

CONTENTS.

	Page.
A Toast	127
Warren Hastings	128
Catholic Libraries for Catholic People	130
Ireland—Poland; A Comparison	132
Is Modern University Training Practical?	136
The Influence of Modern Drama	139
Evil Tendencies of the Press	141
The Suffragist	146
Macbeth	149
Inter-Collegiate Debate	151
EDITORIALS:—	
The New Year	152
The Bishop-elect of London, Ont.	153
Notes	153
Exchanges	155
Books and Reviews	156
Among the Magazines	157
Priorum Temporum Flores	158
Personals	159
Athletics	161
Of Local Interest	165
Junior Dept.	166

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A Toast
✧

A Toast to the land of promise,
To the realms of the bold and free,
Where the rapids foam, as the bills they roam,
On the way to the mighty sea.

To the land of the lofty mountain,
Where the hidden riches sleep,
The land of the mead and fountain,
With waters broad and deep.

To the land of summer sunshine,
With skies of brightest blue,
The land of winter pastime,
Mid snows of radiant hue.

To the land of the beautiful maple,
The Queen of the Western World,
Where all may come and make their home,
With freedom's flag unfurled.

Eiblinn

WARREN HASTINGS.



WARREN HASTINGS was born on the sixth of December, 1732. He belonged to the great family of Doyleysford, and played a very important part in the making of the greatest and most powerful empire of the world to-day—England. When Charles was King of Doyleysford, it was the custom of his predecessors to mortgage all their property, and this Charles did, keeping the manor which he afterwards sold. The last Hastings of Doyleysford had two sons, Howard who sought employment in the English government; and Pynaston, who, being a careless fellow, married early in life, but died a few years after his marriage, leaving one son, who turned out to be the famous Warren Hastings.

At the death of his father, Hastings was as yet very young, and, on account of a series of unfortunate events, he was forced to leave school at an early age with a very scanty education. He was now placed in the hands of his uncle, who also died. He was then given into the care of a Mr. Cheswick, who, not caring properly for the young fellow's career, secured for him a position in the office of the East India Company at Calcutta. Although Hastings might have been given a little more education before entering into this position, yet we can safely say that this step was the foundation of his great and victorious career. Failures and misfortunes are the high roads to success, and thus was the success of young Hastings obtained. While yet in the office of the East India Company, he showed his skill and valor by the way he settled the quarrels that arose between the French, the English and native tribes.

In the year 1764, Hastings returned to England, and, a few years afterwards, he went to India, where he made his abode, and where he performed the many great deeds for which his name is still so much honored even to-day. India at this time was composed of a number of savage and warlike tribes, as the Bengalese, and how he succeeded to keep the upper hand I will try to show you. When in India a short time he was appointed Governor of Bengal, Bombay, and Madras. Having gained this position, he originated a system of government which deduced order from chaos, and peace from anarchy. Few men of high rank to-day have had to form their own plan of government; and, even though they have the government planned for them

before taking their positions, yet very few of them ever carry out the rules set down for them. Here we can plainly see what a distinguished man Hastings was when he formed his own system of government, followed the rules which he himself laid down, and was finally successful.

When Hastings became governor he was accompanied by two other ambitious men who were appointed to assist him. Although a man of a very strong will, yet he was persuaded by his two partners to "govern leniently and extort as much money as possible." However, being a little selfish, he wished to place all his relations from the county of Doylesford. He remained Governor of India for thirteen years, and then returned to England, where, on account of the advice and jealous plans of his two colleagues, he suffered impeachment.

It was here that the break was made in the career of that great man. Being very anxious for the progress and advancement of his people, Hastings had almost drained the treasury of money, and now, when he was to stand his trial, he had not the means to back him. Having to pay half a million dollars at the beginning of his trial, he asked a wealthy prince of one of his tribes to pay him a large tribute, and this he did. However, this amount would not suffice, and finally all his possessions were confiscated, and he was left penniless.

In 1785 Hastings received a large sum of money from the London office of the East India Company. He did not keep this long, for Burke and other such prosecutors stirred up the minds of the people, and finally led them to believe that he should be impeached. Here Hastings made one bad step by taking a general named Scott, of the Bengal army, to defend him. Although he had many troubles and difficulties, yet he was safe so long as he kept on good terms with the king. He was also aided much by the East India Company, which pleaded eagerly for his acquittal. One charge brought up against Hastings was the permission which he gave to allow English soldiers to be used in the aid of a native prince to subdue other tribes. This was brought about by the base prince, Sujah Dowlah, who, wished to enslave a brave people whom he, with his large armies, was afraid to attack. Still he got out of this all right, but was soon mixed up in another charge brought forth by James Fox. Fox accused him of approving the disgraceful plot which accompanied the unlawful seizure of the treasure of Cheyte Sing in the name of the country.

