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No 1.



IN CANADA.

WHAT do they here in our freeborn land
 Poisoning the virgin air,
 Legends of old-world tyrannies,
 Of ancient crimes and despair?
 The feuds of the Celt and Saxon,
 The wars of the Frank and Hun,
 Transplanted to Canada's generous soil,
 Are fated to wither soon.

The Crescent's light with the gleam of blood
 Is fierce and red,
 The Wolf is pacing the Asian plains
 With a stealthy tread,
 The Lion stalks in search of his prey
 From the frozen North
 To Afric's sultry and teeming plains,
 The Eagle swoops forth
 From his haunt by the shores of the craggy Rhine
 With talons outspread,
 And the eyes of the giant Bear savagely gloat
 O'er dying and dead.

But they meet in Canada's welcoming arms
 Like sons at a mother's knee,
 And like dreams of a nightmare-ridden sleep
 Are their strife's dark memory ;
 The lamb with the friendly tiger lies,
 The wilderness blooms as a rose,
 And over all approving Heaven
 Sheds its divine repose.

ETHAN HART MANNING.

*THE MONETARY QUESTION AND KINDRED TOPICS.**



THE PROGRESS OF THE CENTURY.

IN ITS rapid strides onward Progress has developed science and arts, improved agriculture and industry, enlarged trade and commerce.

The great French poet Victor Hugo admirably defined "Progress" when he called it "the stride of God." And the eminent American divine Henry Ward Beecher, beautifully described the Nineteenth Century when he said: "There are ages, like the great Sahara, with nothing growing in them for hundreds of years; and there are ages that bud and blossom. This is one of those ages."

The wonderful scientific inventions and discoveries of the century are immense factors in the material revolution which has taken place in the economic world; they have simplified the process of agriculture; lessened the hardship of labor; increased the productive power of energy and industry and produced more perfect work; they have rendered more efficient the means of transit. Even the old soil has become more prolific under scientific treatment.

These elements of wealth and welfare are forming a powerful lever which is the realization of a scientific triumph that is gradually increasing the prosperity of nations; embettering the condition of man; raising the standard of life; and stimulating labor and capital into greater activity whilst bringing about closer intercourse between men and nations.

Concurrently with these events a remarkable increase in population has taken place; and as progress has not been confined to the material advancement of the arts of life, nor to the improvement of nature and arts, its good

effects have extended to the intellectual as well as to the moral advancement of men. All these show that the creative genius of man must have resultant effects beyond human calculation.

And now that distances have disappeared; that nations are within an electric flash of each other; that the steel rail encircles the globe; that commerce and industry enfold the universe—and that these elements bring to bear the weight of their influence in the scale of empires—a new order of things has been created. And an impetuous current is bearing genius and energy toward new fields, opening out new horizons and a world of possibilities to mankind.

Hence if progress is indeed "the stride of God" and if this is "an age that bud and blossom" both are certainly assuming that form which leads to the expectation that the cost of home comforts and the means to acquire them may be brought to an equitable level in accordance with the wants of mankind and the spirit of the times.

ASSIMILATION OF CURRENCY SYSTEMS

Whilst the events thus described followed their course, the evergrowing business affairs of the world have also undergone rapid changes and developed new methods. The mechanism of exchange and that of finance had to be brought into such close relationship as to render them the necessary auxiliaries of one another, an operation which opened out a wide field of study in monetary matters, and made of banking and currency one of the leading branches in economic science.

But though monetary science has developed, there is some indefiniteness in its practice, something incomplete in

* Read before the Bankers' Convention, Ottawa, by Mr. A. A. Taillon ('69), Manager of La Banque Nationale.

its wheelwork which retards the establishment of a possible efficient system of international and domestic currency.

“ One of the most momentous and perplexing problems of the age is the establishment of a proper financial mechanism or medium of exchange between nations. Monetary systems are not alike, and endeavors are made to modify existing disparities so as to ultimately bring about general uniformity on the basis of a universal unit of value.

The first difficulty in the way is to find a material which has a durable and readily ascertainable value of its own, and possessing other qualities indispensable to the functions of a fixed and unvarying measure of value. In the earlier times many fruitless attempts were made to establish a convenient medium acceptable to every body, and after having employed, as such, various articles of commodity— which were as often discarded as tried— gold was finally admitted as being the nearest to the perfect thing. Though this precious metal is subject to certain natural laws of supply and demand because of its inherent qualities as a commodity or merchandise, yet its natural value is, of all commodities, the less liable to fluctuations, that is to say; because it is the one which presents the greatest steadiness in value—a value which is always pretty accurately determined. So without legislative enactment but more through a binding custom, brought on by the natural laws of fitness, gold has been adopted by men as the conventional representative of the unit of value.

For these reasons it is manifest that there are greater advantages in using gold as an authorized or lawful currency. It is now a legal standard in nearly all the countries of Europe, the United States and Canada. Silver is the legal standard in Japan, India, China, Mexico, Central America, Southern America, and it is used, the world over, as an auxiliary or subsidiary coin for domestic purposes.

And it is no easy matter either to adjust the contentions of the various nations as to whether gold or silver, or both, should be the material adopted as the international standard of value. Each country has its own system of coinage, yet the principal denominations are so nearly of a similar value that they could without very great loss or inconvenience be assimilated.

In countries having commercial intercourse efforts are being made to assimilate their monies with a view to domestic convenience and international requirements. The task is a long and difficult one, and until a congress of leading nations defines and regulates a uniform system, little practical results need be expected from the efforts of individual nations.

Many congresses and conferences were held in Europe, for the purpose of devising a scheme of sound international currency, but with comparatively little success; the nearest to an international agreement was that made between France and other western continental nations of Europe, on the basis of a decimal gold coinage and a decimal metrical system. The commissions of 1828 and in 1843 reported favorably to a decimal coinage, but when another commission met in 1853, Mr. Gladstone stated that a change was premature. Mr. Jevons, in his admirable work on “ Money and the Mechanism of Exchange,” speaking of the report of the congress of 1863, says it points out the superior convenience of a gold standard, with a subsidiary coinage of silver and bronze; advocates uniform fineness of nine parts in ten for all standard coins, suggests a definition of weight of coin on the metric system; and finally propounds a scheme by which the existing monetary units could be brought into simple relations with each other.

It will be remembered that in the early part of 1895 the German and English parliaments adopted resolutions favoring another International

Convention. But this has not as yet been held, and, it is possible, that the result of the coming Presidential election, in the United States, may have the effect of either precipitating or retarding this desirable event.

It would be a splendid achievement worthy of the renown the nineteenth century has acquired through its marvellous social progress and scientific development, should the historian upon whom shall devolve the writing of its history, be enabled to announce the solution of the international monetary problem. But the world seems to be moving so rapidly nowadays, and the life of the present century is ebbing away so fast that we could scarcely hope, yet who knows what events the next four years may develop?

It is impossible to forecast the future because of the influence which the political events now developing in the United States, which is an important factor in international matters, may have at home and abroad, but I am convinced that no monetary congress would adopt bi-metallism as it is understood in the United States. Yet, I can make bold enough to prophesy that when the question is finally settled, there shall be a uniform decimal metric system of "money of account," that gold shall be the sole international and unvarying measure of value; that silver shall be an auxiliary or subsidiary money for domestic purposes - in quantities determined by population and local requirements; and that, around this immutable conventional money, bullion silver and every other species of property shall constantly revolve, subject, however, to such changing phases - regarding the average value of gold metal in the commercial world - as the economic laws of Supply and Demand may determine.

THE MEDIUM OF EXCHANGE-- MONEY-- CREDIT AND BANKING.

The more commerce develops, the more it becomes evident that the measure of value - "Money" - should

not be one in name only, but that it should, *de facto*, be a common denominator, an absolute unit of value. It should be constructed on such a scientific basis of stability and usefulness, as to ensure absolute confidence, otherwise transactions between men or nations might be frequently disturbed, and a depreciated currency would reduce all business to pure speculation. My definition of money is that it is an idea, a principle, and that gold is the nearest in affinity to money. This may appear paradoxical, but it is not. It is not money in its character as a unit - a conventional sign covered by the political authority of a nation that fluctuates, but the metals of which it is composed.

* * *

The medium of exchange does not consist in one idea alone. There is another idea, another principle just as important, and that is "Credit" -- which I need not describe otherwise than to say that it is capital, that it multiplies specie and places property in the hands of those who will make it valuable.* It is one of the most powerful factors in the commercial and financial operations of the world. It is certainly the chief underlying factor in periods of activity and prosperity as well as in periods of inflation and depression. Credit is in fact an elastic capital which may be rendered productive of good or evil, according as it is employed. Abuse of credit disturbs the stability of prices and produces those terms of depression with which every country is visited, and which are the reflex of a wave of stagnation that may be looked for as regularly, every decade, as the recession of the equinoxes.

* * *

I have defined "money" and "credit" as being ideas and principles with methods and forms of their own. But to set all their machinery in order and keep it in constant motion an agent is required, and the medium of the media is the "bank," for banks are dispensa-

* In this definition is considered that of Demosthenes, Dutot and Jevons.

tors of credit, the receivers and payers of money. I need not recall the modest beginnings of a system which has developed into a science and assumed preponderance over trade and commerce. Sufficient it is to say that banking has evolved into that powerful economic organization which is the lever of the wealth and prosperity of nations. Hence, banks are nothing else than a huge and marvellous combination of money and credit. In their widely extended operations of bank notes, promissory notes, bills of exchange and cheques they have curtailed the employment of specie to such an extent that were we compelled to revert to the old system of specie transactions the commerce of the world would come to a stand still. Banking is well defined when we say it is the largest existing medium of exchange, the agency of money and credit, and, therefore, the agent of nations and individuals.

PAPER MONEY AS A MEDIUM OF EXCHANGE.

Paper money, although one of the forms of credit, should be considered as one of the media of exchange. It has assumed such enormous proportions that it forms no mean ratio of the entire currency of the world. The estimate of which is 4,086 billion dollars in gold, 4,071 billions in silver, and 2,564 billions in paper. And hence this is now called the "paper age."

The theory "that a nation is rich by what it owes" is probably based on the other theory that credit represents a debt and that debt is wealth. So as paper money represents a debt and is only worth what it will realise in ready money, it is therefore imperative that it should be constructed in the most sound and solid basis.

Occasions of paper money depreciation occur only under such exceptional circumstances as a general upheaval in the political government of a country, revolution, war and defective currency laws. During the French revolution the "Assignat" which was one of the measures of the Constituent Assembly

—was designed to appropriate, to national purposes, the landed property of the clergy. Money had become scarce and coins were hoarded. So assignats (which means assignable and transferable) were made a legal tender based on the specific security of the usurped lands. This was a forced issue of money convertible in the national lands. The first issue was 400 millions francs, with interest; the second issue was made without interest and amounted to 800 millions. The government of that day evidently found in this an easy means of procuring money and continuing its issues did not stop until the total amounted to 36 billions. In order to counteract the decline in value which soon followed the over issues, legislators enacted a penal law against exchanges of coin and paper unless at par. A maximum price on commodity and other iniquitous laws were imposed. But these had no effect and when France commenced to redeem this currency it was not worth the 200th part of its nominal value.

The American republic underwent a similar experience. During the rebellion specie payments were suspended and were not resumed until 14 years after the war was over. Gold had disappeared from circulation and the famous greenback rag baby was issued to cover the national debt which the war was rapidly increasing. Commencing at a premium of two per cent in 1862 the price of gold had risen to 285 in 1864.

THE MERITS OF THE STANDARDS.

The theory of economists is that there is no such thing as absolute value and, that gold, though a measure of value, is nevertheless subject to certain fluctuations which determine corresponding variations in the price of commodities.

A concordant theory is, that, to be an invariable standard, gold must always be produced by the same amount and cost of labor and in such graduated quantities as shall constantly bear the same proportion to the demand for it; that if gold maintains the same value,

in relation to itself, notwithstanding the diminished value of other articles, its proportionate value is practically increasing.

My belief is that if we investigate the motions of the so called fluctuations of gold, we would find them restricted to demand and supply. We have had but rare occasions of gold discoveries, so large, as to cause a depreciation, on the contrary, the more is found, the more it seems to become appreciated, and almost concurrently with increasing supplies the price of commodities generally decrease. So every thing fluctuates in relation to every other thing and the motion is a circulating one, for money, as a rule, flows back to money centres and there it resumes its level. Hence, if there are differences, in the value of money, it is between its instruments and not because of money itself, and it is therefore as to their relative value, as metals, that the standards are discussed.

* * *

The innate or inborn superiority of gold is never questioned, the objection is in its sensitiveness to the laws of demand and supply. Its native value lies in its usefulness for industrial and artistic purposes in which it is estimated that from 60 to 70 p.c. of the world's production is employed to excellent effect. It outlasts everything else; it is of a compass twenty-seven times smaller than silver and therefore more commodious; it is in constant demand as merchandise, and, because it is also desired as money, its marketable value is steadier than that of any other commodity. But the value of silver cannot be belittled, for it is, to all intents and purposes, the best available auxiliary to gold as subsidiary minor money.

In the times of the Romans gold was about ten times as valuable as silver and silver was ten times as valuable as silver, and silver was ten times as valuable as copper. —(Jevons.)

From the beginning of the sixteenth century to the middle of our own the quantity of silver produced exceeded

that of gold more than thirty-two times and the fall in value 32 per cent. In the 16th the ratio was 1 to $11\frac{1}{2}$; in the 17th, 1 to $12\frac{1}{2}$; in the 18th, 1 to 15-16; and in the early days of this century it was 1 to 15.65.

The English shilling was originally the twentieth part of a pound weight of silver. It is now the 62nd part.

The loss of purchasing power in silver during the past decade has been remarkable. In 1873 it sold at \$1.21 an ounce. In 1876 the price had fallen to 94 cents, or a ratio of 1 to 20. It advanced to \$1.02 in 1883, receding to 88 cents, ten years later (1892) it fell further to 55 cents in 1895, and is now worth about 59 cents, or 1 to 29.96.

Here we have a practical and pointed illustrations that the value of silver is regulated on gold, and that, while gold remains steady (whatever its form or stamp) and carries with it its worth in weight in all countries, silver, on the contrary, is constantly disturbed.

And it is proven by experience that every important change in the natural disparity of power between gold and silver causes the disappearance of the dearer metal, which reappears only when equilibrium is restored. Should the bullion price of either metal be above the nominal value of the coin that metal is sure to be exported or employed to more profitable purposes.

Scarcity of money produces lower prices, and abundance produces higher prices in labor commodities and property. But we must distinguish between money and a specific kind of money.

Scarcity of money occurs in specie countries when coins have disappeared, and that is—real scarcity. But where there is an elastic system of currency money need not be scarce unless for causes which render scarcity artificial. Artificial scarcity is when those in want of money have nothing to give in exchange. Scarcity of gold or silver is only artificial scarcity, because money has other substitutes.

Gold is generally exported when trade balance are adverse, and returns only when trade balances are reversed, unless, indeed, credit or extensions of time or substitution of forms of debt are resorted to, such as issues of public bonds or other securities, which are a means of replenishing public coffers. Money is also displaced at different seasons for the moving of crops and other purposes. And it is thus that circulating operations are preformed and maintained throughout the world, and within their cycle evolve the agis of gold and the variations of price.

