

UNIVERSITY OF OTTAWA REVIEW

Vol. IX

OTTAWA, ONT., April, 1907.

No. 7

Entered at the Post Office at Ottawa, Ont., as Second-Class Matter.

THE EDUCATION BILL IN ENGLAND.

JUST now while the House of Lords is coming in for some very unfavorable criticism over their action in amending the English Education Bill of 1906, a word from their point of view may not be amiss. To judge from some of the press comments, one might suppose that the Lords had set justice and common sense at defiance, and had deliberately thrown down a challenge to the nation. Nothing could be farther from the truth or the facts of the case, and a glance at their debates should be sufficient to remove this idea. Their first amendment was simply an attempt to carry out a principle which the House of Commons had endorsed. It provided that every child attending an elementary school should have an opportunity of obtaining religious instruction of some sort, if the parent desired that he should have it. It is argued that the Lords were not justified in making this amendment, but when we remember that the Commons, by a majority of over four hundred, pronounced against a purely secular system of education, we cannot suppose that the nation would quarrel with an amendment that merely guaranteed that decision.

However, the fundamental principle of the bill from which all difficulty arises, is that the local education authorities must have control over all education given in rate-aided schools. This prin-

ciple if interpreted soberly and with moderation, might do no harm. They might, for instance, regulate the expenditure, fix the salaries of teachers, and appoint the curriculum for the schools; but they must not strain and exaggerate their rights. They must not claim a supreme and complete control that shall crush other rights far more sacred than theirs. Up to the present time, since, we may say, the foundation of Christianity, the right of parents to give their children the religious education which they themselves had received from their fathers, has been considered most sacred and inviolable. When this principle was once apparently violated in the Montara case in Italy a few years ago, there was an outcry throughout Europe. Now, Mr. Birrell's bill practically exterminates this most sacred right of parents in order that a section of the people may have supreme control in England's schools. The Lords have endeavored to preserve this sacred right and it is argued that they were not justified in so doing. Were they, or were they not? The answer is evident.

I said a section of the people, because the Nonconformists who demand this supreme control, by no means represent the whole body of the ratepayers. The Denominationalists have built schools in which they wish the religious convictions of parents to be respected, and their schools by far outnumber those of the undenominationalists. The last return from the board of education gives the following figures: 14,140 denominational schools with accommodation for 3,705,000 children, as against 6,140 council schools with accommodation for 3,172,000 children. These schools built by the Denominationalists out of their own pockets, tell us what their mind is. It is then a section of the people who are demanding and insisting that the rights of parents shall be abolished, and that the education of all children shall henceforth, be regulated by the will of this section. Now, of all the characteristics of the English people, their intense love of liberty is one of the most prominent. For over a thousand years they have been its champions. Can it be supposed, then, that in the present instance, two of the most notable portions of England's population, the Anglicans and the Catholics, will give their consent, to be robbed of their religious freedom by this section? Most decidedly not, and the Lords have seconded their protest. Were they justified or were they not? Let the Liberal Government go to the country and they will find out.

The Lords have been accused of trying to remove education entirely from popular control, and place it in the hands of the De-

nominationists. Once again, nothing could be farther from the facts of the case. The Lords do not for a moment object to having those who pay the money see that every penny of it is well spent. They welcome any popular control which means that the education authorities are to have charge of the expenditures, are to see that the teachers are qualified, and are to have inspectors see that the work is done well. But they maintain that no education can satisfy our needs, in which a matter of such vital consequence to man as religion, is not given an important consideration. Mr. Birrell's idea of education seems to be so much knowledge of letters, and of arithmetic. But the conception of the Lords is far different. Their view is that beyond all this, there should be the formation of character and the development of conscience from the knowledge of man's duty, to God and to his neighbor. This is the kind of education for which they were endeavoring to provide by their amendments. This is the kind of education for which hundreds of England's best citizens, assembled at meetings throughout the length and breadth of the land, were clamoring. Yet in the face of the necessity of religion in education, and of such widespread dissatisfaction with the Bill, it is argued that the action of the Lords in amending it in accordance with the expressed wish of several millions of England's population, was not justifiable. To say the least, it is extremely difficult to see on what grounds the argument is based.

Again it is objected that the action of the Lords in providing for denominational schools is hindering the establishment, by Mr. Birrell, of one grand national system of education. The answer is that far from establishing a national system, Mr. Birrell was establishing and endowing one particular kind of teaching in the state schools, to the exclusion and at the expense of every other—the kind called "Undenominationalism". His Bill violated the very principles of religious equality and established a system of teaching of so unreasonable and unsatisfactory a nature, that it could only result in bringing religion into disrepute. Napoleon wished to see the whole of Europe one grand French unity. To attain his end he was ready to march through fire and blood. Who can imagine the ruin and misery through which we might have had to pass in the pursuit of Mr. Birrell's policy of unification. Surely no one has forgotten how M. Combes undertook to force on France, one uniform and rigid system of state education with so little religion in it that even our Nonconformist friends could not com-

plain. One would have thought that the result of Combes endeavors would not have allured the English government to follow in his footsteps. We find men who are perhaps the foremost statesmen in France, denouncing, at this present moment, the violent injustice of Combes that has to-day brought France to the very brink of revolution. This is what the Lords seek to avert in England. This is what their opponents say they are not justified in interfering with. It is left for the impartial reader to draw his own conclusions.

One of the principle arguments of opponents of the Lords—in fact their principle argument is that the Lords are not justified in opposing the will of the people as expressed by the House of Commons. Now if the action of the Lords is unjustifiable because it prevents the will of the people, as expressed by their elected representatives, from having effect, then that body is to be condemned for doing that which, by virtue of its very constitution, it has a right to do.—The English people have created the House of Lords not merely to give its assent to everything approved of by the House of Commons, but to accept or reject bills sent to it by the latter body, according as it deems these bills just or unjust, in the interest of the common good or opposed to it. If we admit that opposition to the House of Commons by the House of Lords constitutes an injustice, then must we also admit that the House of Lords can justly do nothing else than assent to all measures presented to it by the House of Commons. If it must give its assent, why does it exist? If it cannot oppose the House of Commons, then the English people have created it to no purpose whatever. Will opponents of the Lords defend this position?

