mariners. In Germany, the might of thought and the might of military imperialism, are not separated, but are joined together in issuing from the same source. When two things are shown by experiment in history to be always together, then we may conclude that there is some connection between them; and if conscription has been accompanied by effectual defense, by material prosperity, and still more by the stirring up of great natural virtues, then we are justified in concluding that conscription is beneficial to the nation from a material, mutual and moral point of view.

M. O'GARA, '11.

AWAITED PRAYER:

I prayed; God answered me at once,
 And richly was I blessed;
 Exactly as my heart had hoped
 He granted my request.

I prayed; the answer long deferred
 Brought not the thing I sought;
 He answered better than my plea,
 Aye, better than my thought.

I prayed; He gave no answer then,
 Nor yet doth answer give;
 But calm and confident I wait
 His boon superlative.

NAPOLEON BONAPARTE.



NAPOLEON Bonaparte was born at Ajaccio, in the island of Corsica. As a soldier he has no equal. He was a military genius. He first made his appearance as an officer in a corps of artillery, at a time when France was torn asunder by the internal strifes between the revolutionary party, or those favoring a new form of republican government, and the royal party, or those defending the old monarchical regime. The awful reign of terror was at its height, when bloodthirsty murders, the guillotine, and massacres were the order of the day. Irreligion, free-masonry, atheism, encouraged by such men as Rosseau and Tallyrande, reigned supreme; confusion and chaos was everywhere, when out of the hopeless anarchy emerged Napoleon, to restore order and good government. He warmly espoused the revolutionary cause, but did not follow in the footsteps of his predecessors in bringing about the results contemplated by them.

Owing to his brilliant feats as a military officer, the directory conferred upon him the honor of having chief command of the army. From this time he was filled with an insatiable desire to become master of all Europe. Filled with love for his country, he longed for the time when he would see her the foremost nation of the world. One has only to associate his name with the names of Marengo, Austerlitz, Wagram and Zena to find out how far his hopes were successful. His whole career was filled with a series of brilliant successes upon the battle-field, victories won owing to his genius as a general. He conquered country after country, placing upon the thrones different members of his family. In 1799 he was appointed first consul; in 1805 he was crowned Emperor of France by the Pope himself. He placed his brothers Louis, Jerome and Joseph, and his brother-in-law Murat, upon the thrones of the conquered territories.

But it is not alone as a military genius that we must view the character of Napoleon. He showed himself, by his actions, in an altogether different light, and it is in this light which we will now view him. He was a legislator, an organizer, and a statesman. The code Napoleon and the Concordat are sufficient proofs for this statement. The code Napoleon, drawn up under the supervision of the first consul, was adopted in France, and it still constitutes the law of a great portion of the civilized world. Napoleon's victories

on the battle-field are now but memories, but his law reforms will endure for all time. He himself once said, "I will go down to posterity with the code in my hand." He always presided at the meetings, and gave personal attention to the minutest detail. One of the codifiers said: "Never did we adjourn without learning something from him which we did not know before."

Another great and distinctive work of Napoleon was the Concordat. The property of the Church had been confiscated by the revolutionary party. They even went so far as to make a complete separation between Church and state. The salaries of the clergy had been stopped. Napoleon did not relish this condition of affairs. Some historians claim that he had his own ends in view when he espoused the cause of the Church, but no matter what his motives were he certainly restored France from the miseries of irreligion. According to the settlement effected between Church and state the Pope had a right to approve of the clerical nominees of the state, and the state pay \$10,000,000 per year for clerical salaries. This was the settlement repudiated by the present anti-Christian government of France.

One of Napoleon's most formidable enemies was England, and, thinking to strike a blow at her, he requested Pius VII to close his harbors to British commerce and become a party to a war against England. This the Pope refused to do, and as a consequence Napoleon declared the papal states part of his empire. For this the Pope excommunicated him, whereupon French troops, under Napoleon's orders, entered Italy, took possession of the states and sent the Pontiff into captivity and exile. This outrageous act created a wave of indignation throughout the civilized world, and no doubt was one of the chief causes of Napoleon's downfall. From this time fortune frowned upon him, and he gradually lost his power.