Through the growing importance of trade, in the world at large, methods of business are constantly undergoing modifications, and, as I have stated before, these are rapidly merging into a huge system of credit, wherein gold and silver are becoming of secondary importance. In the great commercial centres of the world the proportion of gold now used is already infinitesimally small outside of banks and national treasuries, because the present age shows a marked preference for cheques and paper money in internal transactions—just as bank bills of exchange are preferred and more convenient in the adjustment of foreign accounts.

The incalculable amount of paper money, cheques and bills of exchange in present use brings with it the conviction that the day is not far distant when metallic money shall be but a comparatively small proportion of the world's currency, for whatever may be the present gold supply, and whatever may be added to it from new productions will be retained in the great treasuries of the world, to be used only when required for settlement of international accounts. It follows that gold is seldom effected by its own abundance or scarcity, because it finds its level somewhere sooner or later.

As the production of silver doubled during the present decade, and its value declined to about half of the legal ratio, it will be necessary to find

another ratio, and general recoinage on a new basis must be resorted to. And the loss thus occasioned must be borne by each nation, according to their present issues—a far more dignified proceeding than experimenting on a currency of fictitious value and of a nature to create unparalled disturbance throughout the world.

PRODUCTION AND THE VALUE OF COMMODITIES.

The immediate determining cause of fluctuations in the price of commodities is Demand and Supply, and we all know that production varies in quality and quantity, according to conditions of soil and climate, labor and machinery.

But as labor is the chief factor of production it follows that the cost of labor determines, to a great extent, the price of commodities, hence, where prices of labor or commodities are at variance, that of commodities must return to its natural level or production becomes impossible, because unprofitable, and therefore must cease.

And again, men's aptitudes are not alike, neither are their opportunities, therefore, they cannot produce alike. Some men have the faculty to acquire, some to conserve, others have neither quality. Some more fortunate become comfortable, and, therefore, comparatively rich; some become very wealthy, whilst others are born and fated to be poor.

“Some men were born for great things,
Some were born for small;
Some—it is not recorded
Why they were born at all.”

Could we really say, therefore, that, as fortunes are not alike, wealth is unfairly distributed? As there are more rich than poor, should we not conclude that fickle fortune has her favorites, that like a capricious fairy she casts her smiles and distributes her gifts at random, regardless of want or merit? In lotteries the big lot devolves to only one and the smaller lots revert to a comparative few. . . .

.. At all events wealth is not measured according to our deserts and much less to our desires. We cannot deny that it is as difficult to obtain equal rights in this regard, as it is to find equal talent, equal energy and equal intelligence in mankind. Indeed, the contrasts are so varied between men that we can readily understand the reason of differences in social conditions. So, the longer we live, the more we realise that we must build the ladder by which we would rise, for we must conclude that, as a general rule, our chances to fortune are measured according to activity or idleness, energy or inertia, economy or prodigality, and that until men become equally intelligent, energetic, active and thrifty, and have an equal dose of patience and perseverance there can hardly be an equal distribution of wealth.

We have been referring to individuals all this time, but there are whole nations possessing the same advantages as others who prosper less.

Now, these are general considerations which should, I think, lead us to the conclusions that the causes of fluctuation in the price of commodities are really not entirely dependent on the greater or lesser supply of either gold or silver.

LABOR AND PROTECTION.

I have just referred to labor and production, and it is well, before I change to other considerations that I should indicate the price of labor and the variations in the price of certain leading staple products. Unskilled labor throughout the world ranges all the way up from 10 and 20 cents a day to \$1.50 and \$1.60, and skilled labor from 20 and 40 cents to \$2 and \$5. In other words, the price of ordinary labor is from 10 to 16 times as much in gold countries as in silver countries and skilled labor is worth from 10 to 25 times as much.

If we examine the Chicago Board of Trade returns of the past 32 years we shall find that wheat has varied from 80 cents a bushel in 1863 to \$2.85 in

1867. From the latter date it fluttered downwards to $73\frac{1}{4}$ cents in 1870. Advancing to $\$1.76\frac{1}{2}$ in 1876 it receded further down to $69\frac{1}{2}$ cents in 1884. In 1888 it rose as high as \$2.00 but it rapidly came down again, and, in its erratic course fell to $48\frac{3}{4}$ cents in January 1895. The highest price last year was $85\frac{3}{8}$ cents.

Of late years the production of wheat which stands in respect of other cereals in a similar relation as gold to silver, has enormously increased in the United States, India, Russia, Argentina and Canada. It is calculated that in some of these countries the increase in wheat crop doubled the average increase of population.

Now corn has followed a somewhat similar erratic course. Since 1863 the highest figure was \$1.40 in November 1864 and the lowest was 25 cents in 1895.

Oats were 90 cents in 1867 and gradually declined to $16\frac{7}{8}$ cents in December last.

Mess pork was worth \$43 in 1864, it fell to $\$6.02\frac{1}{2}$ in 1878 the lowest in 32 years. In May 1895 the price had increased to $\$12.87\frac{1}{2}$ after which it receded and fell to \$7.50 in December last.

Lard had reached \$30 in September 1865 but with a series of erratic movements it fell to \$5.15 in December last.

Other commodities have followed a similar downward course but labor fairly maintained its upward tendency. If prices are, at this moment probably lower, on an average, than ever before, it is mainly and principally due to the changed conditions of labor, production, commerce, transit, finance and to the methods of modern business generally,—elements which are making the world smaller and more productive. So again I must say that prices of commodities are really not so dependent on or regulated by the supply of either gold or silver.

PART II.

THE BATTLE OF THE STANDARDS IN
THE UNITED STATES.

I have so far endeavored to blend together various acknowledged scientific principles of political economy with my own theories and considerations concerning the ever absorbing question of currency and finance. And so as to form, of the whole, a series of texts and facts of a nature to give proper direction to a full examination of that question, I adduce statistical and other information gathered at different sources which are considered as reliable.

In no country is the monetary question discussed with more interest, with more vigor and greater acrimony than in the neighboring republic where, unfortunately, it is taking the form and proportions of a gigantic political strife which may lead to the most serious consequences. The currency reform has become the leading plank in the political platform of both contending parties on the occasion of the coming presidential elections, and because of it both parties now own a house divided against itself. There are two parties within each party. In one party there is a section in favor of the gold standard while the other section advocates the double standard. The Republicans have, as a body, adopted gold monometalism, but the minority are against it. And conversely the Democratic party, as a body, are making the double standard or bi-metalism an exceedingly live issue in their campaign whilst the minority are gold monometalists.

The country wherein is found the leading adherents to free silver coinage is that covering all the states west of Missouri River, those west of the Mississippi and several states commercially interested in those just described and which are called "the Silver States," and, in so far as they are concerned, the result of the battle of the standards

is one involving either a serious loss or greater prosperity.

This evolution in the policy of both parties creates a new sectional issue between the people of the east and those of the west and some of the southern states, and so may operate a radical change in the political division line now located between north and south. Now the east is apparently apportioned to the Republicans and contains elements of no mean strength and wealth. The west contains many heterogeneous, ignorant, destructive and lawless people in the midst of respectable and well to do farmers and an otherwise wealthy and prosperous class of citizens.

In this is to be found the real seriousness of the situation, for these elements cannot live together without breeding serious agitation and developing the existing separatist sentiment which is brooding between the north and south, east and west. A sentiment which may at any moment, develop into ominous consistence and materialize in the disintegration of the great American republic.

Now the ambition of the silverites, mean that silver, which is acknowledged to be inferior to gold and which is more than ever depreciating and not now worth more than 53 cents to the gold dollar, should be unlimitably coined to all comers at about the existing ratio of 16 to 1. And this ambition of the silverites arises at a progressive period of the age, when nearly every nation has a paper money of its own secured on the general assets of incorporated banks or under state guarantee and other modern instruments of exchange, such as cheques and bankers bills of exchange far more convenient and commodious than silver. Evidently the object of the silver owners and their friends is no disinterested one. It is derived from pecuniary calculations intended to create a compulsory demand for the metal of which they hold, or control, a no inconsiderable supply.

However the silver heresy is spread-

ing in an alarming manner, though no logical reason, why it should be so, can be pointed out. But it is sincerely to be hoped that the ill-advised silverites require more than their inflammable rhetoric to induce the people of the United States to resort to an unlimited and free coinage.

It is unfortunate that a great economic question of such paramount importance, one involving a variety of principles and theories belonging exclusively to economics a question which to be discussed properly should be studied with the greatest care and attention, and then, only by the deepest minds and the most level headed men of a country—should be removed from its legitimate domain and carried into the arena of politics to be discussed on public hustings, by demagogues, before a mass of people who have no accurate knowledge of political science nor of the conditions of society and who are in woeful ignorance of monetary history and therefore, cannot grapple with such intricate scientific problems. And finally to be subjected to a solution by that which is equivalent to a popular vote, an election of a president of the United States. But this is one of the attributes of a sovereign people, a prerogative of democratic institutions! We have seen the effect of oratorical skill and ingenuity, on a popular audience, and know that erroneous opinions and sophistic arguments may carry masses and persuade them into very wrong direction if not to their own perdition. There is no reason therefore why the solution of the silver question should be left entirely at the mercy of the uninitiated in the science of economics, and, were it not that the sounder minds of the country—those really interested in its general welfare—are gradually preparing the public mind against the silver fallacy, we might despair of the question ever reaching a proper solution.

This is a question of scientific econo-

my not of politics. Misconceptions are sure to arise when the scientific bearing is not thoroughly understood, for to the uninitiated, there is no question that leads to so many mischievous fallacies. We have an illustration of this in the mere fact that men can be found so rabid as to exclaim:

“Coining money is an act of sovereignty, and we, the people, are the kings and rulers in this democratic land and should be able to decide intelligently on the subject” and again: “I am anxious to see this silver question in the hands of the sovereign people,” or as Lincoln called us, “the common people.” It must be taken and decided by us at the ballot box and by our personal influence.”

Were it not, that the Americans, do not themselves believe in the possibility of such a national calamity as free silver coinage, their banks and their treasury, would, ere this, have been depleted of gold.

Nevertheless there is no doubt that, under the impulse of fear, by some; and prospects of speculation by others, hoarding of gold has already commenced.

The silver controversy has so far already produced a species of panic sufficient to induce the removal by its owners of a great deal of money in Canada.

THE U. S. BANKING SYSTEM.

The position of the banks of the United States and the system are reasonably made subjects for consideration at the present juncture. Though there are excellent features in the banking system of the United States it nevertheless remains a compound of fragments taken inconsiderately from the older countries instead of a scientific combination of good elements brought together as a result of well defined theories, sound principles and practical experience. Frequent legislative interference and conflicting laws have complicated matters and handicapped both banking and currency. Federal restrictions have curtailed cur-

rency, besides creating a disagreeable conflict between national and state banks, and, because of this, banks frequently change their status from Federal to State charters, under which they were originally organized. The functions of the government is to coin money, and regulate the value of it, a power withheld from States, who may however, organize banks, but subject to what amounts to prohibition as regards paper issues—a ten per cent tax. This tax is now being contested on constitutional grounds, although the present banking system was organized in 1863. It would appear that the aim of legislators has been to protect the paper issues regardless of consequence to depositors and shareholders. And the question arises whether these laws are not too stringent and overburdensome? The Treasury department issues circulation to national banks to the extent of 75 per cent of their paid capital. Against this circulation banks are required to deposit government bonds on which 90 per cent of circulation is issued (on a par value of their bonds) leaving 10 per cent and the premium unavailable for banking purposes. The treasury also holds a "redemption fund" contributed to by banks which now amounts to \$20,000,000—a feature recently introduced into our system. There are times when the premium on government bonds thus deposited becomes so high as to render circulation unprofitable, and because of this public circulation is curtailed and banks find no profit in circulating their own notes. This shows that no paper currency can have elasticity when covered by bonds as under the present system. American banking is characteristically described by an American economist who says that a national bank obtains deposits to some extent because of the character its Federal charter gives it, while most of the smaller State and private banks have only the character of the men who organize them. Among the good features of the system is that which provides a reserve of lawful money

equal to 25 per cent. of liabilities, a feature worthy of the attention of Canadian legislators and bankers, for it gives rise to the question whether there are not too many of our banks experimenting on their available funds. At the annual meeting of the Tennessee Bankers' Association held recently a prominent banker of that State referred to our banking system and, advocating its adoption said that "a bank circulation such as that of the Scotch and Canadian bank has the true requirements of a bank note issue—it is safe, sound and elastic." This, he adds, is the ideal condition, and he enquires how Americans are to approach it from their present position? Evidently the American banking system should be modified so as to permit of its extension by means of branches; a flexible and convertible circulation limited to the unimpaired paid capital, secured by a first lien on assets; double liability of shareholders, a five per cent redemption fund and joint responsibility between banks with government backing of the whole circulation. This would help to regulate the silver nuisance, and would remove the government notes. If as Americans claim, their commerce is in good shape and the government in good odor of credit, and the assets of banks in sound condition, such a bank note issue should be secured beyond the possibility of a doubt.

THE AMERICAN GOVERNMENT CIRCULATION.

Instead of the obnoxious silver circulation a paper currency constructed on the basis indicated could safely be extended, although the United States are not far from a per capita supply of money equal to that of any other nation of the world. Its capitation is nearly on a par with Belgium, Australia and Holland, who are only surpassed by France.

And the Americans distance such countries as Great Britain, Germany, Austria, Russia, Japan, India and China.

Another proof of the need of a more

flexible curteny, rather than of an enlarged one, is that the United States and in fact other leading nations, have an abundance of money awaiting investment.

In July last the money in circulation consisted of :

Gold coins.....	\$456,000,000
Silver certificates....	331,000,000
Greenbacks.....	226,000,000
National Banknotes..	216,000,000
Treasury notes.....	95,000,000
Subsidiary silver.....	60,000,000
Silver dollars.....	52,000,000
Gold certificates.....	42,000,000
Currency certificates..	32,000,000

Total.....\$1,510,000,000

A part from this the Treasury amounts to 795 millions, less 664 millions in certificates treasury notes and bullion leaving a balance of 131 millions or a grand total of 1641 millions cash.

Now this is quite a large variety of money for a progressive country like that of our republican friends.

I have described the national bank note system and presume I need not enlarge on the familiar history of the greenback issues beyond saying that many expedients were resorted to in order to inspire confidence but without effect ; though as Mr. Sherman said they had been carefully limited in amount and invested with every quality to improve their value and condition. They illustrate the theory that national issues, unless with substantial backing are the most dangerous element in currency.

The Treasury department is defined by an American economist as "a bank the counterpart of which exists nowhere in the world to-day ; a bank with unlimited credit, which it cannot use ; vast resources not available ; issues out of all proportion to reserves ; cellars full of hundreds of millions of useless silver ; no power to operate ; with

none of the privileges of the ordinary bank or individual, paralyzed completely on the side of executive action ; its doors wide open to the outflow of gold, furnishing itself the legal instrument of suction to be used over and over again to exhaust the precious stores, but on the other hand cut off completely from power to replenish except through one small antiquated aperture—the 5 per cent bond.