Again their claim that all legislation must be the expression of the popular will, and that members must obey the mandates of those whom they represent, is a doctrine that one of the greatest of British statesmen, Edmund Burke, has characterized as arising from a fundamental mistake of the whole order and tenor of the British Constitution. "A legislator", he says, "owes to the people, not only his industry but his judgment, and he betrays instead of serving them if he sacrifices his judgment to their opinion". The statesmen of the past have been one with Burke on this question, nor is there to be found to-day a statesman of prominence, who would venture to uphold the doctrine that the will of the people, no matter how unmistakably expressed, is to be the guide of those entrusted with the making of laws. It is justice and expediency

that must guide legislators in enacting laws, not the opinion of the masses.

The Lords, then, are justified in opposing any measure that does an injustice to any portion of England's citizens, even though it be the will of the people. Now it has been proven that the Education Bill does a grave injustice to a large and influential portion of her population. Consequently the Lords are justified in opposing it. But the Bill does not represent the wishes of the people, and to the statement that the country gave the Government a mandate for the destruction of the denominational schools, a most unqualified denial must be given. The Government was returned to power mainly on its free trade and colonial policies which the people wished to see reversed. Why for months last autumn, monster meetings were held throughout the length and breadth of England to protest against the Bill. Let the Government go to the country on it and they will find out what the popular will is. They are afraid to go for they know what the result would be. To cite an example: Can it be imagined for a moment that a million and a half Lancashire Anglicans and Catholics who sent Liberal members to parliament at the last election, would return these members tomorrow if they appealed to their electors? Most decidedly not. The Government then has no mandate from the people on the Education question, and were not justified in making such radical changes until the question had been placed before the electors. Until then the Lords were certainly justified in opposing it.

The Nonconformists proclaim themselves the friends of the oppressed. A few years ago they championed the cause of the Jew in gaining for him admission to parliament. Now they wish to prohibit him from teaching in his school that venerable religion which he claims to have brought down from the days of Moses. Is this consistent? Again, will we allow them to prohibit the teaching of that religion which has been the state religion since the days of Elizabeth—Anglicanism—and which has for years distinguished England as one of the foremost christian nations of the world? Can we expect Catholics to stand idly by and allow their schools to be robbed of that religion for which their forefathers fought and died? Most decidedly not.

In a word the whole question resolved itself into this: were we to have religious schools or godless schools? Was England to be henceforth a religious nation or a godless nation? The Lords perceived that this was the crucial point of all the con-

troversy, and, with their fingers upon the pulse of the nation, they declared that education without definite religious teaching is no education at all. Had the Lords never done anything except this they would have justified their existence and their high prerogatives, for they have proclaimed to the world in no uncertain tones that the good old English doctrine of equal rights for all is to be maintained intact, that the man who wants religion for himself and his children must have it, and that since England wants religion, she too must have it.

J. E. McNEILL, '07.

AT DAWN.

At the edge of the dusky wood,
 Ere the tumult of day intrude,
 In the gray of the dreamy dawn,
 Seemeth it to be good.

The breath of the cedar and pine
 Is sweet—where their boughs entwine,
 In a harp Eolian, the wind
 Plays a melody divine.

From the depth of the forest, sighs
 A soft, mysterious voice;
 The woods, in music, 'wake,
 When they hear it, and rejoice.

For it whispers: "The Lord is nigh,
 In shadowy splendor of sky,
 In the touch of the fender breeze,
 In the reverent soul near by."

CAMEO.

EDMUND BURKE.



The latter half of the eighteenth century was in England, truly prolific in the production of statesmen. In sheer brilliancy and force of intellect, certainly England in no other period, and probably no country in any similar period, has been honored by a galaxy of names equal to those of Walpole and Chatham, Pitt and Sheridan, Grenville and Townshend, Fox and Grey, and Edmund Burke. So long as the Anglo-Saxon world endures, these names will shine as the brightest stars in the dawn of Britain's material greatness.

At no time in her history were England's affairs in sorer need of careful guidance. Since the days of Cromwell public morality had sunk lower and lower. The eighteenth century was one of religious indifferentism and skepticism, unconcealed vice and drunkenness. Locke, Tyndal, Hobbes, Wollston, and their ilk, differed only in degree in their substitution of deism, pantheism and atheism, for Christianity. Their systems constituted the philosophy of the century. True, this philosophy was not accepted by the bulk of the people of England. But, while they were indifferent the propagators of these anti-Christian doctrines labored, and the limited fruit of their efforts, combined with the vices of a frivolous age, (which the philosophers encouraged), and political debauchery, left England ripe for the development of those germs of political and social revolution which already infected continental Europe, and which culminated in the French Revolution.

From the class to which the other statesmen of this period belong, we naturally exclude the name of Edmund Burke. His contemporaries, because of the similarity of their policies, we may group in the one class. But he must stand alone. The motives and principles which actuated Burke were far from being common to all; and, in nobility of character, hatred of oppression, love of justice and adherence to the course of humanity, he far transcends his contemporaries. They were interested in the extension of the power of Britain; he, also in this, but mainly in preserving her from a danger of the magnitude of which he alone had a true idea. Their policy was governed by the laws of expediency; his, by those of justice and right. Both tended to the same end, but his by the nobler means. Them we view encircled by all the romance of the frivolity of the age; him we behold aloof from all frivolity, his

morality, like a ray of light through darkness, emphasized by contrast.

With what may be designated the positive policy of his adopted country, Burke busied himself as much as his contemporaries, and history justly awards him no small measure of credit for England's material advancement during this troublous period. But it is rather his advocacy and maintenance of the negative policy that will forever identify his name with whatever is great, elevated, and just, in statesmanship and legislation.