The trial lasted for seven long and troublesome years, dur-

ing which he had such prosecutors as Burke and Sheridan. He spent the larger part of his fortune in his own defence, and had to pass the remainder of his life depending upon the company for which he sacrificed his name, and which stained a career which otherwise would have been one of the most illustrious in history. He died in 1818.

T. J. O'NEILL, '11.

Catholic Libraries for Catholic People

THE Catholics of Canada have witnessed within the past year the inauguration of a praiseworthy movement which has for its purpose Church extension. The work of the society bearing this name lies in fields hitherto untilled, or at one time abandoned. Its chief endeavour is to carry the Gospel into regions remote from the large centres of population, and to bring back sheep strayed from the fold. In our opinion a movement of another kind might be started in the cities and towns of our country, the object of which would be to preserve the faith and morals of Catholics. The time is at hand when a decided step must be taken to remove the serious disabilities of Catholics with regard to books and libraries.

In Ottawa we have a public library. We suppose similar establishments exist in many of our cities and towns. We cannot dispute the benefits of libraries when properly conducted. But we must find fault with many of them as they exist. There are one or two things we may say without fear of contradiction: Firstly, in most of these libraries are found books which are decidedly pernicious; secondly, many of these books are given out to the public indiscriminately. We will not be guilty of exaggeration in saying that at least 10% of books in actual circulation cannot be safely read, save by the strongest, mentally and morally. We cannot be accused of mis-representation, in view of the revelations of last summer, in saying that these books are given out with little discretion to all comers. It is quite true that Voltaire will not be placed in the hands of a child; but a substitute in the form of a romance, whose characters are the personifications of the sardonic infidel's vicious principles, will be given him. Apart from the really bad works there are legions of others which are absolutely useless as means of education. The reading of them leaves no good impression. There is nothing in

them which elevates the soul, or stimulates the man to exert his energy for good. Constant readers of this class of literature soon become languid, losing all ambition in life, and by this very fact showing the opposite effect to that for which the library was established.

We are not prepared to censure those who have charge of the libraries for permitting such books to circulate. They may have reasons with which we are unfamiliar for so doing. We can hardly think that it is due to carelessness. Perhaps they are governed by a desire, arising from the confusion of the ideas of liberty and license, to give to all access to all knowledge, good and evil. Beyond conjectures we cannot go. But the fact remains that Catholics and Protestants, too, if they wish to take it so, are exposed to an evil which is ever increasing. A veritable deluge of pernicious literature is rushing in through every channel and crevice, bringing with it moral ruin and desolation to thousands.

Some action must be taken by the Catholic people of Canada to offset the evil which itself is counteracting the good influence of the Separate School. We look about for a preventive. Preaching to the people on this point will not give satisfactory results. They must have books, and they will not exert themselves to a great extent in looking for the best. It would be useless to give them an index of bad books. This would be like a drop of water in the bucket. There are tons of literature which the index could never reach. Bookstores and novel-stalls are filled with them. In some places parts of the public library have been set aside for books that can be safely read by Catholics. When this privilege can be obtained, it is an excellent solution of the difficulty.

Where it will not be conceded then it remains for Catholics to establish school and parochial libraries. We recognize that this is done in some places. But a general movement in this direction throughout the land would have more far-reaching effects than have isolated attempts. It would give to the individual endeavour a stimulus which comes from the knowledge that we are united in a good cause. We are all anxious that Catholics should have all the advantages of a sound education that can be derived from the best in fiction, history, science, etc. At the same time it is of supreme importance that the sources should be untainted. We sincerely hope that a general movement will soon be made in the proper direction. In conclusion we suggest as a slogan the title of this article: "Catholic libraries for Catholic people."

G. W. '10.

Ireland=Poland; a comparison.

(CLASS DEBATE.—Negative.)

THE occurrence of such a phenomenon in European history as the disappearance from the commonwealth of nations of a country which had existed for eight hundred years, calls for some attempt at explanation. For over a century Poland has been razed from the list of European nations.

Poland first comes under our notice during the eighth century, when she emerged from the barbarous hinterland and came into existence as an organized state. Being composed of a brave and stout-hearted people, she advanced with rapid strides until she had attained the rank of the foremost nation of Eastern Europe. She it was who bore the brunt of the Tartar invasions, and withstood the repeated onslaughts of the Mussulmen, those vast hordes of barbarians who overran the populated areas from the Great Wall of China to the gates of Imperial Rome. When Vienna was besieged by an innumerable army of Turks, the Hungarians sent word to that renowned Pole, the Great Sabieski, to come to their aid. And he, with a comparatively small army, marched to their rescue, and inflicted a crushing blow on the Turkish power. For this brave action he was justly hailed the saviour of Europe. The civilized world owes an eternal debt of gratitude to Poland for successfully preserving the Christianity and civilization of Europe against the fanatical nations of the Orient. But the world has ill repaid her debt. For Poland, once the defender of Europe, now forms but a province in the vast Empire of her ancient enemy. During the reign of Stephen Batory, 1578-1586, Poland reached her greatest size. The greatest length of the country from north to south was 713 miles, and from east to west 693 miles, comprising an area of 282,000 sq. miles. This same area in 1880 had a population of 24,000,000.

