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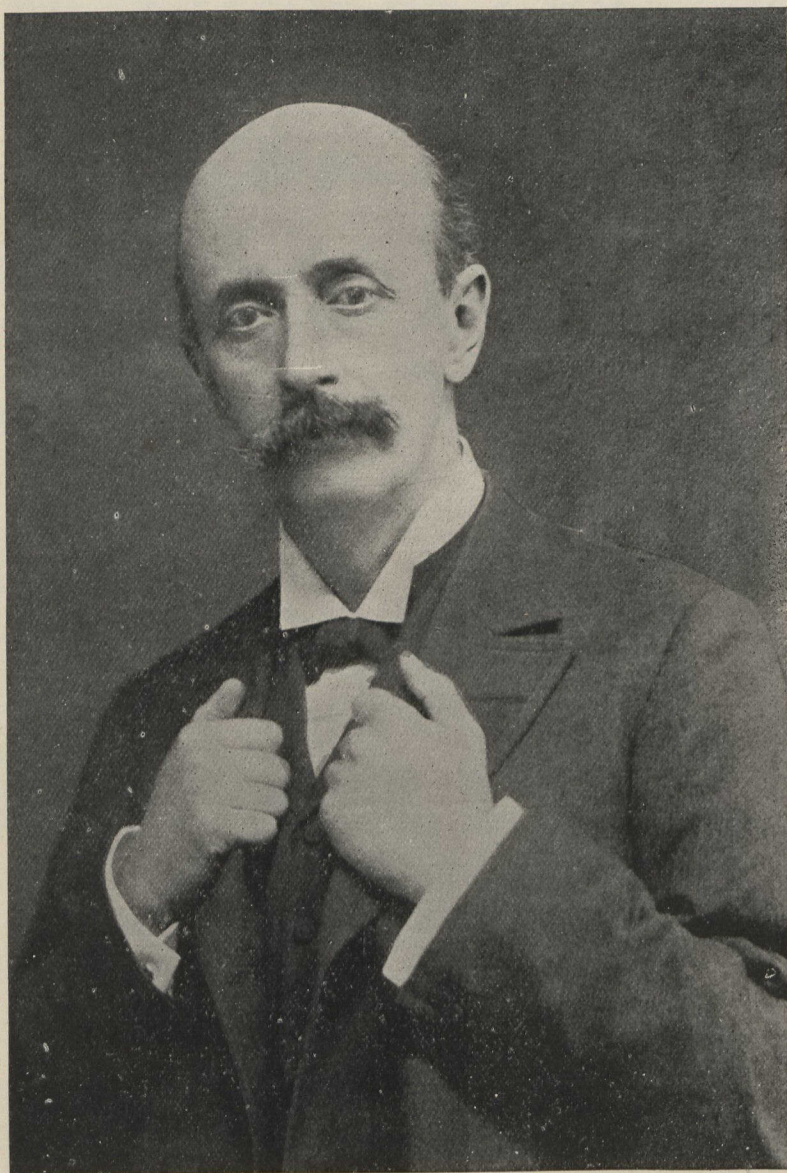
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LORD GREY,  
Our New Governor-General.

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# UNIVERSITY OF OTTAWA REVIEW

No. 1

OTTAWA, ONT., October, 1904.

Vol. VII

## Our New Governor-General.



ALBERT HENRY GEORGE, fourth Earl Grey, is the only son of the late general the Hon. Charles Grey, for many years private secretary to Queen Victoria, and grandson of Charles, second Earl Grey, known as the "Reform Cast," as being the author of the First Reform Act of 1832.

Earl Grey's family connection with Canada dates back to 1837, when his father, at that time Colonel Grey, commanded the 7th Regiment, and His Excellency's uncle by marriage Lord Durham, was Governor-General. Lady Durham's daughter married another Governor-General of Canada, Lord Elgin, so that the new Viceroy is the fourth member of his family at Government House, though only the first Governor-General. An aunt, a first cousin, and his sister, Lady Minto, have preceded him.

But Lord Grey's family connection with America dates even further back. His great grandfather, the first Earl, then Sir Charles Grey took Martinique from the French in 1794, but the General had, already, distinguished himself in the American war of Independence, on the losing side.

His Excellency was born on November 28, 1851, and had the late Prince Consort, Albert the Good, for God-father. He was educated at Harrow, and at Trinity College, Cambridge, where he

greatly distinguished himself. He married, in 1877, Alice, the third daughter of Mr. Robert Stayner Holford, of Weston Birt, Gloucestershire, a very charming lady, loved by all who knew her. Their Excellencies have several children.

In 1896, Lord Grey became administrator of Mashonaland, a post which he held during the perilous period of the Jameson Raid, with all that followed it. Therein, it may fairly be said, the Earl, but lately come into his inheritance—his uncle, the third Earl, died in 1894,—won his spurs as an administrator, coming into intimate contact with such men as Cecil Rhodes, Jameson, and others.

On us, as Catholics, His Excellency has claims to gratitude. A Protestant of strong convictions, he rendered generous tribute, and equally generous help, to the Dominican Nuns at Kimberley, during his residence in South Africa. But, as even stronger proof of his upright, honest liberality and courage, we have to remember that it was he who, some months ago, proposed in the British House of Lords, the total abolition of the blasphemous and iniquitous "Royal Declaration." As a safeguard to the Protestant Succession it was, he declared, superfluous, since that was provided for in the Coronation Oath. But he advocated its abolition, chiefly, on the ground that it offers a wanton, and most unnecessary insult to the convictions and consciences of many millions of His Majesty's loyal Catholic subjects. For this, his Excellency has been attacked, by ultra-Protestants, and his appointment stigmatized as "not likely to strengthen the Protestant interest in Canada." Sensible Protestants will, doubtless, ridicule such calumny. Canadians, whether Catholic or Protestant, French, Irish, Scotch or English, Liberal or Conservative, will welcome His Excellency as "the right man in the right place," a worthy successor of his distinguished predecessors and connections, Lord Durham and Lord Elgin.

"The "Review" tenders to Their Excellencies Albert Henry George, fourth Earl Grey, and Alice, Countess Grey, the respectful welcome, to Canada, of the Rector, Faculty and Students of the Catholic University of Ottawa.

*"Per me reges regnant, et legum conditores iusta decernunt."*

F. W. G.

## Literary Department.

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### *Spirit Voices.*



THE Soul is haunted manifold, and thoughts  
Thro' its oft-opened doors steal in and out,  
And shadowy faces come, and forms forgot  
And whispers of the absent and remote.  
But chiefly voices from the Spirit-world  
In the weird night and still, when our sad hearts  
Are bowed with sorrow. —Even in clearest day  
Mid sound of hurrying feet, when wondering friends  
Our answering wait, and cheerfui tones resound !

No marvel this :—the spiritual Soul  
Seeks union with th' invisible, and here  
Pines as an eagle chained unto a rock,  
That eagerly looks up into the Sun,  
And tugs his chain, impatient to be free.  
And so bright sister-spirits sent of Heaven  
Fond hover as they whisper mystic words  
Of wonder-regions where nor earth doth clog  
Nor pain the soul encumber,—but in power  
She soars her destined heights, resplendent all !  
And truths stupendous—ere whiles mysteries  
Embraces facile—steeped in living joy,  
Near Him the Source of all Beatitude !

Rev. JAMES B. DOLLARD (Sliiv-na-mon).

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## Bruges.

The quaint old Flemish city is, as the name indicates, a city of bridges. They are many, for many canals chequer the little city and make of it the Venice of the North. Once highways of world-traffic, these channels are now stagnant and all but deserted, save for an odd Dutch barge floundering laboriously through the sluggish waters. For Bruges is dead—' *la morte*.' How entrancing withal, clothed in that charm beyond expression, the print of vanished centuries, made of melancholy linked with grandeur. The voice of the belfry alone is not stilled. 'Tis the lone sentinel who recounts the history of the antique burg, crooning and carolling athwart the Gothic spires and fretted pignons, chiming ever the same music that kept Longfellow awake a whole night and inspired a deathless poem. It thunders forth at times the stern pride of warlike deeds: How the Lions of Flanders met the mercenaries of the King of France and Navarre, three to one, and routed them, and in the clanging of the bells a subtle sense can hear the click of armor, and the mighty blows. Or again it chatters across the market-place in the jargon of the *halles*, or in its noisy carillon it revives the long silent voice of the people, acclaiming it may be Hans Memlinc the painter, or Van Eyck; or again it finds the subdued refrain of the pious chants of pilgrims to the Saint Sang.

\*                     \*                     \*

Bruges once led the Hansa league, and was the Netherland metropolis but, alas! the wharves were fated. Geologists tell us it had to be. Alluvial silt, coupled probably with the lifting process common to the entire western sea-border of Europe, gradually blocked the channels to the sea. In the sixteenth century Amsterdam and Antwerp triumphed—even before that the discovery of America had doubtless helped to dislocate the carrying trade which soon after went to the mariners of England.

\*                     \*                     \*

Bruges' present glory is to be the stronghold of Christian democracy and the most Catholic city in Catholic Belgium.

## A Doctor's Story.

In the Province of Quebec, far from the turmoil of the busy world, but connected with it by a single line of railway, is the village of Malone. It is a thriving little place possessing a handsome church, a magistrate and a doctor. It is of the latter and not of the village, its church or its magistrate, that I wish to speak. We—the doctor and myself were sitting in the cosy little study of the medico's house, sampling some very choice Havanas and discussing matters of mutual interest, when I casually enquired after an old friend, a Mr. De Beaumont whom we had known at college. At the mention of the name, De Beaumont, I perceived the little doctor smile broadly and before I could proceed he broke in on me: "Hold on, Tom! how long is it since you were here before?" "About three years," I replied, wondering at the question. "Then; by Jove, its safe to say you haven't heard about—De Beaumont and the duel." De Beaumont and a duel!" I ejaculated in astonishment, "why—that man was too quiet" "Oh, its not our friend" interrupted the doctor, "but another chap of the same name. So you haven't heard it; by Jupiter! its great; just give me ten minutes and I'll promise to make you laugh." It was useless to try and stop the doctor when in a story telling vein, and, besides, I was interested, for the doctor's stories were famous; the more so because they were all actually true. So lighting a fresh cigar and leaning back in my chair I murmured "Fire away, doctor, I'm all attention."

