

# THE OWL.

VOL. IV.

OTTAWA UNIVERSITY, APRIL, 1891.

No. 8

## *BEFORE THE SHEEN.*



Y eyes have grown weary  
Of gazing on the snow,  
And I loathe the glary  
Corpse reflect of its glow,  
I long for the crocus  
Through the soft soil to break,  
Where golden rays focus  
And the birds music make.

Oh, the Spring looks askance  
Through a rent in the sky,  
Patient waiting perchance  
For old Winter to die !  
While the gusts of her ire  
On the willing winds roll,  
Her hot glance filled with fire,  
Thrills the earth to the soul.

The dormant seeds hidden  
In their dark cells of mould,  
Her touches have bidden  
To arise and unfold  
Their lush scrolls of leafage  
And bright banners of bloom,  
Which promise sweet fruitage  
When the Autumn shall loom.

## THE OWL.

The small clouds are racing  
 Like chased sheep o'er the sky ;  
 New brightness is gracing  
 All the hours that fly by :  
 Soon to earth Spring shall wend  
 With her wand of white light,  
 And her brilliance expand  
 To efface Winter's blight.

O'er the hills may she stalk  
 'Till they glow 'neath her tread,  
 Through the vales may she walk  
 'Till their lilies outspread ;  
 The soft streams let her free  
 From their shackles of ice,  
 Man and bird, beast and tree,  
 Shall be glad and rejoice.

Thus, fair one, resplendent  
 Glisten down on our clime,  
 Then glamour transcendent  
 O'er the world in its prime.  
 Full of hand freely bring  
 What the husbandmen will,  
 And the promise of Spring  
 May the Summer fulfil.

M.



## SCOTLAND AND THE REFORMATION.



OR Scotch Catholics who glory in the religion of their ancestors, as well as for those who owe allegiance to the Kirk, there is much in history to justify their respective creeds. On the source from which he learns the religious history of his native land, depends the

Scotchman's view regarding the Church which claimed the homage of his forefathers. The history of Scotland during the early ages of the Christian era, sanctioned by the testimony of eminent writers of a later date, is the history of the introduction and development of Catholicity, whereas the followers of John Knox, have, in the writings of many modern historians, a huge array of evidence in support of the dominant influence of Protestantism. One fact, however, we can accept as established, Catholicity, since its introduction in the third century, has never ceased to be the religious practice of a vast portion of the Scottish people. The effects of the reformation are yet strikingly apparent, but not more so than the flame enkindled by Ninian and Columba eight hundred years before. The Lowlander, the Ulsterman of Scotland, is Protestant; the Highlander, the typical Scotchman, is Catholic.

The powerful soldiery of the great Roman Empire did unconsciously for Scotland what their arms were slow to accomplish. Unable to achieve any permanent success in the material order, they opened the way to a spiritual conquest comprehensive enough to include the whole country, and sincere enough to endure, in some places, till the present day. For ages after, the close of every century, from the days when St. Regulus, bearing the relics of Scotland's Patron Saint, landed on her shores, found the country in a more advanced state, and the people more prosperous and more peaceful, because more Christian and more Catholic. The labor of the Great St. Ninian among Southern Picts and of St. Columba in the North, gave forth fruit a hundred-fold;

before their standard fell the old druidical rites, and in answer to their call came forth the long list of consecrated men and women, who were to continue their apostolic labors, and make Scotland wholly Catholic. For thirteen centuries, the Catholic Church, reared on the foundation of the saintly Ninian, exercised a dominant influence in Scotland. From a weak and slender sapling, it became a stout and powerful tree. Confined at first, within the narrowest limits, it gradually extended its power, daily adding to its numbers, until finally it had spread itself throughout the whole land.

As early as the fourth century Druidism had been obliterated from Scotland as the religious practice of the people, and in its stead had been introduced a Catholicity so pure and so earnest that the calendars and books of liturgy left us from that time, are filled with the names of hundreds of saints, devout virgins, abbesses and other eminently pious women. In the Aberdeen calendar alone, mention is made of thirty bishops, together with their respective sees. Grateful for the favors which had been conferred on her, Scotland, as soon as she was able, reciprocated the benefits which she had received by sending her sons, her saints and scholars to extend over distant nations the blessings of religion and civilization.

With the introduction of Christianity into Scotland were laid the foundations of those habits of frugality and diligence which later on placed the country on a level with the great commercial centres of the world. The advance of its people in prosperity was regulated by its progress in piety, and, at the beginning of the tenth century, prosperity and happiness were general, religion flourished, and its ministers were honored with a due reverence, vice was everywhere discouraged, injury had ceased, and the reign of virtue, truth and justice was proclaimed throughout the land. The *Edinburgh Review* for July, 1867, has the following remarks on the state of the country at the time referred to:—

“Tradition points to the days of the Alexanders as a time of well-being. Ber-

wick, styled by an enthusiastic chronicler 'the Alexandria of the North,' held a foremost place among the commercial cities of Great Britain. During the reign of the third Alexander, her customs are said to have been farmed for a sum amounting to more than a quarter of the whole revenue of England from similar sources. The purity of the coinage, and the absence of all mention of voluntary aids, the castles of the period, and, still more, the noble ecclesiastical buildings, afford strong evidence of the wealth of the nation. On the whole, all the facts which can be ascertained lead us to the conclusion that Scotland was a rich, prosperous and happy country at the close of the thirteenth century."

The religious magnificence of the country at this time has called forth the following reference from Mr. Fraser Tytler, a Protestant historian: "To one casting his eye," says Mr. Tytler, "over Scotland as it existed during the thirteenth and fourteenth centuries, the numerous religious houses, cathedrals, monasteries, convents and episcopal palaces, must have formed another striking feature in the external aspect of the country." These edifices, erected by the widespread charity of the Catholic Church, were the embellishments of the land, the pride of the people, and the harbor of the distressed.

Nor was the Scottish Church unmindful of her children's interests in the domain of scientific and refined culture. St. Ninian made the establishment of a monastery, by the side of his cathedral, the first object of his solicitude, and the pioneer missionaries erected schools for the instruction of the young, next to the building of their church. As time went on, learning was placed within the reach of the masses, and universities were established in the various metropolitan sees. Glasgow, St. Andrews and Aberdeen were the result of the enthusiasm of the period. Placed under the control of the Primate of the district, and having men of eminent learning and ability in the various chairs, these places soon became famous as seats of learning. Here were taught Theology, Philosophy, Civil and Canon Law, Medicine, the Arts and Sciences. Lord Macaulay was called to the Lord Rectorship of Glasgow University in 1850, and there is nowhere to be found a more glowing tribute to the zeal of the bishops and

priests in the cause of education than the new rector's address.

The early years of the sixteenth century mark the commencement of the great religious upheaval, led by Martin Luther, in Germany. Not long after, England committed herself to the tenets of the new doctrine. Henry the Eighth was but a short time on the English throne, when, to satisfy his passions, he threw off the yoke of Catholicity and proclaimed himself head of the English Church. This accomplished, Henry turned his attention to Scotland, whose king he fondly hoped would imitate his example. The occupant of the Scottish throne, however, turned a deaf ear to the proposals of his royal brother, and while James V. lived, the new faith gained no footing in his kingdom. The appearance of Protestantism in Scotland found much that was calculated to win for it an easy entrance. Successive ages of prosperity had made the Scottish benefices immensely rich, and, consequently, a sore temptation to the greed and rapacity of the nobles. Not religious zeal, but temporal gain, prompted the small band of faithless nobles who lent themselves to the furtherance of Henry's schemes of aggrandizement.

In England, when the monasteries were plundered, dukes and marquises fell heirs to fortunes which enabled them to gratify every wish, and, doubtless, the time was looked forward to when a like division of the spoils would be made in Scotland.

In the reigning Sovereign, as we have seen, any attempt to encroach upon the rights of the Church met a stubborn and fierceless opponent, but the turbulent times were a trial under which his constitution prematurely yielded. Distressed by the treachery of his vassals and the threatening danger to the Church, he died at the early age of thirty-one. There still remained an insurmountable barrier to the progress of Protestantism. Cardinal Beaton, the head of the Scottish Church, frustrated every effort on the part of the English king, to win over popular favor to the new doctrine. On the death of the king, the Cardinal was appointed protector of the infant Queen, and in the discharge of the worldly duties thereby devolving upon him, was successful to a degree surpassed only by that which attended his spiritual labours. Twice did Henry send

embassies to the Scottish court with a view to establishing reform principles throughout the realm, but on both occasions the Cardinal rejected any proposal to abandon the faith of his ancestors.

Foiled thus far in the execution of his plan, Henry had recourse to bribery, and in this he was successful. Cardinal Beaton was basely murdered in his palace by a band of assassins richly endowed from the plunder of English benefices. Even after the cruel deed had been performed, and an outraged populace rose in its might to destroy the perpetrators thereof, Henry furnished both money and troops to shield the dead prelate's murderers. Cardinal Beaton had at once held in check the reckless movements of the nobles and powerfully defended Catholicity from the encroachments of vice and heresy. By his death the regency was placed in the hands of Henry's servants and the Church lost her only remaining advocate. Yet history records that outside the circle of high class gentry, Protestantism remained unknown. Patrick Hamilton, a disciple of Luther, was the first to preach the doctrine of Protestantism in Scotland. He was condemned by the Church for his heretical principles, and incurring the censure of the civil authority, was eventually burned as a disturber of the peace and a corruptor of morals.

A period of quiet in the domain of religious thought now followed. Non-Catholics were accorded the liberty of practising their religion, as is manifest from their letters to Knox at this time, but, as if this were not enough, they declared war against the religion of their neighbors. Mr. Fraser Tytler thus sums up the state of the country, when the religious strife was in its infancy: "The Catholic religion was still the established religion of Scotland; it enjoyed the sanction of the laws and the protection of the Sovereign, and it was now openly attacked and threatened to be subverted, by a private association of men, who, though in no way recognized by the constitution, had assumed the power of legislation."

Led on by Knox, the work of demolition began in May, 1559. Cathedrals, monasteries, monuments and all the traces of Catholicity, which centuries of undisputed possession had brought to light, were speedily wiped out of existence. He traversed a large part of the country in the

prosecution of his labors. Listen to Walsh's description of the scene at the grand old Cathedral of St. Andrew's on the day when Knox visited it: "The sermon is over; it is the middle of the day, and that day is Sunday, and now the work of destruction begins. The cathedral and other churches, the Dominican and Franciscan monasteries and the other religious buildings are all attacked in the most deliberate manner. The beautiful marble altars are smashed to fragments. The gold and silver chalices, candlesticks, images crucifixes, shrines, cases, and all the other costly articles used in God's worship, or to ornament the place where He was always present in His blessed sacrament, and where his glory dwelled, all these precious articles were now seized, stolen away and melted down to enrich the plunderers or to assist in carrying on the work of reformation."

Then the libraries of the churches and monasteries were ransacked, and the most valuable books and manuscripts, consisting of illuminated missals, office-book, copies of the scriptures, and other works used in Divine worship or praise, prepared with great labor and at great cost, frequently illustrated with letters of gold and strongly bound,—these were all burned or destroyed. The records, registers, charters, and books giving the history of all the ecclesiastical councils and other affairs connected with the church were eagerly sought for, and although the work of centuries, cast into the flames. The fate of St. Andrews was the lot of every city and town in the march of plunderers. Wherever they halted, they left behind them naught but a heap of ruins. Edinburgh finally fell into their hands, and with it control of the kingdom. The Queen Regent, however, faithful to the trust as guardian of the spiritual as well as the temporal interests of her people, did not yield without a desperate struggle. Twice driven from the capital, the gold and the soldiers of Elizabeth—now occupying the English throne—enabled the reformers to continue their warfare. Nevertheless, victory remained on the side of the soldiers of the fiery cross who fought for freedom at Bannockburn and Flodden, and, weary and defenceless, the rebels finally sued for peace. This treaty known as "The Treaty of Edinburgh," was proclaimed at the market cross of the Scot-

tish capital on the 8th of July, 1560. The troops had scarcely withdrawn when the rebels proceeded to violate the conditions of the peace, and, on the reassembling of Parliament, supporters of the new creed held the majority of seats and assumed control of the country's affairs. A petition praying for the redress of grievances was presented to Parliament, and granted. In the memorial referred to, special stress is laid on the fallen condition of priests and bishops, and the urgent need of reform in the ranks of the clergy, and in subsequent ages, the charge has been frequently repeated, with the result that even Catholic historians have been led into a partial acknowledgment of its truth. Rev. J. A. Birkhauser, in his "History of the Church," gives, among other reasons for the easy progress of Protestantism in Scotland, "the pitiable condition both of clergy and people," but on the testimony of Walsh, the author of "The Catholic Church in Scotland," we have it that these men were at all times learned, virtuous and pious. Hear what he has to say of them: "Both by precept and example, they smoothed down much of the turbulence and ferocity of the nobility; and in times of peace and war, they were ever pre-eminent in preserving the one or in terminating the other. The improvement of the social condition was due exclusively to the Church, for the rude chieftain or his miserable serf was no less unwilling than unable to adopt or foster whatever was conducive to civilization. \* \* \* They founded and erected our universities and colleges, and had seminaries attached to every cathedral or religious house, as well as in every parish and town. They carefully attended to the sick and to the poor. The destitute widow, the orphan and the aged of both sexes, found in the Catholic clergy both protectors and consolers long before poor-laws or poor-houses were thought of."

It is estimated that the total number of clergy of all orders, including the two archbishops and eleven bishops, who administered to the spiritual wants of the people in Scotland previous to the Reformation was about 1,200. The number of abbots, monks, friars and other religious is placed at 1,600, and the number of nuns at 200; thus making in all about 3,000 persons devoted to religion and to the religious state in Scotland previous to

the Protestant Reformation. The country was divided into upwards of 950 parishes, and 1,000 cathedrals and churches gave accommodation to the various flocks. To this add 200 abbeys, monasteries, convents and other religious houses, and the outward fabric of the Scottish church is completed. Dr. McCrie and other compilers of the church history, have told us of the fabulous incomes of the clergy, monks and friars, leaving them open to the charge of voluptuousness and idleness, where such is not directly imputed. Doubtless the church was rich, because of the pride and glory which her children took in endowing and decorating her with all the treasures they could bestow, yet her wealth was moderate indeed when compared with the number among whom it was distributed, when devoted to the sacred purposes designed by the church. We are indebted to Walsh for the most reliable estimates of the value of the church's possessions. The money value of the two archbishoprics and eleven bishoprics was £22,510, and the value of the payments in kind—the produce of the soil—was £11,255; thus making the total yearly income of the Archbishop and Episcopal Sees £33,765. The records of but sixty of the 200 religious houses have come down to us, and the total yearly income of these is found to have been £44,581, which, if we establish a proportion, would give as the total annual income from this source £220,618. There were besides the religious houses, upwards of fifty collegiate churches or provostries, the total income of which is placed at £5,350. In addition to the foregoing there were not less than sixty hospitals, supported by the church, and from these was derived a revenue of £18,000 per annum. Lastly there were tithes, dues, bequests, etc., for which must be allowed the sum of £50,000 annually. Thus the total annual income of the Catholic Church previous to the Reformation, was £327,754. It was a princely sum indeed; the accumulated wealth of 1300 years; the free gift to God, to His church and to his poor of Scottish kings, princes and laymen of every rank. It will be of interest now to inquire into the manner in which this sum was expended. In Scotland as in all Catholic countries, the whole yearly income was divided into three parts, one of which was for the support of the clergy, another for

the support and maintenance of the poor and distressed, and the third for the erection of churches and ecclesiastical buildings, schools and colleges, keeping them in repair and other such purposes. Consequently, £109,000 went to the support of the clergy, the religious and those connected with the churches, £109,000 were distributed among the poor and distressed, and £109,000 were devoted to the building and repairing of churches and ecclesiastical edifices. If the archbishops, bishops and dignified clergy in Scotland to the number of 1000 be allowed £60 each per year, only forty-nine of the £109,000 remain to be divided among the 2,000 curates, vicars, monks, friars and nuns, or an allowance of £24 each to provide for all the necessaries of life. Anglican archbishops and bishops have salaries ranging from five to fifteen thousand pounds each, and the Scottish Presbyterian clergy are benefited often to the extent of eight hundred pounds each, yet these are the men who denounce the "enormous wealth," the "luxury" and "idleness" of the Catholic bishops, priests and monks of Scotland before the Reformation.

At this point, the testimony of an eminent Protestant historian concerning the zeal of the reformers is of material service. In the opinion of Sir Archibald Alison, the author of a "History of Europe," the great sin of the Reformation was the confiscation of so large a portion of the property of the Church for the aggrandizement of temporal ambition and the enriching of the nobility who had taken a part in the struggle. "Almost all the social evils under which we are now labouring," Mr. Alison goes on to say, "may be traced to this fatal and iniquitous spoliation, under the mask of religion, of the patrimony of the poor on the occasion of the Reformation. But for that robbery the State would have been possessed of lands amply sufficient to have extended religious instruction to any possible increase of the people; and to have provided, without burdening anyone, for the whole spiritual and temporal wants of the community. When we reflect on the magnitude of the injustice committed by the temporal nobility, in the seizure, at that period, of so large a portion of the funds of the Church, we observe how completely all the evils which now threaten

the social system in Great Britain, would have been obviated, if that noble patrimony had still been preserved to the poor." In his Essays the same author again remarks, "What a noble fund here existed, formed and set apart by the charity and piety of former ages, for the service of the altar and of the poor—two causes which God hath joined together and no man should put asunder. What incalculable good would it have done, if it had been preserved sacred for its proper destination."

The evil once effected, its results were not slow in showing themselves. That powerful arm, raised only to protect the poor and the needy, a treacherous nobility had seen fit to destroy. The tender mother, who for thirteen hundred years had been the protection and consolation of her children, was now abandoned by the flower of her flock. Soon, those who in times past had found a safe refuge from military license under her roof had reason to bewail her cruel spoliation. The rebellions, plots, conspiracies, civil wars and shocking crimes, consequent upon the removal of all individual restraint, had a disastrous effect on the people and on the country. The former was plunged in misery, the latter greatly exhausted, and one-half of the population was consigned to the grave by war, famine and pestilence. No longer did religion, learning and literature flourish; they were now banished from the land. Large bodies of soldiers disbanded for want of pay, roamed over the country and committed every sort of robbery and excess. The young grew up in ignorance, employment was denied to the strong, and the weak and aged were left unprotected. In vain was the Government called upon to check the downward course of the nation. Parliament never could win souls for God. One hope was left, and that, the light of the Catholic faith again streaming o'er the heather and the matin-chime calling the people to the worship of their Creator and the work of their salvation. 'Twas a dangerous thrust, the attack of the reformer, but the Church still lives; for "the rains may fall and the floods may come, and the winds may blow, and they may beat upon that house, and it falls not, for it is built upon a rock."

D. A. CAMPBELL, '90.

## FRANCOIS BEAULIEU.

[The following sketch of François Beaulieu has been translated from the unpublished manuscripts of the late Rt. Rev. Henri Faraud, O.M.I., Vicar-Apostolic of the Athabasca-Mackenzie District. Beaulieu's many and valuable services to the Oblate Fathers in their distant and arduous missions of the North-West, as well as the peculiar circumstances of his conversion have led the Editors to believe that the present notes would not be unacceptable to the readers of THE OWL.]