The cause of Poland's present downcast state is only too evident. Countless Russian invasions laying waste the country have placed the people in a sort of moral stupor. If Polish nationality is ever again triumphant, the triumph will come not through the efforts of the Poles, but out of the necessity and peril of their oppressors. The downfall of Poland first started in 1772, when Russia, Prussia and Austria, moved by a common desire for more territory, divided among themselves some of the choicest portions of Poland. Poland alone was too weak to successfully

resist the three united nations. In 1793 occurred the total dismemberment of Poland. Russia desiring to gain more of Poland, had used her influence to place on the Polish throne Stanislaus Poniatowski, a creature of her own, who received his instructions from St. Petersburg. The people, being naturally dissatisfied with this state of affairs, desired to retrieve the fortunes of their falling land, and under the gallant Kosciuszko, rose in arm against the Russians. Their success was but short lived; Kosciuszko was captured and placed in a Russian prison, and Poland lay at the mercy of her traditional enemy. In 1831 occurred another insurrection against the misgovernment of Russia. Again the patriots were defeated, and the country was laid waste with fire and sword. In 1863 occurred the last insurrection. Again the patriots suffered defeat. But Russia put down this last outbreak more rigorously than any preceding one. Her persecution was so cruel and far-reaching that even to the present day the elderly Pole tells with trembling voice the horrors perpetrated by the ruthless Cossacks. 50,000 men of the best of the nation either perished on the scaffold or were sent to Siberia to languish in the most rigorous confinement. After this staggering blow the nation sank into a moral stupor, from which it has yet to recover. On the night of June 15, 1863, 2,000 patriots out of Warsaw's population of 18,000 were taken from their beds and forcibly enlisted in the Russian army. In 1793, in the streets of Warsaw, 4,000 Poles were massacred in one day by the Russian soldiers under Marshal Suwarrow. Again in 1863, 50,000 Russian soldiers camped and made order in the streets of Warsaw by firing with cannon on men and women who knelt in the snow and sang the Polish national anthem. Such an act of barbarity could be perpetrated in the last half of the 19th century only by such a nation as Russia.

The Russification process, in its two phases of mechanically crowding out Poles with Russians, and in attempting to kill the Polish language, has had some bye-products, probably not looked for by even its advocates. The legal immunity of the Russian element in Poland from abuses of governmental and social rights has brought about a complicity between police and wrong-doers of all kinds, which is almost incredible. It has, moreover, made everything in Poland which is worth while doing an evasion. Of course the Poles teach their children Polish despite the law. They study with a Russian book on top of the desk and a Polish one beneath. It is at the point of attempted forcible conversion by the Orthodox church that Russification arouses the greatest hostility of the Polish peasant. The proseletyzing activities of

the Russian church are slowly but surely converting the Polish peasant into an active anti-Russian political element.

In Russia it has been and is a penal offence to teach a Polish peasant anything in Polish, and many difficulties have been put in the way of teaching him anything at all. After the insurrection of 1863, Poland lost all its old privileges. From that time all teaching both in Universities and in schools had to be given in Russian. In 1863 the Russian liberals crushed Polish liberty in the name of patriotism. It is a sign of an evil and rebellious nature in Poland if a person happens to speak a language or profess a creed different from those of the ruling caste. In Warsaw every Polish shop-keeper is obliged to keep one Russian clerk. Since its absolute incorporation with the Russian Empire in 1868, Poland is known in Russian Officialdom as the Cis-Vistula governments. In Russia, labor unions are illegal. As a result in Poland, Polish laborers are entirely at the mercy of their Russian employers. Russia has broken every promise for the betterment of Poland that she made in the treaty of Vienna in 1815.