The pursuit of his policy meant for him unceasing battle; first, against the insidious doctrines of revolutionary France; secondly, against oppression in every form. These mighty struggles entailed minor conflicts, but all served the same ultimate end, the preservation of England from "the portentous comet of the rights of man," and the boon of liberty for all, of a liberty "inseparable from order, from virtue, from morals and religion."

Against the so called "philosophy" of the eighteenth century he asserted the principles:—that national welfare depends upon the security of the individual, that the security of the individual is based upon religion; that society is a contract, essential to the perfection of our nature—a partnership not subservient to man alone, and not to be torn asunder by any subordinate community; that innovation is not reformation; that, to form a free government, is to temper together these opposite elements of liberty and restraint in one consistent work. With his overwhelming torrents of eloquence and all the ability of his mighty pen, he swept away whatever chances there may have been of England's "leading up the death-dance of democratic revolution."

Whether the sufferers were the persecuted Catholics of his native Ireland, the hunted Negroes of Africa, or the downtrodden and plundered natives of England's Indian Empire, oppression ever found him an uncompromising foe.

Macaulay, in his description of the conductors of the impeachment of Warren Hastings, says: "There was Burke, ignorant indeed, or negligent of the art of adopting his reasonings and his style to the capacity and taste of his hearers, but in amplitude of comprehension, and richness of imagination, superior to every orator, ancient or modern."

His writings will ever remain an enduring monument both to his work and to his character. Of the political productions

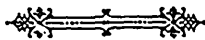
of a past age, his "one continue to be read and studied. To the student of English they are at once a model of erudition and of government. With intense predictive power, they point out the consequences of the evils they aim to crush; and, with vehement eloquence they preach the gospel of true statesmanship.

Throughout his writings we may find a strain of excessive combativeness. But we must remember that a most intense love for humanity was the mainspring of his every action; that his keenly sensible nature was wrought up to an extraordinary pitch by iniquity in any form; and, that the forces against which his policy obliged him to contend were the embodiment of iniquity. To fight iniquity is to be ever subject to obloquy, and this subjection is in proportion to the magnitude of the fight. How bitter, then, must that have been of which Burke was the subject!

We should also recall that "such was the distemper of the public mind that there was no madman in his maddest ideas and maddest projects, who might not count upon numbers to support his principles and execute his designs." The distemper required a proportionate remedy. This fact, with the keen sensibility of his nature, and the obloquy which ever pursued him, sufficiently accounts for Burke's seeming exorbitancy.

The temperament of the British people might not have tolerated the excesses, prompted by "a drunken delirium drawn out of the alembic of Hell," which characterized the French Revolution. But this delirium, in any degree, was a menace to national welfare. As we have already said, England was imbibing, far beyond the bounds of temperance, of this same intoxicating spirit. Burke's was the effective force which restrained this intemperance—the sagacious, penetrating and prophetic voice, which guided the British people through "the fog of that awful day." Did his titles to veneration rest upon no other basis, this accomplishment alone is sufficient to retain for him, through all time, the affection of the people of Britain.

C. J. JONES, '07.



SUCCESS AS A TEST OF CHARACTER.

INCRASSATUS est dilectus, et recalcitravit." Few men, it has been truly said, can stand adversity, fewer still can stand prosperity. Israel, to use an equine simile, "got above their oats," and, so to speak, laid their ears back, and kicked vigorously. The proceeding, as we gather from their later history, and from Saint Paul's experience—*durum est tibi contra stimulum calcitrare* (Acts IX, 5)—was not conducive to their comfort, but may be looked on as the typical result of prosperity in nine instances out of ten.

So, at least, the Wise Man seems to have thought. "Lest I be full, and deny Thee, and say: Who is the Lord?" (Prov. XXX, 8). Solomon, one might have supposed, was well fitted to stand prosperity. How he stood it, we all know, and, knowing, cease to wonder at the saying: "How hardly shall they that have riches enter into the kingdom of Heaven!" Nor need "riches" be interpreted in any narrow sense. Success, of whatever nature, is just as full of spiritual danger to most of us.

"A prophet is not without honour, but in his own country, and among his own kin." [S. Mark VI, 4]. Speaking reverently, it is, probably, just as well for the prophet—as for all of us—that there should be some to estimate him at a lower value than he is apt to set on himself. "No man," says the old proverb, "is a hero to his valet." If the valet, or the kindred, or "our d—d good-natured friends," as Byron calls them, do but succeed in reminding us, from time to time, *quia pulvis es*, we shall learn, sooner or later, to be grateful for the "damned iteration."

To come, however, to the point wherewith we are here more immediately concerned: Ottawa University, I understand, is to send a Rhodes scholar to Oxford in 1911. That date, it may be said, is a long way off, nor is it likely that any student now at the university will be among the competitors for the honour in question. But this matter of the Rhodes scholarship is closely connected with our subject, since it raises the pertinent question: How will the successful student stand his success? What effect will it have on his character?

The latter question is, perhaps, not expressed as accurately as it might be. "Occasions;" says the author of the *Imitation*, "do not make a man frail, but they show of what sort he is." So of

success. Success does not, strictly speaking, affect character. It is, rather, as our caption has it, a test of character; the severest, in truth, to which character can be exposed.

The gaining of the Rhodes scholarship is, intellectually, a great and noteworthy success. It raises the winner so high in the estimation of even his own kindred as to constitute a marked exception to the rule concerning a prophet's local lack of honour. Will he, in the homely phrases, "make good?" All who know him will expect him to do great things, how great, or of what nature, they would, probably, be at a loss to define. He is lifted, that is to say, onto a higher plane than those of his year. Like the city set on a hill, he cannot be hid. The territory of intellectual, as of all other real success, is but sparsely populated. In a word, he is a marked man, and must pay the penalty of his success to the uttermost farthing.