## I.

## HIS CONVERSION AND PREVIOUS LIFE.

BEFORE the arrival of the missionaries in the North-West, not only were the Indians not Christians, but even the Christians themselves who repaired thither became worse than pagans; and hence arose numberless disorders. It frequently happened

that the French-Canadians, the Orcadians, the Scotch, the English, and those of other nationalities who came to the District as employees of the Hudson Bay Company, took squaws as their wives at the various posts where they happened to be, and afterwards abandoned them and their children. The number of these unfortunate little ones could scarcely be calculated.

One day, a *voyageur* stood on the shore of a large lake, a thousand leagues from his native land. In his arms he held a child three or four years old which a squaw had borne him. His fatherly instinct pressed him to take the child with him, but how would he ever be able with that helpless being in his charge to cross so many lakes and rivers? "It would be better for me," he said to himself, "to leave him with his Indian relatives, and should I return later on, I shall claim him as my son." No sooner said than done. The father paddled off in his canoe, never to return, and the child was left behind to endure all the hardships of a foundling amongst the Plats-Cotés-de-Chien. He was, indeed, subjected to very harsh treatment by those men of icy-cold hearts. But as he was a boy of robust constitution, such treatment did not prevent him from growing into a sturdy, young fellow. When he was yet but seven or eight years old he could already make himself useful, and as he was not naturally lazy, he soon not only endeared himself to the Indians,

who now began to treat him more kindly, but, when his relatives took him with them in spring and fall to the posts of the Company, he gradually so won the affection and esteem of the employees, and even of the chief traders, that they would often keep him with them for two or three months. This gave him an opportunity of learning French, his father's native tongue. When he had grown a little older, the chiefs took him under their special protection, and from that time it was only at long intervals that he returned to live with the Indians. Later on, when he was a strong and robust man, he became an interpreter in the various Indian dialects, with all of which he was familiar.

Brought up a stranger to all religious principles, the youth knew no law but that of force, and let his passions run wild. As he was very tall and possessed of wonderful strength, he became the terror of Indians and whites alike. His natural proneness to anger, fostered by pride on the one hand and on the other, by the frequent use of alcohol, made it no trifling matter to oppose his views or wishes. The blade, the fist, the club, and even the gun of Beaulieu, for such is his name, were soon called into use. Other passions, too, not less violent than his anger, and which modesty forbids to name, held full sway over that brute nature. Besides two acknowledged wives, Beaulieu had about forty more taken by force from their fathers or husbands. As he was the stronger, his will was law. Becoming dissatisfied after a while with the company's employees, he resumed his old time savage life, and became the Chief of three or four tribes, upon whom he imposed an arbitrary annual tribute for the maintenance of his concubines and numerous offspring. Beaulieu became king of an absolute monarchy.

Thus passed many years. But, at last,

the hour of grace and conversion arrived ; God made smooth the paths. A worthy French-Canadian gentleman, Mr. Deschambault, a member of the Hudson Bay Company, who alone among thousands, had neither forgotten his God nor outraged nature, one day said to him : "But, my friend, you are wrong in leading such a life ; a day will come when God shall punish you !" These words were an electric shock to Beaulieu. "What !" he said to himself, "there is a great and powerful God dwelling in Heaven, and I, not knowing that He exists, offend him, and he shall one day punish me ! That's enough, then ; I must begin a new life." The force of habit detained him for a while longer ; but dread of the last judgment and remorse of conscience so influenced him that he at once separated himself from the greater number of his wives, providing for their future as best he could, and at the same time promising to send away the rest if he ever had the happiness of seeing a priest.

After two or three years' waiting, news was brought that a missionary would soon visit the Indians at the Grand Portage de la Loche, about 450 miles from the place where Beaulieu lived. Like the rest, he went to attend the mission. At this time, he still had ten wives. He agreed to leave them all and he kept his word. When he returned home, as though forced to give vent to the overflowing joy of his heart which the hearing of the good tidings had caused, he became an apostle and his preaching was not fruitless. "I have given you bad example through ignorance," he said to the Indians, "I am going to give you good example now. You followed me in my disorderly life, follow me now in my conversion." What his mouth spoke, his conduct confirmed. He became an exact observer of Sundays, festivals, fast and abstinence. His house henceforward was a central point where three or four Indian tribes came to receive their newly-born faith. The first grace of conversion comes, we know from God, but to reach his end God makes use of men. This being admitted, it cannot be doubted that not only was Beaulieu the instrument used by God to sustain the zeal of the Indians that lived around him, but that all the Indians of the Mackenzie River, which together with the District of Athabaska, forms our Vicariate Apostolic, took

from him, or from the Indians who had been instructed by him, that affection for our holy religion which has given it such a strong foothold in these regions.

## II.

### HIS GENEROSITY.

Beaulieu, who was naturally tight-fisted, through his faith and his fond affection for all the missionary fathers, became a truly generous man. He would divide with them that which to another would seem only sufficient for his actual needs. In 1848, he gave the fathers three dogs with sleds and complete outfit ; in 1849, the finest moose-skin he could find, with choice bits of moose and buffalo meat ; in 1850, an ample provision of salt, skins, lard, etc. ; in 1851, another gift of the same kind ; in 1852, when I visited him, he would not let me go till the last morsel of meat had been eaten, saying that Divine Providence would provide for the future ; in 1853, he brought another present of skins, meat and salt, and had a house near his own expressly for the missionary fathers ; in 1854, after fasting himself for two months, he gave us the first game he killed, and sent Indians to hunt, that the fathers, he said, might not be worse treated than the chief trader ; in 1855, he received me in his house with my men and my dogs, and entertained me during eight days, and on my departure sent, at his own expense, two Indians to accompany me ; in 1856, he sold us a fine cow very cheap, that the fathers might not be without milk whilst he had it, led her for eight days through the marshes, and gave us the calf for nothing ; in 1857, he shared his last bit of food with Bishop Grandin, whom he accompanied in his journey, refusing to accept any compensation ; in 1858, he presented us with half a barrel of powder, half a sack of shot, and, during the winter, sent a man to bring us a bag of salt ; in the spring of 1859, he gave us 200 lbs. of dried meats, and in the autumn of the same year a fine horse and mare, which he brought himself, his wife and children accompanying him ; in 1860, he may be said to have saved the lives of the fathers stationed at Great Slave Lake, by giving them almost all he possessed ; in 1861, he led a young cow from Great Slave Lake to his own farm and brought her back in the fall to please the fathers, and

furnished them with quite a quantity of provisions. This generosity continued throughout subsequent years, and this is all the more wonderful as the Montagnais consider it more blessed to receive than to give. True, in this regard, Beaulieu did not follow closely the Gospel maxim, that the left hand should not know what the right hand doeth. But it must be remembered that the Montagnais Indians are great talkers, and that having but few ideas in their heads, they are compelled to speak of everything they see and do. Beaulieu, in so boasting, had besides the noble aim of making others imitate him. But alas, we must admit it—since that is the Montagnais' capital vice—on this point they will yield to neither words nor example.

### III.

#### HIS LOVE FOR RELIGION, THE BLESSED VIRGIN AND THE PRIEST.

From the day of his conversion Beaulieu became a new man. Religion, the priest, those words were music to his ear, a consolation to his mind and to his heart. It may be said that, apart from the indispensable preoccupations of life, these were the engrossing subject of his thought. He could not hold a five minutes' conversation with anyone without speaking of God and the priest; the thought of them became the mainspring of all his actions. Never would he undertake anything of importance without first consulting the priest. Unfortunately, he lived far from the mission, and hence great was his suffering whenever he felt a special desire to visit the church and the priest. Who can ever tell the thousands of miles he travelled to obtain this consolation? Once in mid-winter he took his wife on a journey of several days just to satisfy her longing to see the statue of the Blessed Virgin. Another time he drew her for eight days on a sled that both might learn a few more prayers and have the happiness of making their first communion. On that occasion, for the sake of learning those few prayers in French, which they could scarcely understand, they submitted to a rigorous fast of two months by remaining at the mission, where there was very little to eat. I, likewise, was forced to fast with them, and when at last Beaulieu killed his first game it was to me he brought it.

Beaulieu never ceased to ask for a priest to reside with him, promising to provide him with all necessaries. But the scarcity of missionaries in the Vicariate and the immense amount of work to be done, have never permitted us to grant his request. The few times that I chanced to spend some days with him, I was welcomed like an angel from heaven; all work ceased, the joy was universal and lasting, and when I had to leave, the tears that flowed from the eyes of all left no doubt as to the feeling that caused them to flow.

### IV.

#### HIS RELIGIOUS ZEAL.

Though God did not give him a very bright intellect, Beaulieu's faith and zeal for religion prompted him to preach twice every Sunday, not to count his sermons during the week. I heard him several times delivering his spiritual advices, and, truly, I could not help thinking that God inspired him, so to speak, for the occasion. He had on his farm a consecrated cemetery, a large mission cross, &c. To be a priest he lacked only science.

### V.

#### HIS CHARITY FOR ORPHANS.

During the course of his Christian life, Beaulieu took charge of more than twenty orphans, who without his timely assistance would have been entirely deserted, and brought them up until they could provide for themselves. His charity knew no bounds and in the matter of saving souls it would be hard to say to how many children and even adults he administered holy baptism in cases of necessity.

### VI.

#### HIS THEOLOGICAL DECISIONS.

Our old François Beaulieu was far from being a theologian, but his varied experience, and the fact that he was a white man, frequently made it necessary for him to solve cases of conscience pending the judgment of the missionary father. He had this peculiarity, that he never failed to impose a penance.

One day, being asked by an Indian, whose wife had deserted him to live with another brave, and now, after three years, returned to her former husband, whether he would do wrong in taking her once more as his wife, Beaulieu answered: "I

do not see that there would be any harm in that, but, at all events, you and your wife would both do well to say the beads once a day until you can see the Father."

Asked by another whether it was a sin to sharpen his axe, his knife, or any other tool on Friday, as he had been told, he replied, "I don't remember that the Father ever told us anything of the kind on that subject. If it were a sin it could be only because Our Lord died on that day. But in case it should be a sin, you would do well to fast on Friday as often as you have been guilty of it, until you see the Father."

Asked again if it were wrong to give the nose of the moose to eat to women, that being the choice bit of the animal, and whether such a course could have a bad effect on the following hunts, he replied: "It seems to me that the greatest mischief there can be in that is that it might make a woman too particular, and that seeing herself so well treated she might grow proud, worry her husband, and thereby unfit him for the chase. But I think you would do well, before speaking of that to the Father, to fast a few days to atone for the sins you may have caused the women to commit in that way."

Questioned by some Indians who were anxious to know how they might observe the law of abstinence when they had no fish, he answered: "You should choose for that day the leanest and worst meat you have; that has been my practice since I am a Christian. If you have acted otherwise you would do well to expiate your sin by depriving yourself of all food on Fridays \* \* \* until you can see the Father."

Asked if it were a greater sin to get angry on festivals and Sundays than on other days, he answered: "The greater the day, the greater the sin. And to atone for that fault, you would do well henceforth to pray twice as long on Sunday, until you have seen the Father."

[The venerable Bishop's manuscript ends thus abruptly. We shall simply add that Beaulieu died at a good old age, animated by the same sentiments of faith and piety. The memory of his extraordinary conversion, of his untiring devotedness to the missionary Fathers will long be cherished throughout the Vicariate Apostolic of Arthabaska-MacKenzie.]



### THE BOOK OF LIFE.

(From the French of Lamartine.)

The book of life is of all tomes the chief,  
None can open or shut it at his choice;  
Without our wish it turns each day-writ leaf,  
And no one chapter can be read twice.

We long, perchance, to see again some page  
Relating to bright days when joy was much,  
Already ere the lines our eyes engage  
The sheets that speak of death our fingers touch.

## LINES

*On learning that the McDonalds have formed a General Association for Purposes of Benevolence.*

BY THE VERY REVEREND ÆNEAS McDONELL DAWSON, LL.D.

O, happiest age! thy noble works to crown  
Comes glory new. A race of old renown  
Aspires, revived, rich conquests to achieve,  
Each human ill most anxious to relieve.  
Once more unite of Scotia's men the best,  
Our time to grace, the age's proud behest  
Their aim to execute. In union strong  
United all who to the name belong  
Unwonted war their destiny to wage  
Their bravest sons in the great strife engage,—  
The strife of Peace, securely o'er them spread  
The power that free men own and no men dread,  
The Constitution free, by battles won,  
Through time bequeathed from bleeding sire to son.  
Victorious at last, ends darkest strife;  
Its will, to all extending better life.

Not thus of old. In arms their glory shone  
Throughout the brightest ages that are gone.  
'Twas to their valour given, as if by spell,  
The all conquering Roman to repel,  
Their land for glorious Freedom made, hand down  
The noblest gem of an Imperial Crown.  
Rome, too, in letters they could emulate,  
Let tell their Ossian's martial lays, whose fate  
Like those of Mantua's Bard, immortal song,  
Their fame throughout the ages to prolong.

Came National disaster—cruel woe,—  
Scotia by *Sasanagh* arts lay low,  
'Neath England's tyrant humbled in the dust.  
Her patriot Chief in Donald placed his trust;  
Within his stronghold shelter—safety found  
When all throughout the land was hostile ground.  
O'er Scotia dawned at length a better day.  
Hope kindly smiled and sent its cheering ray.  
In arms the patriot Chief defiance throws  
To Scotia's unrelenting potent foes.  
Who then stood faithful by the hero's side  
The fate of fight unequal to abide?  
Will oft be told in story and in song,  
In days to come, through future ages long,  
How truly spoke the Bruce; "My trust's in thee  
Brave Donald, mine is now the victory."<sup>\*</sup>  
And so it fell. Unequal though the war,  
Great Edward's hosts were scattered wide and far;  
His hundred thousand warriors o'er the plain  
In sad confusion fled; blest Scotia's gain  
The treasures vast abandoned in their flight.  
But more than gold crowns Scotia's delight,  
Her freedom won, and national glory more  
Than e'er she owned in ages gone before.  
Dates from that glorious day an epoch grand  
For England's as for Scotia's happy land.  
If e'er a time of tyranny return,  
Invoke ye both the Bruce of Bannockburn.

For hospitality McDonald's name  
All climes and lands throughout is known to fame.

Witness proud England's King robbed of his  
crown.†

In Erin wandered he, to all unknown.  
No refuge secure, no covert he found,  
Till landing, at length, on Scotia's ground,  
Safety he gained 'neath McDonald's strong towers,  
Each evil defying of hostile powers.  
Donald's care now the lost Monarch to bring  
'Neath the sheltering roof of Scotia's King.  
Lived there King Richard many a long day.  
Oft English nobles their homage to pay,  
To Scotia at times were known to repair,  
Owning boldly the Prince was exiled there.

A troubled land to calm in arms was sent  
McDonald power, the ruling men intent,  
As was their wont, the weaker side to quell,  
By terror reign, each hostile man expel.  
Such policy the brave McDonalds scorned.  
The arts of peace their noble work adorned.  
Restored once more the ploughshare to the soil,  
Abundance came to greet the yeoman's toil,  
And with it sweet contentment o'er the land  
Prevailed, prompt pacified each rebel band.  
To conquer thus was in our annals new  
And drove to shame the dark opposing view.

McDonalds first of Kingston's prelates claim  
The Priest and Statesman of exalted name.  
Much owed him Canada, now powerful grown.  
Her infancy he nursed and to renown  
And victory led her land,—a priceless gem,  
The brightest in the Imperial diadem.

In latter days for Scoto-Anglian fame  
In famous battles rose fair Scotia's name.  
Let liberated Spain exulting tell  
How Wellesly's war upon her soil befel.  
Next rescued France—'tis needless to say more.  
Hailed Europe all the liberating power.  
In all these conquests vast McDonald's share  
(With time its fate more lustrous to appear),  
Was not the least; and greater did it stand  
When came the final strife on Belgian land.  
This one thing only, that eventful day,  
MacDonald would not, all the foe could say.  
He could not falsely own that he was beat,  
When by his powerful hand was done a feat  
The tide of battle turned and gave the Powers,—  
The Scoto-Anglian Powers,—the lofty towers  
Of Hougomont, to be remembered long  
In brightest page of story and of song.

"Yes! Agincourt may be forgot,  
And Cressy be an unknown spot,  
And Blenheim's name be new;  
But still in story and in song,  
For many an age remembered long,  
Shall live the towers of HOUGOMONT  
And field of WATERLOO."

\* Donald, Lord of the Isles, at the head of three thousand of his people, was with Bruce at Bannockburn. He commanded the Reserve, and his final charge gave Bruce the victory.

† It is an undoubted historical fact that Richard II, after his deposition, escaped to Scotland and lived there nineteen years, an honoured guest of the hospitable Scottish monarch.

## THE THREE LANGUAGES OF THE CROSS.



READING St. John's touching story of the Redeemer's Passion we find, in the description of the closing scene, these words: "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF

THE JEWS. This title then read many of the Jews: \* \* \* \* \* and it was written in Hebrew, and Greek, and Latin." (St. John xix., 19, 20.) Now, these three tongues are called the "Three Languages of the Cross."

Whatever was Pilate's motive in setting up this inscription over the head of the Messiah, there was truly a certain peculiar fitness in this fact, that through all the agony of the crucifixion, through the darkness and the convulsions of Nature, through the rending of the Veil of the Temple, these three mute witnesses of God's kingship and almightiness should stand over His head. For they had done, were doing, and were destined to do great things in the accomplishment of His marvellous and merciful designs with man.

In the number three, which Plato calls the "mother and the mistress of all numbers," there is a mystic nature. The most Holy Trinity—sublimest of all wonders—is the perfect type of excellence in three. The wise men that followed the Star to Bethlehem of Judea were three; and three are the theological virtues, Faith and Hope and Love. Three countries, Greece, Italy, and England, have produced the three great epics. And so it was only in accordance with this plan of the universe—trinity in unity and unity in trinity—that this unique inscription should be written in the three tongues specially set aside by God from all the languages and dialects of the earth.

In the designs of the Omnipotent, who, from the beginning of ages, had willed to have for a long succession of centuries a peculiar people to be the guardians of His laws and the keepers of His command-

ments, the Hebrew tongue was an instrument by no means insignificant. Language is one of the three great marks of distinction between races; and, with the singular and most honorable exception of Ireland, every great nationality that lost its language has become absorbed in some stronger people. And Ireland has remained startlingly distinct from the sister island only because her children had a superabundance, God be thanked, of love for their Faith; and Religion as a factor of national distinctiveness is more potent than even language. The Jewish people had a peculiar mission, and they lived under a dispensation of stern magnificence. God's law with them was a code of awful justice rather than of that sweet mercy which His son, in the fulness of time, brought alike to Jew and Gentile. The Hebrew people, a mere handful in the vast, swarming multitudes of the Gentiles, had to be "salted with fire" that they might escape corruption. In the hoarse roar of the ocean-wave beating on the rocks, in the thunder and lightnings of Sinai, in the moaning of winter winds, we seem to hear some echo, as it were, of the genius of their tongue—grand, powerful, unrelenting, majestic, sad.

When the Expected of Nations came and came to all, there was already a language fit to be the depository of His Testament. God seemed to need a tongue that would have the twin characteristics of beauty and universality; and if any speech of man can be called God's language, it is the Greek, "which," says an eminent writer, "from its propriety and true Catholicity is made for all that is great, and all that is beautiful, in every subject and under every form of writing." The Most High Himself consecrated its very alphabet—"I am Alpha and Omega, the beginning and the end, the first and the last." And so that New Testament of Love was written by Jewish men in the Greek tongue, and even before their time the ancient Hebrew Scriptures had been almost miraculously clothed in a Greek dress. Everything beautiful in nature and sublime in art finds fit description in the tongue of Athens. It has the rippling

music of the running brook and the loud voice of the mountain torrent. It lulls by its almost sensual sweetness and rouses to frenzy by its passionate accents.