Poland and Ireland are very similar in some respects. Both were at one time great nations. Both were conquered by a great world-power. Both suffered untold hardships, and both preserved the Catholic Faith. The people of the two countries also have many traits in common. Both are brave and generous to a fault. Both have been divided amongst themselves in critical times of their history, and the exiles of Poland, like those of Ireland, have won fame and military glory for themselves and their country under the flags of foreign lands. It has been aptly said of the Pole that he possesses the urbanity and the delightful manner of the Frenchmen and the warm-hearted ways of the Irishman. Both Irish and Polish have suffered greatly, but when we compare the relative sufferings of the two countries as impartial judges, we must necessarily concede the fact that Poland has the distinction of being the more harshly treated. Ireland has undergone great hardships, I admit, but they have suffered no great hardships late in our day, as have the Poles. When Poland was in the throes of her last revolution, Ireland was gradually emerging from her ancient sufferings. We will just compare the two countries as they stand at present. Ireland is recognized as a Kingdom, and an integral part of the British Empire. She has a national party in the British House of Commons, which watches after the welfare of Ireland with searching eyes. Great reforms have been made for the welfare of the people, curtailing the power of the landlords, and enabling the tenants to practically own their land after some years. And, finally, it is but a matter

of time when the Home Rule Bill shall be passed, and Irishmen will be enabled to make their own laws.

Now let us consider Poland. Russia considers Poland not as a nation, but as an ordinary province of her Empire. She does not recognize the Polish nationality. Poland has no national party to uphold her interests at St. Petersburg. Poles cannot rise above a certain rank in the army, and religious distinctions are very finely drawn. The Polish language is forbidden to be taught in every part of Poland except Lithuania, and there the edict was only repealed in May, 1905, whereas in Ireland, England has founded a University for Catholics and the Irish language is one of the important subjects in the curriculum. Poland has no prospect at present of attaining even the present state of liberty that Ireland enjoys. There are 12,000,000 Poles in Russia, and as some writer has aptly put it, they are pinned to Russia by bayonets. Compare the state of tranquility in Ireland to that of Poland, where, in the city of Warsaw, Russia finds it necessary to keep a garrison of 200,000 troops to overawe a city of 900,000 people, and, somehow, the guns of the citadel are turned, not towards the German frontier, the only point from which a foreign enemy could be expected to come, but towards the streets and shops of the third most populous city in the Empire. Poland does not exist officially, but it is, if dead, certainly a very lively corpse.

It is a crying shame, a reproach to the powerful powers of Europe, that they should allow Poland—the land that was the most powerful bulwark of civilization against the inroads of rapacious barbarians—to remain in its present state of helplessness, officially deprived alike of its language and nationality. A land that has produced so many prominent men and women, who have occupied the first place in their respective spheres of action, in war, in literature, in painting, and on the stage, surely deserves better of its powerful neighbors than to be despised and trampled upon. Truly it is a sad fate, that such a progressive people should be thus cruelly treated in these modern days by such a great power as Russia. I will conclude with the following beautiful lines on the fall of Poland, by Thomas Campbell:

Sarmatia fell, unwept, without a crime,
Found not a generous friend, a pitying foe;
Strength in her arms, nor mercy in her woe:
Dropped from her nerveless grasp the shattered spear;
Closed her bright eye, and curbed her high career,
Hope, for a season bade the world farewell,
And freedom shrieked as Kosciusko fell.

Is Modern University Training Practical ?



THIS, the great question of to-day, we may answer by stating that the majority of Universities are practical, physically and intellectually, also that we know for a fact the Catholic Universities to be practical, morally.

All Catholic Universities, wherever they may be, on this Continent, in Europe, Asia or Australia, are known by their excellent moral training, and being under the jurisdiction of the One True Faith, the morals and Christian principles which they have for their standard must be of the best calibre. As a proof of this, we find in our Catholic Universities a great many Protestant students, the reason of this is: their parents are not fanatics in religion, and on looking about them see that a large proportion of the men with real characters and principles are graduates of Catholic Universities. Again, if the moral training of our Catholic Universities were not of the best, would not the Pope, who is at the head of all Catholic interests, endeavor to introduce a better system?

Now let us turn to the physical training given in Universities of the present day: In the different walks of life, one meets with people of diverse ideas, as to the physical training given, not only in our own Universities, but also in the non-sectarian ones. Some may not approve of it, stating that it does not coincide with intellectual training, in other words a young man cannot take part in sports and follow his course of studies, without more or less distraction. On the other hand we meet men and women who insist that their children receive the proper physical training, some even make it emphatic that physical training should be attended with more importance than intellectual training; for if young people were allowed to grow up, without any physical training whatever, the National debt would be increased more by building hospitals for consumptives and other people with contagious diseases, than it will be when the G.T.P. Railway is completed.

Look around us and see the results, notice the difference between those who go in for sports and those who do not; in color, form, development, and even character; very frequently the boy who is first in sports is also first in his class, yet some people will say sport is not necessary or practical. In one sense

it may not be practical, for not all University graduates are going to become prize-fighters, but if by physical training they develop the bodily element and at the same time develop the intellectual part of the bodily element by intellectual training, they will not only make strong men with healthy bodies but also men with strong and healthy intellect. An old proverb says: "All work and no play makes Jack a dull boy."