It is only a few weeks past that in order to protect the Treasury leading national banks and foreign private bankers had to come to the rescue and agreed to furnish up to \$75,000,000 in 60 day bills of exchange and other documents at a price below the cost of gold exports, thus checking the outflow of that metal. This attempt at artificial protection is a serious comment on the system, but the action of bankers averted the panic into which the country had been about to pass.

I must acknowledge that the enormous extent of its trade and commerce, the immenseness of its resources warrants the handling of a large circulation but I find that the supply is not incommensurate with requirements when it is compared with that of other countries.

And I readily believe that were the system reorganized on the basis indicated, and which is not a new suggestion, there would be sufficient money to respond to the legitimate needs of the people.

A fair supply of circulation indicates wholesome activity, a large one is dangerous and has disturbing and distressing effects worse than scarcity. Money unemployed is unproductive. When employed it is profitable because it stimulates production which otherwise would be restrained and would create loss. It utilises labor which produces wealth and commodities.

(To be Continued.)



EVOLUTION AND THE BIBLE.

WHETHER in the beginning, God by His creative act woke out of chaos the various species of plants and animals now on the earth, or whether in the process of time they were evolved by successive differentiations from primordial germs, is a question on which, since Charles Darwin published his book on the Origin of Species, in 1859, much as been written and said. Among ancient philosophers, and some of their adherents of modern times the word "evolution" seems to have had a particular charm in relieving so many perplexities concerning the origin of the cosmos. To them it has been the ultimate cause of all reality, of mind as well as of matter, thus discarding entirely the existence of a Creator and Supreme Ruler of the universe. Setting aside this materialistic view of cosmogony let us examine the other side of the question, viz., whether all organisms lower than man, and even the human body itself, may have been evolved from preexisting matter without any direct creative act on the part of an overruling intelligence.

There seems to be much misunderstanding among all classes of people as to the real merit of the scientific speculations of Darwin; on the one hand, on the part of those who know nothing of Theology and who are therefore incapable of judging the compatibility, or non-compatibility of the Darwinian theory of development with Bible teaching, and on the other hand by Bible readers whose knowledge of science in general is too limited to enable them to understand Darwinism in its true bearing on revelation.

In the opinion of the latter, natural

development from a primordial germ is inconsistent with creation, and consequently at variance with scriptural teaching. They seem to lose sight of the fact that those plants and animals which are potentially contained in nature need not be supposed to have been called into existence by the creative fiat at the beginning, but may have been evolved from lower species through the course of ages, and indeed that certain organisms may have originated directly from inorganic matter through cosmical agencies, acting in obedience to the laws primarily laid down by the Creator.

There is nothing in the language of Scriptures to prevent any one from believing that all organisms lower than man were originally life-germs brought into existence in the beginning by the creative fiat of the omnipotent, and developed in the process of time by natural causes into the multiplicity of species of animal and vegetable life now on the earth; that, therefore, all living things outside of intelligent beings were brought to their present state of perfection by an indirect act of the Creator, through the agency of nature.

Some parts of the Mosaic narrative bearing on cosmogony cannot be understood in their literal signification. It is certain that the word "day," as it is found in the book of Genesis, does not mean a period of twenty-four hours, for it was only on the fourth day, as the Scripture tells us, that God created the sun, by whose apparent revolution around the earth day and night are constituted. Moreover, scientific research has conclusively proven that vegetation existed on the earth many millions of

years anterior to the era of man. Again, when it is said in biblical phraseology that "God rested on the seventh day" it is clear that the words cannot be taken in their strict sense, for God being a pure act, it is impossible that he can remain in a state of inactivity during any instant of His existence. It need not, therefore, be inferred from the words of Genesis that God, by a direct creative act brought out of nothing the various species of plants and animals now on the earth. Indeed, many of the interpreters of Scripture clearly stated that the animal and vegetable kingdoms may have been developed from life-germs created at the beginning. There is certainly nothing in this view which is at variance with revelation.

But, as to the formation of man, the paragon of terrestrial beings, concerning whom God, after having counselled with his own divine Persons, no longer said "Let it be made," as in creating the rest of the material universe; but "Let us make man to our own image and likeness," we must believe that his soul was directly created, i. e., brought out of nothing, and that his body also was instantaneously produced, the body of the first man out of inorganic matter, and that of the woman out of a rib taken from the man.

There is nothing, however, in the Scriptural text to prevent us from believing that even the human body was evolved from matter, through the process of time, by the agency of the laws originally fixed by the Creator.

We have spoken thus much concerning the plausibility of the theory of evolution set forth by Darwin. We have shown that while mere scientists are at fault in asserting that Theology, of which they are ignorant, does not harmonize with their views on evolution, advocates of Christianity, on the other hand, err in not acknowledging the precise worth of the Darwinian speculations. While we do not wish to be understood as advocating the theory of evolution even in as far as it

is consistent with revelation, we cannot help admiring the wealth of knowledge displayed by the author of the book on the Origin of Species, no less than his ingenious and laborious researches in the cause of science. The momentous effect of this work, as well as the deep impression which it made on scientific thought, cannot be over-estimated. But, in his later work on evolution, Mr. Darwin seems to have been carried by the tide of materialism into a denial, at least negatively, of a Supreme Intelligence, by a naturalistic conception of human development. The mind of man, in its primeval stage is here brought into juxtaposition with the animal instinct, and the progress of man to a higher stage of perfection is viewed as effected by entirely cosmical influences, among which natural selection ranks foremost. Here Mr. Darwin betrays the unphilosophic character of his work.

Since everything has action in proportion as it has actual essence, which is a principle of philosophy, it follows as a logical consequence, that the acts of the human soul, intellection and volition, being wholly immaterial, the soul itself must be essentially independent of material, and therefore could not have been developed from the forces of matter. The human intellect knows material or sensible things by their intelligible essence, i. e., by real intellectual types and similitudes of them, abstracted from their material qualities, as expressed in the concept of their essence. Hence, it understands material things in an immaterial manner, which an organic power is incapable of doing. As we have already said, outside and exclusive of the human soul, the hypothesis of natural selection is plausible and not at variance with revealed doctrine. It may, therefore, be placed in the category of possibilities, but, at least as far as the body of man is concerned, there is no vestige of probability that such an hypothesis is true.

God being essentially immutable and eternal, and, therefore, uncapable of

change, had the prototype of man in His divine intellect through the dim cycles of the unreckoned ages of His existence. He must, therefore, when the fullness of time arrived for the peopling of the earth with rational beings, either have formed man out of inorganic matter, and infused into him a rational soul, created out of nothing ; or, allowing nature to take its course, put off the creation of man until by advantageous variations, perpetuated by heredity, influenced by natural selection, the monkey, our reputed progenitor, had developed to such a state as entitled it to a spiritual soul, which, to say the least, is not becoming the Divine Omnipotence.

Such an origin for man is also at variance with philological science. Those who have made a study of Philology argue that the quintessential elements of all language are expressive of general ideas, and that these ideas bring the result of intellectual operations known as abstraction and generalization, man must have been a rational being before the formation of the fundamental constituents, the roots of all language. It follows, therefore, that language is not a development of animal cries, being the result of mental processes, of which the brute is incapable. This points to a diversity of origin for man and the lower species of animals. The refrigeration of the earth is another argument which does not coincide with the theory of evolution advocated by Darwin and his followers. The variations in the course of development are so slight, indeed, so infinitesimal that no sensible morphological change is effected until they have been repeated again and again by heredity for many generations. Thus, during the recorded period of history, no perceptible advancement has taken place in the progressive variations, so long is each link in the chain of evolution. We must not, therefore, marvel at the stupendous distance over which the Darwinian would lead us, if leaping the barriers of time, we should follow

him backward into the shadowy past to the epoch of the jelly fish, our first ancestor. It is no exaggeration to say that many hundred millions of years are necessary to bring our distant relative to the present stage of perfection. But Geologists limit the period of life upon the earth to an incomparably shorter period of time. As all heated bodies cool more or less rapidly, according to their substance and dimensions, they were able to approximate the time it would take the earth to cool, knowing that the centre is in a highly heated state and that the heat diminishes proportionately as the surface is reached. Accordingly, the cooling rate of the earth having been ascertained, it was no difficult problem to find that the temperature at the period spoken of by the Biologists was sufficiently high to give the jelly fish the benefit of a free turkish bath, which, in all probability, would render the clammy creature unfit for displaying the advantageous variations which should make him our primeval ancestor.

That the Darwinian theory, as far as the gradual evolution of the physical world is concerned, is founded on well authenticated facts, we do not deny. All scientists agree on the tendency of plants and animals to increase in harmonious progression, and to transmit a general likeness with individual differences ; the minute variations which take place in the progressive series, as well as the struggle for existence among plants and animals.

While admitting these facts, we cannot admit the theory in general. The anatomist may notice some similarity between the bodies of certain species of animals as they lie recently dead before him, such as between the body of man and the ape. We cannot reason from that that both have the same origin. Let them lie a little longer on the dissecting table and then no difference at all will be discernible between them. A little dust, which the winged breeze of heaven will soon scatter to the four points of the compass, is all

that will be left to tell the story of their existence.

The mighty Cæsar who swayed the armies of the "Mistress of the world" will then present no superiority over Cæsar the household Spaniel, as the immortal Shakespeare had well in view when he put into the mouth of Hamlet :

"Imperial Cæsar, dead and turned to clay,
Might step a hole to keep the cold away.
O that that earth which kept the world in awe,
Should patch a wall 't expell the winter's
[flaw."

Who will conclude from that a common origin for man and the brute ?

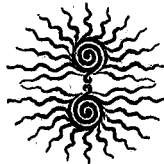
Again to admit the Darwinian theory of evolution by natural selection we must deny the constancy of nature's laws as well as a principle of design in the universe.

Evolution being essentially a change, every in the universe which is synonymous with stability and permanency must disappear before it.

The inductive sciences being founded on the assumption that nature is constant must be invalidated by the theory of Darwin ; otherwise nature would have to be constant and variable at same time, which is an absurdity. It is here that evolution receives its death-blow. The theory is based on the fact that everything in the universe is incessantly changing and tending to a higher state of perfection, and this is shown only by observation and experiment, which is nothing else than an induction, or reasoning from the known

proclivities of certain individuals of a class, to conclusions relative to the class in general. But as, we have said, induction is based upon permanency ; for no one can form a general conclusion from the characteristics of perpetually changing entities. If such be the case on what authority does the Darwinian lay down his theory ? Either nature is constant and then there is no evolution ; or it is a change from the homogeneous to the heterogeneous by spontaneous variations which are necessarily accidental, and then we cannot come to any conclusion. In such a dilemma the evolutionist has no alternative but to allow his theory to vanish into thin air, and to fall back on the agency of a principle of design in the universe of matter. Nothing else seems to answer for the beauty and harmony which reign everywhere around us. Scientific perplexities may tend to drive us into the errors of those who have allowed reason to sit in judgment on the truths of revelation. But as the sombre shades of night vanish before the effulgence of the king of day, so will these perplexing thoughts fall back into oblivion, and with irresistible force the marvellous works of nature will impress upon our minds that all things in the universe obey a principle of design, arranged according to the admirable contrivance of divine wisdom.

J. A. M. GILLIS, '94



THE PHYSICAL WORLD A MIRROR OF THE MORAL.

AMONG the many vices to which human nature is prone, one of the most prevalent is envy. This accounts for the fact that mortals in general have a tendency to find fault with, rather to praise, everything that others have accomplished. When a new invention has been made, or when a new book has been published, a hundred "critics" immediately raise their voices to point out and exaggerate its defects, and thus, perhaps, cause a boon to mankind to lie forever neglected on account of some trivial fault it many contain. But when men in general, for many generations, unite in proclaiming a person to be a superior genius, in whatever occupation the subject of their discussion may have distinguished himself, he must certainly have proved himself in every way equal to the work which he undertook.

Of the favored few, to whose excellence in the world of letters the admiration of centuries attests, none have left deeper "foot-prints on the sands of time" than Shakespeare. So mighty are the productions of this celebrated dramatist that the most serious charges which cavillers can bring against him are as mere specks of dust upon a most brilliant sun. It is needless for us to give his biography; most of our readers know it by heart. Nor do we intend to write a criticism of any of his works. The sole object of this essay is to treat briefly of a single one of the beauties for which the writings of this great author are remarkable—to show that Shakespeare so formed his plays that in them every perturbation in the moral world is accompanied by a similar commo-

tion in the natural world. Passages to exemplify this principle might well be drawn from any of the productions of this gifted poet; but we will confine ourselves to two plays in which this coincidence of things physical with things moral is particularly noticeable, and accordingly all our extracts will be drawn from the tragedies of King Lear and Macbeth.

Doubtless most of the readers of this article are more or less familiar with the story of the unfortunate King Lear. This aged monarch, anxious to rid himself of the cares attendant on the possession of riches, divides his Kingdom between two of his daughters because they affirm, in eloquent and hyperbolic terms, how great is the love they bear him. Soon, however, he begins to realize the emptiness of their high-sounding expressions of filial devotion. Shameful, indeed, is the ingratitude of these favored daughters, and truly ignominious is their treatment of their venerable father. But his patience is at length thoroughly exhausted when they propose to deprive him of all that is left to console him in this world—his few faithful attendants. Then is his cup of indignant wrath filled to overflowing; then does he see, painted in its most hideous colors, the utter insincerity of those from whom he has every right to expect love and veneration; and well might he exclaim in the bitterest anguish of soul,—

How sharper than a serpent's tooth it is
To have a thankless child.

Pitiable, indeed, is his righteous, though helpless, wrath when he rushes from the palace into the violence of the storm then raging without,

"Tears his white hair,
Which the impetuous blasts, with eyeless
rage,
Catch in their fury, and make nothing of;
Strives in his little world of man t'out-scorn
The to-and-fro-conflicting wind and rain."

The scene is truly pathetic; but the fact to which we wish to call special attention is that, while

"The king is in high rage,"

the external world also rages; while the tempest in Lear's mind is violent in the extreme, that carried on by the elements is equally violent. In the eyes of the wronged father, the storm is no more and no less than the reflection of the cruel ingratitude of his unnatural children; and in the reflection he seeks refuge from the original. Throughout the whole storm-scene the spiritual and the natural seem to go hand in hand, and when it finally melts away into the soft, sincere and loving discourse of Cordelia, "as if the storm had faltered into music at her coming," we have a sweeter illustration of the principle which we set out to prove; but as our limited space will not allow us to dwell longer on it, we will pass immediately to a consideration of some scenes in Macbeth.

In the very opening lines we meet with the three witches, appearing

"In thunder, lightning, and in rain."

Nor would we expect it to be otherwise. For those witches are not the dispicable old hags of common superstition. They are, rather, visitants from the other world, and their dealings with mortals never have very good results. They do not, however, force men to commit wicked actions; and it is only when evil tendencies lie dormant in the soul of the person with whom they come in contact that they can produce any effect upon him. Nevertheless these mythical beings, appearing and vanishing whenever they wish, are far from being desirable companions; they are, from their very nature, repulsive to the minds of men; and they seem sent to this earth to work what confusion they can among souls. Consequently the effect of

their appearance is far more striking when the physical world is in a state of great confusion, when the descending torrents darken the bright face of nature, when the thunder rolls like the ragings of an offended God, and when the vivid lightning, with its dazzling glare, pierces the darkness of the angry sky.