It, too, had its peculiar mission. Heaven permitted that succeeding ages should have a type of excellence purely human in the Grecian tongue and in the Grecian people, and that this people should be the corner-stone of the third great empire of antiquity. What the Greek race, by its philosophy, its poetry, its modes of thought, its lofty standard of excellence in art, has done for us, it were in vain to estimate. One does not gauge the un-fathomable.

But Greek was too difficult of fluent attainment by foreigners to become the almost universal language of the orthodox Church; and so the Giver of speech had already prepared a voice for the liturgy and offices of His spouse. It was the Latin tongue. Sprung originally from a hardy Etruscan stock, Latin is a happy blending of the somewhat stern majesty of Hebrew with the æolian sweetness of the Greek. It has neither all the coldness of the North nor all the fervour of the South, but is rather of the temperate clime, and is "all things to all men."

Latin is, above all, the language of the Church. We love it for that alone, even if there were no other reason for giving it our love—and there are many. It is the life-long friend of even the lowliest Catholic Christian. In the simple eloquence of a great man, "It rocks his cradle and it follows his hearse." When the regenerating waters of baptism are poured on his brow, and when the thrilling strains of the *Dies irae* rise up and float away beside his bier, it is in Latin that the voice of the Church is heard, sanctifying, blessing, consoling. When he is laid away to his long, long sleep under the churchyard tree, the solemn Mass of requiem for the departed soul goes up from earth to heaven in the Latin tongue; and during this mortal life, when he had been time and again at enmity with God and had come for his Maker's pardon, the minister of that God pronounced the blessed words of reconciliation and forgiveness in the same noble language. On the happiest day of children's lives—the day of First Communion—when the priest is about to give them the "Bread which

came down from heaven," and the Precious Blood that was so lavishly poured out for them on Calvary, they hear him at the supreme moment, when God is about to enter their hearts, pray that this Divine Body may preserve their souls unto life everlasting. And the prayer is still uttered in Latin. Wherever the "clean oblation" is made among the Gentiles in all quarters of the world, is heard the solemn music of the Roman tongue. And wherever the Catholic goes, mayhap in exile and in sore bitterness of heart, to some far-off land and to some foreign people, even though he be a poor ignorant man, he is almost the brother of Cicero and Cæsar, for the moment he enters a Catholic church, his heart thrills at the familiar sound of their language. Marvellous wisdom of the Church of Jesus Christ that has thus established the brotherhood of all ages and nations by the divinely-guided choice of the Latin tongue! And so this tongue is not really dead, but has outlived the wonders of Pagan Rome, the colossal power of her people, the strife of the amphitheatre, and the tremendous power of the Cæsars, the like of which, in the words of DeQuincy, "vast, unexampled, immeasurable," will never be seen again.

In every college and house of higher education in the Christian world, Hebrew and Latin and Greek hold a most honourable place. So potent is the influence of the tongues of Greece and Rome that it is the excellence of its classical course which gives the academic tone to a college and places it in the front rank. These languages, then, are not dead. Dead, did I say? No; truly not dead while they are, as they will ever continue to be, potent guides and teachers to give youth those habits of accurate and close inspection, of patient and laborious investigation, of manful, dauntless perseverance, which are the foundation of victory. Not dead, indeed, while they live to be among the best and highest aids of the Christian instructor in giving to the young that refinement and that gentleness which have earned for these studies the name of the *Humanities*. Surely not dead, while they still tell us the record of everything great, grand, evenful, in the history of the world and "vindicate the ways of God to man."

REX,

## EASTER AND THE FATHERS OF THE CALENDAR.

## THE PASCHAL MOON.

Through seas of light,  
A vision bright,  
Slow moves the Paschal moon.  
Its sails are set  
Its prows are wet  
With the mist of night's still noon.

To barren lands,  
To empty hands,  
To hearts that ache and wait,  
The buds of Spring,  
The hopes that sing,  
It bears a shining freight.  
*Alice Ward Bailey.*



STUDY of the calendar, as it existed in any by-gone age, brings out, perhaps, the safest data on which to base an appreciation of the state of astronomy in that age. It is particularly in the methods employed at different

times for fixing the date of Easter that is revealed clearly the progress of astronomy since the beginning of our era. This question, too, has in itself much that cannot fail to interest the ordinary reader, especially if he be an amateur astronomer; the spirit of the times is certainly opposed to taking the date of Easter from a table without understanding clearly how that table is regulated. This, it would seem, however, is frequently done even by amateurs in astronomy; they plead that the explanations bearing on the matter are scanty, and so abstruse and technical as to deter all but enthusiasts. There is much truth in this; however, though the question cannot be freed from all complexities, a little light may be shed upon some of them, by giving a comprehensive view of the object the Fathers of the calendar sought to attain, the difficulties arising from the laws of nature, the methods devised to meet these difficulties, and the success obtained, instead of tediously developing a single one of those bearings, all that any particular author usually does.

At a very early period, it was perceived that the time from one new moon to another was a little over  $29\frac{1}{2}$  days; the true length of the year was not determined so early, but was supposed to be about the duration of twelve moons, whence arose the practice, perhaps universal, of dividing the year into that num-

ber of months. Modern nations have made the month an arbitrary number of days approaching the twelfth part of a solar year, and quite independent of the moon, for it is now known that the year does not contain an exact number of lunar months, and all attempts to provide a calendar governed by sun and moon have proved failures. The Mahometans alone, in our times, make the month correspond to a revolution of the moon; their year does not follow the course of the seasons, but is a period of 354 days.

The *chef d'œuvre* of ancient astronomy is the Metonic cycle, named after Meton, an Athenian, B. C. 433, who first remarked that in 19 years—calling these  $365\frac{1}{4}$  days each—there is the same number of days as in 235 lunar months; hence, if a new moon occurs on the 1st of January, another will occur on the same date 19 years later. The *Metonic cycle* must not be confounded with the *Chaldean saros*, the recurrence of all eclipses after 18 yrs. 10 days 8 hrs., a knowledge of which enabled the seers of ancient times to impose so hugely on the credulity of the multitude. The Metonic cycle regulated the calendar of the Greeks, and it is now used to determine the date of Easter.

The Jewish ecclesiastical year began at the vernal equinox, the 21st of March, and their passover was celebrated on the day of the first full moon of the year. Most of the early Christians agreed that Easter should be celebrated on the Sunday following the Jewish passover; some of the Eastern churches, however, observed it on the day of the first full moon after the 20th of March—the passover—whether that day occurred on a Sunday or not. This difference of custom gave rise to disputes among the Christians, and it is a significant fact that, in the settlement of these, the supremacy of the Bishop of

Rome was admitted. Among others who appealed to the Pope regarding the date of Easter was St. Polycarp, Bishop of Smyrna (A. D. 158), a disciple of St. John the Apostle. Rome decided that Easter should be celebrated on a Sunday, but out of regard for the converted Jews, certain of the Eastern churches were, for a time, permitted to make the feast of the Resurrection coincide with the passover. At the time of the Council of Nice, a few of the Eastern churches still observed Easter according to their ancient custom, but it was decided by the Fathers that it should, thenceforth, everywhere be celebrated on the Sunday following the full moon after the 21st of March.

Prior to the Council of Nice, disagreements had occasionally arisen regarding the time of the paschal moon; astronomical observations in those days necessarily lacked much of the precision for which they are now noted. It at times happened that the observations of one astronomer gave the paschal full moon for late Saturday night, whilst some other observer foretold it for Sunday morning; Easter would, in the first case, be the next day and in the second, one week later. Should there be disagreement in regard of the full moon's occurring late in the evening of the 20th of March or early in the morning of the 21st, the date of Easter might be hastened or retarded five weeks. With a view of obviating this difficulty the Council decreed that the moon was to be found by the Patriarch of Alexandria, on account of the advanced state of astronomy among the Egyptians; the Patriarch would then communicate it to the Pope, who would make it known to the Catholic world. The difficulty of communicating, at that time, with remote parts of the world, prevented this method from working as satisfactorily as it, no doubt, would in our days; complaints were made too, by churches in distant quarters of the globe, that the method adopted frequently brought them Easter before the full moon. The fact complained of was true, though, at the time, it was not clearly understood that it was due to difference of longitude. To prevent all further dissatisfaction, to make Easter independent of the uncertainty of astronomical observation, and have it everywhere and forever determined without the possibility of mistake, Pope Hilarius, A.D. 463, ordained what has ever

since been the law of Church and State, that the paschal moon should not be the actual full moon, determined by astronomers, but the fourteenth day of the moon of the Metonic cycle. Tables for every day in the year, based on the Metonic cycle, are found in the Roman Martyrology, the Prayer-book of the Church of England, and certain almanacs. Besides serving to determine the movable feasts, they afford the surest and simplest means of determining the day of the week corresponding to any date past or future, and of solving many other problems relating to the calendar.

These tables are accompanied by directions which enable any one to use them intelligently, provided he understands the terms employed, and remembers that the calculations are based not on the motions of the moon, but on those of the Metonic cycle. Rarely, however, either with the tables or in text-books on astronomy, do we find explained the terms used, and the possible variation between the true moon and the Metonic moon. These terms, besides, are frequently met with, as in nearly all our prayer-books, almanacs, etc., hence a brief explanation of them may not be unwelcome to the average student.

In the tables referred to, the Metonic cycle is supposed to begin with the year preceding the commencement of our era, for in that year a new moon fell on the 1st of January. That year was said to be the first of the cycle, the next year the second, &c., to the nineteenth year of our era, when a new moon recurring on the 1st of January the cycle began again, and so on, in periods of nineteen years ever since. The numbers from one to nineteen expressing the place of the year in the cycle are called the *Golden Numbers*, from the custom prevalent among the ancient Greeks of inscribing, in letters of gold, the number of the year upon a column in the temple of Minerva at Athens. From what has been said of the assumed commencement of the Metonic cycle, it is evident that the golden number for any year, is the remainder obtained by dividing the year, plus one, by 19; thus in 1891 it is found to be 11.

The *Dominical Letter* in the table serves to connect the week with the year, *i.e.*, to show the day of the week corresponding to any date. The seven days are represented by the letters, A, B, C, D, E, F,

G, of which A always represents the 1st of January. This year, the first Sunday occurs on the 4th of January, hence the Dominical Letter is D. The Dominical Letter for any year, past or to come, may be found by means of a formula accompanying the tables which will be readily understood when we remember that the first year of the Christian era began on Saturday, and that twenty-eight years in the same century is a period after which the Dominical Letters recur in regular order as may be seen by writing them out. The general reader will frequently find mention of the *Solar Cycle*, the term used to denote the recurrence in the same order of the Dominical Letters, after twenty-eight years.

The name *Epact* is given to the number expressing the age of the moon on the first day of the year; from the arrangement of the tables, given the epact, we see at once the age of the Metonic moon for any day of the year. There are thirty epacts for the lunar month containing 29.53 days, the moon may sometimes be in its thirtieth day. The Epacts occur in order with the Golden Numbers, except when the corrections necessary to keep the Metonic moon with the actual moon have to be made. In the Martyrology, letters—the *Martyrological Letters*—are used instead of the ancient Roman characters, for the Epacts.

What may be the difference of time between the Metonic moon and the actual moon? They cannot differ by more than a day or two when the corrections made by Gregory XIII in reforming the Julian calendar are applied. A divergence arises between the two moons from the fact that the Metonic cycle gives a new moon the day it occurs, not, however, at the exact instant, but almost 1 hr. 30 mins. later. In 1582 this error had amounted to four days; Gregory corrected it by putting the Epacts forward four places, and obviated its becoming more than one day in the future, by ordaining that the Epacts should be put forward one place at the beginning of every century divisible by 300. Another and a greater error, arises from the Metonic cycle's being, as already noted, a period of 19 years of  $365\frac{1}{4}$  days; that was supposed to be the length of the year when the cycle was discovered, but it has since been ascertained to be 365 days, 5 hrs. 48 mins. 48 secs., a little less in-

deed, which in 400 years amounts to three days. The Metonic moon will then evidently get ahead three days in four centuries; no correction for this was directly necessary at the reformation of the calendar, for dates had previously been kept as if the year really contained  $364\frac{1}{4}$  days; but under the Gregorian calendar where the dates are kept right by the omission of the leap day at the beginning of every century not divisible by 400, the Epacts have to be put back one day every time a leap-day is omitted unless it happens at the beginning of a century when correction has to be made for the error first mentioned, as in the year 2100, when the errors balance each other. A third source of error is caused by the reckoning of three years of 365 days, and a fourth of 366 instead of four years of  $365\frac{1}{4}$ ; this is corrected by leap-day, but may have then amounted to about 24 hours. In the tables, the lunar months are counted as having alternately 30 and 29 days. This gives about the correct aggregate for 12 lunar months, but, for fractions of a year, occasions a variable error. For the present year, 1891, the Metonic full moon occurs on the 24th of March, and the astronomical full moon on the 25th of March.

The calendar accepted to-day by the civilized world has been framed under the immediate direction of the head of the Roman Catholic Church. For certain writers of our times this is not as it should be, hence various and variable objections; such as, for instance, that the Gregorian calendar is incorrect, that, in the present method of determining Easter and the movable feasts, there is a departure from the customs of the early Christians, finally, that the Fathers of the Council of Nice and Popes Hilarius and Gregory XIII. showed a regrettable ignorance of the difficulties arising from the laws of nature by not making Easter the Sunday after a fixed date, and thus having it independent of lunar inequalities. There is, it is true, in the Gregorian calendar, an error of one day in 3524 years, but, though certain Protestant states adopted the present calendar conditionally: "until a better system be discovered," it is pretty safe to say that, with the exception perhaps of Sir John Herschel's suggestion to have the 4000th year lose its leap day, and thus prevent the accumulation of the present error, no change will

ever be made in our method of reckoning time. Easter determined by the astronomical moon may, as objected, differ by one week and, rarely, by five weeks from Easter determined by the present method. The same authority, however, which first sanctioned the former method, for good reasons as we have shown, ordained that it should give place to the latter. Even non-Catholics, in accepting the present calendar, admit that Popes Hilarius and Gregory had power to act in this matter. In a recent essay from the pen of an astronomer of some note, it is intimated that only a General Council should deal with this question. Were the position taken true, we might still point out that the Council of Trent considered the question of the calendar shortly before Gregory's time, and referred it for adjustment to the Holy See. This is a fact which is disregarded by a certain class of writers, who tell us that Gregory XIII. undertook the reformation of the calendar, because he perceived the matter was likely to confer great *éclat* on his pontificate.

The learned Jesuit Clavius, who did the astronomical work of reforming the calendar for Gregory XIII., was in favour of making Easter the first or second Sunday of April. He argued, that though among the early Christians the custom had prevailed of making Easter depend on the moon, it was by no means to be attributed to divine revelation, but was simply an adaptation of dates to the calendar of the Jews and Eastern people generally, who, for the most part, not being well versed in astronomy, reckoned time not by the apparent motions of the sun, but by the more noticeable motions of the moon. In after ages, he continues, the knowledge of astronomy having become more definite and more widespread, a solar calendar was universally adopted; under such circumstances, he holds, it is but natural to have all feasts determined by the new method of reckoning. The Sovereign

Pontiff seriously considered these reasons, but judged them outweighed by the fact that the actual system affords means of determining Easter without difficulty, and that the lunar method had become so associated with the traditions and customs of men, that it should not be abolished without grave reasons.

The author of the essay mentioned above, expresses the hope that before the year 2000 the world will be in a state to revise the calendar. He does not say definitely in what this revision should consist, nor by whom it should be made. Many questions, indeed, such as that of a universal system of weights and measures stand more in need of adjustment than does the calendar. In these as in many of the great social problems of the age, how strongly the world feels the need of a supreme arbiter whose decisions, taken only for the greatest good of christendom, would be cheerfully accepted by all! Pope Gregory saw his calendar received without difficulty by all who admitted his authority. The mighty British Government, when in 1752 it decided for accord with Rome rather than variance with the stars, though nearly two centuries had elapsed during which the masses were supposed to have gained an hundred-fold in intelligence, failed to convince the common people that in introducing the calendar, due provision had been made to prevent any one's losing eleven days interest or wages, and that no one would die sooner. The popular cry was "Give us back our fortnight." Riots occurred in different parts and a number of persons were killed. Frequently, disappointed expectations prove too well the slight hopes of having questions of universal interest regulated by general congresses. Perhaps, indeed, before the year 2000 the whole world will wisely be ready to again admit that authority, among whose many benefits to mankind may be ranked the establishment of a perfect calendar.

FRANK L. FRENCH, '91.



*REGINA COELI LÆTARE.*

REJOICE, O Queen of heaven's choirs rejoice!  
 For He whom thou didst merit well to bear  
 Hath conquer'd Death, hath triumph'd o'er Despair,  
 And from the dead, is risen as He said;  
 O Queen of Heaven, raise thy gentle voice  
 To swell the song, that rolls along  
 The ethereal walks of the Seraphim—  
 That melodious anthem, that heav'n-born hymn,  
 The divinely-compos'd Alleluia!

Rejoice, O Queen of Heaven, and be glad!  
 Thy Son hath truly risen from the dead;  
 Captivity a captive hath He led,  
 And fill'd with mirth eternal, heaven and earth  
 Which Adam's curséd fall had render'd sad;  
 O Virgin fair, in thy soft prayer  
 Which appeaseth the anger of Heav'n's great King,  
 Be Thou mindful of us who, in exile, still sing  
 That divinely-compos'd Alleluia!

C. C. D. '91.



## ORLINDO AND SOPHRONIA.



LEADING feature of every epic poem that has ever been written is the introduction of minor tales termed episodes, which, whilst forming no essential part of the main intrigue, tend to enhance the artistic value of such works by imparting to them greater variety and a higher degree of finish. In Tasso's *Jerusalem* many of them occur, characterized by such diversity and brilliancy of execution as bear ample testimony to the glowing imagination and the inventive power of the Italian bard. All present striking points that would make a special consideration of them highly interesting, but that of *Orlindo and Sophronia* is rendered preeminently so, by being at once the most exquisite in itself and the most reprehensible in regard to the poem as a whole.

According to Mr. Blair three requisites are to be satisfied by every episode which is to escape censure, viz., to be naturally introduced, and to have some evident connection with the main plot, to be more highly polished than the main recital, and to relate events of a different nature from those recorded in the portion of the poem in which they occur.

Our present object is to investigate to what degree the episode in question conforms to these directions, and then to examine it in itself apart from its connection with the rest of the poem.

No fault is to be found with the manner of its introduction. Whilst Aladin, the Turkish commander-in-chief at Jerusalem, is busily engaged to repel the coming attack of the Christian army which is encamped without the walls, an old magician presents himself before him and offers to assist him with all the dread powers of the Black Art. In return, however, he demands that a certain image of the Mother of God be forcibly taken from the Christian temple and brought to the Moslem mosque. And upon the execution of this demand and the subsequent disappearance of the image from the mosque the whole episode is based.