We may say that the intellectual business of a University is to set forth the right standard and to train according to it, and to help all students towards it according to their various capacities.

Now the right standard of a University is to teach all branches so that a young man when graduating will be broad, able to converse on any subject and know what he is talking about. Therefore, it is not the standard of any University to take up some particular branch, and promote this beyond the needs of the present age and leave some other branch undeveloped. For instance, let a student who is going in for engineering take up only the subjects which are absolutely necessary for his profession. Would not this man be better fitted for his profession if he knew something of geology, something about the earth's crusts, for if he knew nothing of this branch of science, he might attempt to lay the foundation of a pier in a bed of quicksand, thus losing a lot of time and a few thousand dollars in sunken material. This same man, who has followed only a course of studies which was necessary for his profession sends in a tender for a contract and is brought up before a committee and asked to explain the plans which he sent in with his tender; he has never studied literature and has not developed a means by which he can get up and explain his plans to the committee, along with his ideas on the undertaking. This man never attended the meetings of the Debating Society at the University, and he is not able to say a word in favor of his views. What kind of opinion would the committee form of this man?

It may be all right to develop one branch and it may be pleasant for a person to study only one science, because it is his or her "hobby," but we must admit that of all the branches taught in a University, practically speaking, one is of no use without another. Of what use is Geometry without Algebra, History without Geography, and in our Catholic Universities what will it profit a student to attend lectures on Philosophy if he has never taken up Latin?

This is in accordance with Cardinal Newman, who says in

his "Idea of a University": "A University should not be the birthplace of poets or of immortal authors, of founders of schools, leaders of colonies or conquerors of nations." By this he means a student should not devote all his time to Literature or History. Continuing, he says: "But a University training is the great ordinary means to a great but ordinary end, it aims at raising the intellectual tone of society, at culturing the public mind, at purifying the natural taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life."

This is what we are upholding when we say that the Universities of the present day are practical intellectually, and that they are the only means by which the great but ordinary end may be attained. During the last nineteen hundred years, since the birth of Christianity, and for four thousand years before that period, University training has been built up to what it is at the present time by the most learned men of each generation, and should we now put aside the fruit, labor and experience of thousands of years? Are we to listen to a few men who pretend to be very learned and well versed in this subject, when they have had at the most only forty or fifty years to study the question, when it has required centuries to bring the University to its present state of perfection? Would you call this a practical move, to throw aside the work of hundreds and even thousands of learned men, to introduce the ideas of a few, who wish to make some financial gain by the change?

Look back over the pages of History: we find the great men University graduates: John Milton, who was one of the best of English poets, was a graduate of Christ College, Cambridge, in the year 1632. William Penn, the founder of the colony of Pennsylvania, was a graduate of Oxford in 1654. William E. Gladstone, a graduate of Oxford, was "the foremost Saxon-speaking man on the globe," according to Dr. Cryler. Let us come down to our own day. Sir Wilfrid Laurier, the biggest statesman of Canada to-day, graduated with the degree of B.A. from Assomption College. Charles Alphonse Pelletier is a graduate of Laval University. William Taft, the President of the Great Republic to the South of us, is a graduate of Yale; and the list could be continued indefinitely.

My object in numerating these University graduates is to illustrate that the education given in the Universities is suffi-

ciently practical, for all of these men have proved to be practical enough in their private and public life. Do you not think that if these great statesmen: Sir Wilfrid Laurier, Hon. Charles Alphonse Pelletier and William Taft, along with many others, did not think the present system sufficiently practical, would not they also endeavor to introduce a more practical system?

In concluding, may I not state that the great progress of the last century in the Arts and Sciences is sufficient to prove that the present system is such that it makes practical men. Therefore, if these men are sufficiently practical, then the present system is the only ordinary means by which the great but ordinary end may be attained.

F. HACKETT, '14.



The Influence of Modern Drama.

WHAT is the purpose of the drama? It is to educate and elevate the general public mind. It is to supply a standard of language and pronunciation, which may be relied on to be the best in the country. And, moreover, it is to foster the mother tongue for the purpose of promoting national unity. Thus we see that the drama, as it is meant to be, is decidedly in the direction of intellectual improvement in the nation. But, unfortunately, it is not always what it is meant to be.

One of the chief drawbacks to the success of the drama is that it utterly fails to come into close touch with the sympathies of all classes alike. No fact is more familiar to most of us than that the great majority of people regard a modern high-class drama as very tiresome indeed. And they are altogether inclined to regard the dramatic enthusiast with something closely akin to pity. Thus it is that the drama appeals only to the few. But it is also to be remembered that these few are the leaders of thought, and their sympathies are in union with authors themselves.