After his famous expedition into Russia, where he was totally unsuccessful, and in which he lost the greater part of his immense army, in the War of Liberation which followed, he, deserted by his allies, was utterly routed and forced to abdicate. He was sent to the island of Elba. Louis XVIII, brother to the ill-fated Louis XVI, ascended the throne of France, and peace was once more restored. But not for long. Napoleon escaped from his place of confinement and entered France once more. Thousands flocked to his standard. Without shedding one drop of blood he triumphantly marched to Paris and took possession after dethroning the Bourbon King Louis.

The great powers, England, Austria, Russia and Prussia, decided that it was time to do something. Uniting their forces, they met and defeated Napoleon at the famous Battle of Waterloo, in the year 1815. Napoleon Bonaparte was at last defeated. He was taken prisoner and conveyed to the lonely island of St. Helena, where he spent the remaining six years of his life in seclusion. He died in 1821, after having received the last rites of the Catholic Church.

The name of Napoleon will live forever, for he has left an impress which can never be effaced. He failed miserably, in that he strove for himself and his dynasty; so far as he worked for others, for better laws and conditions, he succeeded. Ambition was his reigning characteristic, and it brought him, step by step, up the ladder of success until he reached the "topmost round." By the Battle of Waterloo all his hopes were dashed to the ground; all his successes were as nothing. By the career of Napoleon, princes and rulers and leaders, and all who would mould the destinies of peoples can learn a lesson, and that lesson is, that there is no summit so high to which ambition cannot raise a man, and there is equally no pinnacle so elevated from which it cannot precipitate him.

CHAS. O'GORMAN.

THE WONDERFUL WATER.

"Tell me what hath water done?"

"From highest mountains it has run
And found a way to distant seas
And all the time flowed on with ease,
Shining like queens who love to please."

"Say, what else hath water done?"

"It hath soared up toward the sun
And piled cloud ranges in the air,
Shaped city, ship, or white steed there—
Forms all as bright as queens are fair."

"What hath water done beside?"

"Cleansed the hands we fain would hide,
Made soiled faces fit to kiss;
And water's crowning work it is
When tear-washed hearts recapture bliss."

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

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

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Our Students are requested to patronize our Advertisers.

Vol. X.

OTTAWA, ONT., JANUARY, 1908.

No. 4

THE SECOND TERM.

The return of the students from their Christmas holidays marks the beginning of the second term of the scholastic year, the one most favourable for tranquil and effective study. The difficulties of the first session—adapting one's self to new matters and irksome class-work—have been overcome; all that now remains is to master these subjects. There are no longer important games to distract the student's mind; the strenuous football season has been conducted to a successful close; the college man has nothing to do but face his books. He is now, so to speak, on the home stretch, with the goal of the June examinations looming up in the distance. Accordingly, those going up for degrees should put forth consistent efforts, if they wish to crown their course with success. Punctuality, so essential in all sorts of industry, is indispensable in college. Diligence in every-day tasks is a capital prize-winner. The student who allows his work to accumulate day after day, with the intention of

putting on a spurt during the last month or so, will find but his mistake, as failure will undoubtedly attend his efforts. Rome was not built in a day. On the contrary, the learner who applies himself closely to his studies the year round becomes a power. Lastly, prayers are set for stated times of the day, not so much for formality as for their eminent utility. St. Augustin says: "He who prays well lives well"; and the student who prays to study well, for the acquirement of right knowledge, we claim, lives well.

TO OUR SUBSCRIBERS.

The Business Manager, with the beginning of the year, looks over the books, and finds some outstanding accounts. He finds, too, that many of the subscribers owe one year's subscription or more. He takes this means of respectfully notifying our kind friends of their indebtedness. He sends out accounts indicating the amount owing, the payment of which will be acknowledged by return of receipt.

THE YEAR'S PROGRESS IN SCIENCE.

Developments in the world of science during the year that has passed, while in general not of a very startling nature, were still sufficiently novel and important to warrant the opinion that the world has not yet reached the limit of epoch-making discoveries and accomplishments. Not the least far-reaching regarding scientific theories, is the accomplishment of Sir William Ramsay, who, by the aid of the wizard element, radium, has succeeded in obtaining lithium from copper sulphate, seemingly tending to prove that copper, lithium, sodium and potassium, placed by most chemists in the same group, are all but different forms of the same element. Is not this a further step toward establishing the connection of the absolute unity of matter, that there is but one fundamental element in all nature, with infinite variations and phases, amid world conditions?