In the soliloquy of Lady Macbeth when she hears of the intended visit of Duncan, the king, to her house we again notice the harmony that exists between the physical and the moral world. The witches have aroused the ambition of Macbeth by telling him that the title of king is in store for him. At first he pays but little heed to their salutations; but, as the other parts of their prophecy come true, he begins to hope for the fulfilment of the last and most important announcement. He confides his secret to his wife, a woman of unbounded ambition, and between them they decide that, however wicked may be the means employed, the crown of Scotland must be secured. Accordingly the moment Lady Macbeth hears of the coming of Duncan, she recognizes in it an intervention of fate in her behalf; and, in her almost masculine mind, she seals the doom of the aged monarch. She resolves that he must be murdered; and moreover that she herself must commit the deed. It is, however, only by a determined effort of her powerful will that she overrules the tender dictates of her womanly nature; but she at length succeeds in as much as it is not the scruples of conscience, but the fear of detection, which deters her from the deed she meditates. The terrible nature of her soliloquy on this occasion would almost make us believe that such sensations as are caused by fear or by a rebuking conscience are absolutely unknown to her; but we can plainly see that she really has an idea of the awful nature of her proposed crime when she utters the words, --

Como thick night,
And pall thee in the dunnest smoke of Hell,
Thubnykeen knife see not the wound it makes,

Nor Heaven peep through the blanket of the
 dark,
 To cry HOLD, HOLD!

Yes, indeed, the apprehensions of the plotting murderers are ever the same; he always prefers the silent hours of night for his abominable crime; because day's bright king would seem to rebuke his traitorous heart for even thinking of a deed, so terrible in its wickedness. Nor does he feel safe in cold-bloodedly taking the life of a fellow-creature on a clear and cloudless night; for even though "creation sleeps" he feels that he is being watched; the searching rays of the tranquil moon seem to follow his every move; and, to his quailing mind, even the twinkling stars act as silent witnesses of his wickedness. Well was Shakespeare acquainted with this point, in his almost boundless knowledge of the human heart; and he here adds no small amount of force and naturalness to the play by making Lady Macbeth wish for the most profound darkness of night, so that not even herself may be able to see the wound made by her own envious blade. Certainly a closer connection than is here exhibited between the moral and the physical world can be found nowhere in fact or fiction.

The next passage which merits attention is of a more pleasing kind. It occurs in the scene immediately following that which we have last considered. Duncan is approaching the castle of Macbeth, about to pay his promised visit; and, admiring the surroundings, remarks to his attendants.

This castle hath a pleasant seat : the air
 Nimbly and sweetly recommends itself
 Unto our gentle senses.

In this case again the poet makes nature, like a looking-glass, reflect the smiles and sorrows of men. The speaker is in good spirits, and nature smiles upon him. None of the cares of his high office are now troubling his mind; he has set them aside for the moment, and has come to enjoy himself; and consequently the scene, the air, and all around him seem to unite in tendering to him the welcome he has

every right to expect on the occasion of his visit to, as he thought, his most loyal subject. But how narrow in reality are the limits of mortal sight! And, in this case, had the veil been lifted, and the king been permitted to look into the mind of his hostess and see what kind of welcome was being prepared for him there, how different might have been the speech which we have just quoted?

It will be noticed that this essay treats of but a few passages; it must not however be concluded therefrom that quotations suited to the question under discussion are of rare occurrence in Shakespeare. On the contrary, they are so numerous as to furnish abundant material for a large volume and no writer, however presumptuous, can honestly pretend to exhaust the subject in so brief an essay as the present. We have therefore confined ourselves exclusively to the two plays in which the harmony of nature with the good or evil mind is portrayed in an especial manner, and, though it be found to a certain extent in all the dramas of this great author, it gives to Macbeth a characteristic coloring, which, more than anything else, has made this tragedy what Hallam pronounces it to be—"the greatest of his genius, the most sublime and impressive drama the world has ever beheld."

Since Shakespeare is a great moral teacher, it is only proper that, in his works, the physical world should reflect disturbances in the moral order; because we know that the greatest crime the world ever saw, crime begun in the hall of Pilate and consummated on the hill of Calvary, was accompanied by such a convulsion of nature as is nowhere else recorded in the history of mankind. So, also, he upholds his reputation as being the most spiritual poet the world has ever seen, the one who most thoroughly understood, and most powerfully expressed, the relation between natural and supernatural, and the fact that the same Divinity shapes the ends of all.

J. T. HANLEY, '98,

SPIRIT.

ERE YET I clasp the book, and lay aside,
 Say what is Spirit, Love, the Spirit of God,
 And Love, in lovely answer, blossomed wide
 To spiritual quickening of my sod ;
 And straightway *that* was spirit. And I stood—
 The olden self transmute to Glory all ;
 The breathing man, of human flesh and blood,
 But changed to substance through celestial.
 For every separate atom housed in him
 All God, and full creation thereunto,
 From cloudless glory of the seraphim
 To dwindled beauty of material hue,
 While, sweeping out and on, the rounded thought,
 Surpassing Form, took form of all and naught.

FRANK WATERS.



THE MORALITY OF SHAKESPEARE.

DRAMAS are representations by action and dialogue of interesting occurrences in life or of eventful portions of the lives of some community of individuals. They are composed solely for presentation in the theatre, and it is to their success there that the author looks when writing them. However, if the dramatist be a consummate master of his art, he will, with his performance, do more than simply "draw our attention and awaken the sympathy of our passions." To attain excellence in this line of composition, a writer must possess a "profound knowledge of us and our nature" and display it in his portrayals of character. That is his characterization of human life must be consistent with the workings of nature. The play, then, as a whole, in which everything is true to nature, will be the development of the proof of some great moral truth. Such being the case, a great dramatist must certainly exert a wholesome influence through his works by the moral lessons he thereby teaches us.

Now, a great master of the dramatic art Shakespeare has always been acknowledged to have been. His works met with favorable regards from his contemporaries, and posterity has placed him prominent among the greatest dramatists the world has ever produced. Being one of the world's greatest dramatists he must necessarily be one of its greatest moralists, as morality is one of the essential requisites of a great drama and comes as the result of the dramatist's mastery of his art.

Anyone who has read the masterpieces of Shakespeare must have been

impressed with the healthy moral tone that pervades them. But just here let us not mistake the signification of the expression 'moral tone,' and let us remember that, between a moral and a moralizing spirit in a work, an important difference exists, a difference that is well illustrated by the plays of the great English master. To say that he was a great moralist does not mean that into the mouths of his characters he is continually thrusting some moral reflection or some exhortation. His individual speeches and soliloquies do often contain grand and noble lessons, it is true, but it is not to them that we are to look for the moral teachings that are attributed to him. His morality consists in the principles he enunciates by the *denouements* to which he brings his dramas. A short examination of three of his works will suffice to establish this fact.

In Macbeth, "the most sublime and impressive drama the world has ever beheld", Shakespeare endeavors to make us realize the terrible punishment, both external and internal, that awaits those who allow themselves to be carried away by a disordered ambition.

Duncan is king of Scotland, having succeeded to his grandfather, Malcolm. Seditions and rebellions harass the kingdom, as the result of his leniency in governing his subjects. In the quelling of these, his generals, Macbeth and Banquo, the former, his cousin, render him important service. Macbeth is a man ably fitted to hold the royal sceptre. His claim to the Scottish crown on the death of his grandfather was as good as Duncan's; but the

choice of a sovereign being put to a vote, the election was lost to Macbeth. Duncan became king, and Macbeth remained an inferior general in his service. This state of things might naturally be expected to create strife between them, the more so that Macbeth is conscious of his superior fitness as a ruler. Outwardly, however, no discontent is shown by him, but in his soul he longs for the opportunity to seize the reins of power. In the meantime, he continues to discharge his duties faithfully, aiding the king in the suppression of the uprisings as we have just seen.

Returning one day with Banquo from a battle in which they have been successful, Macbeth and Banquo are met face to face by the Weird Sisters, Shakespeare's "impersonations of evil influences." These have penetrated into the secret of Macbeth's heart and are going to lead him on to the accomplishment of his object and thus effect his ruin. "All hail, Macbeth! hail to thee, Thane of Glamis!" begins the first. The second immediately afterwards says, "All hail, Macbeth! Hail to thee, Thane of Cawdor!" Then the third ends up with, "All hail, Macbeth! that shalt be king hereafter!" Turning to Banquo the first Witch exclaims, "Lesser than Macbeth and greater;" the second, "Not so happy, yet much happier;" and the third, "Thou shalt get kings though thou be none." Part of their prophecy is soon fulfilled. Macbeth becomes Thane of Glamis by the death of his father Sinel. "Treasons capital, confess'd and proved," against the then Thane of Cawdor lead to his execution, and Macbeth is appointed in his stead. Thus, they leave him no room for doubts as to the truth of what they say, and he is induced to place all the more confidence in the latter part of their prophecy. Herein comes out the truth of Banquo's moralizing where he says:

But 'tis strange:
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths;

Win us with honest trifles, to betray's
In deepest consequence.

They have mixed up truth with statements which, in the natural course of events must have proved false, and thus they betray him "in deepest consequence" and lead him on to seek the result they foretell.

Gladsome news all this, for Macbeth, but strange to say he becomes sorely troubled on hearing it. He perceives that it coincides almost exactly with the drift of his own thoughts. He accepts it as an instigation to the murder of Duncan, the very thought of which, although assurance is given him of success. "shakes so his single state of man that function is smothered in surmise, and nothing is but what is not." He sets aside the evil thought, saying,

If chance will have me king,
Why, chance may crown me,
Without my stir.

But this hope is destroyed by the creation of the King's son, Malcolm, Prince of Cumberland, as thereby the immediate succession to the throne is secured to Malcolm. Nothing is left now but the usurpation of the kingdom by force. However, Macbeth, by himself, is not capable of the commission of the deed. "I have no spur," he says, "to prick the sides of my intent, but only vaulting ambition, which o'erleaps itself and falls on th' other side." His wife, who, in fact, was the one that formed the original conception of the deed, steps in, and points out to him the means of accomplishing the murder, undetected. No barrier now remains. Duncan is murdered when on a visit to Macbeth. His sons, suspecting Macbeth of the murder of their father, flee the kingdom lest a like fate should befall them. Macbeth is crowned king.

Everything goes well for awhile. But guilty minds cannot long remain calm. The agonies of his conscience, and the imaginary terrors that beset him, he misinterprets, imagining them to be forwarnings of some impending evil. He is on the alert to perceive any danger on its first appearance. He recalls the promise of the Weird

Sisters to Banquo, "Thou shall get kings, though thou be none." He had better be wary of such a man. To free himself from all uneasiness and to allay the fears that arise in him he resolves to rid himself of Banquo. In this he does not need the assistance of his wife. The terrors of remorse and the fears of the future are a sufficient incentive to goad him on. Banquo then is his next victim. Thus he continues using the dagger, cutting his way he thinks to perfect peace, whereas with each blow his mental misery but becomes greater.

No contentment for him yet. Everyone around him fears for his own life and he fears everyone. He still holds the dagger in his hand and walks on until in the end he is overthrown and killed and the rightful heir ascends the throne. Shortly previous to this, Lady Macbeth dies by her own hand, the remembrance of the past having first done its work in the week of her mind.

So ends the tragedy of Macbeth. What a grand moral lesson do we learn from it! We are witnesses of the terrible tortures that guilty consciences have to undergo. We see them given up as a prey to the devouring pangs of remorse, living in a very hell of terror, and forced "on the torture of the mind to lie in restless ecstasy." Finally we see their destruction, in consequence of their own guilt, creep gradually up behind until it suddenly pounces upon them and carries them off from the scene, leaving us alone with those whom they so foully wronged. Such is the punishment that awaits an ambition that knows no bounds.

We have another great moral lesson in the Merchant of Venice. This play is one of the author's efforts in the comic line, bordering a little, however, on the tragic. The scene is partly at Venice and partly at Belmont. Portia is a rich young lady. A death-bed request of her father bars her "the right of voluntary choosing" of a husband for herself. In one of three caskets

he has placed her picture and he, of all her suitors, who shall choose that one the first, shall have her as his bride. The suitors for her hand come thick and fast, and while the gate is shut "upon one wooer, another knocks at the door." Among them is one Bassanio, "the best deserving of a fair lady", and who from Portia's eyes had once received "fair speechless messages." This Bassanio, in order to enable him "to hold a rival place" among the "renowned suitors", that present themselves daily at her house, is obliged to borrow money.

An appeal is made to a friend of his, a merchant at Venice, Antonio by name. Unfortunately, all Antonio's money is invested in ventures at sea; but, confident of their success, he has recourse to a Jew for the amount required. The Jew is an enemy of his, and has been often insulted by him. Nevertheless, he consents to the loan. He may by this be enabled to devise some plan for having revenge for all the wrongs he has suffered. In merry jest he has Antonio sign a bond whereby he may claim a pound of the merchant's flesh if the money be not paid by a certain day. Bassanio is now sufficiently supplied with money. He prosecutes his suit with success. While still at the house of his prospective bride, word comes to him of the failure of Antonio's ventures, and of the Jew's obstinacy in claiming his pound of flesh. No time is lost. Portia starts Bassanio off, supplied with money to pay the Jew several times over, while she herself decides to do all in her power to free Antonio. Conscious of her own abilities she takes it into her head to go and plead personally in his behalf. She attires herself in the garb of a lawyer, and, accompanied by her maid Nerissa, and with a letter of introduction to the Court, she sets out. She succeeds in setting Antonio free. The result of the trial is that all the goods of the Jew become confiscated; one half goes "to the privy coffer of the State," the other to Antonio, who agrees to hold it in trust for the Jew

during his life, "to render it upon his death, unto the gentleman that lately stole his daughter," for which favor Antonio requires the Jew instantly to become a Christian.

Here we have enunciated the principle that the greatest right when pushed to an extreme may be a very great wrong. It is the height of injustice to force the Jew to embrace Christianity. To strip him of all his wealth is a very great punishment; but to oblige him to accept the doctrines of a religion, than which nothing is more revolting to his conscience, is most unjust. We have another instance of it in the affair of the caskets. Portia's father might have injured his daughter greatly, if Fortune had not been so favorable to her. What a life of misery she would have passed, had the dark-complexioned Prince happened on the lucky one. Happily for her, Fortune wisely orders that "the best deserving of a fair lady" be the first to choose aright.

Let us now examine briefly the tragedy of King Lear. Lear is King of Britain. He has three daughters, Goneril, Regan, and Cordelia. Age has rendered him desirous of shirking all responsibilities. He, therefore, decides.

To shake all cares and business from our age.

The division of his kingdom is resolved upon. In the presence of Goneril, Regan, and Cordelia, and Albany and Cornwall, respective suitors for the hands of the first two, he thinks it a time most opportune for the publishing of his intentions. He has also a "darker purpose" that he wishes to make known here also. His craving for flattery impels him to call for expressions of their love for him before he assigns each her part. He has no doubts as to their love, but what he wants is some outward token of that filial piety which he thinks to exist in their hearts. The two eldest in whom mean selfishness is a prominent characteristic endeavor to surpass each other in their love and thereby win a larger portion of the kingdom. With

speeches most artfully constructed to satisfy, they strive to gratify his longing. A third portion of the kingdom is allotted to each. Cordelia, who knows them to be most insincere, becomes enraged to think that they can thus play on his debilitated mind, against the utter ruin of which she has so faithfully fought. Her answer, therefore, is framed, as it were, to resent his weakness in so readily accepting their false professions of love. She will not tell him the truth about her love:

Unhappy that I am, I cannot heave
My heart into my mouth: I love your Majesty
According to my bond; nor more nor less.