### I

#### HOW A MAN CAME FORTH FROM THE WEST.

"Well your mentioning De Beaumont recalled the affair to my mind. Perhaps you remember De Beaumont who had lived here from his childhood, but a few years ago took a wild notion and went west to become a cowboy. The identity in manners recalled what I am now about to tell you. You've been here enough to know the quiet sort of life we lead—up with the lark and to rest with the chickens—so that any incident creates quite a stir. But Malone will never see such a furore as I am to relate. One night about ten o'clock—it was last summer, by the way, and a beautiful moonlight night it was—just after I had gone to bed I heard a sound resembling dis-



tant shots. Gradually the sounds came nearer and nearer until I knew that they were not more than a couple of hundred yards away. I rose hurriedly, threw open my window and looked out. But I as quickly pulled in my head, for, coming down the street towards my house was a mounted man galloping wildly with loosely hanging reins and firing right and left from a revolver in each hand. Either his ammunition was all done or he was merely shooting blanks, for no bullets came from his weapons. Horse and rider raced past the house, and soon the sounds were lost in the distance. I had no doubt but that my neighbors were all awake, yet none durst venture their heads outside their windows; and if they had I wouldn't have put out mine to speak to them; 'self-preservation, etc.' you know, Tom." "Quite exciting" I put in, "please continue." "Its nothing to what follows" said the doctor. "Anyhow, you may be sure that nobody slept any more that night—I know I didn't—and it was late in the morning before anyone ventured out. But gradually a little knot of people gathered in the street and with myself proceeded to Charley White's inn to discuss the night's adventure. But when we reached the door of the hotel, another great shock was in store for us, for, leaning over the bar and talking to Charley White in an amiable way was a figure, that I immediately recognized as the midnight disturber of our dreams. We were afraid and ashamed to run—more afraid, I think—and we entered the room. The figure at the bar turned and regarded us with a smile, and I'm blessed if it wasn't—De Beaumont. A real cowboy couldn't look so real. The buff-leather breeches, the cow-hide top boots, the jaunty sombrero tilted on one ear, and the thick leather belt with four shining revolvers made him a typical "Westerner." Crouching at his feet was a massive dog that seemed well suited to his giant master. Somehow nobody seemed anxious to step forward and welcome him home. Every one seemed possessed of a desire to get out of the room, and 'get out' they did; some by the back-door, some by the window and a very few by the front door. We held a secret citizens' meeting to consider what action ought to be taken to recall to his senses this misguided young man who had come to show us how "they did things out west." Many

theories, both peaceful and coercive were advanced, but none could be found to carry out the latter, and the former were both safer and easier. "Your question" I interrupted "was like that which agitated the council of mice. "The cat must be belled, but who was to do it?" "So" continued the doctor, unheeding the interruption, "we tried peaceful means in the hope that De Beaumont would soon take himself off. But no such thing happened; he had evidently come to stay, and every night the town was awakened and terrified by the loud whoops and ringing shots as the "bravo" tore down the street on his wiry little horse with his huge dog barking in the rear. The magistrate refused to take any action in the matter: "Why, he might kill me, or burn down my house and barns" said that dignitary.

## II

## HOW A CHAMPION CAME FORTH FROM COLLEGE.

"But now" said the doctor, shifting to a more comfortable position, "comes the interesting part. The whole village was in a consequent state of terror and despair when young Joe Laporte—you know him, Tom,—the medical student, came from college to spend his vacation with me. I told him of our plight and he only laughed: "Look here, Doctor" he said "what do you say to my ridding you of this nuisance." Now it was my turn to laugh, for I thought of the giant form of De Beaumont, of his pistols and of his dog, and compared Laporte to him. Certainly, it was ludicrous; and yet I obeyed Laporte when he told me to call in two neighbors. When they had come the young student discovered to us a plot that we immediately fell in with. It will show itself as the story proceeds.

Laporte wanted to try his plan that very night so we went over to Charley White's and, as I expected, found De Beaumont there at the bar. My young friend went straight to the bar and asked for a drink; then turning to De Beaumont "Will you join me?" he asked timorously. The "terror" nodded and looked the little man over curiously. "You are from the West, I see" said Laporte inquiringly. "Huh, I guess so;" said de Beaumont. "I am from the West—the only place fit to live in; unequalled for fun, fight and whiskey." "It is indeed a great country" responded

Laporte mildly, "the only places that can in any way compare are the continental countries." Here De Beaumont grunted a disapproving "Huh!"; but Laporte continued, dropping his voice to a confidential tone, 'look at the laws: there, if your honor is wounded, your dignity offended or your pride slighted, you simply call out your man and shoot him or run him through the body and there's an end of it. But here in this cursed country if you seek for redress in such a way and kill your man, you are dragged before a judge and jury and given over to the hangman, think of it! a gentleman to be hanged! Nice laws these; yes, excellent laws for those that wish to bend to them; but give me the French or German laws that recognize a gentleman. There we do not settle our differences in court with a judge between and writs or warrants for weapons, but on the green turf with pistols or swords and twelve paces between: the proper way for gentlemen.'" "Right you are" exclaimed De Beaumont "and I for one care nothing for the cursed laws of this or any other country, and here's my hand on it, my friend, for though little, you seem to be stout of heart." They were just about to grasp hands when De Beaumont's dog, which had been lying quietly by, arose and began to sniff around Laporte's legs. With an oath the student gave it a kick full in the ribs that sent it howling out of the room. All thought that Laporte's last hour had come as De Beaumont withdrew his outstretched hand, and in a voice fierce and passionate demanded, "Are you aware that you kicked my dog?" "The cur got between us" said Laporte. "The man who kicks that dog must answer to me," declared the giant preparing to divest himself of his coat. "Willingly," replied the meek voice of the student; "but I would have you know I fight as a gentleman, not as a tough. I see you are acquainted with the use of the pistol—let them be the weapons, and the time, when you choose; my second is Mr. Lefebvre here, yours is?" "Mr. White," said De Beaumont, "you will act for me, will you not?" "With pleasure," answered Charley, though his looks belied his words for his face was as white as his name. But we reassured him in secret.

Next morning at a few minutes before seven o'clock I arrived at the chosen site and found both seconds and principals already

there Laport was of course jolly and light-hearted ; De Beaumont silent and calm. Bravado or not he had courage for he showed not the slightest trace of fear, and remember, he didn't know what we all, even to his opponent, knew.

I opened my instrument case and spread it on the ground, the seconds fixed the distance and the men were posted. Mr. Lefebvre stepped forward and clearly and distinctly made known the terms of the *affaire d'honneur*. "Gentlemen, the dropping of a handkerchief from my hand will be signal: you are then to fire continuously until one or the other is disabled. We have chosen the hour so that the survivor may escape by the local train which passes at seven-thirty. Gentlemen, prepare yourselves."

He stepped back a few paces and raised the handkerchief ; a moment of awful suspense followed ; then the white handkerchief fluttered to the ground and simultaneously two shots rang loud and clear on the morning air. Both combatants stood in their tracks for the space of a moment and then with a loud cry poor Laporte pressing both hands to his head fell heavily to the ground. Immediately the two seconds and myself rushed forward and, kneeling by the side of the prostrate man, I gently removed his hands from his face. A ghastly sight met our view. From the side of the student's head poured a stream of red and oozing out over his forehead was a thick grayish matter. His face was distorted as if with pain and his eyes stared vacantly at the sky. "My God, man," I cried turning to De Beaumont who had drawn near, "You've killed him ; his brains are spattered over his face." He looked at me for a moment dully and then pale to the lips he drew nearer and gazed upon the face of Lapointe. A minute he stood thus and then with a cry I shall never forget he dashed his pistol to the ground—that's it hanging there on the wall—turned and set off at full speed towards the station. We watched his retreating form until it disappeared over the hill and that is the last we ever saw of Henri De Beaumont.

The burly form of the bravo had scarcely been hidden by the intervening hill when his victim jumped lightly to his feet and with a smile to those around said lightly "Red ink and porridge are a good substitute for brains when applied externally, though I'm afraid they'd never do inside. Didn't I get the mixture out of my

pocket pretty skilfully and didn't I clap it to my head realistically, eh!" doctor? "You did indeed" I replied "but, talk as you like, De Beaumont had courage, for he didn't know that the pistols contained only blank cartridges." And with that tribute to Henri De Beaumont, let us leave him.

F. '05.

## The Bystander,

If there's a hole in a' your coats,  
I rede ye, tent it :  
A chiel's amang ye, takin' notes,  
And faith, he'll prent it.

The chiel, to say sooth, had purposed to retire, gracefully or otherwise. "Superfluous lags the veteran on the stage." For veteran, an't please you, read chiel. *Dis aliter visum*: the powers that be have ordered otherwise. "Neither is the way of a man in himself."

Moreover, "obedience is the bond of rule." More, it is the test of our citizenship, celestial or terrestrial. "No man," says saintly Thomas A. Kempis, "can safely rule, but he that hath learned to obey." *Abneget Seipsum*. Whereanent, listen to S. Gregory—and translate for yourselves. "Et fortasse laboriosum non est homini relinquere sua"—some of us would differ from the Holy Pope:—"Sed valde laboriosum est relinquere seimetipsum." Truly it is—impossible. Yet of obligation.

If that is a sermon,—or too serious, the chiel does *not* apologise. We, "upon whom the ends of the earth are come"; we, who proudly boast ourselves "the heirs of all the ages" have weakened the bond of rule, obedience, till it seems nigh to vanishing, along with chivalry, respect, and reverence. We have forgotten how to obey, but, in the process, we have, certainly not learned to rule—ourselves, or others.

*Abneget Seipsum*.—Shall that not serve, then, as a motto for the new scholastic year, for the new home we hope soon to enter? *Erat subditus illis*. The Master, you see, practised what He preached. "Obedience is the bond of rule." It is the road to power, the school of government.

A new year, in a new home. A new spirit, maybe, would befit both. The chiel hopes, confidently, to avoid moralizing, in this strain, on future occasions. But the day on which this is written, the day on which "humble Saint Francis" received, in this life, the reward of his obedience, "the marks of the Lord Jesus" set the key note of these "other things." And holy Thomas A Kempis, with Chapter XII of Book II. *De Regia Via Sanctae Crucis* did but develop the theme.