Whether its removal was the work of superior powers or merely the act of some courageous Christian is not stated, but the poet tells us pious people may well regard the occurrence as a miracle. Aladin, presumably, did not share this view, for he at once laid the theft at the door of the Christians and swore he would kill them all if the image should not be returned. The Turkish soldiery had already been let loose upon them, when a young Christian maiden, Sophronia, hearing of the impending massacre, determines to sacrifice herself to save her co-religionists. She appears before Aladin, accuses herself of the deed, and says she has burnt the picture. He sentences her to die at the stake. But, whilst she is being bound, a young man, Orlindo, who, unknown to her, has become enamoured of her, rushes forward and declares that he is the perpetrator of the crime, thinking thereby to rescue his love and die in her stead. Aladin, however, to be sure to punish the proper party, orders them both to be burnt. Just as the pyre is bursting into a flame, Clorinda, a famed amazon, appears, to offer her services to the Turkish chieftain. Struck with the youth and beauty of the condemned pair, she asks in return the remittal of their sentence, which Aladin deems it best to grant. The young couple finding they cannot die together, determine to do the next best thing—live together during the term of their natural existence. This agreement made, they disappear from the poem and are never heard of afterwards.

A firm belief in the Black Art was a characteristic of the Middle Ages and persons reputed to be versed in its mysteries, were, in consequence, much feared and cultivated. No wonder, then, that Aladin should be eager to purchase the support of one of them at so small a price as the theft of a picture. The episode, then, is in perfect harmony with Mr. Blair's view of the eternal fitness of things with regard to its introduction. The poet has been less happy in his treatment of it in connection with the main intrigue. In fact, he departs entirely from the rule that an evident connection should

exist between them. This fault is grave, indeed, for, were it frequently repeated in his work, which fortunately is not the case, his poem, instead of being an epic, would be a mere collection. The defect is all the more glaring as this episode occupies almost the whole of the second canto. Coming thus early in the work, the reader naturally attaches some importance to it and expects to find its chief personages playing important parts in the ensuing story. To his surprise, however, he never hears of them again after he has seen them leave Jerusalem for the Christian camp. This naturally leads to the conclusion that the poet had heard the tale somewhere, and merely incorporated it into his poem because of its beauty and absorbing interest. Such a view, however, by no means exculpates him, for he might easily have made of Orlando and Sophronia a hero and heroine, such as would tower amongst the Christian host throughout the war.

He has succeeded better in fulfilling the other two requirements. Always a master of his art, he is here preeminently so as the subject matter was such as to admit of, and even require all the highest beauties of poetry. By it, also, he has greatly diversified the scene he presents. We have just been listening to the cruel threats and watching the warlike preparations of Aladin, which makes this pathetic interlude very welcome indeed, since it shows forth some of the noblest traits of the human heart in strong contrast to the darker ones shadowed out in the actions of the Turkish tyrant.

Considered as a complete whole in itself the episode is a poetic gem of the first order. Two characters, Orlando and Sophronia, occupy the foreground of the picture, yet not so completely as to exclude all view of Aladin and Clorinda. Of the two Sophronia is the nobler. Her tender heart bleeds when she hears of the dreadful fate overhanging the Christian inhabitants of Jerusalem and her whole nature urges her to give up her life in order to shield them. Yet, she pauses for a time, not influenced by fear, she is too noble for that, but by her Christian modesty. How is she to endure the insolent stare of the profligate court of Aladin? Pity wins

the day, however, and she fearlessly sallies forth to what she knows will be certain death. She hears her fate without flinching, and is only betrayed into any exhibition of emotion by the mad act of Orlando. But, here again, pity for him is the sole motive by which she is actuated, for the poet has expressly informed us that she is unconscious of his attachment for her, and has, in fact, never spoken to him previous to this occasion. Again, when as the lurid flames are rising around them, he begins to speak to her of love, she reminds him that thoughts of higher things should occupy him at such a time. Though her character is not so pronounced as that of some others of Tasso's women, she is none the less lovable and may well compete with any of them for the palm of noble womanhood.

Her lover is infected with the same disease which afflicts all Tasso's heroes—he is too amorous in his disposition. He suffers much by comparison with Sophronia, but he fares better when contrasted with the other heroes, at least as far as love is concerned. Whilst in many of them it not unfrequently obliterates all sense of duty in him, it inspires an act of heroic self-immolation. He commands our attention, then, as one who not only feels strongly, but also fears not to testify to the intensity of his feelings by noble deeds, and we are pleased to find that he receives his reward.

Aladin, in what we here see of him, strengthens the estimation already formed from his previous acts, that he is a cold-blooded tyrant. It is a most commendable feature in Tasso's work, that throughout he strongly contrasts the mild charitable spirit of the followers of the cross with the blood-thirsty fanaticism of the Turks.

Clorinda is here more amiable than elsewhere. Her actions show she is a woman, even though clad in a coat of mail. Pity, mingled possibly with a woman's natural love for match-making, moves her to beg the lives of the youthful pair and then dismiss them in peace. In the absence of any evidence to the contrary, let us hope that in their case marriage was not a failure, but that to use the novelist's phrase, they lived happily ever afterwards.

M. '92.

## THE USE OF SLANG.



LANGUAGE is one of the greatest and most wonderful gifts that have been bestowed upon man. It is the important vehicle by means of which we are enabled to enjoy the society of our fellow-beings through the mutual interchange of ideas. In

its purity, it is sufficient to supply all the needs which such intercourse imposes, whether the imagination is to be gratified, the passions given vent to, or truth vindicated. But as all his other privileges, man has abused this heaven-born gift, and many and serious are the mutilations which it had to undergo.

Of the evils which have conspired to tarnish the purity of speech, there is, perhaps, none exerting a more baneful influence than that form of expression termed slang.

This manner of speech is an invention of no modern date; but old and time-worn, and contrary to the common law of nature, it grows more vigorous with age. As a result, we find at the present day that it has invaded all classes of society—the cultured as well as the uncultured. There is reason to believe that slang was in vogue among the nations of antiquity, but not to such an alarming extent as in modern times. It is no easy matter to discover its true origin, unless we attribute it to man's perverse unwillingness to be contented with what is proper and orthodox. In England, it is supposed to have received a great impulse from the Gypsy or Romany, who, in times gone by, used to travel in hordes through the country. Their object was to have a vocabulary of terms unintelligible to the outside world, that they might carry out the plans of their craft. These nomads based their speech chiefly on words of the language proper, which they turned and twisted from their appointed usage, adding thereto an admixture of foreign words. But, since then, great changes have occurred; slang is confined to no one class, and

now we find that the newspaper editor, as well as the street arab, makes use of cant phrases.

It were, indeed, difficult to present a strict definition for this species of language, there are so many varying notions regarding its nature. To a large number it is but a collective name for all vulgar expressions. Others regard it as hardly anything more than an arbitrary and popular interpretation of ordinary speech, whilst, of late, all classes of society have so occupied themselves in introducing new words and phrases that the old definitions of slang are not extensive enough to embrace all the features. Be its nature what it may, the use of it should be avoided, or, at least, greatly restricted, on account of the demoralizing effect it has both on the language itself and on those who indulge in it. As a necessity, there are no grounds upon which to base its right to existence. For it must be granted that language, and especially the English language, is copious enough to word into pure speech any thought that may be conceived by the human mind, however profound or ethereal it may be. As a form of wit, its claims are also very shallow. For, true wit depends rather on the thought and poorly recommends itself by levity of phrase, whilst ridicule is never more strong than when it is expressed with gravity. And with regard to the embellishment of speech, slang has decidedly done nothing towards its promotion. On the contrary, its influence is debasing, and to foreigners the English of to-day must appear as a frivolous and ill-assorted tongue. They find slang such an all-prevailing ingredient that they would have reason to conclude that it constitutes one of its essential elements.

Let us suppose for an instant that English had become a dead language known only to scholars. An old copy of a newspaper in this extinct tongue comes to light, and there is naturally much avidity to find out its contents. They translate literally into their own language one of its many paragraphs, and find the result of their work as follows: "At the late election over in

Canada Sir John Macdonald 'got there' in 'great shape' owing to his ability as a 'wire-puller.' The Liberals were once more left 'in the soup,' but vow they will do better next time. Yet, we may surmise that, then as now, Sir John will come out O. K." Such a passage would not now be considered very remarkable by the average reader of some of our daily publications, but what would be the impression made by such jargon on the moderns of the future? They would be at a loss to extract from it any reasonable meaning, and would naturally decide the present generation to have been possessed of two sets of languages, both formed of the same words, but entirely inconsistent with each other.

And were we to examine the composition of ordinary conversation and writing we might be led, though perhaps in a lesser degree, to the same conclusion. Slang has also a most baneful effect on the individual that uses it, or is frequently subjected to listen to it. It destroys or greatly impairs in him the faculty of taste, without which he is unable to perceive in all their splendor the higher beauties of art. The use of slang words should be strenuously guarded against; for the habit so easily acquired grows vigorously and rapidly, until he who has fallen under its sway finds himself in such a state that he is almost unable to intelligibly express himself without the introduction of vulgar expressions. The beauties of a pure style are no longer appreciated by him on account of the low standard to which his taste has been reduced. And he who is not affected by beauty fails to enjoy the noblest source of delight of which the human heart is capable. All the pleasures of the imagination are appreciated by taste. And if we impair that faculty by indulging in slang and cut off the enjoyment of these pleasures, what a loss do we sustain without any equivalent in return?

If for no other reason, men should avoid slang from the mere sense of self respect. For it is by general admission the characteristic speech of the thief and the vagabond who cannot reasonably claim the right to lay down set forms of speech for the use of the educated and refined.

Those who indulge in slang show a lack of patriotism by the want of enthusiasm in

the cause of their mother-tongue, by allowing the standard of its excellence to be lowered, instead of doing their utmost to further its progress on the path to perfection. They prostitute the words to significations for which they were never intended and for which they should never be employed. As it is, vulgar slang produces a disregard for the very elements of propriety, ridicules all the principles of purity in speech, and is, in fact, opposed to the very being of the language. As slang increases, so does purity of language decrease. And they might be considered the most refined who indulge least in slang. The prevalence of its use by journalists, statesmen, artists, men of fashion, and even women, is one of the ill-foreboding signs of the times which seriously threaten the future destiny of pure speech.

It may be argued that, anon, when slang is resorted to, it has the effect of putting the idea to be conveyed in a clearer light and enlivening the discourse. This is true only to a very limited extent and does not compensate for the evil influences which are sure to result therefrom. And how often has it not been the case that the beauty of a polished oration, a dignified poem or pleasing conversation has been immeasurably marred by the sudden descent of the author into the realms of vulgar language? We may affirm, therefore, without fear of contradiction, that any advantages that may arise from the use of slang are inconsiderable and transitory; but the effects resulting from it are extremely prejudicial to the nobler sentiments of the mind. The depravity of taste which it must necessarily entail, more striking in some cases than in others, is only the natural forerunner of that greater evil, the decadence of moral sensibility, which will eventually ensue. This is what has happened, and the same causes ever produce the same effects. Language is a picture of the sentiments of the heart and mind; and when the speech of a person is vulgar and tainted, it must be inferred that there is disorder within. It should ever be borne in mind that propriety of speech is as important as propriety of action. And from a standpoint of reason and sensibility we should never descend to the employment or countenance of vulgar and low expressions by which we make language, that

heaven-sent boon, subservient to vile ends for which it never was and never could be designed.

Therefore, it becomes incumbent upon all educators to strenuously oppose this pernicious tendency, especially on this side of the Atlantic, where its influence is so widespread and so powerful. And

every youth, especially every student, who is about to lay a foundation for a noble and useful career, should carefully guard against this insidious enemy and preserve intact the integrity of his intellectual as well as of his moral life.

LOUIS J. KEHOE, '94.



*TO A FRIEND.*

Oh, could I weave a spell for thee,—  
 Rich as a poet's thought,—  
 My magic power should bid thee be  
 With every blessing fraught.

I would that thou shouldst never shed  
 One bitter heartfelt tear ;  
 Ne'er pine o'er youthful visions fled ;  
 Ne'er grieve o'er kindred bier.

I'd claim one other boon for thee,  
 Richer than all beside :  
 A heart, that thine should faithful be,  
 Through life, whate'er betide.

C.

## THE THEORY OF VOLCANOES.



THIS peculiar phenomenon, the volcano, has been the means of bringing before us many of the strange ideas that enter into the minds of men concerning mysterious things. The first definition of the volcano taught us at school was, that it was a burning mountain, from the summit of which issued smoke and flames. Such, indeed, is a fair representation of the ideas which are popularly entertained on this subject. But these ideas are most erroneous, and this description in each of its parts is grossly inaccurate, and what is worse still, perversely misleading. For neither is the volcanic action that of "burning" or combustion; nor are volcanoes necessarily mountains, nor is this action confined to the "summits" of these mountains; nor does that which is emitted from it consist merely of "smoke" and "flames." Combustion has no relation whatever to what is commonly known as the volcanic fire. Volcanic mountains are simply the consequences, but not the causes of their action. Essentially, volcanoes are holes in the earth's crust by means of which communication is kept up with the earth's interior; and the supposed flames are, after all, nothing more than the reflection of the molten mass within on the clouds of vapor.

But, if we are inaccurate in our definitions, and regard this inaccuracy as a fault, what are we to think of the extravagant ideas of the ancients concerning this subject? They considered volcanoes as the council-halls of the gods, and consequently any attempt to investigate these would, by them, be considered as an act of simplicity. In fact, it was not till late in the last century that there were any researches of a satisfactory nature made. Spallanzani, an illustrious Italian naturalist, was probably the first to give any authentic information on this subject. Since his time, however, many distinguished intellects have devoted all their energies to the

unfolding of the secrets of this phenomenon. Their labors in these scientific researches have been rewarded with considerable success; and now many important and wonderful facts have been established.

In comparing together the accounts of volcanic actions, observed in different quarters of the globe, and at distant periods, after due allowance has been made for the whole human race's proneness to exaggeration of the marvellous, we cannot fail to see throughout all a complete uniformity and identity in the main features. Though we speak of there being a complete uniformity in the main features, we do not mean to insist on it as a fact, that there is no feature in one volcanic eruption that cannot be found in another. Far from it, for though the main features of all such eruptions are identical, a number of peculiarities are to be found in many of them that are not to be found in others. But what we do mean to insist upon is, that in all these eruptions there is to be found a sufficient number of characteristic features to establish it as a principle that they all have a common origin.

The fact that there exists many characteristic marks in some volcanoes that are not to be found in others may be accounted for in many ways. For instance, some volcanoes are never violent in their action; others are always more or less violent; and others still are so diversified in their character that there never can be any certainty as to what the nature of the next great action may be. The peculiar differences in the places, in which these different sorts of volcanoes are situated, go far to account for these differences of their characters, and want of absolute identity in their actions. And whatever their different surroundings might fail to account for, on examining them more closely, other reasons, that must expel all shades of doubt with regard to this truth, will suggest themselves. Such slight variations (for when properly considered they are only slight) have so misled some otherwise deep thinkers, that in their re-

searches they have been led to lay down as established facts, what can now be considered as nothing more than their own erroneous ideas on these matters.

Two theories concerning the origin of volcanoes have been held by scientists. The one explains this phenomenon as the result of a mighty chemical action taking place at a great depth from the earth's surface; and the other as the outcome of the molten state of the earth's interior. Those who put forth the former theory have illustrated it by examples showing the effects of chemical action in the exterior world. From these examples they go on to show that the chemicals required for such actions are identical with those found in volcanic productions. Sulphur is given as an example. They then point out that while the water of the ocean contains all the requisites for causing these actions, volcanoes are to be found only in the neighbourhood of oceans and never far inland. But this is rather a bold assumption on the part of those who uphold the chemical theory. In the first place, if it were true that the sea-water in mingling with the alkaline earths, gave rise to volcanic actions, we would certainly find large quantities of hydrogen in the vapors and gases of the volcano. But we do not find this to be the case; and since this hydrogen, which must be a constituent part of the sea-water, is not found in these gases and vapors, we cannot look upon this theory with much favor, while this objection remains unexplained. With such arguments, nevertheless, this theory is sustained by a few scientists. In fact, the chemical theory of the origin of volcanoes has been subjected to so many and such weighty objections, that it is, at present, generally abandoned. True it is, that it might account for some sudden explosion, or probably a temporary eruption from the earth's interior. But when we consider the great length of time that these volcanoes have been in existence, and the fact that where volcanoes have become extinct, they have often been replaced by hot springs, and these hot springs have been known to last for ages, considering all these points, we are forced to regard the chemical theory as being rather weak for a thorough explanation of the volcanoes' origin.

Many of those who advocate this theory

admit that there must be a considerable heat somewhere within the interior. But this heat, they say, is the outcome of the friction of rocks; and it is to this heat they attribute the origin of hot springs, etc. But we know of but three ways to account for friction by movements of rocks. The first is the depression and elevation of the crust of the earth, which might at times cause considerable rubbing together of rocks. But this would necessarily suppose a soft or liquid interior, and such supposition is contrary to the chemical theory, and consequently cannot be made use of by them. The other two means of accounting for the mechanical movements of rocks are their contraction and expansion by means of heat and frost from the exterior. But these are in themselves too insignificant to give rise to such a heat as would account for the hot springs, etc. This "chemical theory," as it is called, was first put forward by Sir Humphrey Davy, but was afterwards abandoned by him. Such method of action, on the part of Davy, shows pretty clearly that he saw that the many objections raised against his theory were sufficiently strong to overthrow it. Some scientists afterwards attempted to sustain it, but none have put forth any new arguments worthy of attention.

The other theory, which attributes the origin of volcanoes to the great heat of the interior of the earth, has likewise been backed by many arguments, and by arguments that on the whole seem quite conclusive. But this theory has been viewed in two different lights by those who support it. One of these views is that, though the interior of the earth is in a highly heated condition, it is yet in a state of solidification. The central masses of the globe are thus regarded as being in an *actually* solid, but a potentially liquid condition. This solid state of the interior is supposed to be a necessary consequence of the great pressure from the weight of many over-lying strata. With such a condition of the earth's interior, any local relief of pressure would at once be followed by the conversion of solid to liquefied materials, in the district where the relief would take place, there and then resulting in the manifestation of the volcanic phenomenon. But if the liquid masses were thus solidified by such great pressures, we would naturally conclude

that any relief whatever would be followed by the destruction of this solidified mass. The strata, too, on account of their spherical form and solid structure, do not press thus heavily upon the interior, and consequently could not cause the interior to become solidified in this manner.

Another objection to this hypothesis that the interior is of molten temperature and yet solidified, arises out of Mr. Darwin's generally accepted explanation of the reason why the coral reefs are to be found at depths and heights, where the coral insects could not have lived. This explanation goes to show that different portions of the earth's surface have been undergoing slow elevations, in some places, and gradual subsidence in others. Such facts seem to be strong proofs of a liquified interior, and, at the same time, appear quite irreconcilable with the hypothesis of the earth's solidified state, and these objections we consider sufficient in themselves to justify us in laying aside this latter explanation of the origin of volcanoes.

So now we pass on to the hypothesis that the central masses are in a molten and liquified state. This supposition gives us room to fully account for all the peculiar features of the volcano, and also appears to be the best explanation of the depressions and elevations that are going on in the earth's surface. Besides this, it enables us to fully account for the hot springs, solfatras and geysers and their long continuations.

The existence of dikes also, goes far in supporting this theory. The dikes consist of great fissures filled with igneous rocks. These fissures extend down to great depths, and are even supposed to open up from the molten or liquid interior, in fact, it is only by such a supposition we can explain their existence. These fissures were evidently filled first with the liquid rock, and this on being cooled, formed the igneous rock of which the dikes consist. If, then, we were to deny the theory of the heated interior, we would be left without any explanation as to how these fissures became filled with igneous rocks. This fact illustrates to us the necessity of a great molten sea within, which should enable us to account for this, and many other curious features of the earth's surface.

