

EXCHANGES.

The *Niagara Index* was the first of our college contemporaries to welcome us into the august body of student editors, and the least acknowledgement we can make is to place it at the head of this column. A thoroughly wide-awake journal is the *Index*, its articles pertinent and written in an exceedingly forcible style, and with a manly fearlessness of tone which denotes "the old-timers in college journalistic business." Be assured, friend *Index*, we shall endeavour to be worthy of your society.

Two numbers of the *Acadia Athenaeum* await our notice. Thoughtful well-written editorials on educational questions constitute its chief feature, but February contains an amusing parallel between Socrates and Plutarch.

St. Viateur's College Journal pays us the high complement of calling us its *doppel-ganger*. How have we deserved this? The *Journal* has a review of "Marzio's Crucifix," and an article on

"Pastoral Poetry," and some magazine notices. We are thankful to our western confreres for their sympathetic words.

The *Dalhousie Gazette* opens with some good selected poetry. "The Baconian Theory," as might be expected, utterly scouts the hypothesis of Ignatius Donnelly. "Are we benefitted by a college course?" gives to this question the logical and most satisfactory answer, "yes, decidedly."

The *University Gazette* has a serial, "A country Boy," the hero of which, at first glance seems to be a natural-born snob, whose education has served but to make him ashamed of his poor acquaintances. There is an article on "Useful and Useless Memories," and the rest of the paper is devoted to local matters.

The *Stylus* and *Fordham Monthly* have also come to hand; and the *Catholic Record* has also honored the OWL by placing it on its exchange lists. We must also acknowledge the flattering notice of the *Catholic Weekly Review*.

CUSTOM vs. COMMON SENSE.

THOSE who cannot discriminate between Shakspeare's plays and those of Sardon may be disposed to judge the Faculty of Ottawa College harshly for their action in allowing senior students to witness Keene, in Lent. However, all know that we have to study these very plays, in Lent and out of Lent, and why should we not receive a lesson on them from a teacher like Keene who has *lived* his part so long, and who can reveal to us in a few hours all that his great mind realized after years of study of Shakspeare's great conceptions? As well say our classes in literature should be stopped during Lent, as to refuse permission on that ground. But it is the custom in Canadian Catholic Colleges to refuse any such permission at any time. "It is

a custom more honored in the breach than the observance." It is akin to the prejudice against reading-rooms. The object we admit is a laudable one, namely to have as few as possible distractions from study. Those who act in accordance with these prejudices love not standard plays and good reading less, but they love study more. But are they not mistaken?

Should we learn all the details of the Greek stage and know next to nothing of our own? Is it not like the recluse studying the minutest details of the Olympic games, and allowing his own health to break down for want of exercise? We think it is, and we congratulate the Faculty for rising superior to custom and prejudice on this as on so many other occasions.