Among works of more than passing interest—to those whom it shall concern—the Chiel recommends, strongly, Egerton's "History of British Colonial Policy." There is but one epithet suitable: Excellent.

THE BYSTANDER.

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### LETTER WRITING.

Use only black ink.

Do not write long business letters.

Do not write brief letters of friendship.

Do not offer advice unless you are asked for it.

Never use words with which you are not familiar.

Do not fill your letters with lengthy excuses for your silence.

Always use unruled paper of fine texture. Avoid a pronounced color.

Never write of another, anything which you would not wish him to see.

Under no circumstances send half a sheet of paper, even for the briefest note.

Never begin your letter with the statement that you have little time for correspondence.

Do not write of personal or other important matters to strangers or ordinary acquaintances.

Do not send an important message on a postal card and never use them for notes of invitation.—Men and Women.

## Short Lessons on English Prose.

Adapted from—'Principles of Literature,' by Rev. L. Lejeune, O.M.I.

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### Art.

*Definition*—ART is the sum of the rules necessary to do work well.

*Divisions*—1. The MECHANICAL Arts have the *useful* for object, and serve material needs. The master of these is the *artisan*.

2. The LIBERAL Arts have for object the *beautiful* and serve our intellectual and moral needs. These are subdivided in

(a) *Plastic arts*—such as painting and sculpture, the chief function of which is to copy the physical appearances of things.

(b) *Imitative Arts*—Painting, sculpture and poetry, inasmuch as they reproduce objects as they exist in the physical and moral world.

(c) *Pleasurable Arts*—Music, drawing and dancing, considered as amusements.

(d) *Architectural Art*.

The master of these is the *artist*.

### The Art of Elegant Literature.

3. *Belles-lettres*. Here the object in view is the *beautiful* and the *good* in mental products, both prose and verse.

In opposition to the arts, the sciences have for direct object the *true*, and serve our material, intellectual and moral needs. The master of these is the *savant*.

### Literature.

The word has two meanings.

*Defn.* LITERATURE is the art of writing according to laws established by usage and by good authors. It forms the man of letters, the *litterateur*, the man of taste and discretion in the appreciation of works of the mind, and as well the *author*, or the

writer, the man who unites in himself literary taste and natural or acquired talent.

LITERATURE means in an objective sense the works of literary masters. Considered in this way it is the expression of the body social; in other words, authors portray in their works, the belief or the doubts, the ideas or the morals, the joys or the sorrows, the happy or the unfortunate lot of their contemporaries.

1. *Aim*—True literature has for its aim the perfecting of man in his noblest faculties.

2. *Immediate subject matter*—The beautiful and the good; or that which pleases and that which is right.

The subdivisions of the *beautiful* are

(a) Essential beauty—That of God.

(b) Moral beauty—Man in his physical and moral nature.

(c) Natural beauty—The physical world under different aspects.

(d) Artificial beauty—depending on the rules, usages, character and taste of the various nations during all time.

(e) Artistic beauty—(also musical and aesthetic) according to the object.

(f) The Ideal (*Beau Ideal*)—The sense of truth, beauty and perfection conceived without mixture of flaws.

(g) Prettiness or beauty in miniature.

The *good* (*i. e.* morally right), is inseparable from the beautiful. Man and society can, absolutely speaking, live on without literature and art, but never without morality. Thus the modern theory of 'art for arts sake' is to be condemned, inasmuch as according to the theory, an author should prescind from the good or bad effects of his work in order to give all his attention to the expression of ideas.

3. LITERARY SCHOOLS.—Knowledge of these, helps in judging the works they have produced.

(a) *The Classic School*—(so-called, because these writers are given especial attention in the class-room) is characterized by a tendency to generalization, by an unimpeachable taste, an exquisite sense of proportion, a high finish of style and finally by the predominance of the reasoning powers over the imagination and sensibilities. The *pseudo-classical school* at the commencement



of the nineteenth century met a cruel deception, when they sought the secret of genius in the copying of models and the application of rules.

(b) *The Romantic School* totally rejects all imitations of the old writers, breaks through traditional conventions, emancipating the imagination and the sensibilities.

(c) *THE Idealistic* school aims first at the portrayal of ideas and of feelings, purposely neglecting material and external details.

(d) *THE Naturalistic* school tries to depict material details, the document, the local color, trivial and at times revolting scenes, not exactly to throw light upon an idea or a sentiment, but because 'tis natural. Naturalism may and should be the respectful and reserved imitation of nature, but always an animated, expressive and idealised one.

(e) *THE Realistic* school occupies itself with the photographic reproduction of the visible world, dispenses with taste, discounts mentality, keeps but the art of observation, and a superficial observation at that, and is ever adept at the shameless exposure of the lower regions of society and of scandalous lives—truly a pestilential school.

(f) *The Parnassians* are those for whom all the worth of poetry consists in richness of rhyme and in the art of chiselling out a verse. The idea for them is secondary; the perfection of the form is everything. 'Tis an extreme.

(g) *The Symbolistic* school writes of the vague, the mysterious, of dreamland. In their reaction against the preceding schools they show a tendency to put everywhere a symbolical meaning, in perfumes, in colors, in words. It has founded a system of conventions and exaggerations!

6. WAYS AND MEANS.—Perfection in literary effort is acquired

(a) By the teaching of the general and special *rules* of grammar, style and rhetoric.

(b) By the *study and criticism* of models.

(c) By practical *exercise* in the different kinds of composition.

(To be continued,)

# Mainly History.

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## The Testament of Peter the Great.

As Russian action in Asia is the absorbing topic to-day, it is of actual interest to investigate the causes of her singular expansion. We shall endeavor to confine ourselves in this sketch however to a review of the genesis of the policy that has assured so rapid an advance.

Up to the beginning of the 17th century Muscovy, as Russia was then called, was under the Tartar regime, Asiatic rather than European. Gradually however, one little Slav nucleus after another overthrew the despot rule, and as a natural consequence for a long time feudal anarchy prevailed. The close of the 16th and the beginning of the 17th centuries witnessed continuous civil wars. And not till the virile house of Romanow appeared was a semblance of order restored. In 1613 this nascent dynasty mastered the situation.

A great change came into the national life when one of these Romanows, Peter, I, ascended the throne in 1696. To this energetic man is due the gratitude of all the Russias, for the place she holds among European powers to-day is his creation. He it was who first directed the Russian mind towards European ideals and civilization. He built up the army on a modern plan and founded a navy, for which a convenient outlet on the Baltic was provided by the great Northern War. These things alone suffice amply to justify the title "Great" and "Maker of Russia."

But there are other claims. He was the organizer of secular victories, in the policy he left as legacy to his heirs. Whether the famous program were written or not, and many writers denounce the so-called 'Testament' as apocryphal in the documentary sense, nevertheless they agree as to the main lines of his projected policy. This policy, the creature of Peters' mind forms in the prophetic statemanship no little part of his claim to greatness.

The digest of the policy is as follows:—

Advices of Peter to the future guides of the destinies of Russia.

1. Do not colonize at a distance, rather assimilate the peoples contiguous to the central nucleus of the Slavs, until Asia be thoroughly Pan-Slavic.

2. Keep the States in constant war.

4. Subjugate Poland at all cost.

5. Remember that the commerce of India is the prize of the world.

6. Take sides in every European quarrel.

7. Use the Greek religion against the Latin influence.

8. Keep France and Austria enemies.

9. Who holds Constantinople rules the world.

Since the making of Russia by Peter, Czars and Synods have worked out the fulfillment of this marvellous scheme so well, that would seem that Peter had in his mighty genius divined the horoscope of his country's career.

Who does not recognize the traditional spite twixt the lion and the bear, hateful as ever to-day? England watches the Dardanelles and guards India. But for the buffer states, Turkey and India, Britain and Russia would have been at it again since the Crimean struggle—Tis a strange belief the Hindoos have that one day white men, not English, will come over the Himalaya.

With regard to other nations: Poland has to thank Catherine for the partitions: the Russian soldier, the Russian diplomatist, the Russian peacemaker are so many forms of Muscovite interference in Continental affairs: the triple alliance that stands between France and Austria is because of Russia. Further, a glance at the map of the world to-day shows Russia absolutely without colonies, and though vastly magnified, so compact that one may travel from Moscow to any part of the Empire without crossing foreign territory. Tis expansion in this singular way that has led to the cruel war now raging in the Manchuria valleys. The bear rarely walks backwards.

The student who compares Peter's plans with the accomplished results cannot but be impressed with the evidence that Russian national life is informed by a mighty idea, call it megalomania if you will, but there is a method in this sublime confidence of the people in the destinies of Holy Russia.

JAMES GEORGE, '06.

## Events.

### A MONTHLY CHRONICLE OF HISTORY NEWLY MADE.

Sept. 4th.—The evacuation of Liao Yang—Prior to the meeting of the Japanese and Russian land forces under equal conditions it seemed, to judge from the St. Petersburg and Tokio reports, that at last the irresistible force was to meet the immovable obstacle. We learn now that the forces of Field Marshall Oyama have driven Kuropatkin northward from Liao-Yang towards Mukden. It took a week of the most insistent persuasion to induce the Russian to move. In the battle, which is the longest since the invention of gunpowder, 400,000 fighters met, a multitude worthy of comparison with the legions, Chalons and Leipsic, the battles of the nations. Of these more than 50,000 were killed or wounded, a percentage equal to that of Eylau, or Gettysburg. 'Tis a success, for the yellow men but a costly one and not at all decisive. It remains yet to be seen whether the Japanese, with length of communications and lack of cavalry, will be able to persevere against the millions of Russia and her three Generals, January, February and March.

September 15.—In Italy, the birth of an heir to the throne of Savoy dashes the hopes of an Orleans succession, and sets the sunny peninsula agog with 'pasteboard triumph and with cavalcade.' It may be that Humbert II. feared the ironical fate of Napoleon, for he has given to the heir apparent the title of 'Prince of Piedmont,' not of 'Rome.'

In this connection it is noteworthy that on the occasion of the arrival of His Eminence Cardinal Vannutelli, off Queenstown, on his visit to Ireland, English warships saluted the Papal flag, the first time since the fall of the temporal power.