The fact, too, that there is an increase

in the high temperature as we penetrate in towards the interior of the earth, greatly strengthens this hypothesis. It is now generally admitted that, if the high temperature continues to increase beyond the depths, which the human hand has been able to examine, as it does within those which we can examine, the interior masses must exist in a molten state. So far, no scientist has been able to prove that this increase in the high temperature does not continue to the centre, and since, as far as we can ascertain anything about it, it does increase, hence we are justified in concluding that the central masses are in a molten state. One suggestion thrown in as an objection to this proof, by Mr. Judd, is that since there is a difference between the rate of increase in the high temperature in different parts of the globe, and since we have no witnesses to prove that these rates of increase in temperature continue to the centre, we should look with grave doubt upon this old hypothesis. A rather strange reason, indeed, does this seem for rejecting the old hypothesis. It is well known that some species of rock are better conductors of heat than others, and would this not necessitate a variation, in different places, in the increase of the high temperature? Yet, this could in no way disprove the theory of a molten interior. As before pointed out, we should rather accept it as a fact, that the heat continues to become more and more intense, till we reach the centre, since, as far as our researches go, they indicate this increase, and as yet no argument has been put forth to disprove it.

Earthquakes, too, are generally conceded to have close connection with volcanoes. Instances of earthquakes are recorded whose effects have been felt in Europe and America, and as far as could be ascertained the great subterranean noises, and the shocks, were heard and felt at precisely the same moment in both continents. This would certainly indicate that the cause of that wonderful phenomenon was founded deep within the bosom of the earth, at equal distances from these two widely separated continents. This might well be attributed to the disturbances going on within the molten interior.

This theory, supposing the interior of the earth to be in a liquified state, not only explains all the peculiar features of

the volcano, but also enables us to tully account for many other wonderful phenomena to be found in our globe, and for this reason is now generally accepted, and truly it seems the most worthy of credence. Those, too, who are to-day considered as the greatest scientists of our times, lay down this theory as the explanation of the origin of volcanoes.

Thus, we see those terrible volcanoes are nothing more than the safety-valves of the earth, by means of which the earth is freed from much of its interior heat and the gases that accumulate within it. And in this simple way has the Ruler of the world provided for the preservation of this sphere on which we live.

W. C. CAVANAGH, '93.



FAME.



H, Fame! why is it that we strive for thee?  
 Why toil unceasingly through all this life  
 In that especial branch of industry,  
 Or Art, or Science suited to us best,  
 And waste our strength of body or of mind  
 In our pursuit of thee? In after-times,  
 When ev'ry atom of our outward shell  
 Long since to its original aspect  
 Of earthly slime and dust will have returned,  
 Our names by toddling infants will be lisped,  
 And we for imitation be held up

To children of another age and race.  
 But what of this? What good will this do us?  
 In this life thou canst be of value none,  
 For thy domain extends not over it:  
 Nor by right reasoning can thy effect  
 For good at any other time be seen.  
 For if what all of us believe be true,  
 That we through all eternity shall live  
 In either joy or woe, as we deserve,  
 What benefit canst thou then be to us?  
 If in the sight of God we are to reign  
 Through an eternity of happiness,  
 Thou canst not add the very faintest touch  
 Of beauty to that vision of delight;  
 Nor canst thou by the tiniest of flames  
 Augment the ever-burning fires of hell,  
 If to be wrapped in them our souls are doomed,  
 Excluded ever from the sight of God.  
 If there should be no other life than this,  
 If our existence with our death should cease,  
 Thy influence could not be felt by us,  
 For we would be no more. Then why strain we  
 Our sight to gaze with longing eyes  
 At thy bright pinnacle among the clouds,  
 And all our energies expend to climb  
 The steep and rugged path that leads to it,  
 To find at last what we supposed was gold  
 Was but delusive mica 'neath the sun  
 Its stolen sheen displaying to our eyes?

JOHN R. O'CONNOR, '92.

## BRIEF LITERARY NOTES.

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



T was Buffon who said that "style is the man." This phrase is too epigrammatic to be a good definition. Do you for one moment think that these easy incisive sentences, those quietly touches, those pretty turns of Sterne, or Goldsmith, or Fielding, or Thackeray, came by chance? If you do, you are as big a blunderer as Dogberry, when he declared reading and writing were the gift of nature. Style is certainly the man in so far as it expresses the soul. But there are such things as literary canons which must be observed. And they sometimes prove extremely exacting to even the greatest of writers. Cardinal Newman will always be a classic to the English speaking world. What he said about style is worth remembering as the lesson of a master. Here it is: "It is simply the fact that I have been obliged to take great pains with everything I have written, and I often write chapters over and over again, besides innumerable corrections and inter-linear additions. I am not stating this as a merit, only that some people write their best first, and I very seldom do. Those who are good speakers may be supposed to write off what they want to say. I, who am not a good speaker, have to correct laboriously what I put on paper. I have heard that Archbishop Howley, who was an elegant writer, betrayed the labour by which he became so by his mode of speaking, which was most painful to hear from his hesitations and alterations—that is, he was correcting his composition as he went along. However, I may truly say that I never have been in the practice since I was a boy of attempting to write well, or to form an elegant style. I think I never have written for writing's sake; but my one and single desire and aim has been to do what is difficult—viz., to express clearly and exactly my meaning; this has been the motive principle of all my cor-

rections and re-writings. When I have read over a passage which I had written a few days before, I have found it so obscure to myself that I have either put it altogether aside or fiercely corrected it; but I don't get any better for practice. I am as much obliged to correct and re-write as I was thirty years ago. As to pattern for imitation, the only master of style I have ever had (which is strange, considering the differences of the language) is Cicero. I think I owe a great deal to him, and, as far as I know, to no one else. His great mastery of Latin is shown, especially in his clearness." The allusion to the author's having written for show when he was a boy, but at no other time of his life, is an example of that delicate humour which lends a peculiar charm to many of the works of Newman.

Rose Hartwick Thorpe, of San Francisco, says that her earliest recollections are of writing little rhymes on scraps of ribbon paper. When she was a little older she hoarded every penny in order to buy sheets of foolscap, on which to set down her effusions. There are many people who will not write verses if they cannot get pink paper, and scented at that. This class should be made wear three-cornered caps made out of the material to purchase which Miss Thorpe was wont to hoard her pin-money.

Fortuné du Boisgobey, the famous French writer of sensational stories, died recently in Paris at the age of sixty-one; he wrote over fifty volumes, of such great popularity that they were translated into all the modern languages, yet of no literary power or permanence. He is the Rider Haggard of France with more creative power than Haggard possesses. If my memory serves me, it is in one of M. du Boisgobey's rather thrilling works that full fifty-three characters, his whole stock-in-trade except one, for the undertaking, meet with different sorts of violent deaths before the last chapter is reached wherein the sole surviving hero takes a dose of prussic acid and dies the death. Wilkie

Collins, great sensational artist as he undoubtedly is, has nothing that will bear comparison with the productions of this Frenchman.

George W. Childs will not permit a witticism aimed at women to appear in the columns of his paper, I wonder has George got a mother-in-law? That may account for his unusual course. But seriously, there is altogether too much of this laughing at women, who, whatever they may not be, are always quite serious, especially in presence of that ferocious animal the - mouse!

Mr. Rydard Kipling recently spent some time in the country of our neighbors. The inevitable *Notes on America* followed the visit. The *Detroit Free Press* gives as the reason for the publication of his strictures on America: "We publish these articles because they are the cleverest things that have been produced in that line for years, and because they are the very best examples of utter unfairness to a foreign country that could well be imagined." One would think from reading this that the writer never heard of a certain Max O'Rell and his fair, funny, and most kind volume called *Jonathian and His Continent*. Otherwise, the *Free Press* is not a bit too hard on Kipling. In his *Notes on America* he writes himself down a genuine snob. I have seen an ass stray into a flower garden, and, after trampling all therein, go out with a loud bray of triumph. Should I see that happen again I shall think of the *Notes on America* and of their narrow-minded and entirely over-rated author.

The poems of Mr. Coventry Patmore are not very well known in America. It is so much the worse for this country. Mr. Patmore, the early friend of Dante Rossetti, occupies a peculiar and unique position in English literature. His poetry is almost *sui generis*. It represents some of the features employed by the pre-Raphaelite movement, but chiefly those features which are a permanent of all true poetry. The artlessness and apparent simplicity of his verse is in reality the result of deep and careful art. The metre of *The Angel in the House* (a title which, by the bye, Leigh Hunt had anticipated) may strike some readers at first as very commonplace and conventional; it is, in fact, that which hymn-writers call long metre. But this simple metre, in the hands of a true poet,

is capable of most beautiful effects. So, also, the *Victories of Love* are sung in one of the most unassuming rhythms possible, merely a series of couplets, eight syllables in a line. Few of our poets to-day venture to work with such simple material. But Mr. Patmore, like Woodsworth, thinks no metre or subject too undignified for poetry, and, at the same time, is wonderfully happy in escaping baldness. Sometimes his verse flows so evenly, with so few inversions and involutions, that it might be read as clear and unstudied prose: yet, all the while, there is that quality in it which stamps it as real poetry. But there are many who will think that this poet reaches his highest in several of his small pieces, rather than in those long works. Mr. Patmore, as is well known, is a devout Catholic. He was born in Woodford, in Essex, 1823, being now in his sixty-eighth year. His first publication appeared in 1844; and very recently, he published a volume of prose-criticisms which prove that he can wield a somewhat caustic pen. The mailed hand, which is gloved in the poetry, here shows itself.

Some very good criticism has lately appeared concerning Sir Edwin Arnold's new poem, *The Light of the World*, which is the literary event of the year. The New York *Herald* supplies many particulars as to how it was conceived and came to be written. Twelve years ago, Edwin Arnold, a busy London journalist, wrote an epic poem which startled the world by its exquisite imagery and its depth of thought. It was *The Light of Asia*, and it quickly achieved the distinction of being more widely read than any other poem of its time. The central figure was Buddha, and so interesting was the personality portrayed that many Christians read it with admiration, while some people who had no religion to speak of began to sample Buddhism; indeed, in some quarters, the author's appreciation of the Asian teacher was construed as devotion. Now, however, his mistake is corrected, and the book itself is overshadowed by a greater poem, *The Light of the World*. To quote from a popular hymn, "the light of the world is Jesus," and as such it is presented in this poem, but the author manifests the additional purpose of showing that Jesus broadened, ennobled, and completed the religion, not only of the chosen people, but of all religious teach-

ers, including Buddha. The poem is in the main a dialogue between Mary Magdalene and a venerable Buddhist who comes from India to learn the results of the angelic promise at Bethlehem, of which the Three Kings of the Orient had carried the news to their own land. The Indian questions Mary closely, though reverently and sympathetically, during six days, compares the teachings of Jesus and Buddha, recognizes the limitations of the latter, and concludes that Jesus was indeed the Son of God. The diction is careful, noble, pure and exquisite; as becomes the subject, the clime, the characters; it will please all readers of poetry and fill Christian souls with rapture. Perhaps it may do far more should *The Light of the World*, like *The Light of Asia*, be translated and read in the East; it will be a more effective tract than any the missionaries have put forth, for the author never forgets what the missionary seldom remembers, that Jesus was Himself an Oriental.

What remains to be told of the story of our latest epic is given by the *New York Critic*, which is perhaps the best literary newspaper in America. It is interesting to know that the idea of *The Light of the World* was suggested to Sir Edwin Arnold by Henry M. Stanley. It was as the correspondent of the *London Daily Telegraph*, as well as of the *New York Herald*, that Mr. Stanley made his second expedition to Africa, in 1874, to rescue Livingstone, who, as it proved, had died during the previous year. Returning to England in 1878, one of the persons he met first, and of whom he saw the most, was Sir Edwin Arnold, the editor of the *Telegraph*. Sir Edwin was then at work upon *The Light of Asia*,

which appeared the next year and scored an immense success. Mr. Stanley read it first before it was given to the public, and was profoundly impressed by its beauty. "Now, if you would take Christ as the central figure of such a poem," said he, "and lavish upon it the same wealth of language, you would command an audience as wide as the civilized world." The poet expressed no disinclination to the task, but seemed to feel considerable doubt as to his power adequately to treat so great a theme. Mr. Stanley continued to urge him, yet it was not till years afterward that the plan of *The Light of the World* took final shape.

Under the title *Novels That Corrupt*, Mr. M. W. Hazeltine has an article in the *North American Review* in the course of which he makes use of the following pointed language: There may be found in London society men who would do the fell work, which such inimitable masters of seductive speech as Gautier and Maupassant have done in their most evil hours. We cannot shut our eyes to the fact that the worst novel written in English in this century was published by W. H. Mallock an unquestionable adept in the graces and suggestiveness of style. The crime which such men commit is the suppression of the iron law imbedded in the human heart long before it took vindictive shape in the codes of society—the law that imposes on wrong doing woe and punishment, even in this life. Such men not only paint temptation which is lawful and may be helpful, but they show it succumbed to with defiance and impunity. They portray the evil doer, but omit to delineate the scourge. They make vice doubly infectious, not only by dissembling its deformity, but by hiding its doom.

---

#### INVIOLETE.

I wrote my ode in flowing hand,  
The ink I used was violet;  
I sent it to the papers, and  
Received it back *inviolet*.

C.

## = The Owl. =

PUBLISHED BY

THE STUDENTS OF THE UNIVERSITY OF OTTAWA.

TERMS: one dollar a year in advance. Single copies, 15 cts. Advertising rates on application.

THE OWL is the journal of the students of the University of Ottawa. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely the students of the past and present to their Alma Mater.

### BOARD OF EDITORS.

M. F. FITZPATRICK, '91.  
 C. C. DELANY, '91.  
 F. L. FRENCH, '91.  
 J. P. COLLINS, '92.  
 C. D. GAUDET, '92.  
 D. MURPHY, '92.  
 J. P. SMITH, '93.  
 L. J. KEHOE, '94.  
 J. McDUGALL, '94.  
 Business Manager:  
 T. A. WHITE, '93.

Address all letters to "THE OWL," OTTAWA  
 UNIVERSITY, OTTAWA, ONT.

VOL. IV. APRIL, 1891. No. 8

### HEARKEN.

We would be grateful to those of our subscribers who could conveniently send us the last October issue of THE OWL, if they would do so.

We have now a word to whisper into the ear of delinquent subscribers. We find that on our books there is a balance of one dollar against you. This is not as it should be. No one can accuse us of being exorbitant in our demands. One dollar a year will not take the bread and butter out of any man's mouth. If it should do this, we will be charitable and cancel the debt; but we cannot believe it would. We think, moreover, that the reading matter we serve up is of a sufficiently interesting nature to warrant us in taking pride in the work we have done.

We issued a special Christmas number. We have enlarged our regular publication. All these things required money. We do not thrive on charity. We have proceeded on the motto "Pay as you go." We wish in future to be guided by the same maxim. This is a delicate matter upon which to speak, but our natural delicacy is superseded by our instinct of self-preservation. We are thankful for good wishes and words of praise, but we would be much more thankful for the dollar. Cold charity it would be to say to a starving man, "I admire your patience under affliction." This is hardly the charity commended in the sermon on the Mount. It is certainly not the charity we commend. We are not now seeking charity; we are asking for justice and nothing more. *Quid pro quo* is the basis of the contract between us. You have received our *quid*; we have not as yet seen your *quo*. We desire that those who have not yet done so will immediately pay up. Let a word to the wise be sufficient.

### REFLECTION.

"Reading," says Bacon, "makes a full man, speaking a ready man, writing an exact man;" he might have added, and reflection a perfect man. In the material and moral order alike, it is the secret of success. This law which obtains so rigidly in the world without, has equal force in that microcosm, the college. Daily experience proves reflection to be the only coin that passes current in the realm of science, the only legal tender for true knowledge. A difficult passage is met with in translation. The unreflecting student assiduously thumbs his dictionary and grammar, until their leaves are worn away, but to no avail; his neighbor who, perhaps, knows little of syntactical rules, but, who focuses all his intellectual power upon his work, ere long hits upon the correct interpretation—nay, is imbued

with the very idea of the author. The one sees before him merely the cold printed text rendered bewildering by the intricacies of declensions and conjugations,—a sort of Chinese puzzle to be worked out by mechanical formulas; the other, a painting aglow with color and life, an object lesson so suggestive as to render its meaning obvious. In class, likewise, the latter will follow the teacher's remarks with the closest attention, for they fill out this picture and impart to it a life-like reality that fascinates him. If it be a language-class he finds himself transported back through the long streets of ancient Greece and Rome. He listens to the people chat as they stroll by; he learns the town-gossip, the latest political intrigue, the most recent news from the provinces. For the time, he is one with them; their manners, their creeds, their ideas of life, all are known to him. He has caught up their spirit, and the acquirement of their language then becomes an easy task. If history be the subject, he becomes acquainted with the destinies of nations and their mutual action upon each other. He masters the principles that underlie the greatness of individuals and of state; and is convinced that every transgression of them is followed by a speedy retribution. He thus acquires the accumulated experience of ages which will be of incalculable benefit to him in the regulation of his own conduct and the formation of his character. The unthinking student, on the other hand, will memorize a mass of disconnected facts. His mind becomes a sponge from which, if pressure be speedily applied, they flow in a perfect stream; if not, they slip away unnoticed and leave it as it was before. And so in all other sciences. Reflection is the key which opens the door of Minerva's temple, and there is no other mode of entering.

In the moral order reflection makes man a little less than the angels; the lack of it

lowers him below the brute. It points out to him the star beckoning him from on high to a nobler destiny. The stronger the power of reflection, the clearer is this indication. Let all, then, but students particularly, cultivate this faculty, for in them the mind is yet plastic and easily impressed. The whole philosophy of life may be thus summed up: "Reflect, and then do what you will."

---

*QUAE SUNT CÆSARIS, CÆSARI.*

Nothing more important or more difficult to deal with, than the Manitoba School Act, has come before Canadian statesmen since Confederation. Important, for it involves the consideration of parental, religious and civil rights in the matter of education; difficult, for it is identified with, if it has not been caused by religious and race prejudices excited by recent agitation, as short-sighted as it was ill-advised.

Happily the British North America Act provides for the protection of minorities; but the constitutional is not the only aspect of the question, nor is it the highest. The idea that the State should have exclusive control of educational matters, is one that is honestly held by many. Yet a dispassionate consideration of the question demonstrates the untenableness of the idea, and the unassailable position of the Catholic Church in condemning it. Those assume that the majority has the right to impose its ideas on the minority; and, at first sight, this appears to be the necessary conclusion from the principle of responsible government. Responsible government, however, cannot and does not destroy the eternal principles of justice and right. It is bound by these principles just as absolutely, and, we believe, guards them just as sacredly, as any other form of government. But it imposes on public men, indeed on all citizens, the duty of calmly considering the justice

of every measure submitted to them. Responsible government is based on the direct contradictory of the "total depravity" doctrine, on the assumption that the people are intelligent, honest—in a word, worthy to be free. The demagogue is, therefore, the worst enemy of a free people; scarcely better is the intemperate, overbearing advocate of any cause, however just.

That the State has rights is most willingly conceded by all. It is the right, nay, the duty of a free State to demand such education as will qualify its members for the duties of citizenship. It is the right and duty of the parent and the Church to see to the still more important part of the work, their moral training. If citizenship were the be-all and the end-all of human existence, the State's rights would absorb all others; if it were the most important object in life, the State would have the right to relegate moral training to the home and the Sunday School. Neither hypothesis will find serious advocates among Christians. If pupils are not properly trained for the duties of citizenship in the schools of the Church, the schools of the parents' choice, it is the right, yes, it is the duty of the civil government to exact that training. But it is not within its right to abolish these schools, until at least all reasonable efforts to make them adequate to the requirements of the country, have failed.