Can he stand it, or will he get above his oats? Honestly, I do not think he will—so long, at least, as he remains at Oxford. No matter what honour he may gain in his own country and among his own kin, he will gain none at Oxford that he does not deserve. He will be brought in contact with men of his own age, abler than himself, intolerant of all "side," quick to detect real merit, and to give it due, but not excessive, recognition; equally quick to detect pretence and to give it, also, its due recognition, all, as you say here, that is coming to it.

Oxford, in a word, is a little world wherein every man finds his place, without the delay which attends that process in the larger one, a delay which, indeed, often coincides with a man's lifetime. It is a very democratic world, intellectually, as it is, also, in all that concerns athletics. It has its own traditional standards of success, standards not by any means easy of attainment. Briefly, a man who shall make good—I know no better expression—at Oxford, ought to make good anywhere. If he succeeds there, it will, and must be, a real success. Best of all, he will have learned to estimate his success at its true value, the value, that is, set on it by those most fitted to judge of it, to compare it with the success of others. If, thereafter, he should get above his oats, he is past praying for. Unless, indeed, his experience of kicking should prove as salutary as it generally does; as most of us have found it.

I should say, therefore, that success in gaining the Rhodes scholarship ought, as a test of character, to prove all that we could

wish. In process of time, moreover, there must, necessarily, be formed a fairly large class of Canadian Oxonians, with the result that success in this matter, by ceasing to be of rare occurrence, will assume its rightful proportions in the eyes of fond parents, proud teachers, et hoc genus omne. The little tin gods, in fact, will become so numerous as no longer to attract any special attention. Which will be good for the little tin gods, and no less beneficial to their over-zealous devotees—feminine or other.

BEATUS, O.S.B.

THE CHURCH AND THE FRENCH REPUBLIC.

PART II.

TO-DAY'S struggle in France between the Church and the encroaching state dates back to the Revolution of 1789, when by the "Civil Constitution of the Clergy" it was sought to fetter Catholic consciences and to make the clergy mere tools of the civil power. Pope Pius VI, boldly defying the armed might of the infidel Republic ranged himself with the European coalition formed to protect the liberties of the Continental countries against the menace of French invasion. Followed in swift succession the triumphal march of the Republican armies across Europe, the captivity of Pius VI, the gradual growth and consolidation of a one-man power in the hands of Napoleon, leader of the Republic's own armies. The Republic itself had been rent asunder by its warring factions and was fast falling into anarchy. Into the gap Napoleon stepped at the head of his grenadiers and made himself the absolute master. He reigned with a rule of iron, he made his will his only law, he played fast and loose with the liberties of the nations, but he saved France from ruin as a distinct national entity. He needed the Church as a factor in his scheme of government, and the Church in France was weak from the storm and stress of conflict with the Jacobins, its property had been confiscated by the State, and, save in Brittany and the Vendée, its influence was little more than a tradition. Napoleon proposed a compromise to Pope Pius VII: the Church should give up all claim to its property

confiscated in the Revolution, and, as partial compensation, its clergy should be supported from the State's funds; it should in fact be the State religion.

It was not an altogether satisfactory proposition, and Pope Pius VII did not greatly like it; it left the Church too largely dependent on the mercy of the civil power. But no better alternative was present at the time for the re-establishment of religion in France, and it was necessary for France's own welfare that religion should be re-established. Needs must when necessity drives. Pope Pius accepted Napoleon's "Concordat" — he could do nothing else under the circumstances—and it became a part of the French constitution, and so remained till a few months ago, at the beck of the infidel majority in the chambers, it was abolished to give pretext for a colossal theft of the church's property. With despicable meanness venerable prelates and priests, like Cardinal Richard, Archbishop of Paris, were turned out of their residences into the streets, and, when the Holy Father protested, his Nuncio was conducted to the frontier as if he were the ambassador of a hostile power. The "liberty loving" government seized the Nuncio's private papers and hinted darkly at Royalist conspiracy. All this had been preceded by the "Law of Associations," a revival of the "Civil Constitution of the Clergy," to pave the way for the separation.

The infidel Republic now pauses, resting on its laurels of shame. It has declared religious congregations and worship in the churches, whether Catholic, Protestant or Hebrew, illegal and under the ban save when sanctioned by its authority and permission. It has seized the millions in property which it coveted—and this was the real motive behind all its attacks on the Church. Incidentally, it has degraded itself and made itself an object of contempt for the right thinking world. But it has not killed Catholicity and it cannot kill it. The Church will emerge from the crucible of persecution stronger than before. But for the degenerate Republic, deprived by its own act of its surest bulwark against anarchy, faced by the steadily grownig antagonism of outraged Christian sentiment among its citizens—who can tell the end?

HUBERT O'MEARA.

FRANCE IN ARID AFRICA.

France's constantly giving proofs of her mastery over the Sahara. She has won it by her new methods of desert travel, which were adopted successful from the first. Her meharistes travel wherever they are sent. At irregular but frequent intervals they raise their flag over some new territory and attach it to one of their organized districts. The meharistes are small troops of camel cavalry mounted on animals specially trained for fast travel, so that they may go lightly laden. They depend on the oases to replenish supplies. Their latest journey is one of the most notable of their achievements.

One of these troop starting from Timbuktu, Chief town of French Sudan, last year, marched north and northwest about 350 miles to Taudeni. Captain Cauvin and his men camped in the town for eight days. The natives had never seen a white man before. Their fathers saw one specimen seventy-eight years ago, when Rene Caille crossed the desert. Lenz was in that neighborhood about twenty-five years ago, but passed around the place because he did not dare to enter it. Capt. Cauvin attached Taudeni to the Government of Timbuktu and his party returned to the Niger. They had met no opposition, but were much fatigued by the heat and the hardships of a desert march nearly as long as the distance between New York and Chicago.

Isolated and miserable as Taudeni is, the place has long been one of the most notable in the Sahara. It occupies a depression only about 400 feet above sea level. The waters come near the surface here and many wells are possible. This has made the settlement the converging point for all the caravan routes between Morocco and Timbuktu.