The ancient dramatists were superior to those of modern

times. And it is probably for this reason that their plays are still most acceptable for stage purposes. These plays delineate character with more accuracy, and contain a great deal more solid sense than is found in present-day productions. These latter have a lighter specific gravity; and instead of great masters we find numerous petty artists who, not disposed to do their best, too frequently subserviate the purpose of the drama to the end of private and heretical opinion. Owing partly to the extreme amount of freedom in these matters, the world is flooded with a host of writers of decimal calibre.

The increased number of writers in our day is a real drawback to the serious drama. The enormous spread of education has led many to take up the pen who could never have done so in the Middle Ages. Then, only true geniuses undertook to write. That is why the gems of literature of those days were not smothered in dross as at the present time. The consequence of so much overerowdedness in poetry is a lower standard of drama, and the rendering common of an art which calls forth the highest in man.

Quite another defect of the modern drama results from the tendency of the writers to show this particular form of literature. The reason is found in the demand of the stage-owners for material which will catch the public eye. In this way many of the best writers would be deprived of a reasonable amount of profit; and hence the fruit of their genius, so far as concerns the drama, is lost.

A modern audience for the most part prefers the cheap vaudeville. Hence, it happens that modern drama, in order to compete successfully, in many cases cater merely to the basest passions of the audience. But this by no means proves that the influence of the modern drama is totally bad. For, indeed, there are still being produced many works of high merit. Nevertheless it is true that the third-rate dramatist, in an age whose god is gold, in order to eke a livelihood finds it necessary to meet the demands of the mob, instead of dictating to them.

There is also a great tendency among our writers to make use of the drama for the purpose of spreading atheism,—and this because they rightly conclude that their doctrines will gain in weight and dignity from the very dignity of the form in which they are promulgated. In this way much that is entirely evil is sown in the minds of the unsuspecting lower classes.

The tone of the drama bespeaks the temper of the nation of the time in which the work is produced. Thus it is that we

behold the true picture of society on the canvas of the drama. At a distance the surface form of the drama appears as perfect as the original masters could wish it. But upon closer inspection, the observer is often repelled by hitherto unrevealed blotches of erratic principle. False dogma, like an ugly cancer, seems to be eating the true life from the drama. Thus, from the prevalence of a certain kind of dramatic production, we are enabled to observe the state of mind of the general populace. Hence, from this we are bound to admit that the influence of the drama is productive of a large amount of evil, as for example in France, where only recently a reform has been found absolutely necessary.

To-day we see that the influence of the drama is reduced owing to the press, public libraries, etc.; in the old days the drama was the chief means of educating the people. Now that this office is performed mainly by the press, etc., the sphere of the drama is consequently just that much contracted. Hence the conclusion from all the particulars which I have enumerated is that the influence of the drama has become narrower with regard to the extension of educational good, while on the other hand it has become deeper with regard to the comprehension of evil.

J. SAMMON, '11.



Evil tendencies of the Press

(CLASS DEBATE.)

THE newspaper, as we all know, is an insistent factor of modern life. It comes pounding on our doors so regularly and so persistently that we are compelled to adopt a positive attitude towards it, and there is, I suspect, a distinct tendency among earnest and cultured people to regard it as a problem quite like intemperance or the unemployed or some other dreadful phenomenon.

It is known to all of us what great evils are produced by intemperance, and if we stop to consider the matter well there is no doubt that we shall find in the newspaper problem that we are

confronted with greater evils which are more dangerous by far to the interests not only of individuals but also of the country. This is because the press, aside from giving rise to scandal and its subsequent evils, cultivates in the minds of children an interest in crime that may, and we can with great assurity predict, will lead to an increase of criminals in the near future.

The newspaper of to-day instead of giving useful information on current topics, as was the end that the press in its infancy labored to produce, is to-day, allowing scandal, romance and sensationalism to prevail instead of solid truth, which should be its first and principal object.

The object of every newspaper should be to give to the public good wholesome news. But, let us ask ourselves what is news? In answer to this query, let us go to some gathering when people are together on an evening. What do they talk about: some, indeed, may converse on ordinary affairs, but most of the conversation is concerning those things which exceed the ordinary. For instance, if Tommy spilt ink on a visitor's gown it would likely be commented on, but if he had been a well-behaved boy it would pass unnoticed. Again, if Mr. and Mrs. Brown are living happily together it may only be mentioned, but if Mrs. Brown is applying for a divorce a current of conversation will at once be opened, which, needless to say, will be discussed until, having been looked at in every conceivable way, shape and manner, the subject is dropped simply because nothing more remains to be said.