We might question the efficiency of public schools in many respects; we might quote eminent and observant men, to the effect that they are inefficient: in the very training that, if neglected, could afford the only ground for State interference in separate or private schools; we might point to infidelity, aye, and to superstition as the fruits of secular education, for whence come the millions that swell the ranks of the spiritualists (spiritualists?), Christian scientists, *et hoc genus omne*? But we need not prove our

schools better than public schools; we simply claim the right of free men to enjoy our liberty in a free country.

Whatever be the outcome of the present difficulty, let us hope that the discussion will be conducted on a level above partisan, religious or race prejudices. Such discussion, though it may not lead to an immediate remedy in the present case, will tend to place in a clearer light the fundamental principles on which the question rests, and to hasten the solution of a problem which vexes not Canada alone, but a great part of the Christian world.

---

#### A LESSON FROM HISTORY.

It is cause for regret that much indifference is shown to the study of history. Thanks to inefficient teachers and inferior text-books, a false conception of what history really is widely prevails. Oftentimes, students are set to work at aimlessly learning off long lists of dates, names of sovereigns, lengthy descriptions of battles, with occasionally some characteristics of a particular period. It is well indeed to know these things, but to call a mere acquaintance with them historical knowledge is a gross mistake. The grand object of historical study, the purpose for which the various nations have been called into existence, and how each has fulfilled its mission, is often entirely lost sight of. On the other hand, a multitude of books have been written on historical subjects whose teaching is false. Their writers began with preconceived false theories, and have adapted their narratives to prove their own views. Such history has been aptly termed by De Maistre "A grand conspiracy against truth."

But of true history we wish to speak and here may remark that possibly a teacher may do no more than direct the youthful minds in the lines they are to follow in the study of the science. Genuine history is a record not only of

the rise, progress, successes and failures of a nation, but of all nations engaged in the discharge of particular duties imposed by Divine Wisdom. The world's history clearly establishes the existence of the government of God over men, and shows wherein they have been faithful or unfaithful to their Sovereign Ruler. For illustration we may refer to the two grand periods of history, ancient and modern, the first of which reveals mankind undergoing a course of preparation for the Redemption, and the second, in the enjoyment of restored rights and charged with aiding the Church in the diffusion of the Word of Life.

"A great theological principle underlies every political event," and all men are instruments, free though they be, in the hands of Providence. All events must be reduced to a religious consideration, since God is our beginning and end, and religion is the sum of man's duties to Him. In these days of appeal to reason against revelation, and false interpretation of history, we should be well acquainted with this science, and see that the Church, the treasury and guardian of our Christian faith, loses nothing but gains immensely, when viewed in the light of history. Moreover, the knowledge of history will necessarily draw our minds and hearts to God, leading us from the consideration of ourselves to Him through Whom we live and act. If "the meanest creatures," as Father Faber has said, "mantled with the effulgence of God's beauty, teach us so much of God and lead us to Him by the very pleadings of their loveliness," how much more so Man, His most perfect of earthly creatures, when looked at under the guidance of His loving care and inclined to Him by the very pleadings of His goodness?

This religious lesson of history includes as well the teaching of obedience, since all nations exhibit rewards conferred for compliance with God's will, and bear the

marks of chastisement inflicted for disobedience. A thorough knowledge of history will go far to set at rest the anxiety of minds troubled with the sight of happiness and misery, good and evil co-existing in the world. Recourse to history will show how individuals and nations have themselves incurred much evil by departure from the ways of God. Catholic youth should be afforded all the advantages that a comprehensive knowledge of this science will confer, and who can estimate the loss to be incurred through want of it? Without history thus taught, reflecting the Divine Will in the direction of human events, no course of studies can be called complete.

#### A VALUABLE LESSON.

It is worthy of note that, in spite of the godless and irreligious spirit displayed by some of the European governments, there are still found a few men of worth and influence, who are not afraid to stand up and declare their unshaken belief in the efficacy of religious practices as the best and safest means of securing national, as well as individual prosperity.

Among those few, Hon. W. E. Russell, Governor of Massachusetts, holds a high place. In his recent proclamation of Fast Day, addressed to the people of the Bay State, he does not hesitate to make an open profession of his confidence in prayers and pious observances as the means of bringing about most happy results.

"It is just and reasonable," he declares, "according to the pious custom handed down to us by our ancestors, that we unite in the presence of God in order to render him our sincere homage and to implore his favors."

He desires the Fast Day to be observed in a manner in keeping with the end for which such a day is set aside, and begs of all entrusted to his care and jurisdiction to acknowledge their many faults in a spirit of humility and penitence, and to implore the pardon and mercy of God for offences which they may have committed against Him.

He would, moreover, have this day employed in praying that God might con-

fer wisdom upon those who hold in their hands the reins of government, that education might be spread abroad and flourish throughout the land, that industries might be directed with all due discretion, and the year crowned with prosperity. "In fine," he continues, "let us pray that the Lord may incline our hearts towards the accomplishment of his will, and that we may, in his eyes, be established in that good which exalts a nation, which is the source of its power and the guaranty of its security.

Such expressions as these, coming from the lips of one who stands at the head of a free and enlightened people, in one of the most free and flourishing countries under the sun, should put to shame those insignificant rulers who disregard religion, or, sneering at its pious practices, endeavor to banish its observances from their domains.

Those who are so mentally blind as not to perceive that the progress and prosperity of a nation depend principally upon the good morals and religious exercises of its people, when such exercises are in perfect harmony with the teachings of the gospel, may learn a valuable lesson from this wise communication of Governor Russell to the citizens of Massachusetts. For, it teaches them that even our most advanced governments have not yet reached that lofty stage of progress where all regard for God, religion, and its virtuous inspirations, is wholly ignored; that there are still intelligent ruling powers who put their trust in prayer and mortification as the most efficient means of drawing down the blessings of heaven upon the State, and who adhere to the already long established truth that the nearer a nation approaches God, the greater will be her progressive movement, materially as well as mentally and morally.

### ENTERTAINMENTS.

The evening of April 1st saw the Academic Hall packed to the doors by an audience which had come to witness the production of "Major John André," a drama in five acts, put upon the boards by the Dramatic Society. In addition to the Faculty were observed present His Grace Archbishop Duhamel, American Consul Lay, Sir James Grant, Mr. C. Devlin, M.

P., and numerous members of the clergy from the surrounding neighborhood.

The programme opened with an overture by the Cecilian Society, so well executed as to prove this organization is determined to maintain and increase its already high reputation. The Varsity quartette next rendered "The Old Church Bells," after which Mr. J. P. O'Connor declaimed in a masterly manner the "Death of Benedict Arnold." Mr. J. Nevin Doyle by his baritone solo "Anchored," which formed the third event on the programme, showed himself possessed of a well cultivated voice.

Before the curtain rose on the first act, Mr. C. C. Delany stepped forward and in a few graceful sentences thanked the audience for the hearty support given the Dramatic Society, and mentioned a few of the historical facts connected with the capture and death of Major John André. The *pièce de résistance* came immediately after. The cast of characters was as follows:

Gen. George Washington.....	Mr. H. J. Canning	
Gen. Greene.....	Mr. F. L. French	
Gen. Lafayette.....	Mr. C. D. Gaudet	
Gen. Putnam.....	Mr. J. P. Smith	
Gen. Hamilton.....	Mr. C. McCarthy	
Gen. Knox.....	Mr. J. P. Collins	
Gen. St. Clair.....	Mr. F. Quinn	
Gen. Steuben.....	Mr. T. Troy	
Col. Jameson.....	Mr. Riley	
Paulding, {	Mr. W. J. Leonard	
Van Wert, {		Mr. Ed. Gibbons
Williams, {		
Major John André, the Spy.....	M. T. Tétréau	
John André, sr., Major J. {	Mr. J. R. O'Connor	
André's father.....		
Gen. Knyphausen.....	Mr. T. A. White	
Gen. Robertson.....	Mr. T. J. Kehoe	
Admiral Graves.....	Mr. C. Mea	
Col. Carleton.....	Mr. J. J. Dean	
Benedict Arnold, the Traitor.....	Mr. C. C. Delany	
Hezekiah Jones, a Tory.....	Mr. S. Hallissey	
Page to Sir Henry Clinton.....	Mr. John McDougal	

The play as its name indicates, deals with the attempted betrayal of the colonial cause in the American revolution by Benedict Arnold and the capture and execution of the British emissary, Major John André. The dramatic merit of the incident is much increased by the introduction of the character of André's father, who crosses the billowy ocean to attempt to save his son. His heart-rending sorrow first lightened up by the soft rays of hope, but as his efforts to rescue his darling boy prove futile, gradually deepening into the awful gloom of despair, and finally bursting out suddenly into the lurid glare of madness,

tends to make him, if not the central, at least the most interesting personage in the piece. His prayers, as pleaded by Mr. J. P. O'Connor, "would move hearts of stone." Yet, excellent as was this gentleman in the pathetic, he displayed more power in the scenes of wild passion, and his sudden transition from the lethargy of despair to the paroxysm of violent insanity was a bit of acting such as has seldom been seen on the College stage. The noble-hearted young major, whose only fault was his too great devotedness to England's interests, was impersonated in a finished manner by Mr. T. Tétreau.

To be a sufficiently wicked villain without becoming too diabolical is no easy task, especially when one enacts the *role* of so black-hearted a traitor as Benedict Arnold. Mr. C. C. Delany seems to have found this happy mean, for, from the outset, he won and carried all through the sincere detestation of the audience without once striking a false chord by over-acting his part. The commanding appearance of Mr. F. Fitzpatrick, joined to his self-possession, made him an irreproachable Sir Henry Clinton, the British commander, whose all-absorbing desire is self-advancement at any cost. Notwithstanding the fact that it was his first appearance behind the footlights and that he is a loyal Canadian, Mr. H. Canning's George Washington was a figure that might well cause the heart of every American to swell with pride and admiration. As the *roles* were numerous, he was but one of several who made their *début* on this occasion. In general, though they could be distinguished from the veterans, they all did well, and it may reasonably be expected that with such material to work upon, the College stage will not deteriorate in the future.

The music accompaniment was furnished by the Capital orchestra, and did much to intensify the sentiments excited by the various dramatic situations. Special scenery had also been provided, so that everything tended to enhance the value of the production. Rev. F. Constantineau, who devoted himself with untiring energy to the work of preparation, may well be pleased with the result.

"Coming events cast their shadows before," and as those of the June exams. are becoming quite perceptible, this is probably the last public play which will

be given during the present term. The work of the Dramatic Society has been throughout most successful, as is proven by the large audiences drawn on every occasion, and its members have every reason to be proud of their enviable record.

#### THE FEAST OF ST. THOMAS.

In keeping with the traditions of the College, St. Thomas Day was a *grand congé*. At nine o'clock, His Grace Archbishop Duhamel celebrated Mass in the students' chapel, afterwards speaking at some length on the glories of the Saint of the day. He paid an eloquent tribute to the lofty virtues of the Angelic Doctor, and urged his hearers to emulate the purity and humility of the great Saint and Theologian. The annual *séance*, which, in an especial manner, marks the celebration of this feast, was postponed until the evening of the 9th ult. Heretofore, the members of the St. Thomas' Academy have been accustomed to hold a public meeting on the occasion of their patron's festival, the programme being of an exclusively philosophical character. This year, the programme was amplified so as to include theology in its scope.

Mr. D. V. Phalen, the chairman for the evening, by way of an introduction, briefly outlined the order to be followed, adding a few words of welcome to the audience. Mr. Joseph Leclerc then read in French "St. Thomas, his Life and Influence," in which he reviewed the condition of mankind in the thirteenth century, contrasting it with the present state of the world, and expressing the belief that the principles of St. Thomas can be as effectual in solving the difficulties of our day as they were in remedying those of the first-mentioned period. He was followed by Mr. M. F. Fallon, who presented an excellent paper on Donoso Cortes. After sketching the trials and storms out of which Cortes emerged a fervent Catholic, the essayist dwelt at length on the principles of the great Spanish philosopher. Next, came the development, in Latin, of a thesis against Pelagianism. Mr. Groulx, upon whom devolved the task of sustaining the doctrine of the Church on grace, was in every way equal to the occasion, even when assailed by powerful objectors. He proceeded most logically, displaying throughout a comprehensive view of this

widespread heresy. Philosophy, as was fitting, was the ground-work of the next feature of the programme. Mr. Joseph Landry grouped together the theories of St. Thomas and Albertus Magnus on "The Immortality of the Soul," and Mr. C. C. Delany read an exhaustive essay on "The Church and Industrial Progress." The ease and elegance of the style of the former essay was not the least among its many admirable features, whilst Mr. Delany brought up a huge array of evidence to show the anxious care with which the Catholic Church has always watched the industrial progress of her children.

His Grace Archbishop Duhamel and a number of the city clergymen were interested listeners throughout the proceedings, and before leaving His Grace gave expression to the genuine feelings of pleasure with which he had attended the entertainment.

A TRIP TO THE SUGAR-BUSH.—On Thursday morning last, the 9th inst., a party of about sixty students took a drive out to Mr. Sims' sugar-orchard, where they spent the day in a very pleasant manner, boiling sugar and indulging in the fruit of their agreeable occupation.

The day, as everyone may recollect, was an exceedingly fine one, and the crystal streams of sap from the numerous arborial fountains gushed forth with unusual impetuosity—far less impetuous, however, than were the long-imprisoned boys to participate in Spring's sweet and generous banquet. Five dozens of spoons were immersed at once in the still bubbling syrup, and many serious and sad breaches of etiquette were made—yet, pardonable, when the fact is noted that not one of these eager lovers of the mellifluous liquid had gratified his palate with a single drop of newly-made maple-syrup since . . . the last time.

Many were the jolly choruses sung on the way out to the sugar-bush, and many the anecdotes told of sugar-parties by those who "had been there before,"—all illustrative of the "pleasures and pains" of maple-syrup; so many, in fact, that more than one young gentleman, gifted with a lively imagination, took sick on the way, and did not recover until after having disposed of a light pound of sugar and a small gallon of syrup. And few,

indeed, would blame them; for the "taffy," manufactured under the direct supervision of Rev. Father Forget, O.M.I., our esteemed Prefect of Discipline (who, by the way, proved himself an adept in sugar-making), was so delicious that it would have tempted again the first parents of the 'Varsity boys, had they been in the place of their weaker offspring.

After delightful ramblings about the hills and through the surrounding woods, the students reluctantly resumed their seats in the "busses," and, intoxicated with pleasure and the juice of the maple, made it pleasant for the country through which they passed on their homeward journey. If the day proved an enjoyable one—and everyone solemnly affirms that he did enjoy himself—it is due wholly to the efforts of Rev. Father Forget, who left "no stone unturned,"—not even sparing his hands from severe burns—in order to render the occasion altogether felicitous.

---

### EXCHANGES.

The *Acad ia Athenaeum*, in its current issue, contains a very interesting account of the government, institutions and progress of the Incas, whose strange civilization was, after that of Mexico, the greatest marvel to the first Europeans who landed in the new world. A clear insight is also given into the *modus operandi* of the German Universities. To students here some of the proceedings will seem peculiar. Thus, that no discussion whatever is allowed in class seems rather arbitrary. We are pleased to observe that the prevailing tendency of Canadian College journalism is one of constant improvement, and that the *Athenaeum* is not the least imbued with this spirit.

The ex-man of the *University Cynic* referring to a stale joke which had appeared in the Ottawa Campus, says: "Too bad this antiquated thread-bare piece of inactivity has got to go the rounds of the *Canadian* press, after having lingered in the United States for the last century." Not quite so fast, friend *Cynic*. The American continent has a large area and there appears to be more than one Ottawa upon it, as a glance at the map of Kansas will prove to you. We, poor benighted Canadians, have sins enough to answer

for without being credited with those of our neighbors.

The *Bates Student* is tasty in its make-up and excellent in its matter. A somewhat novel feature is the Alumni Department which is specially devoted to articles contributed by graduates. Judging from its effect in the *Student*, such an innovation would be a step forward for all College papers. The article on the "Elements of Literary Style" is excellent. The writer thus sums up what to us seems a judicious digest of the subject. "Unless a style is borrowed, it is shaped and colored by the physical, mental and moral characteristics of the individual. To have a style, then, it is necessary to be a man in the broadest and brightest sense of the term; to live in the atmosphere of the best literature of the world; to have an ear attuned to the divine laws of harmony; to have a mind disciplined by vigorous thinking; to have a heart that pulsates with the noblest sentiments; to have something to say and to say it in the simplest and most direct manner, and this will be your style."

We welcome the *Adjutant* and *College Advocate* on this their first visit to our sanctum and trust that their voyage upon the tempestuous sea of College journalism will be prosperous and will lead them both safely into the port of success. Both are from Burlington, Vt.

The *Pennsylvania College Monthly* is weak in original literature, but its other departments are well sustained. Still, as one of the main objects of the College paper should be to develop the literary talent of the students of the institution it represents, the one which loses sight of this can scarcely claim to be in the front rank. The reviews of new books in the *Monthly* are written in a bright, racy style, reminding one of the similar work done in the great dailies. Indeed, to us this seems the most interesting feature of the *Monthly*.

The *Athenaeum* contains an article on "The Practical Study of Oratory," which will repay careful perusal. Incidentally, the following remarks are made which may well furnish food for reflection to students who fail to have a fixed aim:—"Every man has within him a spark of Divine nature and is capable of wonderful

development in any given direction to which he shall bend his utmost and unremitting energy. Success, then, means self sacrifice. Every taste and every fancy, every other interest and labor, and every affection must be subordinated to the great end set for achievement. By night and by day, working and dreaming, in joy and sorrow, at home and abroad, the *one* purpose must absorb the soul and possess the whole being." The *Athenaeum* is quite creditable to its editors.

The *College Rambler* has passed under the control of a new board of editors, who have forthwith clothed it in a new dress. The change gives the paper a neater appearance, although to some it may appear severe in its simplicity. Literature has always received much attention from the *Rambler*. In the current issue are two readable articles, one on Keats, the brilliant young poet, cut off in the prime of life, "whose name was writ in water;" and the other on Charles Lamb, whose quaint essays have so frequently delighted us all.

The literary work of the *Trinity University Review* is of high class, but we would prefer to find more of it performed by students, even were it less excellent. "Alcestis" and "The Life of Lord Houghton" are fine articles, but neither of them is written by a student.

The *Portfolio* is a bright journal hailing from Hamilton. True, it contains usually quite a number of notices of hymeneal events, but that is to be expected, and if the boys devote whole pages to records of their sports, may not the ladies likewise have the privilege of scoring their victories?

A CREDIT TO CANADIAN JOURNALISM—Those persons who have not seen the *Dominion Illustrated* since it has been so much enlarged and improved should secure a sample copy at once. Both from the literary and artistic point of view, the *Illustrated* is a credit to Canadian journalism. The prize competition, which has been inaugurated with the double purpose of conferring benefit on readers and publishers, consists in finding in current numbers of the journal the answers to thirty-six questions, six of which are published every month. The prizes aggregate over \$3,000 in value. There are 100 in

all, the lowest being valued at \$5. The first is \$750 in gold. On receipt of 12 cents in stamps the publishers (the Sabiston Litho. & Pub., Montreal), will send to any address a sample copy with full particulars.

---

### BOOKS AND MAGAZINES.

*Ipsa, Ipsa; Ipse, Ipsa, Ipsum: Which?*  
By Richard F. Quigley, L. L. B., Fr.  
Pustet & Co., New York and Cincinnati.