It is the centre of the largest salt industry in Africa. Here are apparently inexhaustible beds of pure rock salt, which the natives hew out in blocks three feet long, weighing seventy pounds. Four of these make a camel load. The salt is taken to Timbuktu and distributed throughout the whole western Soudan. It is sold to the Timbuktu merchants for a pittance, but increases in value with every day's journey of their camels to the south.

Taudeni is described by the people of Timbuktu as one of the most wretched of desert settlements. The natives are of mixed Arab and negro blood. They have had no Government. Every man is a law unto himself. Often the miners suffer from lack of food, as they are dependent on imports for supplies of all kinds

except water and salt. They exact a camel from every caravan replenishing its water skins at their wells, and the animals thus acquired are kept as a food resource. It was because Lenz could not spare a camel that he replenished his water supply at Wady Teli, outside the settlement, and went on without seeing a native. Salt mining is the only industry. The heat is so intense that at times the miners are compelled to quit work and take refuge in caves.

Lenz found abundant evidence that this region, some time or other, gave support to people of a culture differing from that of the present inhabitants. He found the ruins of ancient walls, objects of ornament, tools and other articles such as are no longer in use. He learned that many of these relics are scattered over this part of the desert and specimens of finely worked and polished stone have been carried as curiosities to other Saharan towns.

FACTS THAT STAGGER.

It used to be that astronomy, with its stupendous magnitude, incredible velocities and inconceivable distances, seemed to make the greatest demand on man's belief. To-day it is physics. We read, for instance, that Hertz's oscillations per second. shrdlu hrld read, for instance, that Hertz's oscillations give rise to 500,000,000 oscillations per second. Where is the man who can conceive of anything happening in the five-hundredth-millionth part of a second? But this is quite a long period compared to some of those now accepted as inevitable in optics. According to Maxwell's great theory, a light wave is a series of alternating electric currents flowing in air or interplanetary space, and changing their direction 1,000,000,000,000,000 times per second.

The minuteness of the atom is set forth in some startling figures. In an address delivered at Lehigh University, Mr. John A. Brashear quotes from Lord Kelvin: "If we raise a drop of water to the size of the earth and raise an atom in the same proportion, then it will be some place between the size of a marble and a cricket ball." Then Mr. Brashear goes on: "If you fill a tiny vessel one centimeter cube with hydrogen corpuscles you can place therein, in round numbers, five hundred and twenty-five octillions (525,000,000,000,000,000,000,000,000,000) of them. If these corpuscles are allowed to run out of the vessel at the rate of one thousand per second it will require seventeen quintillions (17,000,000,000,000,000,000) of years to empty it.

THE REDEMPTION.

An angel's eye in wonder saw
Our Lord at midnight bowed to earth,
And only angel's hand could draw
That scene prelude to Freedom's birth,
When love divine of purest glow
Redeemed our souls, our ransom earned
Where sighing trees and Cedron's flow
Made plaints as if for man they mourned.

What wrung from Him that pleading cry
Subdued, resigned to all if willed?
'Twas sin that caused His Heart to sigh,
His bitter cup o'erflowing filled,
Ere yet came all the railing scorn
In wanton triumph round His name,
The cross on bleeding shoulders borne,
The piercing nails, the tortures' shame.

'Tis willed, they lead Him forth betrayed,
Along the rugged way he strives;
His foes by hateful passions swayed
But mock his pains with taunting cries
That fiercer grow on Calvary's hill
When off they strip his garments there
With black, envenomed hatred still
And leave his wounds unpitied bare.

The spotless Lamb for sin is slain,
His blood atones for Eden's blight,
From out the gloom of Calvary's pain
There streams afar Redemption's light;
The temple's veil is rent asunder,
The dead tread earth like specters wan,
The larkened sun and voice of thunder
Preclaim that God has died for man.

RAY.

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is 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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One dollar a year in advance. Single copies, 10 cents. Advertising rates on application.

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Vol. IX.

OTTAWA, ONT., April, 1907.

No. VII

MUNICIPAL FOREST RESERVES.

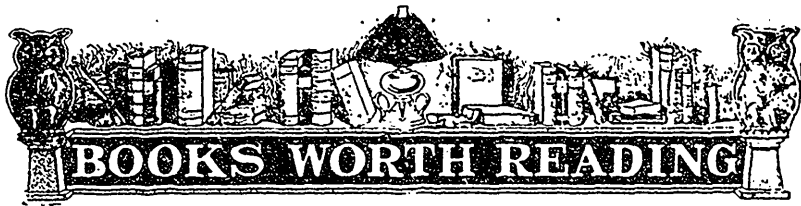
The experience of many countries extending over centuries is to the effect that for the protection of the water supply, for climatic reasons and for the assurance of a permanent supply of timber, at least twenty per cent of the area of a country should be under forest cover. Canada's magnificent forests have dwindled into detached and thinly covered woodlands. To-day in many parts of older Canada these woodlands have almost wholly disappeared: the percentage is hardly more than eight per-cent. No provisions are made for the reproduction of forest trees. The Bureau of Forestry of Ontario proposes to create municipal forest reserves. In established townships, lands forfeited for non-payment of taxes are to be held in perpetuity for forest purposes, and when these are insufficient lands are to be acquired by purchase. In townships to be organized, tracts unsuitable for general agricultural purposes

are to be withheld from settlement as forest reserves. In this way the proper protection of forest area in the older countries would be restored and in new parts of the country it would be preserved. In the last Congress in the States, President Roosevelt succeeded in setting aside a forest reserve of 17,000,000 acres. The people as yet are not sufficiently educated as to the value of the forest reservation movement.

THE SALVATION ARMY.