The newspaper in order to obtain news employs these very same tactics; that is, it allows all unsensational, ordinary affairs to pass, if not unnoticed, at least very sparingly referred to, and it picks out all the scandals, the murders, the robberies, the suicides, and the other sensational events which occur during the day. Does this maintain the object for which the press was first established? Decidedly not. It only means that instead of the good, wholesome news which we need in order to be versed in current events, we are given as a substitute graphic accounts of murders and robberies and other literature of the same sort.

A newspaper in order to be a successful money-making concern must be drawn up on lines which will please everybody, and in this way the feminine portion of the public becomes a part of the newspaper problem. But what do they desire from a paper? To answer this, let us go to some sewing circle on an afternoon. Women are gathered here, as they tell us, to sew, but is this what they do? No. It may have been the object for which the circle

was formed, but the real result of the meeting is to give a great deal of information concerning the latest scandals and bargains

Judging by this we can easily deduce what a woman will first look for when she picks up a paper, and then everything relating to scandal that may be found.

In this way we find the editor of our daily papers in order to make his paper a financial success giving a far greater amount of advertising and scandal than is absolutely necessary. This evil, however, could be easily overcome without any financial loss, for if the press instead of giving us endless advertisements and scandals would cut them down, say to one-half, and substitute instead instructive, wholesome, carefully prepared material, the result instead of diminishing the income of the paper, would increase the circulation and thus bring in larger dividends, for the public would know that whatever they found in the papers would be true, and thus they would be able to put reliance on everything they read. If the press adopted this method, not only would the principal end for which the press was instituted be attained, that is true, honest, instructive journalism, but also the circulation would be increased by many who only then learned to appreciate it.

The question was recently asked of a prominent New York editor if he thought an honest newspaper possible. He replied that it would be possible only when an independent newspaper was organized, one which would uphold the lofty standard which the primitive press held, one which would deal less with the sensualities and passions of men, one which would have as its first and only object the enlightenment and education of man. By simply looking over the pages of our daily papers we may easily understand how far below this standard falls the press of to-day.

For an example of this, let us take the New York Herald or Journal. These papers have perhaps the greatest circulation of any two daily papers in the world, and what is their standard of news. Rank sensualism. For instance, take the trial of Harry Thaw, the self-confessed murderer of Stanford White. We all remember the vivid accounts of this trial published by these leading papers. Were any good results produced? If we may believe the words of Archbishop Williams of Boston, these accounts were instrumental only in the contamination of the minds of those who read them. This example is not exceptional; we find in the daily columns accounts of jury scenes, fatal endings of quarrels, and such matters, which equal if they do not exceed the accounts of Harry Thaw's trial.

Let us take an account of a murder or a suicide committed in a new or novel way; these are often so clearly described that we seem involuntarily to be able to picture the murder or suicide ourselves. On some weak-willed and weak-minded persons who read them, these accounts produces such a disastrous result that if we attentively follow the papers for a month or so we find a description of a murder or suicide tallying very closely with the other if it does not exactly coincide with it. The conclusion is obvious. The first account given by the paper was so sensational that the murder or suicide became so imprinted on a person's mind and on his imagination that he wilfully took his own life or deprived some one else of God's most precious gift.

Often times a reader picks up an editorial with a flashing headline and reads for perhaps fifteen minutes a detailed account of some revolutionary uprising in Mexico, but when he lays the paper down does he feel satisfied? No, he does not. He feels as though he had wasted his time over a column or two of brilliant nonsense with a news-value of about five lines.

Again the evil tendencies of the press are very noticeable in our politics. A certain paper will take such a stand for one party, and publish such slurring, slander-giving accounts of the character of the opposing party, that the readers become prejudiced and fail to see the beneficial results liable to be produced under their administration.

We have been dealing with all newspapers in general. Now let us look at those papers coming under the heading of "Yellow Journalism." These papers are of a cheaper form than the others, they consist of extremely poor news, warmed up into cheap sensational forms with the minimum of special reporting and the maximum of splash.

Noisy methods are resorted to, in so great a measure that the thing becomes one continuous shriek. Every item of news is accompanied by its own yell, with such a confusion of noises that nothing makes itself heard. The editorials are occasionally able, but without scruple or principle. They appeal to class hatred, to the anti-British sentiment of the Irish, the anti-capitalist sentiment of the laborers, to the hatred of the orderly administration of justice, always latent in the ignorant and discontented. All these methods are continually employed to fill up space, and consequently the real end for which the paper is published is entirely lost sight of. These papers usually have comic supplements made up for the most part of cartoons which, quite as unscrupulous as the rest of the paper, are often-times true.