This reproach for his weakness, and such he takes it to be, for he knows that she loves him more deeply than the others, he cannot stand. He immediately disinherits her. Goneril and Regan are now given all. Cordelia is rejected by her father, but the King of France, who has been able to appreciate her noble qualities of soul, willingly takes her, dowerless, as his bride. One courtier named Kent alone revolts against this foolish action of Lear, and as a reward for his pains is banished from the kingdom, only to return, however, in disguise to serve him and to ward off the destruction that threatens him.

Lear is now completely at the mercy of Goneril and Regan. He has reserved nothing for himself but his maintenance at their expense, with an attendance of one hundred knights, and the state of a king. All goes well for a while. A great change soon takes place, however. When their inheritance is secure they have nothing to fear for the future. They soon become guilty of the basest ingratitude towards him. Under the pretense of obeying the dictates of that "Stern Daughter of the Voice of God," they take in hand the correction of his petty faults. Things commence to grow worse until in the end they turn him out, and leave him to the mercy of a violent storm. Kent here comes to his assistance. He finds shelter for him in a hovel. Application is made to

Cordelia for help to aid her father regain his rights.

Goneril and Regan have up to this time been working in harmony to rid themselves of a common encumbrance. This accomplished, they next strive to destroy each other, both being victims to the love of a young man, named Edmund, a villain like themselves. This Edmund is son of Gloster, and has succeeded in disinheriting his brother Edgar, and then in dispossessing his father. Cornwall, the husband of Regan, dies from a wound received during a fight with a servant. Regan is now free to marry Edmund, That is too much for Goneril, who, although her husband still lives, has reckoned on having Edmund for herself by doing away with Albany. Edmund is slain in a fight with Edgar. Goneril's treachery being discovered on the death of Edmund, she poisons Regan and then makes away with herself with a knife.

In the battle between the forces of Goneril and Regan and those of Cordelia, the latter was defeated, taken prisoner and put to death, and Lear died of grief for having lost the daughter whom he wronged.

In the opinion of Hudson, King Lear is the one of Shakespeare's dramas, "which, considering both the qualities of the work and the difficulties of the subject, best illustrates the measure of his genius." It is one of his most complicated. We have a main and a subordinate plot in it. There is the one in which Lear figures as centre and the one with Edmund as centre. The introduction into the drama of this second plot serves a double purpose. In the first place, the poet considers it necessary in order to relieve improbability of the most unnatural action of the two sisters. We might be inclined to reject such a story as most untrue to nature. But when we are supplied with a further instance of the same fault, with, however, some palliation in the circumstances in which the ingrate is placed, we are in a manner forced to admit of the reality of such deeds. Secondly, it furnishes him with the means of divid-

ing Goneril and Regan against each other. To withdraw them from the scene still working in concert in furtherance of their wicked ends, even though both should have received their deserts, might leave on us the impression that there existed between them some sisterly attachment. But, to prove that love is foreign to such natures, Edmund is brought in. Guilty of the same fault with them, he is an excellent instrument to employ in order to effect a separation. A third good also follows from it. It gives Shakespeare scope for the development of another character, in the person of Edgar, endowed with some of the highest qualities of soul.

Now from all this what do we learn? Firstly, as in Macbeth, we see that the wrong-doer is tortured by pangs of conscience. "O, most small fault," Lear exclaims, "how ugly didst thou in Cordelia show! which, like an engine, wrench'd my frame of nature from the fix'd place, drew from my heart all love, and added to the gall." Then when he beholds Cordelia doing all in her power to reinstate him in his kingdom, and to bring him comfort in his old age, so great is his remorse that it kills him. He must then have realized, and we also, the fact that filial piety is not a thing to be purchased at any price even that of a kingdom, but that it is one of the gifts of nature herself. But it is in the ending that the grand lesson is contained. Viewed temporally it is rather melancholy, but looking at it in another light we cannot wish to have it otherwise. We see the filial ingrates punished for their sin; and finally, when the triumph of Lear and Cordelia is complete, but remark that not till then are they dismissed, Shakespeare takes them out of this world, which does not know how to appreciate real goodness, to have them receive their reward in Heaven.

Here we have limited ourselves to an examination of three of Shakespeare's works. But all will stand the test on the score of morality. Virtue in them ever triumphs over vice. In a tem-

poral sense, perhaps it is not always the case, but from a spiritual point of view, it ever holds good. Take King Lear, for example. At first sight this play might appear to have an immoral tendency; but it is far from being immoral. In fact it is an approach to one of Schlegel's three ideals of "high,

serious, dramatic representation." The ending is rather melancholy, but mingled with the melancholy is a certain dawn of pleasure in our beholding Lear and Cordelia taken up from here below to enjoy their happiness above.

P. GALVIN, '00.



DEATH.

Oh harmless death, whom still the valiant brave,
The wise expect, the sorrowful invite,
And all the good embrace, who know the grave
A short dark passage to eternal light.



OUT OF THE DEPTHS.

ETHSEMANE ! name symbolic of all
 The woes of suffering humanity,
 In thee on the God-man their weight did fall
 In overwhelming floods of misery :
 And Thou, too, Mary, wert in that abyss
 In spirit following steps of thy dear Son,
 With him thy heart bled 'neath the awful stress
 Of agony : there before justice' throne
 Didst sacrifice thy Love for each sin-plagued one.

Hence thou hast dearly earned the title of
 Mother of Mercy. From earth's depths of grief
 A cry ascends unto thine ear of love,
 And thou dost answer swiftly with relief.
 Parents with haggard cheeks and hopeless eyes
 Piteously watching beds of pain and death,
 Children who know not of child loves or joys,
 Maidens and youths,—their flowers a blighted wreath—
 These swell that lamentation's mournful breath.

Gray hairs, a crown of silver o'er the loss
 Of all life's wealth, low moan the withered lips ;
 Gold locks that hide the thorns and cruel cross ;
 Souls groping in the gloom of Faith's eclipse ;
 Wounds gaping, where the demon of the flesh
 The angel of the spirit overcame ;
 The frenzy of passion when despair is fresh,
 The stern endurance when 'tis old—the flame
 Of purgatorial pain—these Mary's mercies claim.

And we, their fellow Christians on earth, who
 Live in the light of Faith and joy of Hope,
 With life's best blessings added thereunto—
 Here for our Charity is ample scope.
 Dare we call Mary, Mother ! or her Son,
 Brother ! if their beloved appeal in vain
 To us, and we with callous hearts do shun
 The pathways leading to those haunts of pain
 Where life seems but a curse and almost prayer is vain.

E. C. M.

NEWMAN'S CONTROVERSIAL MASTERPIECE.

HERE can be no gainsaying that the present position of Catholics in England is a live question. One can scarcely take up a newspaper or a review without coming across an article under some such heading as Anglican reunion, or Conversions in England. Among the many books which have been written on this subject, there is one which holds a foremost place, and this book, although written about fifty years ago, may be read with advantage even at the present day. Everyone is familiar with the work which our Holy Father, Leo XIII, is now endeavoring to accomplish in England. Many of the old English prejudices against Catholics have passed away, and a more tolerant spirit now exists among the Protestants of England with regard to Catholics and their religion. The union between Protestants and Catholics is daily increasing, and it is the hope and prayer of the Pope soon to see this union perfected by the return of the English people to the religion of their fathers. Moreover, we have no hesitation in saying that the reader of this book will experience as much, if not more, pleasure than in reading the works of any of the other masters of English prose. Whether they be read for their literary worth, or for the knowledge which they contain, or, again, for the spiritual advantages which they afford, the writings of the illustrious Cardinal Newman yield sufficient nourishment to satisfy the most craving appetite. One critic has not hesitated in comparing him to Cicero, as the greatest master of composition the world has seen.

John Henry Newman requires no

further introduction than that he was the guiding star for that host of religious scholars whose conversion to the Catholic faith in the present century has shook the very foundation of the English Establishment. His writings cover many fields of literature and may be classed under the following heads: sermons, controversial works, historical sketches, religious novels, verses and essays. The work which has been taken as the subject of this essay, although not exactly controversial, may perhaps be classed under this head. The author shows how utterly ridiculous is the view generally held by Protestants towards the Catholic church and her doctrines, and the arguments are so well sustained that the reader never loses interest in the work.

The first lecture is on the "Protestant view of the Catholic Church." Newman begins this lecture by observing how greatly the Catholics of England are despised and hated by their Protestant countrymen. He points out that it is not his intention to prove that Catholics are not what Protestants believe them to be, but that his object is simply to find out, if possible, the reason why the Catholics are so despised, and for this object he introduces in the first place the fable of the Lion and the Man.

The man invited the Lion to his palace, where there were many statues and paintings, in which the lion always held the most conspicuous part. But while the lion was made much of, it was evident that he was but the plaything - the tool of man. He was, moreover, represented in all shapes and forms imaginable, and loaded with an excess of indignity.

When asked what he thought of all this splendor, the lion replied that "Lions would have fared better had Lions been the artists." As must be quite evident, the principle which the author draws from this fable is that there are two sides to everything. Thus, in religion there is the Protestant side and the Catholic side, and the Protestant believes his own view to be correct because he has not heard and does not wish to hear the Catholic view.

After showing that a lawyer may make a hero of a villain, and that some poets have even eulogized vices and vicious characters, Cardinal Newman lays down the principle that anything will become plausible if you accept all that can be said in its favor, and exclude all that can be said against it. Almost every man has his own view of things, and he cannot appreciate any other, because he does not take the trouble to understand it. Protestantism is afraid to face the True Church, and therefore the latter never receives fair play. She is oppressed in every way, her doctrines, her ministers, her religious orders and everything connected with her are misrepresented and painted in the darkest colors. Even the aid of Parliament is used in the vain attempt to annihilate her.

The author then proceeds to treat of a few of the charges which are raised against the Catholic Church, and beginning with the Middle Ages he proves by the testimony of a few candid Protestants, that instead of it being an age of idolatry, the Church at that time was the "salvation of Christianity," and the "instrument of heaven for the preservation of religion." Of the infamous Jesuits he produces testimony to show that they were the teachers of the young, and that their lives were those of men devoted to morals and religion. In like manner he succeeds in proving that the despised monks were very laborious, very learned, very charitable and greatly venerated by every class.

The positions are next reversed and Catholics are made to take the offensive. The British Constitution, the just pride of every Englishman, is not proof against misrepresentation. Here Cardinal Newman is at his best, and the remainder of this lecture, for sustained satire, and pungent though inoffensive invective, is unsurpassed in English prose. It is a Russian Count who is supposed to be making an anti-English speech in St. Petersburg, and most of his remarks are taken from Blackstone's "Commentaries." The interpretation which the speaker gives of the Constitution and Laws of England is most ridiculous. And thus Newman allows his readers to draw a comparison between what the British Constitution is and what it might be represented to be, and what the Catholic Church is and what she is believed by many Protestants to be—the result, he says, of having looked at things all on one side, and shutting the eyes to the other.

The second lecture has for subject the sustaining power of the Protestant view, and this power, he declares, is tradition—unauthenticated, immemorial tradition. Protestantism, especially in England, where the people have so little regard for the manners and customs of outside nations, very advantageously ignores history. The wise heads of the mis-named Reformation very cleverly made Royalty the centre of their religion, and as a natural consequence law, society, and literature have ever since been Protestant. From the sustaining power the author turns his attention in the third lecture to the basis of the Protestant view.

Protestantism, Cardinal Newman asserts, has stood the test better in England than elsewhere, because of the standing, compulsory tradition which exists in that country, while in other countries fact and reason, having free operation, have worked for the disappearance of Protestantism. Catholics are condemned, not on solid

proof, but on account of the frequent unproven charges which are brought against them. English justice demands that the accuser be able to bring forward good proof for his charges, while the accused is in no way compelled to incriminate himself, or even defend himself until the charges are proven. In the case of Catholics, however, the order is directly the reverse. The accusation is made and if the unfortunate Catholic cannot at once bring forward proof of its falsehood he is condemned. If in the end he should succeed in showing his innocence, it will do no good for the story has already done its work.

Three of the greatest fountain heads of the English tradition are Literature, Wealth and Gentlemen.

In an historical controversy between two writers, Bentley and Doyle, the former had occasion to correct the latter in the spelling of a certain Greek town. Doyle, however, asserted that his spelling had the sanction of some of the best English writers and, therefore, must be correct. On this Bentley observes, "an admirable reason, and worthy to be his own; as if the most palpable error that shall happen to obtain and meet with reception, must, therefore, never be mended." And yet the Protestant tradition proceeds on this very principle.

In writing of the middle ages the historian Hallam observes, on the testimony of St. Eligius, a saint of the seventh century, that Christianity at that time consisted in merely coming to church, paying tithes, burning candles, and praying to the saints, no mention being made of God. Tracing this back to its original source we meet with the following writers, each of whom copied it from his immediate predecessor: Hallam, White, Jortin, Robertson, Maclaine, and finally the originator himself, Mosheim. Next came Dr. Waddington, who, not satisfied with second-hand testimony, consulted the work of St. Eligius himself, and found that the greater part of the

saint's words were purposely omitted, and among them were to be found some of the purest Christian maxims. Dr. Waitland followed in the footsteps of Dr. Waddington, but still the calumny would not die; it was too good a thing to be easily given up.

Then comes the tradition of Wealth, and with this must be connected Respectability, Virtue, and Enlightened religion. As the organ of this tradition the author selects the London *Times*, a newspaper with which we are all somewhat familiar. This paper in June 1851, published an article in which it declared that by the power of indulgences the Catholic Church gives permission to commit sin on payment of a certain sum of money. Not long afterwards a certain Protestant clergyman asserted that he had seen a notice to the same effect posted on a church-door in Brussels. Both charges were proved false and the meaning of indulgences was fully explained, but still the tradition lived on.

There remains the tradition of Gentlemen. Newman was having a house built. The ground was higher at one end than at the other and the architect decided to get the level by building a cellar. This very natural proceeding gave rise to the most fanciful suspicions. The cellar could be for no good purpose, because Catholics were accustomed to practise all kinds of evils. This kind of testimony, given by educated and influential gentlemen, would have been, if properly handled, of great service to the future upholders of the Protestant tradition. The suspicions were shown to be absurd and unfounded, but the tradition could not be killed.

The fourth lecture deals with the insufficiency of true testimony for the Protestant view.

To prove that true testimony is insufficient, and that it requires falsehood to keep alive the Protestant tradition, Cardinal Newman introduces two persons who have written against the Catholic Church, but on widely different lines. One gives true testimony of facts, but sometimes supposes

what is wrong ; the other states what is clearly proven to be false from beginning to end. The result is that the former fails, and his testimony is soon forgotten ; but the latter succeeds, and her words are proclaimed to all the world. Blanco White and Maria Monk are the witnesses. White was at first a Catholic priest, became a Protestant, and finally died an atheist. Maria Monk is a simpleton who can imagine anything, and who finds persons equally capable of believing what she says. She writes against a certain convent in which she said she had once lived, but it is afterwards found that she mistook a penitentiary for a convent.