Sept. 24th.—The Irish Reform Association representing the landlord interest and headed by Lord Dunraven reports. "*We believe that Parliamentary union is compatible with the devolution to Ireland of a larger measure of local Government than she now possesses. We believe that this devolution . . . would be beneficial to Ireland and would relieve the Imperial Parliament of a mass of business with which it cannot deal satisfactorily and which occupies its time to the detriment of much more important concerns.*" No wonder Mr. Redmond stated to an Ottawa audience the other day, that Home-rule would come, because England wanted to rule her own home.

W.

# Science Notes.

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## PIONEERS IN THE DISCOVERY OF RADIO-ACTIVE PHENOMENA.

There are many instances of conflicting claims in the domain of scientific invention. Explorers in new fields working on common lines albeit independently, at times coincide in their finds. The remarkable simultaneous discovery of the fundamental law regulating the volume of gases, by Boyle in England and by Mariotte in France, is a case in point. In most of these cases the question of priority arises, and the great difficulty is to come to an understanding as to the exact nature of the claim. This is especially true of these more complicated secrets which nature surrenders reluctantly and, as it were, piece-meal to successive individual searchers. Of these radio-activity is at once the most interesting and the most mysterious.

Generally of course, we mean by radio-activity, those peculiar energies distinct from known phenomena of heat and light yet analogous to them, which are emanated from certain bodies under normal conditions. Niepce as far back as 1855 found that a sheet of paper exposed to light and carried to a dark room retained for a time the power of printing impressions on a photographic plate. His experiment however appears to be clearly in the domain of phosphorescence, the after-glow of white light. Dr. Lebon of Paris is the first to speak of a *black* light emitted by certain metals under certain conditions, an emanation possessing actinic properties and *capable of passing through a metal screen*. In his report in the Transactions of the Academy of Science, Paris, 27th Jan. 1876, he hints at an indefinite number of forms of radiant energy of which our visible light is but a fraction.

M. Becquerel on the 2nd of March of the same year proved that salts of uranium without exposure to light emitted invisible rays. Niepce and Becquerel after the manner of doctors forthwith disputed as to the nature of the rays and only after three years was Becquerel convinced that they were not polarisable. It was agreed

that the emission was much similar to the shedding process by which a grain of musk gives off particles indefinitely without apparent loss. M. Becquerel next demonstrated that uranium emitted rays and rays, some curiously deviated by magnetic influence, others not so. He noted also the property possessed by the emanations, or discharging a charged static conductor.

Then came the Curies and their discovery of a much more active element laboriously refined by them from Bohemian pitchblende, and to-day the radium mania is world-wide.

To a student of this department of neo-physics a grand comprehensive idea seen to take on a certain amount of plausibility, namely that the radiant phenomena in general, heat, light, actinic, 'x' and 'n' rays, are really cognate phenomena, all explained by the undulatory theory, as ether disturbances differing only in peculiarities of propagation, i. e. wave length and frequency. But it may safely be said that as yet, as little is known of the new force radium, as was known of fluid electricity before Volta's time.

W.

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### THE BRITISH ASSOCIATION.

The annual meeting of the British Association was held at Cambridge, during August. What the aim of the Association is becomes at once evident when we know that the transactions were classed under eleven heads, as follows:—Mathematics and Physics, Chemistry, Geology, Zoology, Geography, Economics and Statistics, Engineering, Anthropology, Physiology and Education. Several of the most noted scientists of our day were present. The society was founded in 1830, and this is the fourth time Cambridge has been chosen as convention city.

Mr. Balfour speaking at the opening on August 17th, took for his theme:—'Reflections suggested by the new theory of matter.'—He alluded to the view, which holds electricity to be the possible reality of which matter is the sensible expression, gave it credit as a step towards the unification of physical nature, but found that the theory seemed to explain away matter.

We quote from the London *Times* of August 18th :—

“ The men of science are occupied in the task of making discoveries not in that of analysing fundamental propositions. . . . . Extend the boundaries of knowledge as you may, draw how you will the picture of the universe: reduce its infinite variety to the modes of a single space-filling ether; retrace its history to the birth of existing atoms; show how under the pressure of gravitation they become concentrated into nebulae, into suns, and all the host of heaven; how at least in one small planet they combined to form organic compounds; how organic compounds became living things; how living things developing along very different lines gave birth at last to one superior race; how from this race arose after many ages a learned handful who looked around on the world who thus blindly brought them into being, and judged it and knew it for what it was,—perform, I say, all this and though you may indeed have attained to science, in no wise will you have attained to a self-sufficing system of belief. One thing at least will remain, of which this long drawn sequence of causes and effects gives no satisfying explanation, and that is knowledge itself. Natural science must always regard knowledge as the product of irrational conditions, for in the last resort it knows no other. It must always regard knowledge as rational or else science itself disappears. In addition therefore to the difficulty of extracting from experience beliefs which experience contradicts, we are confronted with the difficulty of harmonizing the pedigree of our beliefs with their title to authority. The more successful we are in explaining their origin, the more doubt we cast on their validity. The more imposing seems the scheme of what we know, the more difficult it is to discover by what ultimate criteria we claim to know it. Here however, we touch the frontier beyond which physical science possesses no jurisdiction.”

Which all goes to show what a marked change of position the thinking scientific world is taking, with regard to the at one time infallibly canonized theory of universal evolution, given to the world by an old Cambridge student, Charles Darwin.

W.



# Religious Topics.

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## The Vatican White Book.

**T**HE Vatican has issued a White Book, giving the history, as told in official documents, of the rupture of diplomatic relations between France and the Holy See. It is documentary evidence to show, in the interest of truth, with whom rests the responsibility of such a serious and important step. It recites the facts which led up to the culminating point in the negotiations, the interpretation which was put upon them and the conclusion to which this interpretation naturally led. The following is a very brief summary of the principal events.

Very serious charges of a purely ecclesiastical character had been laid before the Congregation of the Holy Office against Mgr. Geay, almost from the beginning of his episcopate. The Sacred Congregation gave these accusations most mature consideration and eventually arrived at the conclusion that they were such as to prevent His Lordship from any longer discharging the duties of his episcopal ministry with befitting authority and effectiveness. Accordingly on the 26th of January, 1900, Mgr. Geay was invited to resign, freely and of his own accord, the care and direction of the diocese of Laval. This course was adopted, rather than that of a canonical process, to avoid scandal and gossip and to safeguard as far as possible the good name of the Bishop. His Lordship at once placed an unqualified resignation in the hands of the Holy Father, but subsequently made it conditional on his translation to another diocese in France. What dictated the extreme measure of the Holy Office in the first instance was not any local or external difficulty but private and personal reasons; and therefore it does not seem strange that Rome could not accept a resignation with such a stipulation attached.

For four years the matter remained in abeyance and conditions in the diocese of Laval did not improve. On May 17th 1904, a second demand similar to the previous one of 1900, was forwarded to Mgr. Geay. There was this addition however, that, if within



a month the Bishop did not resign, it would be necessary to take further measures. or as the original has it "*progređi ad ulteriora.*"

Mgr. Geay, contrary to church discipline, communicated this letter to the French Government. On June 3rd the French Government demanded the withdrawal of the note, on the ground that it was a violation of the Concordat, by which the powers of a Bishop could not be conferred on a person or taken from him without the consent of the government of the Republic. This was evidently a misrepresentation of the words in the pontifical "*progređi ad ulteriora,*"—the French Government taking them to mean, that if Mgr. Geay did not resign within a month he would be deposed by the Holy See from his episcopal office, whereas in the terminology of the Holy Office they merely signified, that in case of refusal on the part of the Bishop to resign, it would be necessary to call him to Rome to answer the charges preferred against him. In the event that the accusations were proved and deposition deemed necessary, negotiations would be immediately opened with the French Government and the concordatory articles strictly observed. This explanation was tendered the French Minister of Foreign Affairs by the Cardinal Secretary of State and appeared to be satisfactory, "To find in the action taken in regard to the Bishop of Laval any violation of the Concordat" said His Eminence "it would be necessary to maintain that the French Bishops have become, by virtue of the Concordat, mere functionaries of the state, absolutely freed from the bonds which by divine institution bind the Catholic Episcopacy to the Supreme Head of the Church; thus the Roman Pontiff notwithstanding the most grave motives of moral and religious order would no longer be able, without the previous consent of the Government, to advise a bishop freely and spontaneously to resign his see in his own interests and those of his diocese; nor to summon him to Rome to justify himself against the accusations brought against him.

As the Bishop of Laval did not resign, the Cardinal Secretary of State, in strict accordance with the explanation already given the French Government, conveyed to Mgr. Geay the demand of the Holy Father that he should appear in Rome before the 20th of July, adding the customary sanction, that if he failed to do so he

would incur suspension from the exercise of his order and jurisdiction without need of further declaration. This was the cause a very violent protest on the part of the French Government, calling attention to the threatened penalty of suspension and emphasizing the fact that according to the provisions of the Concordat a bishop cannot be suspended or deposed, without agreement of the two authorities who concurred in his appointment. It was seemingly overlooked that the canonical sanction could only take effect in case of contumacy, and, as is apparent in the face of it, would lapse by the very fact of obedience

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Here we must leave the Bishop of Laval to turn our attention to another matter of a similar nature, which had been going on at the same time respecting Mgr. Le Nordez, Bishop of Dijon. Serious charges of a purely ecclesiastical character had likewise been made against him,—charges which had been productive of disorders in his diocese. In February last some young seminarists had refused to be ordained by him. The Holy See at once took cognizance of this grave situation and on the 10th of March directed the Papal Nuncio in Paris to inform the Bishop of Dijon, that it was the wish of the Holy Father that he should suspend ordinations until further orders. A little later, on the 24th of April, the Cardinal Secretary of State asked His Lordship to come to Rome at his earliest convenience. This elicited the reply that an immediate compliance with the request was impossible, but towards the middle of June he hoped to be in Rome. The Bishop failed however to put in an appearance at the time specified, and on the 9th of July, the Cardinal Secretary of State in the name of the Holy Father ordered him to Rome within fifteen days under pain of suspension.

In the meantime the French Government had been made aware of the orders to suspend ordinations that had been transmitted to the Bishop of Dijon, and on the 15th of July protested "against such a measure taken without its consent; as to fact, because a measure tending to diminish the prerogatives of a Bishop and to inflict upon him a sort of partial deposition, is in opposition to the past of the Concordat; and in form, because the

Nuncio of the Pope has not the right to correspond directly with the French Bishops."

