

management is a rhetoric course highly practical and almost complete in itself.

Many are the opportunities afforded the students of Ottawa University for elocutionary training. First, we have our regular elocution class twice a week. It was placed on the curriculum last year for the first time. The results obtained in a few short months surpassed the most sanguine expectations of our able professors. The masterly delivery of the valedictories at the commencement exercises of last session, reflected great honor, not only on the class of '92, but also on the faculty and teaching staff of our Alma Mater. Again, the ably conducted debating societies have witnessed the first attempts at oratory of not a few of those graduates who now occupy prominent positions as clergymen, statesmen and lawyers. Our Philosophical Circle and Scientific Society, which hold their meetings weekly, are excellent oratorical training schools. All these societies are now in first-class running order. The students—at least the majority of them—seem to fully appreciate the advantages placed at their disposal by the faculty. What is required now is perseverance unto the end. It is all very easy to attend the meetings of these societies for a time, but when the novelty of the thing wears off, it will require an effort to do so. Let no one shirk the effort, and when a member is called upon to take a debate or to defend a philosophical thesis, let him make it a point of honor to do, to the best of his ability, what is required of him. On such occasions it is no excuse to plead want of time. We must make time to discharge these duties faithfully, and it is well to remember that one of the most important lessons to be learned at college is how to economize time.

DEATH'S EMINENT VICTIMS.

In the late Cardinal Lavigerie, Archbishop of Carthage, France has lost a great

patriot, civilization an energetic apostle, and the Roman Catholic church an illustrious prince.

When he took possession of the diocese of Algiers, few and poor were the churches in the cities; there were none in the country. A few missionaries, daunted neither by the Moors' cruelty nor by the burning sands, attended to the spiritual wants of the European Catholics scattered from the Mediterranean Sea to the Sahara. The natives had not yet had their eyes opened to the light of faith.

Soon, France, from north to south and from east to west, heard the eloquent voice of Mgr. Lavigerie. The names of patriotism and religion wrought miracles. The rich opened their treasures, others gave up the joys and hopes of their homes. Who will count the young many men; who will tell the names of the many heroic virgins who bid a last farewell to their native land? Famine and the horrors of the pest could sweep over the *Mitidja*; the *Pères Blancs* would send the dying to heaven; the *Sœurs Blanches* would nurse the sick, and the *Maison Carrée* adopt the orphans.

Missionaries and nuns, under the guidance of the great African apostle, plunge into the unknown plains of the Soudan; the natives become worshippers of the cross and learn how to die rather than renounce their new faith; many, in fact, like the martyrs of old, conquered by their death their obscure but not less ferocious heroes.

In these dark and remote regions, in spite of the decrees of the powerless legislation of the civilized world, the slave trade is carried on on a large scale. The energetic successor of St. Augustine is equal to the occasion; a new knighthood is founded; soldiers of the cross, protectors of the weak; in the name of God and civilization, the African crusaders drive