Newman next attacks the logical inconsistency of the Protestant view. Protestants find fault with the Catholic Church for maintaining that secular instruction should not be separated from religions. However Protestants advocate the very same principle in England. Protestants find fault with Catholics for showing honor to images, and yet they practise it themselves. Protestants charge the Catholic Church with being a persecuting body, and yet every day in the year we see Protestants persecuting Catholics simply because they are Catholics. Nor must we be astonished at this, for not logic but prejudice is the life of the Protestant view. There are two kinds of prejudice. We may be prejudiced against a person because of some things for the truth of which we can vouch with certainty. Again our prejudices may regard matters which we do not know, and cannot prove to be true. The latter is the position generally held by Protestants towards Catholics. Certain charges are continually made against the Catholic Church, and although they have been time and again refuted, they have made such an impression on the popular mind that they cannot be effaced.

Our separated brethren go further still. If prejudice is the life of the Protestant view, it is no less true, as Newman asserts and proves, that

“ assumed principles are its intellectual ground.”

In the first place since Protestants believe that what the Catholic Church teaches is against reason, they must hold that Catholics themselves do not believe what they profess, and are consequently hypocrites, pretending one thing, and thinking another.

Protestants like all other men have what the author calls First Principles. These are prejudices which men hold, but which, if traced back to their beginnings, are found to have no grounds for proof. Bigotry, on the contrary, is the infliction of our own first principles on others, and the treating others with scorn or hatred for not accepting them. From bigotry, says the author, Protestants at least should abstain, but they are the most addicted to it. There are Protestant first principles and Catholic first principles, and although the latter have lasted for eighteen hundred years, while the former are yet in their infancy, still Protestants place all confidence in their own and scorn those of Catholics. As an instance of what may be the effect of this the author takes the case of miracles. Protestants contend that God is not likely to perform many miracles ; Catholics hold that he is not likely to perform only a few ; the Protestant view, it is clear, blocks belief in miracles, while the Catholic view encourages the belief in them. As Protestants believe that certain events in history are true although they have no direct proof, so Catholics believe miracles to be true on account of their first principles. Protestants believe in the incarnation which was the greatest miracle ever performed, and why therefore, since God went so far beyond the bounds of nature once, can they not believe that he may still perform miracles which in comparison, may be very insignificant.

In beginning his next lecture, the subject of which is that “ ignorance concerning Catholics is the protection of the Protestant view,” Cardinal Newman observes that on certain doctrines Protestants and Catholics can not

argue ; the way is blocked. One reason for this is because Protestants insist that everything must be proved by the Written Scriptures, while Catholics hold that other means must also be used. Protestants judge the Catholic religion by their "texts" which may or may not be taken from Catholic writers. They ignore the only sure way to obtain the truth, which is to question the Catholic himself. Like the British constitution, all Catholic doctrine is not found in written formula.

What Newman recommended as the duties of Catholics towards the Protestant view, applies as well in our day as it did half a century ago. The first and greatest duty of the Catholic is to make himself and his religion known to his separated brethren, because if they once come to know the Catholic they

must cease to reproach him. In reaching this end local opinion, not popular opinion, must be influenced. Another wise rule for the Catholic to follow, is to be generous in his bearing towards Protestants. And now in conclusion we may say that if we observe the state of Catholicism in England half a century ago, and then mark its present condition in the same country, we are lead to believe that sooner or later the Protestant Tradition must totally expire and with it Protestantism. And therefore we may say that another duty of the Catholic is to join in the prayers of our Holy Father that the good work may soon be accomplished, and Anglican re-union may no longer be a vain idea but a living reality.

R. D. McDONALD '98.




THE DEAD.

Oh, Father, give them rest—
Thy faithful ones, whose day of toil is o'er,
Whose weary wander never more
O'er earth's unquiet breast.



SIXTY YEARS A QUEEN.

“OD save the Queen' was the solemn prayer of millions and millions of hearts, scattered throughout the greatest and grandest empire the world has ever seen, on Wednesday, the 23rd of Sept. Such was the prayer of men of all races, colors and religions. And why? Not because English arms had won another brilliant victory and added another half-continent to British domain; not because the English navy had once more defeated the combined fleets of the world and proved to the sceptical that England is still "mistress of the seas;" not because English commerce had added another web to the immense net-work with which it enshrouds the whole world; not because English intellect had achieved another signal success on the great battle-field of science. But, because, England's Queen had ruled longer than any other English Sovereign, from the moment when Julius Cæsar landed in Britain in 55 B. C. even to the dawning of the twentieth century when the burly Julius' flotilla would scarcely make respectable life-boats for the terrible floating castles that now defend England's shores.

Queen Victoria had ruled 59 years 111 days thus out-reigning her grandfather, George III, who was real or nominal king for 59 years 110 days.

The following question naturally presents itself: will Queen Victoria be known to posterity only as a long-reigning monarch like her blundering grandfather who was half-crazy the whole time and whole-crazy half of the time? Queen Victoria has been great both as a lady and as a queen. Everyone knows that the person of Her Majesty is more or less of a mysterious, veiled

figure, except to those of her own immediate family; yet if she was not a pure, womanly woman that veil would soon be torn aside as rudely and with as little ceremony as that of the prophet in *Lalla Rookh*. No English monarch ever ascended the throne, more popular than Queen Victoria, just eighteen years old. Her extreme youth won her the sympathy of all; her unblemished character and royal demeanor commanded the respect of all her subjects. She was carefully trained in the paths of virtue and modesty by her mother, the Duchess of Kent.

Home is a sacred word, full of hidden import to the English people and possesses a simple charm unknown to other races; home-life is perhaps the best criterion whereby we may pass judgement upon a person's character. No Englishman need fear the result when such a test is applied to his present Sovereign. Queen Victoria has ever been of a most affectionate nature and loved her husband and her children as becomes a christian wife and mother. The early death of her Consort Prince Albert left her a heart-broken widow yet even then she did not forget that she owed the duties of a mother to her millions of subjects, for the Duke of Argyll writes: "It ought to be known to the people of this country that during all the years of the Queen's affliction, and those when she has lived necessarily in much retirement, she has omitted no part or portion of that public duty which constantly concerns her as sovereign of this country; that on no occasion during her grief has she discontinued work in those royal labors which belong to her exalted position." She

might well mourn her husband who was her help-meet in the true sense of the word. History will relate that his broad-minded spirit, vast culture and great intelligence have left their mark on the minds of Englishmen. The first great international Exhibition, held in London in 1851, was designed and executed by Prince Albert who hoped that peaceful competition would bring the various nations more into contact with one another and would muffle the martial drum forever.

The veriest tyro in social problems recognizes the great influence that these exhibitions exercise in promoting art, culture and education.

Some one might ask, "how does England's Queen speak the English language?" We answer in the words of the celebrated actress Fanny Kemble, who listened to the Queen taking the coronation oath "The enunciation was as perfect as the intonation was melodious, and I think it impossible to hear a more excellent utterance than that of the Queen's English by the English Queen."

We have seen that the Queen was great in her domestic relations; we shall see that her reign has been great in the enterprises accomplished, in its unparalleled successes, in its gloriously gifted statesmen and in the harmonious relations that have ever existed between the hereditary sovereign and the sovereign elected by the people.

Human skill, human energy and human enterprise have worked wonders, in this old world of ours, since the days of 337. The staid-going, creaking, ancient coach, taking days and weeks to convey men and property from town to town has given way to the iron horse that connects cities in a few minutes or hours; the Hottentot tubs that required months to place the mother-country in communication with her daughter colonies have been supplanted by the lordly palaces that now cross the trackless Atlantic in almost as many days; the uncertain letter that took months to reach its destination has made its best bow and retired

before the trans-oceanic cable that transmits its electric flashes of news from continent to continent in a paltry moment. The cable has so revolutionized the modern world that war could be declared, battles lost and won and peace agreed upon, ere the ultimatum birch epistle of '37 would have reached its destination. The rattle of the carder and the spinning wheel have been silenced in the busy hum of the iron fingers that turn out our clothing ready made, though unfortunately the fair sex still persistently indulge in their time-honored spinning gossip.

The British Empire under the benign and fostering rule of the present Queen has extended its boundaries on every side. It has had, as every human institution, its periods of trial and adversity, for it is with the advancement and development of empires as with individuals, -- moments when the hearts of its subjects were sorely tried in the crucible of doubt; yet, as in the case of particular men, it has come forth stronger and healthier from these afflictions and losses. During Queen Victoria's reign, Great Britain has relinquished a few Greek Islands that she never missed and that were never valued at their true worth by the English people; the Transvaal, which at no time formed any part of the hereditary dominions of the British crown and the invasion of which by a few freebooters has created such a *furor* during the past few months. These losses have been overwhelmingly counterbalanced by the enormous extent of territory acquired during the present reign. The British flag has been unfurled over New Zealand and many kingdoms in Asia have been brought beneath the protecting aegis of the Union Jack. Almost numberless provinces in Africa, whose wealth is unknown, nay almost beyond human computation, have sworn allegiance to the gentle lady who rules the destinies of the Island Empire. Great as has been the territory annexed to her ancestral domain, greater still has been the increase in subjects wearing the colors of the power-

ful "widow"; she rules over 120,000,000 more citizens as a woman in her seventies than she did as a girl in her teens. The total number of British subjects is now 400,000,000 or well nigh one-fourth of the population of the world.

The trade of England is simply enormous and unparalleled in the history of mankind. Merchantmen flying the English ensign are to be found on every sea and English traders are stationed in every quarter of the known world.

Vast extent of territory, millions of subjects and untold wealth are not the truest test of a sovereign's greatness; Julius Caesar possessed all these yet he fell a victim, pierced to the heart by the assassin swords of base butchers. The true greatness of a monarch is measured by the contentment, love, respect and loyalty of his subjects. At no period during the long, varied and chequered history of the English monarchy has there been such a high and steady current of loyalty towards the British Sovereign as at the present time. Other monarchs carry their edicts into execution by the threat of exile, are forced to live within the guarded confines of the royal palace and if they travel are confronted with Socialistic, or Nihilistic rescripts and their progress is made to the accompaniment of the unharmonious music of clashing arms. Victoria, on the contrary, possesses for body-guard the love of her people and would be as safe in the remotest corner of her antipodean possessions as she is within the marble walls of Windsor or Balmoral. No doubt this deep feeling of loyalty is intensified by the personal respect due to the pure character of such a Queen. How much of the wonderful development of the Empire is due to the Queen, history alone, the silent but true witness of human greatness, will tell, only when the present occupant of the British throne will have been laid to rest with her fathers.

The Queen has made her influence felt upon the burning questions of the

day and more especially upon the foreign policy of the various governments that have existed since the commencement of her reign. Under the British Constitution, the Sovereign has a right to demand that the policy which any Prime Minister intends to pursue with regard to any question, should be explained fully, clearly and in an intelligent manner; this right the Queen has always exercised and she has ever been the confidant of the ministry in power. Being human, she has doubtless had her predilection for one leader in preference to another. The most critical however cannot accuse her of having brought her personal feelings within the precincts of the Privy Council and refused to sanction the deliberations of those who did not agree with her in politics. She has always loyally given her royal assent to the policy of the dominant party, plainly and unequivocally sanctioned by the majority of the English people. Perhaps the most touchy point for any Sovereign is the leadership of the army. That a member of the royal family should be commander-in-chief of the English forces is a canon of tradition known to the whole world; we find however that the Queen has quite recently relinquished this claim and allowed a commoner to be named to this - the most important office within the gift of the British Government.

Foreigners are the best judges of a sovereign's actions for they are remote from the field of action, their horizon is not clouded by the smoke of battle, they cannot be blinded by racial bigotry and occupy in a certain sense the place of posterity. The Queen's influence at foreign courts is second only to that which she exercises at home. Some attribute this power to the many intermarriages contracted by her numerous descendants with foreign princes and princesses. This solution may be true to a certain extent but it will scarcely account for the deference paid to her opinions by the "unspeakable" Turk. The Queen has lately written

to the Sultan of Turkey warning him that further molestation of his christian subjects will have serious results for his country; to what effect the immediate future alone can tell.

Under a Constitutional Monarchy such as exists in Great Britain, the true leaders in the van of liberty and prosperity are the generals who guide the government. Providence seems to have blessed Victoria's reign with a long line of gifted statesmen. Through necessity we mention only a few; Lord Melbourne, a minister of no second-class standing, who first held the bilan of state under the young Queen; Sir R. Peel who carried into effect a long series of financial reforms; Lord Derby, who has won for himself a place in the foremost rank of Prime Ministers; the Earl of Beaconsfield, a crafty, wily jew, well versed in the art of manipulating political wires to his own advantage; William E. Gladstone, the statesman *par excellence* of the century whose patriotic measures have won for him the people's title of "Grand Old Man" and who lately by his all-powerful voice has forced the English Government to interfere on behalf of the Armenian Christians.

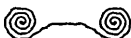
Fortunately for religious toleration, Lord George Gordon and his kindred spirits had not the prophetic gift of the author of *Looking Backwards* in foreseeing the giant strides which Catholicity has taken since the days of '37. Then Catholics were content to be allowed to live in peace as political outcasts the hewers of wood and drawers of water. The following sixty

years have converted to the then persecuted faith, many of England's most powerful nobles. The religious upheaval has approached to the very foot of the English throne and made a good Irish Catholic England's Chief Justice.

What a contrast between Victoria's prosperous reign and that of her rival in length of time! George Second's tenure of royalty was marked by a series of stupid political blunders, perpetrated by the obstinacy of a doting king, countenanced by brilliant yet time-serving statesmen, which culminated in the loss of the fair Republic to the south of us. Though Queen Victoria has reigned longer than any other English monarch, if we take as the standard the illustrious men of the day, Leo XIII, Gladstone and Bismarck, she has yet a decade or more of years to her credit. She borders upon the eighties, but they are dangerously near the nineties.

England is the one solitary exception that deals a hard blow to "the pet theories of the political economists of our day, who contend that the republican is the only practical form of government suited to the boasted enlightenment of the century. Without entering into the *pros* and *cons* of the matter we claim that a sovereign such as Victoria has conclusively shown that republican freedom and monarchial institutions are not contradictory terms. The British Empire is the greatest proof that a nation can increase its territory without rank tyranny or universal military service.

ALBERT NEWMAN, '93.



The Owl.

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THE TENTH VOLUME.

The OWL has got into double numbers, for this issue is the first of the tenth volume. Naturally the Bird feels slightly self-satisfied and keeps looking at itself with the air of a school-boy who has been promoted from knickerbockers to trousers. And yet there is not absent a certain feeling of uneasiness, for with owls as with other birds, age brings responsibilities and supposes improvement. How the present editorial staff will meet the requirements of their position is to them a matter of grave moment. They understand what is expected of them and have at the same time a keen sense of their own

shortcomings, but if hard work and good will count for anything, they have some hope that the tenth volume may mark another step onward in the progress of the OWL.