The letter of the 9th July, ordering Mgr. Le Nordez to Rome was the subject of another protest from the French Government on July 23rd. There were two points in this protest :

1. "By calling to Rome directly and unknown to the Government a Bishop, who in his quality of administrator of the diocese depends on the Minister of Worship, the Holy Father ignored the rights of the Power with which the Concordat was signed."

2. "By commanding the Bishop to present himself in Rome within fifteen days under pain of suspension *latae sententiae ab exercitio ordinis et jurisdictionis*, which would be incurred *ipso facto* on the expiration of the term aforesaid, the Holy See ignored the provision of the Concordat which provides, that a Bishop may not be suspended or deposed without the agreement of the two powers who co-operated in his elevation."

By a note of the 26th of July, the Holy See gave the French Government an explanation of the course it pursued. The defense was contained in these words : "In none of the 17 articles of the Concordat is it read, either according to the spirit or in the letter, that the Holy See cannot without the previous consent of the Government counsel a bishop, as a measure of prudence required by circumstances, to abstain temporarily from any act of his ministry or call him to Rome to furnish explanations of his conduct."

This communication did not however improve the situation, for on the 30th of July the French Government addressed to the Holy See a Note, in which it was said that "the Government of the Republic has decided to put an end to official relations, which by the will of the Holy See, are now without object." On the same date the Nuncio to France, Mgr. Lorenzelli, was advised that the Government considered his mission at an end.

It is unnecessary to state upon whom rests the responsibility of the rupture of diplomatic relations ; it is best to let events and the official documents speak for themselves. The French Government based its protests upon Article V. of the Concordat : "The nomination to bishoprics which become vacant in future shall likewise belong to the Chief Consul, and canonical institution shall be administered by the Holy See." A man might be pardoned for

not seeing at a glance in what way this article could be applied to the cases in question ; it is only fair, however to remark that the French Government views this article as well as the other sixteen articles of the Concordat, in the light of what are known as the Organic Articles. The Concordat itself was signed in 1801, but in April, 1802, an appendix, called the Organic Articles was added by the French Government. These articles had reference to the vdrification of Papal Bulls; they treated of the "*appel comme d'abus* ; they made certain regulations concerning the position of delegates to the Church and the effect to be given to councils held out of France. The Pope never gave his consent to these articles, nor was he consulted in their formation. They constitute therefore a pure unilateral act of the French Government. If the Concordat must be interpreted in the light of these articles, or if it is susceptible of the interpretation that was put upon it, it is not difficult to see what a source of irritation and evil it must constantly be in the hands of a hostile power.

The Holy See never did and never could yield to any civil government, the power which the French Republic claimed in regard to the French Bishop. To watch with ceaseless solitude over the church is a sacred duty which devolves upon the Pope, as successor of the Prince of the Apostles and Vicar of Christ, and in fulfillment of this high office he must have the right to correct abuses in the pastorate of souls. He cannot cast this lofty duty upon other shoulders nor alienate this supreme right to any civil power. If the Pope, without the consent of the French Government, could not for moral reasons order Mgr. Le Nordez to suspend ordinations in his diocese ; if the Pope could not ask Mgr. Geay to resign his office, because his tenure of it was no longer to his own personal interests or those of the souls entrusted to him ; if the Pope could not order a Bishop to Rome to answer charges preferred against him, even under pain of incurring the severest penalties of Canon Law, his supremacy in jurisdiction is narrowed down to limits which are completely at variance with the doctrine of the Church, and in direct contradiction with the claims for which the Church has struggled throughout her long history.

This is only a new phase of the mediaeval question of investi-

ture, the state forging claims to make the Church a national and local body, subservient to the wishes of the civil authority. It is no political controversy, but a religious principle bound up with the existence of the Church itself. Principles endure, but wordy contests vanish with the men and events that gave them their origin, their interest and their purpose.

This story has already a sequel. Mr. Geay and Mgr. Le Nordz have gone to Rome, and at the throne of Peter, where a preceding age saw kings and princes, have placed their resignation, their obedience and their submission, in the hands of the Holy Father.

S.

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### Catholicity in Japan.

**I**n recent years, and particularly since the undertaking of her great war with the erstwhile mighty Russia, Japan has raised herself from the low level that has been associated with oriental nations, and given cause for respect and fear on the part of the most powerful of the world's nations. Men's eyes have been opened and their opinions turned topsy-turvy by the stupendous advance in military science which Japan has made in a few decades. But it is not alone in military matters that she has made such progress, by taking as models the best that the civilized world can produce, for in her great system of reforms, religion has received as much attention as any, although it may be over-shadowed at present by the glamor and glory of a successful struggle with one of the strongest powers of the western world; and in this religious reorganization Catholicity is undoubtedly one of the most important factors.

Over three centuries ago, in the year 1549, St. Francis Xavier, accompanied by only two religious and three natives, first set foot in the 'Flowery Kingdom' From the first, although he encountered many obstacles, he was remarkably successful in his efforts towards the conversion of this heathen people. Many thousands flocked to the standard of the cross, and while the majority of converts were of the poorer class, yet there were many

"bonzes" and heads of provinces who embraced the new religion. The missionaries were everywhere treated with respect by kings and rulers, some of whom become Catholics themselves. But the great sainted missionary could not remain long in Japan. He departed for other fields and left to his successors the work which seemed fraught with successful promise. But these bright hopes were soon to be shattered. The opponents of Christianity obtained supreme power. Their sway was characterized by persecutions as terrible as those of ancient Rome, and culminated in the expulsion of the missionaries from the country. The exclusion of all strangers followed, and for over three hundred years Japan shut herself in from the rest of the world and closed her doors against all efforts at civilization and religious enlightenment.

The great work of St. Francis was not, however, to be in vain but was destined to bear, after centuries of darkness, fruit a hundredfold. All the persecution which could be brought to bear on the Japanese converts was incapable of utterly destroying their faith, and to-day they come forth, after centuries of expectation to form the nucleus for the great revival of Catholicity in Japan.

It was only within the last twenty years or so that the reformists obtained control in Japan, but these few years have sufficed for them to completely change the customs, laws and prejudices of the people. They removed the law which prevented foreigners from entering the country, and by so doing, they took the first and most important step in their magnificent advance. This gave to the Catholic missionaries the opportunity which they had been awaiting, and they were not slow to take advantage of it. They immediately proceeded to Japan and took up the interrupted work of the sixteenth century.

The first glimmer of the dawn of a brighter day appeared in the year 1858, when, by a treaty between France and Japan, all French subjects in the empire were allowed the free exercise of their religion, and were granted permission to erect churches and chapels and to establish missions at open ports. This concession to foreigners angered the "bonzes," and they took advantage of every pretext for harrassing the Catholics. On the pretext of an imaginary insult they broke into open persecution of the innocent missionaries and their neophytes. In flagrant violation of the

French treaty, churches and chapels were burned, many of the Christians imprisoned, and thousands of others deported. A remonstrance on the part of France went unheeded, when a joint intercession of the powers took place, which resulted in a great improvement in the condition of affairs.

From the year 1877 up to the present, Catholics in Japan were not again molested, and a steady and gratifying advance has been the consequence. In the year 1889 a decree was published which gave to all Japanese complete religious liberty in so far as it was not opposed to the good and peace of the state. This was followed by such an increase in the number of conversions, that a Japanese hierarchy was established which consisted of three bishops and four vicars apostolic. Churches, colleges, convents, schools and seminaries were built, and a native clergy was formed which showed itself well fitted for its work. Many native girls became nuns and assisted in schools, hospitals and works of charity.

But in the course of their noble work the missionaries met with very strenuous opposition on the part of the "bonzes." These men saw that the powers of their order would become greatly restricted in the event of the people becoming Catholic, and they used every means in their power to obstruct and retard the propagation of the faith. Their influence was all the more powerful inasmuch as they used most modern methods of controversy such as schools, pamphlets, reviews and journals. As they exerted a great influence over the people they had to be combatted and silenced before any great success could be achieved.

Besides this opposition there are yet three great obstacles to be contended with. The first of these is the *esprit de corps* which exists among families, whole villages, and large sections of cities. This causes the people to unite into clans under certain chiefs, to disobey whom means ostracism and boycott to a degree that makes life miserable for the delinquent. Thus, for a member of one of these clans to fall away from the religion of his fathers, results in complete estrangement from all his friends and relations, a condition which seriously affects the religious tendencies of any Japanese.

The second great obstacle in the way of these holy men, is the pride of the ordinary Japanese, which causes him to consider as

humiliating, a religion which he cannot accomodate to his own liking. He cannot understand a cult which preaches poverty as its noblest possession and chastity as the highest virtue of the human heart. He does not relish the privations and penances which are a necessary part of Catholicity, after the freedom and license which alone make pagan religions popular.

The last but not the least foe to the progress of Catholicity in Japan, is one of the great evils of modern civilization introduced to Japan together with the evangelization and enlightenment which she has assimilated from the western world. This evil is scepticism. She has sent her sons to the Western universities, a great many of which are hotbeds of materialism, atheism and of anything opposed to Christianity. They return to their native land endowed with much learning, but they are imbued with those pernicious principles and communicate them to those whom they have been educated to teach. Thus the church finds an arch enemy even in far off Japan.

But little by little the church, through her heroic and zealous missionaries, is overcoming the prejudices with which she has had to contend from the time of her introduction into the great empire of the east. By their kindness perseverance and zeal the representatives of the church have successfully surmounted all obstacles and have won the admiration and respect of those little men who have such keen appreciation of all that is brave and noble. And this favorable opinion of merely human qualities in those eager priests gives good cause for bright hopes of a less antagonistic disposition towards the religion which they preach. Catholicity in Japan is now on a firm basis. Churches and chapels in large numbers are spread throughout the country, providing places of worship for many thousands of the faithful. All this has been accomplished within the space of a few years, in the face of great opposition, so that, with increased facilities and with these difficulties removed, we have good reason to believe that the seed which St. Francis sowed centuries ago will bear fruit a hundredfold, and that the propagation of the faith in Japan will be as brilliant as any in the history of the church.

W. P. DERHAM, '06.



# The Reviewer's Corner.

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## Book Review.

Never to judge a book by its cover, neither by its preface, nor by its index, such is the resolution registered by the Editor of this Department. He believes in bookishness in the thorough sense and intends to read.—“Blessings be upon the head of Cadmus the Phoenicians or whoever it was invented books!”