The visit of General Booth in America has naturally drawn attention to the extension of the movement of which he is the honored head. Undoubtedly much of the growth of this movement is due to General Booth's talent for organization, for he is a born leader of men. But there is more than this to account for the rapid spread of the Salvation Army. Great and noble is indeed the task which has for principle the love of God and of the neighbor. Nevertheless the Salvation Army is not a religion; it has no creed, no dogma, no regular form of worship. It is rather a benevolent society, the object of which is to raise the submerged from the welter of their depravity and gather them in the streets appealing to the religious instinct at the bottom of every man's heart. In fine, the Salvation Army appeals more to sentiment than to reason, thereby adopting the readiest means to effect repentance and a return to religious practices. In this it is not superior to other merely human religions which have sentiment for their basis while the Catholic religion has reason. In this it is not superior to the Mahomedan persuasion, which lies wholly in exterior practices and is perfectly adapted to the romantic and superstitious instincts of the Oriental races. The Mussulman did not conform to a religion, but religion was adjusted to his character.





Exchanges.

THE COLLEGE PRESS.

The real significance of the college press as an institution is not, perhaps, always perceived. Yet in mere bulk it comes immediately after the agricultural press, which itself is overtopped by the religious. The college student turns out a larger number of periodicals than any of the other "special interest" or "class" publication, such as labor, medicine, science, Sunday-school, or education itself. One of the newspaper directories, which is manifestly incomplete in this department, lists 322 collegiate monthlies, bi-weeklies, weeklies, and dailies. Besides those overlooked, every respectable high-school nowadays maintains a "paper," and these fall in essentially the same category."

"The debating society is an older feature of college life which new interests may overshadow but do not destroy. So long as the bulk of sophomores and freshmen put down "law" as their chosen vocation, as a sort of safe generalization which, like the politician's "real estate," does not commit him to anything, the debating club will be maintained, if for no other motive than its supposedly utilitarian purpose of training in forensics. Directed as both these agencies are by men who have been unable to "make the team," we naturally should not look for the same lofty standards and ideals as on the athletic field. For instance, they do not ban but welcome "professionals." If an assistant editor of the literary monthly of a fresh-water college has a poem accepted by "a leading Eastern magazine," it is an event which brings pride to all his colleagues. And if a senior of Adelphia or Philomathia attains to such proficiency as an orator that a campaign committee sends him out on the stump in the autumn, and he comes back a little the richer, he remains just as eligible to the intercollegiate debates."

"Professor Baker of Harvard, in his recent article in the

Educational Review, names "inability to think" as a common characteristic of the under-graduate editor and orator. To discuss this without an exact definition of terms would be as unprofitable as the current debate whether animals really do reason. Though the student may be facile to the last degree, in the class-room quiz, at extemporizing criticism or the facts of history and even science, he is undeniably timid about venturing far from the library alcove in search of a topic to write or speak about. Professor Baker records that only once in his experience has a college topic been voluntarily chosen for a college debate. The student orator likes best to deliver himself on high and far-off subjects. Just now, it may be the Panama Canal; but it is usually something that can be "got up" conveniently. Yet if "thinking" means the inventing of apt presentations of borrowed arguments and the systematic reviewing of evidence, then it is often performed surprisingly well. Once trained in the thorough mastery of national and international problems, the neophyte may gradually reach the point where he can take up the issues about him with something of the same acumen."

"It is much the same with the college press. The two departments in which it attains a really high standard, are light verse and playful or grotesque humor. Such a collection as Joseph Le Roy Harrison gleaned for "Cap and Gown" will stand comparison with the run of *vers de société* produced in a non-academic environment. It has delicacy of touch, sentiment in profusion, even occasional passages of pathos; but it has so little to do with college life that most of it, so far as subject matter is concerned, could be transferred bodily to the pages of a magazine representing another local habitation. The college student is by tradition neither dainty in his ways nor plaintive in his moods; yet his Muse has both the butterfly and the lachrymose habit. Stern lawyers and grave business men sometimes pick up in after life dusty copies of undergraduate publications, and wonder how they could possibly have done it."

In some respects the most successful undergraduate journalism is the purely comic sheets, like the *Lampoon*, the *Widow*, the *Wrinkle*, and the *Sphinx*. But while these do hit off, and often very cleverly, the whimsicalities of college life, their humor, too, is very largely that of the world outside. Indeed, *Life* and its contemporaries find them frequently worth clipping from, and also draw a fairly regular supply of ungowned "jokes" from under-

graduate pens. The college daily ought, seemingly, to have the best opportunity to reflect the life about it. Yet when the Third Assistant Postmaster-General, a few years ago, tentatively struck a few college dailies off the second-class list, the defence made in at least one case, was that the matter printed in the paper was similar in every way to that furnished by any metropolitan daily.

There has been some argument whether a teacher of English should or should not regard his students' themes as "literature." There is no question about the college press. Its "literature" is of the purest. Nothing produced by human brains and hands ever displayed more complete detachment from the conditions of its manufacture.—*The Evening Post, N. Y.*

In view of the foregoing article, the "Editorial Staff" of the "Review" wishes to inform the students that they are indeed quite willing, and would be most grateful, to receive any material, touching on matters which would be of interest to our readers. Because a certain few have been chosen to look after the arduous task of editing and publishing the "Review", it is not to be taken for granted, that all other students are excluded from contributing to its pages. Our resources are not by any means inexhaustible, and at times it is only after dint of hard thinking and laboring, that we finally grind out "material." Let us hope that by next issue, the "Editors" will be deluged with essays, poems, puns and local hits, and that it will be a case of one at a time, gentlemen, don't crowd.

P. C. H.

The Collegian contains a debate on "Government Ownership." It is a live question, and ably treated. The editor rejoices that out of the ruins of last April a new San Francisco has risen, grander and prouder than the old. He laments, at the same time, the "moral upheaval that gives assurance of accomplishing more dire results than a hundred seismic disturbances." He hopes that the present movement will be the starting of a tremendous civic crusade, which will be the overthrow of everything that tends towards graft, bribery and civic corruption.

The intercollegiate debate between Dalhousie and St. Francois Xavier is described in the Xaverian. The subject discussed was: "Resolved, that Canada should be Independent." "An Irishman's Story," and "The Pilgrim Fathers" are well treated.