As matter is being simplified, so is space becoming minimized. The wireless communications by telegraph and telephone are slowly, but surely, conquering distance. At no distant date, without stirring from our own firesides, and without other medium than the air we breathe, we may hope to hold a heart to heart talk with our friends of the Antipodes. It is doubtful, however, if communication by travel will be ever made much more rapid. The battle with aërial

navigation appears almost as far as ever from victory, at least as far as sure and swift atmospheric conveyance is concerned. We shall have to content ourselves for a long time to come with passage by land and water, where, however, during the past year, by the application of electricity to long distance railways, and the development of the steam turbine on ocean liners, much faster and more convenient service, in some instances, has been established.

Nor has the year been wanting in interest regarding those gigantic feats of engineering endeavor for which the twentieth century will undoubtedly remain famous. It is true that the Quebec bridge, the largest single span bridge in the world, received a lamentable setback, but this will only retard for a short time its final completion, when it will form an important connecting link in our continental commerce and travel. It is gratifying to know that the preliminaries of another scheme, important to commerce, at least so far as Canada is concerned, are being pushed forward rapidly. This is the Georgian Bay canal, which cannot fail to attract the trade between the western and central plains and the Atlantic, as offering the nearest water route to the sea. Hence, neither the Panama canal, or the digging of a waterway between the Great Lakes and the Mississippi can scarcely have greater commercial consequences.

Exchanges.

In the January *Fordham Monthly*, besides three poetical flights, two good stories, a historical and a geographical essay, there is a notable philosophical disquisition entitled "The Origin of the Universe." The young writer presents the difficult subject with creditable care and ability. The difficulties, of course, have a way of claiming attention in spite of the efforts made to poke them out of sight. The expression is, at times, somewhat labored. Evidently the attempt to bring the rather abstruse theme down to the level of "the man in the street" is not a complete success. Still, it is a commendable effort, and probably more useful than the writing of the silly story so much in request at present.

"To-day Canada needs MEN in every sphere of honest endeavor—in the Church, on the market, in industry, and in the professions, but nowhere are they needed more than in civic and political life." In choosing his life-work, no student dare disregard any of these. The field of opportunity is wide—wider, perhaps, than it

ever was before. Proportionately difficult and momentous must be his choice, and correspondingly great the responsibility for his decision.—*Acta Victoriana*.

There are two interesting ways of looking upon the second semester of the school-year, namely, as the fall of the action in the drama of the year, taking the Christmas holidays as the climax, and the return to school as the tragic incident; or, as the continuation of the rise of the action of which the climax and the *denouement* are found together in the June examinations. Either way of considering it should make for good work. If the first method is followed, a special effort is called for to insure interest and to keep a due proportion between the rise and the fall of the action; this manner of dividing the year appeals to the orderly and systematic. The second method, perhaps, lends itself better, if incentive is needed, for looking back upon it, and there is more chance for the effectiveness of suspenses than in the first way.—*St. Mary's Chimes*.

The "flunked" student stood in front of his home,
Awaiting the incoming mail,
A letter from College was sure to come,
To tell of the terrible tale.

The postman came, but no letter brought,
And he happily entered the door,
But lo! he saw his father in anger wrought,
The letter had come before!

—*Academic Herald*.

"Thought versus Action," in the *Niagara Index*, is, incidentally, quite a comprehensive review of the departments of human activity in search of illustrations to point the conclusions drawn from the theme. The writer expresses himself in good Anglo-Saxon homespun. Indeed, some of the articles in this paper are quite remarkable, and the ex-man seems to be aware of it, too; he is not averse to blowing his own horn. But we can forgive him; he is in his element tilting with his fellow ex-man. A certain Mr. Y. Rasmussen has aroused his ire on account of his evidently complacent assurance in dealing out censure upon the Catholic religion. The *Index* ex-man turns the argument very deftly. Whatever may be the fault of themselves or of their Church, Catholic writers are seldom found alleging, as an argument, the misdeeds, real or assumed, of their detractors. It may be humiliating, but is not in very good taste, to say the least.

Priorum Temporum Flores.

In *The Englishman*, Calcutta, Tuesday, Nov. 5, 1907, appeared the following:—

FILLION-CAMERON.—At the Church of the Holy Name, Bombay, on the 25th Oct., 1907, by the Rev. Fr. Falk, Stella Mary, daughter of the late A. D. Cameron and of Mrs. Cameron, of Buckingham, Quebec, Canada, to Stanley O. Fillion, of Calcutta (formerly of Ottawa, Canada.)