“THE TRUST COMPANY IDEA AND ITS DEVELOPMENTS.” by Ernest Heaton, B.A., Oxon. Barrister-at-Law of Osgoode Hall, Toronto. *Price, one dollar.*

In a neat volume of fifty pages, Mr. Heaton offers a concise and highly interesting disquisition on a social question which heretofore escaped discussion in our current literature. He has evidently spared no pains in procuring reliable information and he presents it in a condensed and attractive form. References are given for the use of deeper investigators.

The first part of his work treats of the origin and development of the Trust Company Idea, commenced with underwriting and banking, and to-day “combining every function of financial business.” There are over 1,500 of these companies in the United States alone, in Canada 17. The laws governing companies as they obtain in England, Canada, Australia, New Zealand, the United States and the continental European countries are next outlined. The parallel drawn between “the department store of finance” to be found across the border, and the more conservative type or Trustee Company peculiar to Canada, makes interesting reading. On the whole he opts for the latter. In the last chapter the author lays stress on the danger of failure in the case of an individual trustee or executor, and endeavors successfully to make plain the assurance a corporation offers.

The practical man will appreciate this work and talk about it.

A BRIEF SKETCH OF FRENCH HISTORY, 1789-1885, by Léony

Guilgault, Professor of French. Queen's Service Academy, Dublin. (*Blackie & Son, London, Glasgow and Dublin, 1s. 6d., or 27 cents net.*)

This is a book for College : we should all read it. Present events in France rightly impel us to study the history of a century ago. And this little book is an admirable introduction thereto, dispassionate, but not without just judgments passed on Revolution infamies, and on Napoleonic injustices ; and interesting, though hardly larger than a primer. It is clear, but it is far more than a stupid book for *crumming*. The author is a Frenchman : it may be said to be written in faultless English.

When we are wondering how organized minorities have such power, we may consider that "it is evident that the death of Louis was not the act of the French nation, but that of a faction who considered it as the only means of securing the authority which they had usurped by artifice and terror, and of riveting their chains on the unfortunate people." (p. 32). And "sanguinary monsters" these, like Danton, Robespierre and Marat, with the convention "elected by, and in a great measure composed of the very dregs of the nation." We are in a position to know that our author may be called a convert of Taine's having opened his eyes to the true nature of those wicked tyrants and their works

Here too we learn to judge at their proper value words of today, or words of a century ago, or '*liberté*,' meaning no liberty for each individual man. The nation, the terrorists said, was great, generous and just ; and now French ministers tell the world that all rights are respected in France, and specially the rights of Catholics and their clergy.

Yet France has adopted suddenly—not for love of change, but from intolerance of evils—many a form of government. Here too is instruction, warning, and hope. And what great question is there, of the church's freedom, of the rights of parents, of moral bases of life and society, that does not agitate itself in France, to the disturbing, or the quieting or the inspiring of us all. Something like the Church herself. for good or for bad, *la France n'est jamais une quantité négligeable*.

What a blessing she has been to the Church, and what a curse. How her government took advantage of a Pope's worldly weak-

ness, then, as now. "The recall of the French ambassador, notwithstanding the most earnest entreaties and offers of satisfaction on the part of the Papal Government, was the first system of the approaching dissolution of [the temporal power of] the Holy See. . . . The temporal authority of the Pope was abolished and replaced by a republican government, . . . and the Pope, Pius VI, was made a prisoner."

His successor, however, crowned Napoleon, recognizing, like the Popes of our day, the powers that be. Louis XVIII ignored the people's choice, and dated his reign from Louis XVII's death. But Bourbons and Gallicanism had long wandered far from Catholic Canon Law. And they never well brooked, being brought back. *Hinc lacrymæ hodie.*

THE REVIEWER.

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## Among the Magazines.

With the advent of each new reviewer come the inevitable line of self-introduction. We are not less humble than the rest. On the tables around us we see many old and dear friends as well as many that are new. We hope we shall be able to do justice to all alike, but it is with fear and trembling that we take up the task.

The September number of *Donahoe's* is fully up to the standard. Marie Donegan Walsh gives a delightful pen picture of the Holy Father, in her excellent paper, "An Afternoon with Pius X." In describing his audience with the "Society for the Preservation of the Faith," she turns the light on a few of those numberless little acts of paternal kindness by which the "great white father, endears himself to even the humblest of his universal flock." We are glad to see that Seumas McManus has lent his pen to the cause of the Gaelic Revival as shown by his paper on "Irish industries." The article shows careful study by the eminent writer, who evidently knows whereof he speaks. In her article, "The Consecration and the Re-opening of St. Patrick's Cathedral, Armagh," Nora Tynan O'Mahoney gives an excellent description of the beautiful edifice and vividly pictures the long years of toil and difficulty (1840-1904), now crowned by the com-

pletion and consecration of a Cathedral worthy of that ancient city, the See of St. Patrick, and the primatial city of Ireland.

Some years have passed since we last read a number of the *Rosary Magazine*. We renew our acquaintance with pleasure, to find a better Catholic monthly than the *Rosary Magazine* is a difficult task. In the September number, the *pièce de resistance*, and worthily so is "An Art of the Monks," an article by John A. Foote, in which he deals with those marvellous illuminated manuscripts, called into existence during the so-called "dark ages" by the tireless, patient labor of those holy men who worked only for the love of God. The writer handles his subject with exquisite taste as he gradually unfolds the beauties of those wonderful masterpieces, which since they were "inspired by mingled motives of religious fervor, artistic, sympathy and monastic obedience, cannot be compared to any work of to-day." The author does not fail to do justice to the Irish Monks who, developing the art in all its purity, spread it throughout Europe. In "The Exiles of Glen Shane," a story of real merit, the author presents a few scenes from that terrible carnival of bloodshed enacted by those most execrable characters in Irish history, Cromwell and his horde of sanctimonious vandals. Mary Lalor Mitchell's sketch of that illustrious convert, Lady Gorgiana Fullerton, is excellent. "The Seven Wonders of Wales" gives a taste of Welsh folk lore not less interesting in its way than the account of the wonders themselves. William J. Fischer's article, "Some Canadian Poets," has a special interest for the students of the Ottawa University; for we find on the list two of Varsity's graduates, Dr. Thomas O'Hagan, M.A., and Dr. J. K. Foran.

In the opening article of the *Dominicana*, Mary E. Mannix pay a well merited tribute to the Very Rev. Père Daussoit, alike the hero of the battlefield, and the director of recluses; the man whom the noble Charette refused to name for the Cross of Honor, saying "the Cross of Honor for Père Daussoit? He does not want any but the Cross of Calvary, and that is the only one worthy of him!" The series of papers on "The Origin of the Jewish Sect," show deep learning and research on the part of the author. But excellent as the numerous articles are, *Dominicana* excels in the editorial department. We note especially

the explanation of the Religious troubles in France, given by that learned English Benedictine, Abbott Gasquet. In summary, the causes of the present difficulties given by the eminent scholar, are chiefly two, viz : The activity of the French Free Masons, and the apathy of the Catholics of France. The editorial department of *Dominicana* is a model which other magazines might do well to copy.

SCRUTATOR.

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## Exchanges.

At the beginning of another term in the annals of the REVIEW we extend our hand in greeting to our contemporaries and wish them every success in their literary undertakings during the present scholastic year. We may be forced, from time to time, to give to our fellow-workers a few sage reproofs, as well as merited praise, but tis our hope that both will be accepted in that right spirit of "*camaraderie*" which should characterize these presentatives of the different college journals.

It is our intention in passing judgment on those publications which reach us to extend favorable comment and encouragement to those deserving of it, and also to animadvert, as we deem just, on any errors or faults which, in our opinion they may contain. We aim at fair and helpful criticism not the mere picking of flaws and we hope that like treatment will be accorded ourselves.

As none of the college magazines for this year have reached us as yet, we shall content ourselves with this introduction and await the September visitors before entering upon our work proper. As we shall not have sufficient space for notes on all the periodicals which reach us, we shall endeavor to select for notice those most worthy of attention.

THE STICKLER.



# University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

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

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W. CAVANAGH, '06.	J. FREELAND, '05,	T. SLOAN, '06.
P. BYRNES, '05.	J. TORSENEY, '06.	A. McDONALD, '06,
J. DOWNEY, '05.	W. P. DERHAM, '06.	G. O'TOOLE, '06.

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Our Students are requested to patronize our Advertisers.

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#### PROLOGUE.

The editorial staff for 1904-1905 in their first appearance crave the benevolent indulgence of the critical reader. The cruel flames of December last violated even the sanctum. True, scissors, pen and paste-pot can be had again but not the equipment and paraphernalia of accumulated years. Many too, of the potent scribes of last year have graduated and migrated, leaving the above forlorn hope to carry on the traditions of the past. May the patron saint of good journalists obtain for us a modicum of that for which Cowper prayed:—

"Fervency, freedom, fluency in thought,  
Harmony, strength, words exquisitely sought.  
Fancy that from the bow that spans the sky  
Brings colors dipt in heaven that never die.  
A soul exalted above earth, a mind  
Skilled in the characters that form mankind."

Tis our aim to publish a monthly that will be a reflex of the intellectual life of the University, a monthly that will afford a field for the literary development of our undergraduates, a monthly that will serve as well as a link between the college past and the present.

The first number of the annual series will hence forward be called the October number.

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### LOOKING BACKWARDS.

How vast and varied an experience is oft crowded into a few short units of time? Who of us looking back to the blessed days passed under the sheltering aegis of the hoary walls of the old 'Varsity,' but feels as though an aeon had rolled by since the fated morning of December 2nd, 1903. During ten months we have lived much and intensely. From the first notes of the sharp alarm that heralded the triumph of the flame fiend and scattered us homeless, to the splendid rally at the clarion call of Alma Mater, it has been an eventful, nay, a 'terrible' year. For those on whom the responsibilities of the future lay, it has been a span of strenuous endeavor. Well and wisely have they wrought, for now a stately home rises majestic from the cinders, new walls tower to completion, with huge monoliths standing sentinels over the *rotunda of what promises to be one of Canada's monuments.*

All praise to the energy of the executive and to loyalty of the students.

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### VIS VIVA.