The varied scenes in Irish history forms the gist of *The Schoolman for March*.

During such winters as the last communication between Nova Scotia and Prince Edward Island is difficult. The fact that the Dominion Government has failed to cope with the problem brings out in the *Prince of Wales College Observer* the plaint: "Our Controversy With Canada." The writer harks back to beginnings, and does not mince words.

Book Review.

"Essentials and non-essentials of the Catholic Religion," by the Rev. H. G. Hughes. The Ave Maria Press, Notre Dame, Ind. Price, 75 cts. retail.

The object of the book is to aid in the removal of a very common misconception among those not of the faith—a misconception arising from a confusion of those things in belief and practice which are of obligation, and those things in regard to which Catholics are left free. Information on these points may also prove useful to those within the church.

"Round the World," Benziger Brothers, New York. Price, 85 cents.

A very useful book, containing a series of articles on a great variety of subjects with 103 illustrations.

"Blaisdell's Composition—Rhetoric." American Book Co., New York. Price, \$1.00.

In this volume are models from master writers, which are analysed to show how they appeal to the feelings and why they obtain the results intended by the author.

Merrill's *Lucretius, De Rerum Natura*. Price, \$2.25. American Book Company.

This is the only complete American edition of the poem, and contains an introduction, the text of the entire poem, a commentary and an index.

Bulletin No. 130 from the Laboratory of Inland Revenue Department contradicts reports that tea sold in this country had been badly adulterated. Of the 89 samples collected from the cities,

country towns and villages of every province and analyzed, there were only seven which could be called doubtful. The chief analyst says: "On the whole it has to be stated that there is no evidence of adulteration to be found in the samples collected, although there are no doubt great variations as to quality." The necessity for keeping an eye on our tea imports, however, is not to be lost sight of when it is announced that for the year 1906 the Government chemist of Great Britain examined 2,917 samples of tea and found 259 that he had to report against because they contained foreign substances. The Dominion analyst recommends a rigid inspection of teas as they arrive at ports of entry.

Among the Magazines.

The first article in *The Messenger* for April is a criticism of five lectures on Socialism, given by Mr. Mallock at Columbia University. The writer styles Mr. Mallock a scientific dialectician, almost a sophist, who has knowledge of his subject, which, if not exhaustive, is sufficiently full. The care with which his thought is apprehended by his students might lead many of them to fancy that they comprehend the matter with which his thought is concerned. It might be that they were wrong. The necessity of clear, intelligible expression compels clear and defined thinking, but does not of itself secure conformity between thought and its subject matter. "In fact, despite the many valuable features of the lectures, the critic judges that Mr. Mallock "strains an argument at times in order to defend capitalism."

"St. George" is the subject of articles in *The Leader* and *The Educational Review*. The latter magazine is usually crammed with interesting and instructive items. The former, in its "Special Spring Number," has a choice illustration on every second page.

In the April *Rosary* there is an excellent paper on "The Decline of Poetry," by Maurice Francis Egan. The responsibility is shouldered upon the inveterate mockers. But poetry has not declined; the power to contemplate, to think leisurely, to read what is beautiful, and enjoy it, has declined.

JUNIOR DEPARTMENT.

The baseball season was formally opened April 13th, when the whole brigade from the little yard appeared on the campus provided with countless baseballs, masks, Spalding bats, gloves, and rules. The material which promised so much last season is evidently determined to sustain its reputation. Charles Parent, one of the most enthusiastic members of the department, has now memorized all the rules, and declares his ability to analyze the most complicated curve that ever crossed the home plate.

Since spring has dismantled the hockey rink the junior hand-ball alley is freely patronized, and has been the scene of many evenly contested struggles. Although a number of players have attained an advanced degree in skilful playing, the most proficient in the popular game at present are O'Reilly, Rochon and Overrend.

"Jimmy's" numerous friends will be pleased to hear that he has entirely recovered from his recent "mumpish" indisposition. He was pronounced cured a few days ago, and accordingly was discharged from the luxurious tables of the infirmary.

The junior editor is pleased to acknowledge his gratitude to those who contributed their quota of spring poetry for the Review, but owing to the chronic lethargy of the poet-in-chief, none of the inventions can appear in this number. However, we promise to be more faithful in future. The most remarkable production was one by Captain Bill, entitled "The Sons of the Clay Pipe."

ATHLETICS.

The annual general meeting of the U. O. A. A., for the hearing of reports, and for the election of officers for the ensuing year, was held in the lecture hall of the Science building on Saturday, April 6th. The President, Mr. C. J. Jones, '07, occupied the chair, and in opening the meeting outlined the work done by the Association during the regime of the retiring executive.

The report of the treasurer, Mr. J. E. McNeill, '07, was most gratifying. Notwithstanding that expenses had necessarily been greater than usual, and receipts not as large, there was the very substantial balance of \$475 on hand.

Mr. M. J. Smith read the Secretary's report, which contained

a concise summary of the work done in different departments of athletics.

The officers chosen to guide the destinies of the U. O. A. A. for the coming year are: Pres., E. H. McCarthy, '09; Cor. Sec., J. Lajoie, '10; 1st Vice-Pres., M. J. Smith, '09; Rec. Sec., F. McDonald, '08; 2nd Vice-Pres., L. Joran, '08; 1st Councillor, C. Gauthier, '10; Treasurer, P. C. Harris, '10; 2nd Councillor, J. Corkery, '09.

After congratulating the members upon their choice of officers, the retiring President called upon his successor to take the chair. Mr. McCarthy thanked the members of the Association for the honor they had conferred upon him, and promised to do his utmost to be worthy of the trust reposed in him. The thanks of the student body were tendered to the retiring members, and after a few encouraging words from the Director, Rev. J. A. Fortier, the meeting adjourned.