The bride and groom are well and pleasantly remembered around the University. The bride's two brothers, Herbert and Robert, both attended the University but a short time, and the remembrance of the kindly hospitality of the Cameron home in Buckingham is well recorded in the annals of the Scientific Society. The genial good-fellowship of Stanley Fillion, as well as his prowess as a wing man on many a hard fought Rugby field, is still fresh in the minds of his many friends and the supporters of the Garnet and Grey. THE REVIEW and their many friends in the University wish the young couple a long and happy voyage together down the stream of life.

It gives us much pleasure to note that two of our former students, M. Conway, '01, science, and Jas. Lonergan, '05, dental, are representatives from their schools on the board of management of the newly founded Catholic Students' Club of Toronto University.

R. Halligan, '04, and V. J. Meagher, '04, were ordained to the priesthood by His Grace Archbishop Gauthier, in the Cathedral, Kingston, on Dec. 21st.

At the Christmas ordinations in the Grand Seminary, Montreal, W. Dooner and J. Harrington received deaconships, and H. Letang a sub-deaconship.

ATHLETICS.

The football season has come and gone, and her harvest has been reaped with honor and glory. But now the student body turn their attention to that famous game, of which Canada boasts as having the championship of the world, "Hockey." The rink is in good shape, and is well patronized on congé afternoons. N. Bawlf has been appointed manager of the senior squad, and C. O'Neil cap-

tain. The first game was played in Kingston, on the 10th inst., against Queen's. But, sad to relate, the members of the Garnet and Grey met defeat by a score of 14 to 2. Although the result of the match was rather a surprise, yet little could be expected of the College team, because they had not one practise previous to the match.

Four teams have been selected among the senior body, captained by Messrs. Corkery, Fleming, McLaughlin and Smith. The first league game was played on Saturday, the 18th, between Fleming and Smith. The game was an exciting one throughout, and Fr. Stanton, who held the whistle, saw that no foul play was allowed. The only men who were sent to the bench were Messrs. Byrnes, O'Neil and Smith. Towards the finish Smith's aggregation proved too strong for Fleming's seven, and when time was called the score stood 7 to 3 in favor of Smith.

Basketball has been taken an interest in this season more than in former years, and M. Smith has been appointed manager and J. Hart captain, of the first team. An exhibition game was played with O. A. C. before the holidays, and the students were victorious by a score of 21 to 17, thus proving that a team could be organized which could compete with the best in the business.

College team: Forwards, Whalen, Murphy; center, Hart; defence, Costello, Linke.

OF LOCAL INTEREST.

The French Debating Society, under the able direction of Rev. A. Normandin, has resumed its course of hebdomadary meetings, and the two debates which have already been given were a success from all points of view. Recitations, speeches, and discussions on historical questions, intermingled with musical numbers, constituted the programs of those literary banquets. All the French students assisted at those meetings, and encouraged the performers with their hearty and vociferous applause. If it may be judged from the cordial amity reigning among its members, the unbounded devotedness of the executive and the unlimited zeal of the director, the year 1908 will be, for the society, a prosperous and fruitful one. The executive was pleased to count among its visitors Rev. Father Dewe director of the English Debating Society. Sincere congratulations were offered to him and to his successful orators for the victory they had won over McGill's representatives.

The following are the officials:—

Director—Rev. A. Normandin.

President—Eugène Courtois.

Vice-President—Marius Lachaine.

Secretary-Treasurer—Albert Couillard.

Councillors—Art. Courtois and Wilfrid Gauvreau.

Rev. J. H. Sherry, D.D., has just returned from an extensive tour of Europe, showing a marked improvement in his health. The Rev. Doctor was given an enthusiastic reception by all.

Mr. Parnell McHugh visited his Alma Mater here recently on his way home from Ireland, where he has spent some time.

Prof.—Where was Goldsmith living when he wrote "The Deserted Village?"

Jerry—He must have been in Killaloe.

New Guy—Why don't Gallagher and Macdonnell need carpet?

Old Guy—Because they both have Mats in their room.

Prof.—When you touched that sphere, the electricity flowed to the earth, then you were the conductor.

Gallagher—Well, I was once a motorman.

Inter-University Championship Debate.

On Tuesday, January 21st, there took place at Kingston the final of the series of the Inter-University debates. The result was a victory in favour of the Ottawa debaters, together with the obtaining of the Championship Cup.