Every student worthy of the name is here to work. Now, to speak scientifically, all work is the effect of force, or the transformation of that latent force called energy. Force, *Vis viva* in the human sense, living forcefulness, is that which makes for work, for results. You may amplify and call it initiative and stick-to-it-iveness combined, the habit of being busy, the knack of continually doing one's best, if you will; whatever you name it, forcefulness is the secret of successful work. It is never noisy or obtrusive, rather calm and systematic. The high-tension cable, that guides untold volts

of power to do man's bidding, is an insignificant looking thing, a dull drab wire, yet it is live, and the seat of concentrated power. In a calmly ordered way it moves the mills of the millions. The parading of strenuousness and the smashing of things in ungoverned haste, means spent force when the emergency arrives. A human agent of this kind accomplishes little more of the world's work than does that most uninteresting of objects extant, the victim of chronic inertia. Both go to swell the hosts of

"The seeming able who all but scored"

"The men ten-talented who still  
Strangely missed of the goal."

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#### A FIRE OF STRAW.

When the cynic wishes to indulge in a little barking at things human and divine, at times he singles out the man who makes 'retreats.' All that concentrated effort of a soul striving towards a higher plane of moral goodness, of spiritual sweetness and the light of grace, he dubs with epigrammatic spitefulness, 'a fire of straw.' Even were it no more, 'twere better than no warmth at all; better far than the unthawed heart of the selfish carper to whom enthusiasms are stranger. But there are 'retreats' that are something more than the flame that flashes up bravely in the stubble only to subside anon; there are retreats that kindle fires that endure—if only we be faithful vestals. The man does not breathe who does not feel uplifted after a day given over to frank introspection under the search light of an experienced guide. Prayer and silence invite the grace of God, and God works not in vain, but builds for aye.



## OBITUARY.

THE REV. CANON, D. F. FOLEY.



REV. CANON FOLEY passed peacefully away on the afternoon of Saturday Sept. 10th, surrounded by relatives and several priests of the diocese, who had hurried to his bedside at the Water Street hospital—The death of this revered alumnus and venerable man of God is regretted, not alone by the Catholics of Ottawa diocese, and particularly of Almonte, his vineyard of predilection, but by many non-Catholics who had learned

to esteem him as the type of Christian gentleman.

The late Canon was born in Chicago in 1847. In his early youth he came to Canada and after a brilliant course of studies was ordained at Kingston in 1871. His first charge was Grenville parish. In 1874 he was called by His Grace Archbishop Duhamel to a responsible position as private secretary. Four years after, he resumed parish work at Vankleek Hill and in 1882 was transferred to Almonte. There he remained until 1903, when his long tried constitution gave way, compelling him reluctantly to retire from active ministry. Almonte parish owes much of its material prosperity to the sagacity of Father Foley and much of its spiritual prosperity to the example of his unassuming holiness. Many successful ventures are coupled with his name, for he was a zealous worker though a silent one. His best energies were given to the education of the little ones of his flock, and the schools erected for them are indeed the pride of St. Mary's.

At the funeral services, which were held at the Basilica, two brothers, James Foley, of Ottawa, Dr. Declan C. and John C. Foley, of Westport, Ont., were present. His Grace the Archbishop officiated assisted by the prominent clergymen of the diocese. Rev. Father Harkins the present pastor of the Canon's dearly beloved parish, paid an eloquent and touching tribute to the departed soldier of God, and his few words of hope found echo in the hearts of the wide circle of friends gathered round the bier.

The REVIEW extends its sincere sympathy to the relatives of the deceased and to the parishioner's of St. Mary's. *Requiescat in pace.*

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MRS. J. COSGROVE.

It is with regret that we hear of the death of Mr. John Cosgrove, of Buckingham, the father of Mr. Rupert Cosgrove of last year's Matriculation class. Mr. Cosgrove was a prominent and much esteemed citizen of Buckingham, and his decease during our last vacation brought regret to his townsmen. To Mr. Rupert Cosgrove and all the members of the bereaved family we extend our heartfelt sympathy. *R. I. P.*

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MRS. PRUDHOMME.

We find it our duty to express the condolence of the whole student body with Rev. Father Prudhomme of Metcalfe, Ont., who has recently been deprived, by death, of his mother. Father Prudhomme is one of our Alumni whom we have every reason to remember. We offer him the sympathy of true friends. Mrs. Prudhomme had reached a good old age and died fortified by the rites of the church which had ever been her consolation in life. *R. I. P.*

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M. E. NAGLE.

The REVIEW has heard of the death of the brother of Wilfrid Nagle who severed his connection with the University at the time of the unfortunate conflagration last December. Mr. Nagle and his friends have the sympathy of Varsity's boys, but particularly of his old class-mates, to some of whom his late lamented brother was well and favorably known. *R. I. P.*

# Our Alumni.

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## Introductory.

This department is reserved for Alumni news. A series of sketches of old days, old professors and old boys will be a feature of this year's issue. Those who have something to tell are earnestly requested to contribute. Now that the ruined walls speak no more, we must turn to the Alumni, to help crystallize the past 'lest we forget.'

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## Varsity Point Camp.

When the long summer holidays first loom in the distance—before the snow has entirely disappeared—every college student begins to plan and consider how he may spend his vacation most agreeably. Some take long trips by rail or boat, others stay around home, while many more avail themselves of the delights of camping, which once experienced, for ever after possess a charm presented by no other method of spending the summer months. Not very far from Ottawa is a well known annual camp much frequented by the boys of the district and their friends.

This camp has been organized at Golden Lake at a distance of about eighty-five miles from this city. There repair every year many Ottawa College Students of that district, as may be inferred from the name, "Varsity Point Camp." Present students as well as those of bygone years come together there and many a night around the camp-fire are the V-a-r and the good old college songs given with a vim, and many are the tales and reminiscences, of college life told with a fondness that every old student feels for his Alma Mater.

First there is Father P. Ryan with his hearty laugh and pleasing recollections of other days. After him comes Father Isaiah French, with a warm spot in his heart for "Varsity." Another, who has been much heard of if not actually known by the students of to-day, is Father Quilty of foot-ball fame. Father

Breen left Ottawa but a few years ago and has fresh memories of the days he spent there.

Two jovial spirits are "Joe" Warnock and J. R., familiarly known as "Shad" O'Gorman, who contribute much to the success of the camp. The names of Harry Letang, Will Dooner and John Harrington remind us of three fine fellows, who are never at a loss for anything in the line of merriment. "Osie" McDonald of the class of '04, together with some present students completes the number of Ottawa College boys who have spent many joyful hours at Varsity Point.

Amongst such a group it is a stormy day indeed when there is a shortage in the line of joke, yarn, dance or song or the recounting of the incidents of college life which linger in the memory of every student from dear old Varsity.

D. '06.

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### Priorum Temporum Flores.

Will Collins, '03 of Toronto is now Brother Collins. He is studying theology at the Scholasticate.

Declan E. Foley, M.D., of Westport, Ont., called on Alma Mater, while in the city on his sad visit to the death-bed of a brother.

Rev. Thomas Fay, '07 P. P., Farrelton, favored us with a flying visit on the 7th September.

Rev. Bernard McKenna, O.M.I., who left us some years ago for far off British Columbia revisited the old place, at least all that the fire has left, on the opening day.

Tis a pleasant duty indeed to welcome back to the University two old students, Dr. S. Nagle, of Almonte, Su. geon. at the Water St. Hospital and H. J. McDonald, of Charlottetown, P. E. I., both connected professionally with Alma Mater.

J. Fitzpatrick '07, of Lindsay, so deservedly popular during his stay with us has gone to join the majority—with his townsman John Hurley, '08, at the Grand Seminary.

Rev. G. Fitzgerald, '97, for the last few years curate of St. Patrick's has been called by His Grace the Archbishop to take charge of St. Bridget's parish. *Ad multos annos.*

The students regret to hear of the continued indisposition of Rev. Canon McCarthy.

Messrs. Jos. McDonald, '03 of the city, T. Day, '04, Vankleek Hill, J. Keeley '03, Railton, J. R. O'Gorman, '02, Renfrew, J. Harrington, '06, Killaloe, W. Dooner, '06, H. Letang, '06, all members of the Old Guard, as we must call those who left us before the memorable year of the fire, spent a few days with old friends, before leaving for the Grand Seminary.

We have it on credible authority that two members of the 'naughty' class Herb Sullivan and H. Murtagh of Peterboro, are to study medicine at Queens.

Willie Richards of the city dropped in on his way to Montreal where he resumes his studies in medicine.

Of last year's graduating class Vincent Meagher, of Read, Oswald McDonald of Renfrew, and Richard Halligan of Kingston have chosen the Grand Seminary. They called on Alma Mater on their way east.

Mr. John J. O'Gorman, '04, of the city has sailed for Paris. He intends to follow a post-graduate course in French and Science at the Institut. May the best of success attend our representative in a foreign clime. With J. J. O'Gorman, '04, at Paris, M. Burns, '03, of Watertown, N.Y., at Louvain, and John Cox, '06, of Scranton, Pa., in Rome, 'Varsity' is well represented on the continent.

Messrs. J. O'Dowd, '03, Buckingham, J. Lebeau, '03, and E. Richard, '03, both of the city, have returned to the local seminary to study theology.

The two Macks of Salem, Mass., are missing from the class of '05—John has gone to Brighton Seminary and Henry to the Polytechnic School at Boston. The REVIEW joins with the class of '05 in wishing them God-speed.

# Athletics.

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## YE GENTLE GAME.

A

leaden sky and a springing sward,  
A throng, and a worthy foe !  
Line up the lambs, give the starting word,  
And let the pig-skin go ;  
Oh, let the pig-skin go, my lads,  
And chase it merrily,  
Wherever the scrimmage is thickest, lad,  
May I be there to see !  
    Mayhaps there will be twisted backs,  
    And fractured limbs in rows,  
    And busted head in gory stacks,  
    And swaths of trampled toes.

A hearty cheer, and a buoyant sphere  
Which makes a lively ball ;  
Play fast and fair without thought of fear,  
It will win a shout from all :  
Listen ! the ladies thrill, my lads,  
They scream their sweetest shrill :  
" Stop 'm," " O, tackle 'm," " Down 'm, lad,"  
And sweetheart bids you kill.  
    Now waltz among the twisted backs,  
    Likewise the limbs in rows,  
    Then cool behind the gory stacks,  
    Or roll among the toes.