An endeavor will be made this year to resuscitate the spring Field Day, under the auspices of the U. O. A. A. This was formerly an annual event looked forward to by the students with much pleasure. In other years the entries were restricted to the students, but it is the intention this year to open the events to representatives of any amateur athletic organization in the city. The day chosen for the meet is May 24th, and as this promises to be the only event of interest, and because of its embracing the crack athletes of the Capital, it should meet with a large measure of success.

We would remind those who are going to compete at the Field Day that they will have opposed to them the leading athletes of Ottawa, and it behooves them to use to the best advantage, every opportunity for fitting themselves to do honor to the Association and to their Alma Mater. A trophy will be offered for the organization winning the greatest number of events, and every effort should be made to capture it.

The use made of the equipment provided by the zeal of the Rev. Director is in itself 'proof sufficient' that his efforts have not been in vain, and are deeply appreciated by the student body.

J., '07.

OBITUARY.

Mr. John MacDonald.

It is with deep regret that we learn of the sudden death of Mr. John MacDonald of Lindsay, the father of Messrs. J. B. and Cyril MacDonald, two of our students of last year.

Mr. MacDonald, was for many years actively engaged in the lumber trades in the vicinity of Lindsay. Later, he successfully fulfilled a number of important contracts in British Columbia, during the construction of the transcontinental line, the C. P. R. Returning to Lindsay, he has since then devoted his time to real estate interests.

Mr. MacDonald was a devout and ardent Catholic; a consistent member of the C.M.B.A.; his death will be the occasion of intense sorrow among the brethren of that society.

To Messrs. J. B. and Cyril MacDonald and family we extend our heartfelt sympathy. — R. I. P.

OF LOCAL INTEREST.

ON Tuesday evening, February 26, the Washington Club, a college organization composed of the American students, held its third annual banquet. The affair was a decided success, and certainly has not been surpassed by any similar function in the history of the club.

The banquet hall was very artistically decorated with bunting and flags, "Old Glory" occupying the most conspicuous places. The Canadian and Irish banners were also in evidence, while the emblems of the army and navy encircled the portrait of George Washington.

At the appointed time, the members filed into their places, to the strains of their national anthem, "The Stars Spangled Banner." The menu cards were very tastefully gotten up, tied with the national colours, of red, white and blue. After partaking of a sumptuous repast, which would satisfy the Epicurian taste of the

most fastidious, Mr. F. C. Hatch the president, who made a most capable toastmaster introduced the feast of intellect.

The reply to the "Day we Celebrate" was given by Mr. H. D. Burr, who did credit both to himself and to the society.

The toast to the "Holy Father" brought forth a very eloquent response by the Rev. A. H. Kunz, who spoke glowingly of the attachment of the American Catholics to the Holy See.

On the announcement of the toast "Our Flag" all seemed for the moment imbued with a fiery spirit as they beheld Columbia's emblem. It was entrusted to the care of Mr. E. H. McCarthy, who, by his eloquence, did the toast full justice.

After the applause had subsided, the song "My Own United States" was well rendered by Mr. F. C. Hatch.

The next toast proposed, was to the "President" and it was enthusiastically received by the whole gathering. Mr. M. F. Deahy replying spoke well of Theodore Roosevelt, recalling the ennobling qualities and admirable traits of character which have endeared him to the American people.

Following, Rev. Fr. Stanton rendered the "Maple Leaf Forever," which was thoroughly appreciated by those present.

"On an occasion of this kind," said the toastmaster, "When our hearts are overflowing with patriotism, when placed amid an atmosphere which is thoroughly American, it is a duty, and not only a duty but a keen pleasure and privilege, to have with us a representative of our sister nation Canada..... It is then with pleasure that we rise and drink to the "Land of the Maple leaf" coupled with the name of Mr. J. F. MacDonald."

Amid rounds of applause, Mr. MacDonald arose on behalf of his native land. He spoke eloquently of the mutual relations of peace and concord existing between Columbia and the Fair Dominion, In concluding he said in part: "It is unquestionably to our mutual interest to go on side by side pursuing those same ideals of liberty and justice, developing peacefully these forms of government that have proved the happiness of our forefathers and that are bound to procure for the future generations of the United State and Canada, those blessings that will make the years that are to come, more prosperous and more glorious than these that have gone by."

Alma Mater was heartily received with a rousing V-A-R. Mr. P. C. Harris in replying had nothing but praises for the institution of his choice.

The last toast on the list was that to 'Our Guests.' Mr. Hatch called upon the Honorary President of the society, the Very Rev. W. J. Murphy, O.M.I., D.D., Rector of the University, who had kindly lent the honor of his presence to the occasion. He responded in a very happy vein. His remarks on the life of George Washington, was highly interesting and instructive.

The Rev. Fathers I. Fortier, Hammersley, McGowan, Stanton and Finnigan spoke briefly in words of good cheer and encouragement and expressed the hope that the Washington Club might live and prosper, increase in membership and continue its influence for good.

On the 10th inst. the O. U. S. S. held a largely attended meeting, at which were present several of the faculty. Mr. A. B. Cote was in the chair, and the lecturer was Mr. M. Doyle, his subject being "Sound." For over half an hour the audience followed the lecturer with deep attention, the manner in which he unfolded the nature and properties of sound showing his deep knowledge and thorough acquaintance with the matter. The experiments with the resonators, vibrating plates, harmonica, siren, König's apparatus, etc., were a treat, the lecturer lucidly explaining the mysteries of each. The evening was closed by a series of lime-light views prepared by the Rev. Director from photos reminiscent of excursions of the Scientific Society.

Striking features—Shorty's batting. .

A well re(a)d student—"Ken."

A thinking youth —Jimmie C.

A spring exclamation—Oh, Slush!

An African expression—"Ma-honey."

On the march—The "Troupes."

A sporty town—The Gully.

A Gully sport—Jerry.

What time was it Jerry?

"Dakotie" speculated in matches and had a "hot" time.

It is rumored now that the hockey season is over, Capt. Day and his Troupes have taken to peg-golf.