The volume bearing this striking title is one of the latest additions to the literature of controversy. It is a reprint of a series of letters that appeared in the *St John Globe* in a controversy between the author and the Rev. J. M. Davenport, Ritualist Minister. In a lecture on "Misprints," the Rt. Rev. Dr. Kingdon asserted that *ipsa* in Gen. iii, 15, was an alteration made to the Latin Vulgate by the Roman Catholic Church, and that this altered passage afterwards formed the basis of the definition of the dogma of the Immaculate Conception. The inference, of course, was natural, that the Roman Church changed the text of Scripture to suit the exigencies of doctrinal definitions. Mr. Quigley immediately challenged the accuracy of the bishop's statement. The latter maintained an inglorious and undignified silence, but Rev. Mr. Davenport made haste to help him. The discussion was quite lengthy and it may be said, in all fairness, that at every point the Anglican divine was worsted by the Catholic layman. Mr. Quigley first proved conclusively that the reading *ipsa* was not an alteration, but was justified by the best commentators and quite as orthodox as either *ipse* or *ipsum*. He then showed that it was a matter of indifference as far as the dogma of the Immaculate Conception was concerned, for that dogma was not founded not on that portion of the verse in which *ipsa* occurs, but on the first sentence "I will put enmities between thee and the woman." Beaten at these two points, Rev. Mr. Davenport covered retreat by the stock charge of Mariolatry, and the discussion thenceforward resolved itself into a venomous attack on, and a brilliant defence of the whole system of Catholic devotion towards the Blessed Mother of God.

It is a matter for sincere congratulation that a Canadian layman has given to the public so complete and thorough a defence of Catholic teaching on this subject. Mr. Quigley has called to his aid arguments not only from Theology and the Fathers, but also from Philosophy, History and Literature. As a friendly reviewer says: "He has examined the original authorities in all the great American libraries—the Astor, Lennox, Harvard, Boston and Georgetown. He has added to his own extensive collection of books the great works on the subject from Europe. The readers of his work possess in it a golden key with which to unlock the treasures of Biblical and Patristic learning. \* \* \* If the result of his efforts shall be to strengthen the faithful, to comfort the doubtful, to restore the erring, and to remove misconceptions from the minds of those who are without the fold of the Catholic Church, he will not have labored in vain."

The printing, paper and binding of this volume are of the highest excellence, and are a decided credit to the firm of Pustet & Co. A few more works issued in the praiseworthy form of the present would go far towards destroying the contention—which has so often driven the best Catholic writers to Protestant publishers—that the work of Catholic publishers is inferior in execution and superior in cost to that of their Protestant competitors.

*Donahoe's Magazine for April.*—The fact that the veteran editor, Patrick Donahoe, has again assumed the management of that great journal, the *Pilot*, has not in any way lessened the value or interest of his other publication—*Donahoe's Magazine*—a regular and welcome visitor to so many homes in every part of North America. To the current number Peter McCorry contributes the fourth letter of his series, "Revisiting Ireland." The topics discussed will recall to many an exile pleasant recollections of when he was a boy, while the references to present events make the letters very interesting even to those who have never trod the old sod. "Kildoonna" is an exciting and well-written serial story by the author of "Bonnie Dunraven." Other articles of more than ordinary merit are "The Apostle of Ireland" by Father Lockhart, and "Learned Women" by Mary E. McKay. The

Juvenile Department is as interesting as usual.

*The University Magazine.*—This illustrated magazine, identified with the general interests of all higher seats of learning, comes to us this month in a new dress and shape better adapted to fulfil its object and more in accord with its name. The mechanical part of the magazine leaves nothing to desire; the paper is superfine, the printing perfect, and the illustrations of a high order of workmanship. The literary articles are mainly descriptive of some of the American universities, either in their general programme and development or in a special feature of their work. The venerable philosopher, Dr. McCosh, late President of Princeton, writes a few pages on "The Moral and Religious Oversight of Students." His words are golden and deserve to be deeply pondered by every college president in the land. No wonder that Princeton grew in truth and influence with him at its head. Dr. McCosh holds precisely the same views as Cardinal Newman on the duties and relations of professor and student. It is the only Christian view.

We received recently *The Annals of the Sacred Heart*, a magazine published at Watertown, N.Y., and directed by the Missionaries of the Sacred Heart. Therein are set forth the claims of this society to popular sympathy and support. To it the world has not as yet given the nod of recognition, as freely and as justly as it might. The members of this society have taken upon themselves an heroic task, but of their lives and life-work we are ignorant. This is unfortunate, for Christian society needs the knowledge of what great and holy men may venture and accomplish, if it is to preserve the merit of being Christian. Theories may fascinate, but the example of living men can alone arouse emulation. The aim of the society, as stated in its *Annals*, is to evangelize those peoples whose heavens have not as yet been illumined with the light of Christ's gospel; and to spread throughout the world the veneration and worship of the Sacred Heart. Verily, a sacred mission; and if there may be aught of sublimity in human action, here surely can we find it; for, after all, the measure of sublimity, in this respect, is sacrifice. Noble as the mission is, however, the

laborers are few. It cannot be that God wills it thus. He would not have created those moral desert places without the attendant means of rendering them fruitful. The fault rests not with God, but with man. The prostitution of human will has been the prolific parent of ruined vocations. These missionaries have established novitiates or Apostolic Schools at several places, the American one being situated at Watertown, N.Y., where those who desire to become members of the society may be instructed in those matters needed to prepare them for future labor. The applause of men may not follow the missionary to the distant forests of Oceania, but the approval of conscience and the blessing of God will be with him, as they were with St. Francis Xavier in the remote waste lands of Asia.

*L'Université Catholique*, Lyon, France—An extract entitled "The Church and Superior Education," from the above review for March has been kindly sent us. The article appears in pamphlet form, and is a discussion of the roll of the Church in higher educational matters by Rev. J. Gendry, at the Catholic Congress held at Nantes, in November last. After exposing the condition of education in several European countries, especially in France and Italy, where the Church is fettered and impeded by harmful innovations of the State, the learned gentleman expressed the satisfaction that Catholics felt in with the upward movement of education in other lands. In Belgium, notwithstanding the powerful efforts made years ago by the Government to obtain control of education, it is now under the authority of the bishop. The University of Louvain, F. Gendry styles the model of the Catholic universities, and Belgium, the classic land of liberty. Reference is made to the Universities of Fribourg, Washington and Ottawa, recently established by Pope of Leo XIII. Education in Canada receives particular notice, in which occurs a short history of our own university, with a complimentary allusion to THE OWL. High honor is paid the founders and benefactors of Washington University. In Canada and the United States, where the Catholic Church is entirely free, it is remarked she is the powerful promoter of modern education, and her success is proportionate to the measure of liberty accorded her.

## ITEMS OF INTEREST.

A pastoral of His Grace, Archbishop Duhamel, announces the welcome news that the petitions for the introduction of the Causes of Mary Marguerite Dufrost de Lajemmerais and of Mgr. François De Montmorency-Laval with a view to their canonization, has been granted by the Congregation of Sacred Rites, at Rome. Both were leading pioneers in the work of Catholic evangelization in Canada, and Catholics will rejoice that the merits of heroic self-sacrifice and saintly virtues is about to be investigated.

Mgr. Laval was born at Chartres, on April 30th, 1622, educated at the College of La Flèche, he entered the sacred ministry and completed his theological studies in the College of Clermont, at Paris. He had been called to go to Tonquin as Vicar Apostolic and went to Rome with that object in view. Circumstances, however, prevented his departure, and, some time after, he was appointed first bishop of the Canadian Colony and North America. Consecrated at Paris, on December 8th, 1658, he arrived at Quebec in the following year. After a life whose holiness is attested by the present action of the Congregation of Sacred Rites, he died in the odor of sanctity in 1708.

Marie-Marguerite Dufrost de Lajemmerais, was born in 1701 in the village of Varennes, Lower Canada. Having lost her husband, she entered the religious life and founded the Congregation of the Grey Nuns, a community of whom are now actively engaged in the work of education in Ottawa. "Adorned with Heaven's choicest gifts," to quote the words of the pastoral, "the venerable servant of God expired December 24th, 1771, leaving a brilliant reputation which, instead of being dimmed by the lapse of more than a century has become brighter and brighter, owing to the wonderful favors obtained, it is believed, through her intercession.

Catholics are requested to pray that these two holy personages may one day take their place in the galaxy of saints of the Church, so that they who were amongst the first flowers of Christian charity to bloom upon Canadian soil, may be the first to adorn Canadian altars.

Through the columns of the Boston *Pilot* of March 28th, we learn with pleasure of the conversion of two distinguished

Americans, Mr. Lathrop, a celebrated author, and his wife, who is a daughter of Nathaniel Hawthorne, America's greatest writer of romance. They were received into the Church by Rev. Father Young, C.S.P., at St. Paul's Church, New York City, and confirmed by Archbishop Corrigan.

In a letter to Mr. Roche, dated March 24th, in which Mr. Lathrop refers at length to his conversion, he says that it was not through the suggestion or persuasion of any of his friends that he took the step which he has taken. His education had biased him, but when he had informed himself about the Church, he became fully convinced of her truth. Reason, he claims, led the way; he followed, and found himself in the light of "a sublime and inspiring faith."

"In carefully examining the matter," he states, "I observed that expositions of doctrine were presented by the Catholic Church in a positive manner, with a confident appeal to the intellect; and her replies to attacks made by adversaries impressed me as remarkably calm, thorough, free from malice or abuse, and imbued with a profound spirituality, strongly contrasting, as I hardly need remind you, with the prevailing tone of those who resist or disparage her divine claims. The Church revealed herself to me as broadly liberal and gentle towards all mankind. Moreover, the present active and incessant spirituality of the Church does not stop short with this life, or end in that pagan acceptance of death as an impossible barrier, which one meets with in Protestant denominations. It links together religious souls of all periods, and connects earth with heaven at every moment. This," he concludes, "is what one might naturally expect if Christianity and the spiritual are supreme."

During the last year, 124 pilgrimages were made to the shrine of Our Lady of Lourdes in France, drawing over 78,000 pilgrims from all parts of Europe. Among this host of devout worshippers of Our Blessed Lady were to be found—both the princes of the Church and those of royal lineage. Among the ecclesiastics there were 52 prelates.

The Holy Sacrifice of the Mass was celebrated 26,250 times and 251,050 communions distributed; 1,374,242 intentions

of prayer were made, special mention of, 20,577 of which intentions were in thanksgiving.

La Garachia Catholica, or annual pontifical report for 1891, furnishes the following figures in regard to the Catholic Church throughout the world: There are 13 patriarchal sees, 754 episcopal sees, 308 titular archbishops or bishops, otherwise denominated *in partibus infidelium*, the greater number of these being coadjutors, auxiliaries, administrators, vicars, or apostolic delegates or prefects. There are, besides, 16 archbishops or bishops who no longer have any title, and seven prelates without dioceses.

Leo XIII during the 13 years of his pontificate, has erected, 1 patriarchate, 22 archbishoprics, 65 bishoprics, 43 vicariates and 1 apostolic delegation, 16 apostolic prefectures, in all, 148 titles, which bear witness to the extension of catholicism and the missions.

The Sacred College, the *plenum* of which is 70 members, numbers at present 60 cardinals; of this number, 3 are Romans, 30 Italians, and the other 27 belong to the different Catholic nations. There are 14, who were created cardinals by Pius IX, and 46 who owe their nomination to Leo XIII. The Dean in age, is His Em. Theodolphus Mertel, who is 85 years old and is in the thirty-third year of his cardinalate, but the dignity of Dean of the whole Sacred College belongs by right to His Em. Monaco la Valetta, prime cardinal of the order of bishops by date of his elevation, March 13th, 1869.

---

#### LOCAL NOTES.

Rev. Father Gonzaga, Superior of the Sacred Heart Mission of Wigtown, Scotland, in a recent letter to Rev. Fr. Dawson, congratulating him upon his being the recipient of the well-merited honors lately conferred upon him, speaks in the highest terms of our Christmas number of THE OWL, a copy of which he received; and requests the Reverend Doctor to send him the other numbers. In return, he promises to confer upon THE OWL and its contributors his own extensive and valuable works—a kindness on the part of the Very Reverend Prior, which THE OWL appreciates and will not soon forget.

All is hustle and bustle among the seniors, now that Honor Exams. are to take place on the 25th inst.

On Good Friday, Rev. Father Langevin, O.M.I., preached a very eloquent sermon at the Church of the Sacred Heart.

We are delighted to learn that Mr. Joseph Masson, '89, who is putting in his second year of Medicine at the University of Lille, France, came out first of his class at the semi-annual examinations. Well done, Joe, keep on the top!

The St. Patrick's Day sermon at Hull was preached by Very Rev. Fr. McGuckin, O.M.I., Rector of the University.

The 17th of March was the occasion of rejoicing at the University. St. Patrick's Day was always looked upon by the students as one of their greatest festivities. A formal banquet, for certain reasons, was not indulged in; but the boys enjoyed themselves otherwise, especially in attending the lectures and concerts given at the Opera House, on the evenings of the 16th and 17th.

A solemn High Mass was sung in the chapel, at which Very Rev. Canon McGarthy, Pastor of St. Bridget's Church, preached an eloquent sermon.

Rev. Father Nolin, O.M.I., has done an excellent work in Hull, P.Q., where he gave a retreat to the Irish portion of that city. He recently paid a visit to Farrelton, where he was kindly received by Rev. Father Holland, its pastor. Since his ordination, Father Holland has devoted himself to the advancement of his flock with an energy and zeal worthy of high praise and imitation. As an old student of Ottawa University, we witness with pride and satisfaction his successful career in the ministry, and wish him increased prosperity.

Very Rev. Father Martinet, O.M.I., delegated by the Superior General of the Oblate Order, is on his way from France to this country. He will spend a few days at the University.

The senior students took a drive to St. Joseph's, Thursday last, where they enjoyed an elaborate spread of "maple sugar."

A very interesting play is being written by a member of the Corridor, and will be most likely presented on May 1st. Two

grand choruses, one in English and the other in French, are being rehearsed for the same occasion.

The reception of new members into the Sodality of the B. V. Mary, will take place in May next.

The ex-man was a little more than astonished to find on Easter morning two uncommonly large eggs neatly laid in a box on the exchange table of the sanctum. "Did the 'Owl' lay them?"—that's the question that puzzles the ex-man. In order "to be resolved" he has determined to have them hatched out by the new process. We bide with bated breath the issue.

### JUNIOR DEPARTMENT.

The most difficult task for the juniors at present, is not how to look very cunning in class as if they knew all about their lessons, nor yet, how to solve complicated problems in arithmetic, but rather how they can best aid the sun in performing his work of changing the sad remnants of a once beautiful rink into gurgling brooks. One of the senior students, whose knowledge of the laws of liquefaction and congelation had excited considerable envy among his classmates, was consulted on the matter. Oh, I can arrange that all right, boys, said the grave looking philosopher, as he began to expound the laws of Ganot, to the utter bewilderment of his juvenile audience. "You see," he said, "in proportion as a body absorbs a larger quantity of heat, the *vis viva* of the molecules is increased, and ultimately a point is reached at which the molecular attraction is not sufficient *per se*, to retain the body in the solid state. At this juncture a new phenomenon occurs, which bears the name of fusion, or, in simpler terms, the process of liquefaction has already set in. Your object, then, should be to increase the *vis viva* of those molecules, until it surpasses in strength, what I have already stated to be the molecular attraction which"—but before he could finish his prescription for fusion, he found that the juniors had a practical knowledge of the compressibility of matter and the motion of projectiles. Our worthy senior has decided to keep within his orbit for all future time.

The Juniors' recreation-hall presented

a magnificent appearance on St. Patrick's Day. On the right of the main entrance were to be seen the flags of England and Scotland, on the left those of France and America, while on the opposite wall hung two richly embroidered flags of Canada and Ireland. Mottoes, appropriate to the day, could be read in the most conspicuous place of the large hall. Here the juniors partook of their usual good dinner on St. Patrick's Day, and here they spent the greater part of the afternoon singing Ireland's national songs, and telling their most amusing stories.

We thought that the Juniors' last victory at hockey had been recorded in our last issue, but such is not the case. The "Victorias," though vanquished on four occasions this season, were so confident of success that they issued a fifth and last challenge, which the Juniors, through courtesy, accepted, though the season had expired a week before its receipt. The match, as usual, was well contested, and, as usual, resulted in a victory for the Juniors by a score of 2 to 0.

Master M. Beauchemin 1889-90, is at present engaged in teaching calisthenics in one of the leading schools of Lowell. His latest production on "The Rules of Base Ball," revised by Jos. Donovan of the same year, will be much read and studied during the coming month.

The Juniors are already making preparations for their gala-day, which comes off early in May. Only by practice can a gala-day be made a success, and this depends entirely on the energy of the boys. W. Murphy, F. Lamoureux, A. Beaulieu, Jos. Kearns, A. Verrault, A. Allard and O. Malo, will be amongst the leading competitors for the honors and prizes of that day.

At a recent meeting of the Junior Athletic Association, it was decided that the sum of \$50 be expended in procuring the necessary supply of lacrosse sticks, base balls and bats, foot balls, &c. The Juniors evidently intend to rush things from the start.

We understand that a new society has been organized in the second grade. The object of this society is as yet unknown, but the title C. Y. P. if correctly understood may give some clue.

This is the great season for hand-ball. It is, in fact, the only out-door exercise to

be had at present, and it is the only College game which does not come under the management of the Athletic Association. We would suggest, however, that a committee be appointed, whose duty it will be to arrange matches, procure hand-balls and take charge of them, and determine the number of points which should constitute a game. The games should be short, so as to allow as many as possible to play during the short recreations.

Professor (of 3rd grade) Mr. Q.—What is the derivation of diagonal?

Mr. Q.—Di—through, and ago—I go, I go through.

The following is the rank in class for the month of March:—1st Grade—1. H. Valin; 2. A. Verrault; 3. A. Allard. 2nd Grade—1. C. Brophy; 2. M. Gibbons; 3. Leo Garneau. 3rd Grade—B 1. J. McDougall; 2. C. O'Neill; 3. J. Cushing. 3rd Grade—A 1. P. Mellon; 2. J. Robert; 3. G. Gray. 4th Grade—1. W. Brophy; 2. W. Fagan and W. Wier.

ATHLETICS.

Our second hockey team has played two matches, and in both of them gave a very good account of themselves. Considering the Second Ottawas as the best second team in the city, Manager Collins was anxious to try conclusions with them. The first match was played in the Rideau Rink on Wednesday, March 11th. The weather for some days previous to this date had been very mild, and in consequence thereof the ice was covered with water to the depth of about two inches. Still, this was as much of an impediment to the Ottawas as to Varsity. There was only half an hour of play, and in that time the Ottawas scored two goals, whilst Varsity succeeded in scoring but one. The following were the teams:—

<i>Second Ottawas.</i>		<i>Second Varsity.</i>	
Young.....	Goal.....	O'Reilly	
Birkett.....	Point.....	Troy	
Kavanagh.....	Cover Point.....	French	
Clark.....	Centre.....	Collins	
McDougal.....	} Forwards. {	White	
Taylor.....		McDonald	
Cox.....		O'Neil	

Clark won the face and passed the puck back to Taylor, who carried it but a short way and lost it to McDonald, who sent it past the Ottawa goal. Birkett brought the puck out and sent it down the rink to French, who returned it to centre. McDougall, McDonald and Taylor kept it in to one side for a while and then McDougall passed it out to Clarke. The latter made a long shot on

Varsity's goal, but Troy stopped it and sent the puck up to centre. Then White, O'Neil and the Ottawa forwards kept the play in the centre of the rink for some time, until Varsity made another charge on Ottawas' goal, which Young cleverly stopped. Kavanagh got the puck soon afterwards and skating down the rink scored by a nice lift. The second game was more of a defence for the Ottawas, the puck being in their territory for the most of the time. After the game had been in progress about ten minutes, Collins had the puck near Ottawas' goal, but seeing Birkett about to check him, he passed it to McDonald, who scored Varsity's only goal. Collins won the face at the opening of the third game and passed the puck to McDonald, who carried it a short distance and passed to White, who shot on the Ottawas' goal. Kavanagh lifted the puck down the ice, and then O'Neil, Cox, Taylor and French struggled for about five minutes. Finally French sent the rubber down to Kavanagh, who made a splendid skate down on the Varsity's defence and scored a second time for Ottawa. Time was then called. Mr. A. Morel discharged the duties of referee, and Messrs. P. D. Ross and C. J. Sparrow officiated as umpires.