The loss of the senior members of last year's staff will be seriously felt, for the OWL never had more capable, zealous and enthusiastic editors. Yet there is reason for congratulation in the careers they have chosen to follow. Messrs. T. P. Holland, W. Lee and F. Whelan have entered upon their theological studies; Mr. J. P. Fallon is in the novitiate of the Oblates of Mary Immaculate at Lachine, Que., and Mr. W. W. Walsh will take up the study of Law in Victoria, B. C. The OWL will be ever mindful of the services of those gentlemen and looks forward with pleasure to the many occasions it will have of chronicling their success.

AT THE OPENING.

The students of the various departments found things much the same on their return after vacation as they had left them at the close of the last scholastic year. They were met by no surprising or radical changes in either teaching staff or course of studies. What must have given them deep pleasure was to find the Very Rev. Rector so far recovered from his serious illness as to be able to take again the active management of affairs. Considerable anxiety was felt towards the end of last session regarding the state of Very Rev. Father McGuckin's health, but we are pleased to be able to announce that all serious danger is past and that the near future promises

a complete return to health and strength.

After three years of devoted service as Vice Rector and Prefect of Discipline, Rev. Father Antoine, has, at his own urgent request, been relieved of his onerous double duties to find relative rest in the more congenial labor of professor of Mathematics. He is succeeded in the vice-rectorship by the Rev. M. F. Fallon, a graduate of the class of '89. For the position of Prefect of Discipline, Rev. E. David, was the natural and fitting choice. His success at the head of both discipline and studies in the commercial course pointed him out as the man to fill the responsible position of Prefect of Discipline in the senior department. Rev. Father Henault replaces Rev. Father David as Prefect of Studies and Discipline for the junior students, and already gives abundant evidence of having thoroughly mastered all the details of his office. In the departure of Rev. Father Duhaut for Hull, we lose one of our oldest, most zealous and most conscientious professors, though we readily admit that his long and faithful service entitled him to a change where his work would be less monotonous and trying. He is replaced by Rev. Father Dubreuil who comes to us from Ceylon. Rev. Fathers Rouzeau and Benoit are new additions to our staff, as is Rev. D. Sullivan, who takes the place of Rev. B. McKenna, returned to the scholasticate.

With a larger number of students than were ever before registered in the classical course, we can reasonably hope for a prosperous year.

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A STARTLING STATEMENT.

The Messenger of the Sacred Heart

is not given to sensationalism; on the contrary, it is one of the most carefully conducted and reliable of American magazines. Consequently when, in its October issue, it makes, editorially, the following statement, there can be no reasonable doubt of the accuracy of its information. Here is what the *Messenger* says in the course of an article on Catholic College education:

"We are not able to quote statistics in this matter, but making a rough estimate from what we have learned from private sources, we judge that in the three great (Protestant) universities of New England alone, there are not less than 1000 Catholic students in the Arts department alone, to say nothing of professional and special students. On the other hand, in the Catholic colleges of New England, which are in every way equal to these from a secular point of view, there are not quite that number."

The *Messenger* styles this state of affairs "phenomenal" and "abnormal." Much stronger adjectives might have been used to fittingly characterize so painfully disgraceful a stain on the Catholic name and so imminent a danger for the future of Catholic youth. The causes set down for the presence of so many Catholic students where they should not be, make very disagreeable reading. "The ignorance and pride of wealthy Catholics", and "the unreasonable and fulsome laudation of these institutions by so-called 'distinguished' Catholics, lay and clerical" are expressions which have often had their corresponding idea in the mind of any man who has ever been even slightly solicitous about the welfare of our educational system and institutions. But they none the less bring a blush to the cheek when one sees them in print, for they simply mean that ingratitude, sycophancy and

snobbishness enter largely into the make-up of those who would feel grossly insulted were they referred to as else than "the best Catholics." In all truthfulness they are the very worst, and were the Bark of Peter not divinely built, she would not be able to carry such a mass of dead, useless freight.

It is folly to pretend that Catholic youth can attend Protestant colleges and not suffer by the experiment. Every influence and every association is in opposition to what should be their most cherished convictions, and where they are not exposed to open enmity, they are invariably made to feel the awful power of the subtle conspiracy of silence and thinly veiled contempt. It is next to impossible for a Catholic to pass through a Protestant University and not be troubled by the thought at the conclusion of his studies, that the Catholic religion is woefully behind the times and that his Catholic ancestors in remote antiquity must have committed some heinous crime against both God and man to be so rigidly and rightly excluded from every honorable place and deprived of every praiseworthy mention in science, art and literature. The inevitable result is a feeling of shame for the faith, followed by the death of all keen religious sentiment; and this is but the beginning of the end. Heaven help the Catholic parents who needlessly place their sons in such danger. They have but themselves to blame if their reward be bitter, both in time and in eternity.



EDITORIAL NOTES.

The *Independent* asks: "Is the Roman Catholic Church a Christian Church?" and then answers as fol-

lows: "Who can doubt it. Certainly the people of Dayville, L. I., do not question it, where the cornerstone of a new Catholic church was laid last Sunday, and the pastors of the Congregational, Episcopal and Methodist churches assisted with their presence."

Miss Cusack, the "Nun of Kenmare," having made a recantation of her late tirades against Catholicity, has been received again into the True Fold. Another notable return was that made by Henry Anthony Koehler, who once styled himself an expriest. He now acknowledges that he never was a priest, and that his lectures against the Catholic Church were a tissue of falsehoods from beginning to end. Koehler has addressed his confession to the Very Reverend Administrator of the diocese of Buffalo.

The progress of the Catholic Church in our own days is something wonderful; since the beginning of the present century it has increased five fold. Below we give a table of statistics, taken from the *Economiste Francais*, showing the increase in the number of Catholics in the different parts of the world from 1800 to 1890:

	In 1800.	In 1890.
Germany (Catholics).....	6,000,000	16,000,000
Switzerland.....	350,000	1,080,409
Turkey in Asia and Europe.....	631,000	1,298,475
India.....	475,000	1,692,337
Indo-China.....	310,000	690,772
China.....	187,000	576,440
Un'd. States (now 10,000,000).....	61,000	7,977,270
Canada.....	122,000	2,000,000
Antilles and British Guyana.....	119,000	337,750
Oceania.....	2,800	2,000,000
Africa.....	47,000	3,000,000
England and Scotland.....	120,000	1,690,921
Holland.....	350,000	1,448,852
Russia (Poland not inc), about	20,000	2,935,519
	8,832,800	42,728,745

Under the heading of "Always

Open" the Syracuse *Catholic Sun* prints the following paragraph: In the three part story, "The Spirit of an Illinois Town," which she begins in in the current *Atlantic Monthly*, Mrs. May Hartwell Catherwood, whose writings often breathe of a Catholic spirit, says in one portion of her tale: "I thought it a pity that Protestant churches never keep open for weary and passion-tormented souls, as the Catholic church does. Toilers who left their work for a minute's prayer in the cathedral were a common sight abroad." Mrs. Catherwood might, perhaps, find one reason for enclosed Protestant churches in the absence from the structure of that Real Presence whose indwelling in the tabernacles of the Catholic church draws to those edifices the faithful who frequent them, on all days of the week and all hours of the day, in search of strength and comfort, to adore the Divinity abiding there or to thank God for graces and favors received. The Protestant places of worship seem fully aware of the fact that with no altar in them enshining the Word made Flesh who, out of his great love for mankind, abides for ever with us under the sacramental forms, there is little to attract people within their walls save when services are being held; and hence their doors on week days and on Sundays, except at meeting time, are closed and locked, so that those who would enter them find ingress denied them.

Marriage and Divorce in the United States was the title of a paper read at a recent session of the Columbian Summer School of Wisconsin, by Mr. R. G. Frost of St. Louis. From his paper we take the following statement: "It is generally admitted that divorce is detrimental to the integrity of the family and to society, which is built upon it. In the the United States the number of divorces is alarmingly great, and while the increase in population from 1870 to 1880 was 30 per cent. the increase in

divorce was 70 per cent., in other words it is twice greater than that of population. In Connecticut, during the period of twenty years, there was an average of one divorce to every eleven marriages contracted during that time. According to the report of Carrol D. Wright on this subject, published in 1889, thh number of divorces would be much larger were it not for the widespread influence of the Roman Catholic Church, which teaches that marriage is a holy sacrament, and cannot be dissolved for any 'cause save death."

In a letter dated Quebec, August 1st. to the *Times-Star*, the Rev. Thomas J. Mellish, one of the most noted Protestant ministers in Cincinnati, gives his impresston of a visit paid to the Shrine of Ste. Anne de Beaupre: "A person does not need to cross the Atlantic to come into thoroughly European cities. Montreal and Quebec remind one much of Paris, and the French language you hear on every side and the French signs at every turn complete the illusion . . . During my stay in Quebec, St. Anne's Day of the Roman calendar occurred, and the anniversary is made a great occasion at Ste. Anne de Beaupre. A pilgrimage occurs here every year from every part of the Dominion. Hearing wonderful things of the miraculous cures effected on these occasions, I determined to be a pilgrim . . . The most impressive picture of all was the pyramids of crutches, some of adults and some of children. These were all evidently worn by use and had been left in the church by people who had been healed of infirmities. As far as I could see from a visit of only one day, the cures were not effected by any manipulation or personal work of priests, but occurred during the continuance of the religious services. These have continued now for about a week, and end to-day. They are very fervent and the whole atmosphere of the place seems to be full of electricity and

magnetism. Services are kept up every day, beginning with early mass at five o'clock and continuing through the day. The church was full at every service, and the Father who preached was very fervent and eloquent. Most of the sermons are in French, as the pilgrims are chiefly French Canadians. I heard one earnest sermon in French. It was entirely extempore, without notes, by a young priest. At the close he offered a fervent extempore prayer, wholly addressed to St. Anne. He began: "*O bonne Sainte Anne,*" and throughout it was addressed to her, with earnest ejaculations, "*O bonne Sainte Anne, priez pour nous,*" frequently repeated. One cannot but be impressed by the simple and fervent faith of all participating. It would be well if we, who claim a better apprehension of religious truth, could equal the in faith and fervency,"

From the *Catholic Register*, Toronto: The British agent at the Transvaal, Sir Jacobus de Wet, who was of no use in the late difficulty, said if he got a pension he would give way "in favor of an Englishman." The pension was voted, but the Englishman turns out to be an Irishman. That, however observes the *London Daily News*, almost goes without saying in the Foreign and Colonial services. The Irish may, as the Unionists assert, be unfit to manage their own affairs; but it is curious how many Irishmen are employed in managing the affairs of the Empire. Indeed, one may almost say that whenever a man is wanted for a difficult job, the rule is, "Send out an Irishman." In South Africa the High Commissioner, the Governor of Natal, and the Agent-General at Pretoria will now all be Irishmen.

THE CHANCELLOR'S VISIT.

IN the scholastic year there are certain days more hallowed than the rest which break the monotony of the session and awake peculiar and lasting feelings in the hearts of the students. Chief among these is the occasion of the visit of our beloved and devoted Chancellor, His Grace Archbishop Duhamel, which is ever a red-letter day in the annals of the University. It is a day of rejoicing, not because it stops the wheels of the mill that grinds out knowledge to its student-patrons but because we have in our midst him who has labored for our common *Alma Mater* both in the capital of our fair Dominion and in the capital of the Christian world.

Thursday, 17th inst., at 8 a. m., His Grace, attended by the professors and students entered the chapel, and assisted at the throne during the celebration of High Mass which was rendered more solemn and impressive by the really magnificent singing of the whole student-body. After the Gospel had been sung, His Grace preached an eloquent and instructive sermon from the text "My son, if thou wilt attend to me, thou shalt learn; and if thou wilt apply thy mind, thou shalt be wise." Eccl. VI, 33. His Grace remarked that in the present century when the great cry was "Educate the people," too many forgot that man had not only an intellect but a heart and a soul. The church ever proclaims herself the champion of learning and endeavors to develop the intellects of her children as much as possible but at the same time she remembers that men have hearts. Consequently she contends that the child's heart must be educated, its passions purified by the knowledge and love of his Creator and Redeemer. At ten o'clock His Lordship was given a reception in the Academic Hall, by the students and faculty, addresses of welcome were read in English and French by D'Arcy McGee '97 and R. Belanger '97.

The following is a copy of the English address :



To His Grace the

Most Reverend Archbishop of Ottawa
and Chancellor of the University.

MY LORD ARCHBISHOP,—

Your visit to-day brings gladness and encouragement to all whom you see before you. Gladness, for we are happy to see that Providence continues to accord to Your Grace the excellent health, which, we sincerely hope, will permit you to long discharge the arduous duties of First Pastor of a vast diocese. Encouragement, for we see in you a distinguished son and staunch friend of this institution.

The ceremonies at which you presided this morning remind professors and students of the importance of the duties which they are beginning. We are well aware of the hopes and confidence placed in us, and we shall strive during the year just opening to attain the success which our friends, our country and our Church expect of us. That success we know can come only from the Sovereign Master, we pray, and ask Your Grace to pray that He may bless our efforts.

Our thanks are due to Heaven for the very satisfactory prospects with which the new academic year opens. The Reverend Rector after a long illness, is we are gratified to see, able to resume his duties, the staff of professors is complete, and the number of students in the classical course is considerably larger than ever.

We thank Your Grace, for your presence here to-day, we desire to express the hope that we may see you often during the course of the year, and we beg you to give us your blessing.

His Grace made a most happy and appropriate reply to the addresses and expressed his joy at learning that the number of students had so materially increased. He said that the Church does not require sons who are Catholics during the short years of their youth or at the moment when grim death has laid its iron hand upon them; on the contrary those are her true sons who live as good Catholics should. He advised the students to take advantage of the opportunity given them to combine the secular and religious instruction imparted to them in this institution, for every faculty of the soul whether intellectual, moral or spiritual will be developed to its fullest extent. He said that it gave him great pleasure to announce that only a few days previous, he had received a letter from the Cardinal Prefect of the Propaganda congratulating him on the giant strides which the University is making as a

vast power in bestowing a good Catholic education. So pleased was His Holiness Leo XIII with the University's progress that he sent it a special blessing which His grace imparted to the assembled professors and students.

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OF LOCAL INTEREST.

Since the re-opening of college on the 2nd inst., the various societies have been in progress of re-organization. On the 11th inst., the students assembled in the recreation hall for the purpose of appointing a Reading Room Committee, and selected the following officers for the present year :—

President—J. J. Quilty.

Secretary Treasurer—J. T. Hanley.

Librarians—J. W. Dulin and T. Ryan.

CURATORS	}	Geo. D. Prudhomme.
		J. E. Doyle.
		A. Gobeil.

One of the first societies to re-organize was the Cecilian Society. Owing to his various duties Rev. Father Lajeunesse has been unable to resume control of the society this year, but we can safely say that his place will be ably filled by Rev. Bro. Kulavy, O. M. I. Nearly all of last year's members have returned, and the membership has been considerably increased by new-comers. Under the guidance of the new director we hope to see the Band of '96-'97 surpass all its predecessors, and we look forward with happy anticipation to a musical treat on the feast of St. Cecilia.

Intimately connected with the band is the University Choir, which last year under the direction of Rev. O. Lambert, O. M. I., established for itself such an excellent reputation. All will be pleased to learn that the reverend director has resumed the position he so ably filled last year and intends making the present choir a model for imitation.