A fading light and a hint of night  
In the setting of the sun ;  
'Twas do or die and might met might,  
So the game is lost and won :  
The game is lost and won, my lads,  
Like many a game before,  
Yet the gentle natured people, lad,  
Would view such fray once more.  
    But gather up the twisted backs,  
    And lift the limbs in rows,  
    Cart off the busted heads in stacks,  
    And scoop the scattered toes.

MAURICE CASEY.

## O. U. A. A. MEETING.

The Athletic season of '04-'05 has been ushered in under much under the same circumstances as in former years. This time three vacancies occurred on the Board of the Executive, the missing members being 2nd Vice-President, J. B. MacDonald, Recording Secretary, H. F. Donahue and 2nd Councillor, H. F. Murtagh.

On receipt of the resignations of those gentlemen, a general meeting of the O.U.A.A. was immediately called for the purpose of electing new officers. In a few words President MacDonald explained to the new-comers the object for which the O. U. A. A. was primarily formed and also reminded them of the proud record which it now holds.

Election of officers was next in order. Mr. Jones was elected to the office of 2nd Vice-President; Mr. Brennan to that of Recording Secretary and Mr. O'Neil to that of Councillor.

When the elections were over, Our Director, Rev. Father Ouimet gave a few words of advice. He reminded all the members of their duty towards Alma Mater, and exhorted each and every one to assist the Executive Committee in every way, so that with their co-operation great achievements would doubtlessly be attained especially during the coming foot-ball season.

The meeting adjourned with a rousing V-A-R.

Immediately after, a private meeting of the Executive was called, and Mr. Alex. McDonald was appointed manager of the first fourteen with Mr. J. J. Lonergan, manager of the intermediates. With these two energetic gentlemen at the helm, matters were soon put in shape, and now the wearers of garnet and grey can be seen each evening chasing the pigskin on Varsity Oval.

The old-time enthusiasm and fire has evidently been infused in no minor degree into our present footballers. Let us hope that it will remain there, and in a short time old Varsity will have another championship to add to its already long roll.

## Q. R. F. U. MEETING.

On June 18th the Quebec Rugby Union held a meeting in Montreal for the purpose of arranging a schedule for the approaching season. The College delegates present were Messrs. Clancy and McDonald, and the following dates were appointed for the playing of games ;—

- Oct. 1st Britannia at College.
- “ 1st Ottawa City at Montreal.
- “ 8th Britannia at Montreal.
- “ 8th Ottawa City at College.
- “ 15th Montreal at College.
- “ 15th Ottawa City at Britannia.
- “ 22nd Ottawa College at Ottawa City.
- “ 22nd Montreal st Britannia.
- “ 29th College at Montreal.
- “ 29th Britannia at Ottawa City.

NOTE.—The Westmount aggregation of Montreal replaces the Britannia team in the games, as per schedule.

## AS OTHERS SEE US.

From the *Evening Journal* 21st September :

Ottawa University certainly has an advantage in having a large pick in the athletic world from past and present students, but Ottawa College has something better than this; it has the determination of the boys to win out for their Alma Mater, and this is shown by the enthusiasm of the Junior Athletic Association of the University, which has elected its executive members and which officers in turn will be the seniors when the present big fellows are feeling like sitting on the bleachers and cheering them on. The present officers of this promising junior organization are as follows: President, A. Fleming; first vice-president, P. Valiquette; second vice-president, R. Morin; secretary, R. Morin; treasurer, R. Belanger; councillors, N. Fleming, C. Lanctot, H. Legault; director, Rev. Father Boyer.



## Of Local Interest.

With this issue of the REVIEW another link is added to that golden chain which unites the glorious past—and Ottawa University can boast of a glorious past—with the present. But as the "Local Man" is both incapable and unworthy, and moreover as it is not his duty to relate past events, but rather that of reporting present doings, he intends to confine himself to recording the current history of the institution of learning.

Nothing but congratulations can be offered to the faculty for the elaborate preparations that were made for the opening of the new scholastic year. All during vacation, tradesmen of every kind were busy plying their art, so as to have everything as presentable and as comfortable as possible. The large and commodious basement of the Science Hall was turned into class-rooms and a refectory. The former are light and airy, while for neatness and comfort the latter cannot be improved upon. As a result of the renovations, all classes, both commercial and classical, are held under the same roof. The basement of the Sacred Heart Church is no longer used.

For those students desiring private rooms, the faculty rented the two dwellings on Stewart street belonging to Mr. W. H. Davis. These houses are two of the most desirable in the city, situated as they are in a very select locality. The rooms are large and the appointments are of the best. In charge of the boys are Rev. Fathers Herwig and Fortier—who need no introduction to the students of the Ottawa College.

The Rideau Rink has been secured as a temporary recreation hall until the basement of the New Arts Building is finished. Basket ball is the favorite on wet days.

Rev. Father Ouimet still holds his position as Prefect of Discipline, and has for his assistants Rev. Fathers Turcotte, Kelly

and Stanton. THE REVIEW extends to the genial Prefect and to his associates, its best wishes for a happy and profitable year.

Steps ought to be taken to form the Debating Society for the year. As the Inter-Collegiate Debate takes place in November, there is no time to spare. Organise gentlemen!

#### SUBRIDENDS.

Tie on your hat when you walk on the Driveway.

(Teacher of Math.)—Can you increase your quantity in any way?

(L-p i-t-e).—Yes, Sir.

(Teacher.)—How?

(L-p-i-t-e).—By getting away with this II. (Pie).

(Prof. of Astronomy.)—What would you call the people who live on the Moon, were it inhabited?

(Pupil.)—Lunatics.

It is understood that Georgie D's book entitled "The Farm hand's Revenge, or Who put the Tooth in the Apple Pie," will be shortly published. We do not think it will set the Ottawa River on fire.

The librarian has succeeded in reconstructing the file of the REVIEW and of its venerable parent the OWL, *ab ovo*. With what a weight of memories they are laden!

The authorities have provided a much needed sanctum to replace the lumber room and elevator shaft of primitive days. Although our present quarters are not finished in rosewood and mahogany, with Brussels carpet to match, the weary editors have at last a refuge, a base of operations, the fulcrum no doubt from which they hope like Archimedes to move the (college) world.

Mr. Lyall and Co. and a gang of masons are engaged on the roof supports, and everything presages an early entry into the 'White House,' possibly at Christmas. Six monoliths of 9 tons weight each, are at the Central Station. They are intended for the eastern portal.

Although the 'big yard' has disappeared and the 'small yard' is covered with the debris of the old walls, the names and the critical spirit remain, as was amply evidenced the other day in the refectory after the junior athletic elections. It would appear that the mutual conviction is, that the others are 'nit, nit, nit.'

The Editorial Board is seriously thinking of advertising for a 'devil.' His work will probably be posing as an inspiration for editors when writing up, especially in their poetical hours.

A three days retreat at the end of September forms a fitting introduction to the serious duties of the scholastic year. The evident earnestness with which the boys entered into the spirit of the exercises, testify that it has been a time of grace. The name of Father Salmon of Kingston, who preached here in Father Tabaret's time 26 year's ago, will be revered when 20 more years have made us old. Father Lavoie's success with the French-Canadian students was all that could be desired.



### The Junior Locals.

The change from the rather unsettled conditions of the last few months to the peace of the land of promise which the New Arts Building is to be, will mean much for the students in general. In keeping with the movement upward and onward, we herald a change too in the methods of this department, the more up-to-date title of which, viz. 'Junior Locals,' bears a special significance for every small-yarder. Hitherto they have perhaps been looked upon too much as children to be teased and petted, and many a time and oft has this riled young men and called forth the indignant protest of wounded dignity. 'Tis not our intention to run an Uncle Ben or an Aunt Jemimah column for the mystification of knickerbocker juveniles. We are here in a position of trust to voice the sentiments and give the news of the younger generation. The doings of the younger 'gentlemen' of College will form an integral part of the REVIEW. They in turn are expected to manifest a marked and lively interest in their corner, and by organizing and successfully managing literary, dramatical, musical and athletic clubs, furnish it with abundant matter for publication.

We welcome back to the small yard precincts not only our old 'young' friends of past years but as well a host of bright looking new-comers. The unanimity with which the old-timers broke into their broadest 'Johnny Kehoe' smiles, when it was announced that their well-beloved prefect Reverend Father Boyer and his indefatigable associates, Reverend Fathers Latulippe and Brother Veronneau were to continue in charge, speaks volumes for their popularity.

While the whole student body appreciates the action of the University authorities in securing the Rideau Rink for a temporary recreation hall, the juniors seem to manifest their approval in a very practical manner. Basket ball, indoor baseball, lacrosse and other minor sports are daily indulged in by all, a state of affairs that necessarily precludes the faintest symptom of home sickness.

The foot-ball season is at hand and we caution the Juniors to practice faithfully, as rumor has it that some former antagonists are greatly strengthened this season and are out to retrieve lost laurels.

Our all-round lacrosse player, W. By—s, had a lively experience at the recent exhibition. He bears a striking resemblance to the famed Billy Bounce, which fact made him an object of concentrated interest on the part of several young 'Rubes' from 'up the country.' It was only after iterated protestations followed up by a few forceful arguments and the final production of an identification card, that he proved an alibi for the other Billy and convinced them that he, this Billy, was not a part of the show.

'Tis a source of deep regret to all to learn that 'Champion' Victor has entered the senior ranks. After a brief deliberation as to the best and speediest method of inducing him to return to their midst, the small-yard Union decided on a special petition. This will be presented to the favorite in a few—years.

As most of us are blessed with lusty lungs we are hereby requested to learn the Varsity songs, cheers, yells, slogans and howls as soon as possible, in order to give them due publicity at the foot-ball matches.

It is hoped that the Juniors while playing their very hardest to win in all their games, will keep in mind that a true sport is first a gentleman, never a bully or a rowdy, and that they the juniors are connected with the Catholic University of the Capital of Canada.

JUST AS WE ARE GOING TO PRESS.

A Junior, when asked to account for the scarcity of names on the sick list this fall, laughingly replied "Oh! we're all waiting for the opening of the new infirmary." It may be opportune to remind them that the attending physician has discovered a novel and very effective—even though severe—remedy for that malignant chronic and contagious disease known to the craft as *lazinessitis*