\* \* \*

As neither team was quite satisfied with the result of the first match, a second one was arranged and played on Friday, March 20th. The weather was colder than at the time of the first match and the ice was all that could be desired. The play was consequently much more scientific than that of the previous match. The following constituted the *personnel* of the teams:—

<i>Second Ottawas.</i>		<i>Second Varsity.</i>	
Spittal.....	Goal.....	O'Reilly	
Waters.....	Point.....	Troy	
Kavanagh.....	Cover Point.....	French	
Clark.....	Centre.....	Collins	
McDougal.....	} Forwards. {	White	
Taylor.....		McDonald	
Cox.....		Trudeau	

Referee—Mr. Merritt, of the Rideau H. C. Umpires—Mr. P. D. Ross (O.H.C.) and Mr. C. J. Sparrow (V.H.C.)

Winning the face, the Ottawas started in to play a fast game and carrying the puck to Varsity's goal, Clarke scored the first game. The second game being started, the puck was sent to Ottawas' goal, but Waters carried it back, and, soon after, sent it once more through Varsity's flags, scoring the second game for Ottawas. It seemed as if Varsity was to be "done up" in short order, but when the third game started, the play was more evenly divided. After about ten minutes' play, in which the forwards on both sides did splendid

work, McDonald opened Varsity's score. Before half time was called, Varsity added one more goal to her score, McDonald again sending the puck through. This made the score 2 to 2, and thus it stood at the close of the first half. After the usual rest, play was resumed. From the face the puck was driven out to one side, where Trudeau getting it sent it down to Kavanagh, who lifted it half the length of the rink. French returned the puck, and White following, scored for Varsity. Ottawa 2, Varsity 3. Clark won the face, and the puck being passed to Taylor, the latter carried it a short distance, but was checked by Trudeau. The latter lost the puck to Cox, who carried it to Varsity's goal, and passed it to McDougal, who shot it through the flags, making the score 3 to 3. The seventh game was of short duration, as the Varsity forwards, by skilful passing, carried the puck to Ottawas' goal, and White sent a side shot through the flags. Ottawa 3, Varsity 4. In the eighth game, the Ottawas had a decided advantage in the play, keeping the puck nearly all the time around Varsity's goal. At last Troy sent it down the rink, but Waters, receiving it, carried it back, and made matters even by scoring for Ottawa. Score, 4-4. After the face, the forwards kept the puck in the centre for some time, and then it went into the corner at Ottawas' end of the rink. When it emerged therefrom, Trudeau got possession of it, and by a neat shot, scored for Varsity. Ottawa 4, Varsity 5. Clark won the next face, and the Ottawa forwards, carrying the puck with them, made a desperate charge on Varsity's goal, but O'Reilly made some splendid stops in goal, and Troy and French worked well on the defence. The latter sent the puck towards Ottawas' goal, and McDougal carried it back. Finally McDonald, White and Trudeau carried it between them to Ottawa's goal, and passing it to Collins, the latter scored. Ottawa 4, Varsity 6. There remained but six minutes in which to play. McDougal received the puck shortly after the face, and passed it to Cox, who carried it a few yards and passed it to Taylor. French checked the latter, and Troy, receiving the puck, sent it to one side. The Varsity forwards forced the play, and finally McDonald scored the last game of the match. Thus the match ended, the score being 7-4 in Varsity's favor. For the Ottawas, Waters, at point, played a strong game, and Kavanagh, at cover point, and McDougal and Clark, among the forwards, did excellent work. For Varsity, every man seemed to have done his work well. Each of the forwards scored, and the defence play was all that could be desired. The Ottawas were perhaps somewhat weakened by the absence of their regular goal tender. This ends the hockey season.

The second team includes some very promising material, and next year some of its members will undoubtedly figure in championship matches.

\*  
\*  
\*

On Saturday, April 4th, a meeting of the lacrosse enthusiasts was held in the commercial class room. Mr. D. McDonald, last year's manager, was appointed to the chair. Mr. McDonald opened the meeting with a few well-chosen remarks on the necessity of reorganizing the lacrosse club, and announced that the object of the meeting was to select a manager and a committee for the coming season. On motion of J. McDougal, seconded by T. A. White, C. J. Sparrow was unanimously elected manager for the ensuing year. The following were then chosen for the committee: T. A. Troy, '92, T. A. White, '93, J. McDougal, '94. These three, together with Rev. Father Forget and Manager Sparrow, will have full control of the affairs of the club. A discussion then took place as to whether it was advisable to remain in the Junior Lacrosse League. In view of the fact that the team disbands for the months of July and August, the general opinion seemed to be that it was advisable to withdraw from the league. Finally a motion to that effect, made by T. A. Troy and seconded by Geo. McCrea, was carried unanimously. The meeting was brought to a close by short speeches from the Rev. Father Forget, Messrs. Sparrow, Troy and McDougal, who dilated upon the benefits to be derived from outdoor exercise, and urged the members of the lacrosse club to practice steadily.

\*\*

The baseball men have not as yet held their meeting, but it is expected that they soon will. No estimate can yet be given as to the composition of this year's nine, but we hope to be able to give in our next issue some account of the doings of our ball-tossers.

\*  
\*  
\*

Our philosophers are of a decidedly athletic turn of mind. Last winter, the members of '91 and those of '92 contested for superiority on the ice. The match ended in a draw, and now '92 are desirous of settling the matter on the diamond. No challenge has been issued, but some of the members of '92 have requested us to inform the sporting world in general, and the members of '91 in particular, that the Juniors will hold themselves in readiness to cross bats with the Seniors, on any field, and on any day that the latter gentlemen may select.

## SOCIETIES.

## SENIOR DEBATING SOCIETY.

In this issue the transactions of the Senior Debating Society during the year 1890-91, are mentioned for the last time. It has always been customary to terminate the proceedings of the society at Easter, because the Seniors and Sophomores require all their spare time after that date for the preparation of the final and intermediate examinations. Though the Juniors and Freshmen are not sufficiently numerous to continue the debates, we fear that even if this could be remedied they would find the allurements of an Ottawa spring too delightful to devote any of their valuable time to preparing discussions. Usually, the last meeting is quite a gala affair—a public entertainment being held—but as this year there was but little time for preparation, it was open only to members. The programme, though almost impromptu, proved very interesting, and consisted of short speeches, recitations, readings and music. M. F. Fitzpatrick, the chairman, announced the order of exercises as follows:—

Reading, J. P. Smith; recitation, M. Powers; song, R. Ivers; speech, W. Cavannah; reading, J. McDougal; duet, Messrs. Delaney and Ivers; speech, F. L. French; recitation, C. C. Delany; reading, J. R. O'Connor.

At the conclusion of the exercises, C. C. Delany, seconded by F. L. French, moved that a vote of thanks be presented to the Rev. Director, Fr. Nolin, O.M.I., and the committee of '90-'91. Mr. Delany, in a few well-chosen words, then formally thanked the reverend gentleman for the time and labor he so generously devoted to the welfare of the society. In response, Fr. Nolin thanked the members for the zeal and good-will displayed by all throughout the session. He then recounted the work accomplished by the Society in the eleven years of its existence, during all of which time he has held the directorship. In fact, we may consider most of its success due to his efforts, for though one of our busiest professors, he has ever sacrificed much of his needed rest and recreation to the interest of the society. Many of our Alumni, now able speakers, both in Canada and the States, acknowledge that they owe much of their success to his encourage-

ment and guidance, when they first appeared as timid debators. M. F. Fitzpatrick then addressed the society on behalf of the committee, but was evidently too modest in disclaiming any merit for himself and his associates. The society then formally adjourned until next fall.

## JUNIOR DEBATING SOCIETY.

On March 12th the subject for debate was, "Resolved, that Prohibition is preferable to High License." Jas. Murphy and Gerald O'Keefe defended the affirmative, but were unable to overthrow the strong arguments of A. E. Burke and Jos. Murphy. On the occasion of St. Patrick's Day, the society deviated from its usual mode of proceeding, and instead of the regular debate, arranged an interesting programme consisting of short speeches appropriate to the occasion. It was as follows:—"The Day We Celebrate," S. J. Hallissey; "The Glories of Ireland," Jos. Mullen; "Ireland's Sorrows," A. E. Burke; "The Irish in America," Gerald O'Keefe; "The Irish in Canada," J. McDermott; "Ireland's Future," Jas. Murphy. Through the kindness of Rev. Fr. Gauvreau, the evening was very agreeably concluded by a series of stereoptican views of the scenery of Ireland, and of her leading statesmen and patriots.

## SCIENTIFIC SOCIETY.

This society held another well-attended meeting on March 20th. The Seniors and Juniors have already held similar meetings, discussing questions of astronomy and physics, but on this occasion the Sophomores brought forward two well-written and interesting papers, relating to geology and physical geography. A. Newman's paper was on Faye's theory of the creation of the universe, which attributes the formation of the world to the influence of whirlwinds. The work displayed much research and an extensive knowledge of not only Faye's theory, but also of Laplace's Nebular Hypothesis. When the essay was concluded, C. C. Delany, an old exponent of the Nebular Hypothesis, ably defended his opinions, answering many of Faye's objections. The next paper, by Walter Cavanagh, defended the Platonic theory concerning volcanoes, and demonstrated its superiority over all others. Rev. Fr. Emard, the Sophomore's Professor in Geology and

Physical Geography, is to be congratulated on the display made by his class.

#### NOTES.

At the next meeting of the Scientific Society, the Philosophers will present some new papers on astronomy.

The meetings of the Sodality are being regularly held, and the attendance is constantly improving.

The close application of the Cecilian Society promises to soon raise it to the enviable position formerly held by the University band of several years ago.

---

#### THE FRENCH DEBATING SOCIETY.

The closing debate of the Society brought together a goodly attendance. As insurmountable obstacles had several times prevented meetings of the Society, and as many of the members consequently had not yet mingled in the debate, the committee wisely chose a discussion instead of the usual recitations and readings of the closing exercises.

The question chosen was the following: "Would it have been better for the French-Canadians to have remained under the French domination, than to pass under the British flag?" The affirmative was warmly defended by Messrs. Gaudet and Fleury. The attack made by their opponents, Messrs. Raymond and Landry, was no less spirited. The latter orator brought in strong arguments, although he had accepted the debate at the last moment.

An interesting feature of the *soirée* was the farewell speeches made by our graduating members. Mr. D. Masson profited of this last occasion to address to the Society a few touching and encouraging words. Messrs. C. Charbonneau and J. Landry followed him. Mr. Jos. Landry, our worthy President, especially dwelt on the past efforts and on the prospects of the Society. He also availed himself of the occasion to thank Rev. E. Antoine, O.M.I., for his wise and devoted directorship.

After the reverend director had expressed a few parting words to the members, all left the old hall, where so many familiar voices had resounded with earnest and pathetic appeals, but with the hope of again meeting early next winter.

#### FLORES.

Rev. J. J. Farrell, valedictorian of '87, is stationed at St. Mary's Church, Everett, Mass.

C. J. Kennedy, B.L. '87, is now practising medicine in Springfield, Mass.

J. A. Kennedy, of last year's third form, is continuing his studies at St. Francis Xavier's College, Antigonish, N.S.

Frank Sullivan, of the commercial class of '89, is now in the employ of the Dominion Express Company, and is at present running between Smith's Falls and Ottawa.

E. M. Lambert, ex '89, T. H. Smith and A. Tunstall, both ex '90, are among the Doctors of Medicine recently graduated from McGill. At the same university J. L. Chabot '89, C. J. Meade and J. A. McKenty, formerly '92, passed creditably the third year examinations, the two former taking first and second class honors respectively.

Rev. J. P. Quigley, '86, is now Parish Priest of Dover, Del.

J. M. Gouber, of last year's engineers, is following the English course at Notre Dame University, Notre Dame, Ind.

Rev. A. Motard, B.L. '87, is Curate of St. Mary's Church, Almonte, Ont.

Jos. McDonald, a former member of the corridor, is now an LL.B., having graduated from the Dalhousie Law School, Halifax, N.S.

E. White, '72, Cincinnati, O., has lately entered the matrimonial state.

At the mid-year examinations in Lille Medical College, Lille, France, J. Masson, ex '89, passed first out of a class of thirty-five.

## EXCHANGE HUMOUR

First Horse—"Let's go to the meadow." Second Horse—"Neigh, neigh, Pauline; I'm afraid fodder will be there."—*Munsey's*.

Prof. (to students)—"Smoke away, gentlemen; it does not annoy me in the least. I look on tobacco in the same light as hay. I don't eat it myself, but I like to see others enjoy it."—*Life*.

Learned men tell us that in Latin the word editor means "to eat." In the United States it means to scratch around like blazes to get something to eat.—*Ex*

A farm journal said: "There is going to be more money in poultry than heretofore." The next day a farmer's wife found a nickel in a chicken's crop, and told her husband that it was the first time she ever saw anything reliable in an agricultural paper published in a big city.—*Ex*.

Collector—I would like to see Mr. Jay.

Maid—He's out, sir.

Collector (mournfully)—So am I.—*Ex*.

"Doctor, I came to see about my brother."

"What is the matter with him?"

"One of his legs is shorter than the other and he limps. Now what would you do in a case of that kind?"

"I am afraid I would limp, too."—*Ex*.

Teacher.—Where do we obtain coal, Freddy?"

Freddy.—From the coal-beds, ma'am.

Teacher.—Right. Now, Jimmy, where do we obtain feathers?"

Jimmy.—From the feather-beds, ma'am.—*Ex*.

An Annoying Accident.—Sanso: I want to buy one of those unbreakable lamp-chimneys you have advertised.

Clerk—I'm very sorry, sir, but we accidentally got our whole stock smashed this afternoon.—*Comic Cuts*.

## THOSE THATS.

The Junior Preps recently struggled with the following sentence in Latin composition:—

"That man that that boy saw, wrote that book that that man Caesar saw, was reading."

Some of the resulting translations are fearfully and wonderfully made. Here is a sample:—

"Iste homines, istum iste puer videt istum librum ille iste homines Caesar videt was reading scripsit."

But perhaps the following is even more ingenious:—

"Ille homo hic haec hic puer videt, librum hoc hic homo hic haec Ca'ar videt legebat."—*Ex*.

Unfortunate.—"You've broken that lecture item off nicely," said the editor to the foreman.

"How so?"

"You've cut off all the names but two, and made me say: 'Scattered through the hall were J. Bronson Smithers and Mrs. Smithers.'"—*Puck*

Everything in its Place.—"Er—John!" said the editor of the clothing trade journal to his assistant. "Here's an article on hats to go in this month. Just see that the heads are put in caps, will you?"—*Smith, Grey & Co's Monthly*.

New Boston Reporter (assigned to interview the Collector of Customs)—Where will I find Mr. Beard?

Old Boston Reporter—There's a sign down on State street that says "Whiskers Dyed Here," so I guess he's dead.—*Town Topics*.

"There's a place for you, Bill," said the tramp, laying down his newspaper.

"What is it?"

"An actress advertises for a walking gentleman, you've had a pile of experience."—*Ex*.

Wool—Why did Bagley fail in his country paper enterprise?

Van Pels—He struck a town where the people were all first and second cousins; they knew all the news a week before he could get hold of it.—*Harper's Bazaar*.

In Florida—First Guest: Why do you speak of that gentleman as his highness?

Second Guest: He is the proprietor of this hotel. When you come to pay your bill you'll understand it more fully.—*Brooklyn Eagle*.

## A MANY CURE SET.

King's Kough Killer.

Peck's Popular Pills.

Ring's Rheumatic Ripper.

Allen's Annihilative Anodyne.

Mullin's Microbe Mutilator.

Gouge's Germ Gerker.

Bains' Bacilli Bouncer.

All warranted to kill, rip, mutilate, etc., or money refunded with 10 per cent interest."—*Pharmaceutical Era*.

A tough little kid and his bro,

Went out for a scrap with each o,

At the end of round 1,

Which neither 1 1,

They were both of them whacked by their mo.

—*Depauw Record*.

## ULULATUS.

Spring, gentle Spring,  
 O, how cheering  
 To hear the birds sing !  
 See the bees on the wing,  
 And the plane-trees budding !  
 It makes one think of *vacating*.

## VERNAL TRANSLATIONS :

*Ce temps est malsain.*

This is the time for moccasins.

*Comment se porte-t-on en l'empireur ?*

How did he shoot the emperor ?

*Teacher :* Maloney, where is the world ?

*Maloney :* Do'n't know, sir, did'n't study my lesson.

Q. What's the most powerful conjunction ?

A. Marriage—It frequently governs man in the passive, a form of government which the knowing ones call *gynococracy*.

What influence has the figure of inversion on *talent* ? It keeps it *latent*.

Did you ever meet a boy who could'n't speak his father's mother-tongue ?

How does Gus resemble Hector ?

He keeps running around *Troy*.

## THEY'RE OUGH.

As in Winter the farmer his plough  
 Laid away by the side of the mough,  
 So the actors are through  
 And are laid aside tough,  
 And the stage is deserted just nough.

At short intervals since the Autumn .

In their gay masquerade they would cumm,  
 And before the footlights,  
 All their loves and their spights,  
 In the ear of the public they'd humm.

In the tragedy deep they'd be heard,  
 As the people to madness they steard  
 In the drama so blue,  
 In the comedy tue,  
 And the rollicking farce so abseard.

There has happened a great change of scene,  
 And the actors are things that have bene,  
 Laid aside is the masque  
 For the difficult tasque,  
 Which on every side can be sene.

The latest out : The mystery of " who broke the transom ? " or " Johnny 's victory over the Post Graduate. " For sale in the corridor.

Irish blarney seems to have a *steeping* influence with the Dutchman. *Vide* the corridor.

A sample of Wild West life was given the other day when a prominent lacrosse man, after an exciting chase of three months, finally succeeded with the aid of a mustang in lassoing the " Giant Scot, " whose last resort was to cry out : " I do not want anything to do with it. "

A wonderful spring this. --The sap is busily circulating every where. Why, a man was seen reeling in the street, the other day, whose nose was budding lik a rhubarb stem.

The owner of an incipient mustache, perusing the pages of an American magazine, chanced to fall upon an advertisement announcing a new preparation compounded in one of the great cities of the Union, and said to possess the virtue of removing forever the hair on the face or any part of the body. The downy youth was horror-stricken, raised his hand to his upper lip, and \* \* swooned away. When he came to again, he resolved to give himself up to politics, and to go for high tariffs against all American goods, but especially hair dissolvers. " Protection, " he exclaimed, " protection is what *wæ* need. "

Do you know whether Puck  
 Will this time speak of ---- ?  
 No, he'll be let alone,  
 Until the month of Jone.