At the Summer School in Plattsburg during the session just past, two days were allotted to a conference of Catho-

lic College journalists, who met on August 3rd for the purpose of forming a press association comprising only a press association comprising only journals of recognized ability. The end of this association is to secure a more intimate connection between our magazines, and by bringing their writers into contact at certain intervals, to attempt by friendly discussion, and by the reading of appropriate papers, to materially improve the condition of our Catholic College Journals. An encouraging number of editors were present at the meeting, among whom were the Rev. W. Patton, O.M.I., and E. P. Gleeson, '98, as representatives of the OWL. Having decided that the association should be named The American Catholic College Press Association, the first meeting was devoted to the forming of its constitution. On the second day valuable papers were read by Mr. Earls of the Holy Cross Purple, and by Mr. Fitzpatrick of the Boston Stylus. Experienced writers, among whom were Walter Lecky, the Rev. Thos. McMillan of New York, and the genial secretary of the Summer School, Mr. Mosher, then followed with golden words of advice and encouragement. The meeting concluded by the election of officers which resulted as follows. President, Mr. J. Earls of Holy Cross Purple. Vice President, Mr. Fitzpatrick of the Boston Stylus. Sec.-Treas., J. Splaine of the Boston Stylus. Committee: E. P. Gleeson of the OWL, and Mr. Kearney of the La Salle Club of Philadelphia. It was decided to hold a meeting annually at the Summer School, and a mid-winter meeting in some central place of interest.

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PRIORUM TEMPORUM FLORES.

The many friends of Mr. D. Murphy, valedictorian of the class of '92, will be pleased to hear of his marriage with Miss Flora O'Brien. The ceremony took place on August 13th at St. Andrew's Cathedral, Victoria, B. C., the officiating clergyman being the Rev.

Wm. J. Murphy, O. M. I., our worthy and esteemed prefect of studies, and brother of the fortunate young man. Mr. Murphy is one of the legal lights of Victoria and has before him all the prospects of a bright and prosperous career. All, we are sure, will join the OWL in congratulating him' and his charming young helpmate and in wishing them a long and happy life.

Rev. T. M. Donovan, '90, now fills the position of curate at the Church of the-Assumption, Morristown, N. J.

Mr. Joseph Masson, M. D., '89 is one of the most successful practitioners in Montreal, P. Q.

Rev. William McDonell of St. Andrew's, Ont., paid a visit to Alma Mater last week, it being the first time since his departure, about twenty years ago. Needless to say he was greatly astonished at the vast proportions which the University has attained.

Among the degrees recently conferred at the College of the Propaganda, Rome, was that of D. D., on the Rev. T. Curran, '90.

Messrs. J. P. Smith and F. J. McDougal both of '93, have successfully passed their final examination at Osgoode Hall, and have decided to seek fame as partners in the law firm, Smith and McDougall, Ottawa. The OWL joins their many friends in congratulating them, and in predicting their success.

One of the foremost physicians in Westfield, Mass., is Mr. Jas. L. McLaughlin. "Jimmy" is an old Clinton boy and was here in '88. His memories of the college are as pleasant as they are numerous, and their number is legion.

Mr. J. J. O'Brien, ex-1900, is studying Mechanical Engineering in Perdue University, Lafayette, Ind. J. J. was a member of our champion football team two years ago.

Of last year's graduates only one has returned to take up quarters in the eastern wing. We can heartily con-

gratulate Mr. Barette on his excellent choice, and hope before long he will be joined by several of his class-mates.

During the summer holidays Rev. H. J. Canning, '93, and Rev. J. J. Meagher, '93, were raised to the dignity of priesthood. The former is now stationed at St. Paul's Church, Toronto, and the latter at Kingston, Ont.

"The Maple Leaf" is the title of a handsome little journal issued as a souvenir of the bazaar held this summer at Alexandria, Ont. It contains a record of the happenings in connection with the bazaar and short sketches and engravings of local interest, and reflects credit on its editor, Rev. D. R. Macdonald. No doubt Father Mac's experience as a writer for the OWL served him in good stead.

Rev. R. McDonald, '88, pastor of Greenfield, Ont., and Rev. C. C. Delany, '91, chancellor of the diocese of Burlington, Vt., were among the visitors to Alma Mater during the month.

Mr. Jos. F. Murphy who attended college in '90, is now employed with James McCreery & Co., proprietors of one of the largest silk houses in New York City.

Rev. Jas. Grant, '90, who is pursuing his theological studies at the University of Lille, France, has been awarded the gold medal for the fourth year. Father Grant intends going on for his degree of Doctor of Theology.

Mr. Frank Whelan, ex-'99, has entered the Seminary of Philosophy at Montreal.

Mr. John J. Garland, '96, intends studying medicine at the University of Pennsylvania.

Mr. Frank Conlon, of last year's matriculating class is continuing his arts course at Toronto University.

All students, both past and present, must have pleasant recollections of Mr. W. F. Kehoe, '89, and will rejoice to hear that he has been appointed private secretary to the Hon. R. W.

Scott, Secretary of State in the Laurier cabinet.

The Rev. W. O'Boyle, O.M.I., '96, left Ottawa for Rome towards the end of August. Brother O'Boyle will study theology at the Gregorian University, Rome. The OWL wishes him the fullest measure of success.

ATHLETICS.

As the season has not sufficiently advanced to allow us to point to any signal triumphs that the College has achieved, the Sporting Editor takes advantage of this column, not to entwine a wreath of praise around a victor's brow, nor yet to account for any unexpected defeat. His desire is simply to rise from the cushion of his comfortable editorial chair, in order to make, if not a graceful, at least a respectful bow to his future readers, and to express the hearty wish that before the present year shall have ended, he will be able to describe events in the field of College athletics, as creditable to our flourishing Association as those which it has been the pride and pleasure of his honored predecessors to record.

Although at this period of the year, the games that demand our attention are far from numerous, still it must not be imagined that on this account our column should now show any bareness of matter. No, not at least as long as we have football to talk about. Much has been said pro and con regarding the advisability of playing this game. And, as THE OWL is always willing to impart advice that may be of advantage to the mental or bodily condition of its readers, we may as well right here state with the weighty authority of our own experience, that this game is an infallible remedy for many of the numerous ills to which flesh is heir. And why so? What is the philosophical reason? you may ask. Sporting scribe though we be, we have met more perplexing questions in philosophy than this, and

we may assure you, have not been staggered by them either. Hence we readily answer your question by stating that to play foot-ball is simply to acquiesce in the evident demands of nature. And is this reason not a forcible one? For who can ponder upon the mechanism of the human body without acknowledging that it was designedly framed for the purpose of chasing the rubber. Why those feet, if not to kick? Why those hands, if not to catch? Why those arms if not to tackle? And above all, why those knees and elbows, if not to bore holes in an opponent's sides. In fact every part of the human body shows itself to be so adjusted as to be serviceable to one end. And if imputation and strong circumstance which lead directly to door of truth, be of any avail, there is conclusive proof that nature in forming man intended that one of his chief duties towards himself should be a frequent indulgence in this glorious game of foot ball. Now, as health and strength are to be obtained only by strict conformity with the rules of nature, and knowing that to play this game is to satisfy her evident demands, we feel that it is but proper to encourage all the students of the College in this laudable pursuit of the pig skin.

This reminds us that we have played foot-ball before, and that we have played it for other reasons as well as for its benefits as a physical exercise. Our teams have played it in the past to win coveted championships, and that American is indeed poorly posted in the history of the game, who does not know how bravely they have carried out their intentions. The championship of Canada has been repeatedly won and won at times under the most unfavorable circumstances. Hence, the magnitude of the duty incumbent upon the team of '96. Boys! to you the students impart the onerous responsibility of upholding the reputation the University has achieved in the past by the efforts of your predecessors. Their

practised eye can discern among you a team which, judging from your weight and dexterity, should be one of the most formidable that ever donned the Garnet and Gray. The skill you have already displayed as well as your faithful attendance to work excites in them the most sanguine expectations. Those hopes it is your imperative obligation, and we feel, your intention to satisfy. Our only advice to you is, practice. Practice persistently and together. At the same time we would caution the lighter men against over work, the effects of which are even more disastrous than those of insufficient training. If you act in accordance with those few observations our provincial games will surely be to our credit; success in Toronto will be a certainty, and then, depend upon it, it will not be we who shall set up a barrier to prevent a meeting with one of those famous organizations across the line.

Below is presented the schedule for the coming season.

Oct.	3,	Ottawa	vs.	Montreal	at	Ottawa.
"	10,	Brits.	vs.	McGill	at	McGill.
"	10,	Ottawa	vs.	College	at	College.
"	17,	Montreal	vs.	College	at	Montreal.
"	24,	McGill	vs.	College	at	College.
"	24,	Montreal	vs.	Brits.	at	Brits.
"	31,	Brits.	vs.	Ottawa	at	Ottawa.
Nov.	7,	McGill	vs.	Ottawa	at	McGill.
"	7,	Brits.	vs.	College	at	Brits.

—o—

JUNIOR DEPARTMENT:

The poor, old, decrepid Junior Editor thought that he had run his last race, fought his last battle and smelt powder for the last time. Our chief saw fit to turn his deaf ear to our arguments and paid no heed to our contention that old age had long since crowned our head with a laurel wreath as white as that of the topmost peak of the lordly Alps. Though quite patriarchal in appearance we have decided to once more enter the lists and stay in it so long as our shaking old hand can direct our pen safely into the opening of an ink-bottle.

The Senior Department has played us a shabby trick this session as they have enticed away our Prefect, Father David, who had won the good will of all with whom he had come in contact. A man of untiring energy, whole-souled devotedness, fearless in doing justice to all, he was recognized as the most successful Prefect that the Juniors have ever had. We wish him unbounded success in his wider sphere of action and congratulate the Seniors on their acquisition. Their gain is our loss.

Our new Prefect is the Rev. Father Henault who is no novice in his art as anyone may see from the masterly manner in which he manages the young boys entrusted to his care.

The Senior Department not satisfied with stealing our head has also captured some of our best athletes. W. Bawlf, the champion skater of Winnipeg, Tom Costello the Astronomer and hockeyist combined, Philipps who held third base right down to mother earth for us last spring and Jno. Abbot who played ball in the Eastern league this summer.

John L. Bourdeau has returned with blood in his eye, eight-ouncers on his hands and stones in his pockets, and says that he would like to see the man that would dare tramp on his corns. John L., beeware the Ides of October.

The member for Pontiac has made the only *home-run* of the season.

Our new kind of *potato* from Kingston is doing so well that it not only fills the junior but extends into at least half of the senior campus.

Sampson Lapointe and Tom Thumb Lachance have at length arrived at the summit of their ambition. The one approaches the limits of a puncheon; the other, a bean pole.

The famous contest between O'Connell and Biddy Moriarity sinks into insignificance when compared with the squabble between O'Leary and Charle-

bois over the Capital-Shamrock match. John Baptiste quoted from a French paper that was Dutch for poor Mike and Mike quoted English that was Greek for John Baptiste. Mike however came out *ten* ahead.

Lamarche: The directors of the exhibition think that their prize clock is the best in the Dominion, but it is not in it with Nipissing's *klock* that has been elected a Member of Parliament.

O'Leary is now out on the Bryan ticket and is busily engaged in extracting silver quarters from beneath the protecting folds of the sidewalk.

The Junior Athletic Association has held its annual meeting and elected the following officers:

President	--A. Bisson.
Vice-President	--M. O'Leary.
Treasurer	--J. MacCusham.
Managers	-- } Lachance.
	} Lamarche.
Committee	-- } R. Bélanger.
	} E. Bouchard.
	} A. Campeau.
Captains	} Charlebois.
	F. B. } Lachance.

The only important motion brought before the meeting had Mr. Charlebois for sponsor and read as follows: "I move that Mr. Coalwater (alias Charbonneau) who was laid on the shelf during the vacation he dis-embalmed, as the Exhibition takes place next week" - Carried.

The Juniors deserve credit for the manly spirit which they display in their games. The foot ballers meditate challenging teams from the city, base-balls are as thick as hail stones in a Montana blizzard, and hand-ball is at an enormous premium.

There was a practice match on September 19th, between two teams captained by Lachance and Charlebois. The principal features were; a touch-down made in Montreal by Murphy; Poupore kicked the ball so far that he shouted in his glee "I have made a

two base hit." When McRae was told that a goal counted two points he immediately enquired "if you give a man two points for kicking the ball over that rope, how many points would you allow him if he kicked it over the fence?"

ALUMNI OF THE BUSINESS COURSE.

R. Barter has entered upon a classical course at Philipps Exeter.

A. Barter '95 is about to enter the medical course at Harvard.

J. B. Arnold '96 is working in his father's office.

J. Côté '96 has obtained a very lucrative position in a large business establishment in Montreal.

A. Vincent is working for a wholesale firm in the city.

J. Conlon '94 is managing his father's lumber business at Little Current, Ont.

J. Donegan '94 is head book-keeper in one of the largest American Cordage Companies in New York City.

A. Barron '95 is travelling for a wholesale grocery firm.

Messrs Kelly, Hall, Goodwin and Slattery, all of the class of '96 have entered the classical course in this institution.

ULULATUS.

The O.P.B. a society of foreign noblemen has reorganized and secured Mrs. Gooley's parlor for their rendezvous. At a recent meeting Li Har-vee or the Chinese ambassador at Washington was elected president; Count Alveo Binto of Italy, vice-president; Le Duc Supdie Murphi, treasurer; and Signor Pietro Nultmace, secretary. H. R. H. Prince Lasokowsneeze of Poland was present at the meeting but his unfriendly feelings toward the Doo-little glee club last year, were too well known to permit of his being elected to any office. At the next meeting Sir Don Quixote de Bambozzle Yoccez is expected to address the club on the "Baneful effects of buying tobacco."

This column is to be the official organ of the society, and monthly reports will be published. Daily meetings will be held in the spacious parlors of the society.

o o o

T-by M-r-n complained of the frigid atmosphere in his room. He soon found the cause, for looking out of his window, he saw the "fire escape."

o o o

The trick bicyclist feels rather (tired) after his last performance but promises his next one will be behing bars. (hondle).

o o o

Pete: What were you doing this summer? Nineteen year old beauty: Oh doing all my friends.

o o o

Professor: What is the meaning of the expression on the "qui vive"?

Jimmy: On the quiet.

o o o

D'Oile: Which magazines do you fellows prefer?

Joe D.: Well... Well... Well...

John D.: Give me the Bachelor of Arts.

o o o

With mien majestic, and step so grand
Upon the field came Fat Moran
But e'en before the game was over.
He vowed he'd n'ere play centre more.

o o o

Ausang: When you eat grapes do you swallow the seeds?

Jack; O! No, I generally take the grapes in the liquid form.

o o o

PATHETIC PLAINT FROM PADDED PANTS.

Farewelt to the little good you bear me! Farewell, a long farewell to dreams of football fame, of vanquished foes, and planding dames! Cruel body cheeks and laugh-provoking falls I hate ye! But for ye the sporting press my glories might proclaim; but now with eye like sloe, and nose all gore, to the hooting fence I wend my way, and with my lone dejected self hold dismal converse!

From GEORGE XIV 36.

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