The Ottawa University speakers were Martin O'Gara and Austin Stanton, while those on the Queen's side were H. B. Chatham and G. S. Fife. The judges were Rev. Charles A. Sykes, of Sydenham St. Methodist Church, and T. J. Rigney and D. W. McIntyre, both lawyers.

The debate was held in the Convention Hall of Queen's, and was honored by the presence of a numerous and representative gathering. After the usual delay, so agonizing to the debaters, proceedings began with two songs, rendered with much taste and expression. The debaters then entered, accompanied by loud cheers from the students.

Mr. Martin O'Gara, the leader of the affirmative, delivered the opening speech, arguing in favour of the introduction of Old Age Pensions into Canada. His speech was luminous and convincing,

and was spoken with that emphasis and inflexion which can be obtained only by one who has completely mastered the whole subject. His arguments were grouped round the following two points: (a) Old Age Pensions had been successfully adopted in other countries whose conditions and needs resembled those of Canada. (b) Old Age Pensions had been successfully adopted in many private enterprises and in many branches of the public service, and that it was only charitable and logical that the system should be extended so as to embrace also the section of the workers of society.

The first point was admirably set forth by a detailed examination of the success of the pension system in other countries, and especially in the colonies of Australia. He concluded by placing his opponents on the horns of the following dilemma: Either his opponents would have to admit that Old Age Pensions would be beneficial to Canada, or they would have to admit that Canadians are abnormally dull, that they do not love money, and that Canadian politicians are incompetent and dishonest.

The second part was then admirably brought out by showing that many enterprises in the States and Canada had successfully adopted the Old Age Pension Scheme, that by means of it the employee became more thrifty, and especially more faithful to duty.

Mr. O'Gara, at the conclusion of his speech, was greeted with a hearty round of applause. The Queen's leader of the negative then got up and opposed the introduction of Old Age Pensions into Canada. His main objection was that conditions in Canada were not the same as in other countries, and that, therefore, the arguments of the affirmative did not apply. He also advanced stringent reasons, based upon the height of wages in Canada and the diffused prosperity of the country.

Austin Stanton then rose and seconded the proposal that Old Age Pensions should be introduced into Canada. Unlike the leader, he argued a priore, using arguments drawn from a consideration of the very nature of Old Age Pensions. He showed by sure and consecutive steps that man has a right to a living wage, that the living wage means a wage out of which it is possible to save for old age, and that in Canada the working man does not receive this living wage. Naturally, this being the key-stone of the argument, it had to be strongly proven, which was done by producing facts and figures drawn up and sanctioned by the best authorities. Mr. Stanton then showed how this want of a living wage proceeded from an unjust

distribution of wealth among monopolies, trusts, and cornering of the markets. From this he proceeded to show how Old Age Pensions would remedy the unequal distribution of wealth, because the cost, if any, would be met by altered incidence of taxation and by an automatic reduction of the capitalists' profits.

A special feature of Mr. Stanton's speech was his remarkably good delivery. His voice was full and sonorous, and capable of great powers of expression. There is very little doubt that his delivery went far as a determinant element of success.

The last speaker was Mr. Fife, on the Queen's side. One part of his speech was devoted to proving that the Old Age Pension scheme was unnecessary, since the Friendly Societies and Religious Charitable Organizations were quite sufficient. He then displayed remarkable quickness in touching upon the leading arguments of the Ottawa side, and attempting to apply, *ex tempore*, appropriate objections. The hearty applause which followed was fully deserved.

At the conclusion the leader of the affirmative rose and presented his rebuttals. About eleven objections were met and answered point for point and only the cruel limit of five minutes prevented a complete re-survey of the whole field.

The debate being over, more music graced the proceedings. A violin solo was played by A. Findlay, which, for strength of technique, well deserved the encore.

The judges then returned and announced their decision. Out of a maximum of one hundred points, Ottawa University obtained seventy-five and one-half points, and Queen's seventy-one. Whereupon Principal Gordon presented the cup to the winning debaters, upon which there again proceeded loud cheers from the student body. A supper was then given in the Principal's house, at which were present the debaters, the judges and the Queen's champions of previous years.

There is little doubt but that the debate served the chief purpose of the Inter-University debates, that of promoting union and good-will among the Universities. The utmost kindness and hospitality was shown to the Ottawa debaters. Whether they would have won or lost, their visit to Queen's would have been attended with recollections of a most pleasant nature. The debaters were also particularly edified by the harmony so evidently prevailing among the student body of the University.