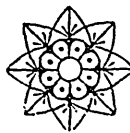
Is this productive of beneficial results for the country at large? Decidedly not; and we have the words of a noted New York philanthropist who states that if the papers in their present form are tolerated for much longer, the state will necessarily sink under the weight of so much so-called news, the red flag of revolution will be hoisted and socialism in its most violent forms will be the result.

Archbishop Farley, who for seventeen years was pastor of St. Gabriel's, in New York, in refuting a statement made by a certain writer of an editorial in McClure's Magazine, which was a vile calumny, said in reference to the writer: "He has the traits of ignorance, superficiality, recklessness and irresistible propensity to falsity which are also the chief characteristics of the Hearst writers." These words of a man so well qualified to judge must indeed show us how careful we should be in selecting our literature; and they should encourage us to cultivate a taste in literature for only those articles which tend to enlighten, educate and instruct us.

Again we have the words of Archbishop Riordan, who in an editorial against yellow-journalism, says: The Hearst papers of New York contain some of the vilest anti-Catholic, and indeed anti-Christian leanings, that were ever published. They are not fit to go into any Catholic home, for in every edition there appear, if one is able to analyze them, editorials, which while they do not openly inculcate disbelief in the teachings of Christianity, yet so lean towards disbelief that by direction they seek direction out.

After reading these few paragraphs, I hope that you may begin to understand what great dangers we are subjected to in the newspaper problem, and that in the future you will select your newspapers only after serious reflection in order that your leisure moments spent in reading may be a source of profit to you rather than a source of evil.

P. LOFTUS, '14.



...The Suffragist...

ACCORDING to the theory laid down by the Suffragist, the one thing needful for woman is the Parliamentary vote. It is held out as a universal and never-failing remedy, whereby the rough places in the world are to be made smooth and the crooked paths straight.

This faith in the efficacy of the suffrage is magnificent; but is it based on the solid foundations of reason and the public welfare. Shall women be recognized as the political equals of men? Shall they receive the higher education? Shall they support themselves by work outside the home? Shall they mark out paths in life for themselves, or shall they walk always under guidance? These and many related questions are often discussed, usually with the welfare of man, or of the home, uppermost in thought. Broadly speaking, woman has been to the social body what heredity has been to the organic body—the silent and hidden force—while man has represented environment,—the outer and apparent force. Is it desirable that this should remain true? Is it desirable, either for society, for the individual woman, or for the individual man?

Men and women are not two opposing armies seeking one another's destruction. The one sex is the complement of the other; their interests are one and indivisible. That which brings good to the man inevitably brings good to the woman, for they are indissolubly linked together. By the unalterable decree of Nature man was marked out to be the protector and guardian of the woman. He is expected to work for her, and, so far as he can, guard her from danger, though it be at the risk of his own life; and civilization insists that, where life is in peril, it is the women, and not the man, who must first be saved. The privileges of woman are neither small nor few, and she holds them by virtue of her womanhood.

The work of the world may be roughly divided into indoor work,—the work that lies around the home; and outdoor work,—the work that lies far afield and deals with matters of public and Imperial concern. Both kinds of work are equally honourable and equally necessary for the common weal, but both cannot be done effectively by the same person. The man does not attempt such a double task; he leaves the care of the home and all that belongs to the home to the woman; and the woman, since she is not a single woman, will find that if she attempts to take up

the work of the man, she will fail in the due discharge of the more important work which immediately depends upon her.

Whether the woman is well equipped physically, by training and by temperament, for this larger outdoor work, even a suffragist, if candid, might admit is open to question; of her essential and irreplaceable fitness for the indoor work there can be no possible doubt. In the distribution of the world's work it is an intelligible and consistent principle that public concerns should be directed by men and domestic concerns by women, and it is a principle upon which almost all the countries of the world have invariably acted.

There is also the impenetrable tangle that besets any measure for the enfranchisement of women. The Suffragists themselves have never quite got clear of this wood, for they are disunited as to the particular kind of franchise they desire to pass. In the babel of voices some are asking for the franchise, on the same terms as men; some would include married women, others would exclude them; while there are others, again, who would oppose everything short of adult suffrage; and others, finally, who would admit women to the House of Commons, and therefore to the offices of the State.

In these various franchise schemes one wonders what is to become of the peeresses. Is the House of Lords to become a House of Ladies, too? Is the country so greatly enamoured of the aristocratic chamber as to cast its shadow over the Commons and give the wives of the peers the power, which their husbands do not possess, of voting for the representative House?

In 1892 Mr. Gladstone wrote:—

“There has never, within my knowledge, been a case in which the franchise has been extended to a large body of persons generally indifferent about receiving it. But here, in addition to a widespread indifference, there is on the part of large numbers of women who have considered the matter for themselves, the most positive objection and strong disapprobation.”

Let us consider for a moment how woman has fared without this coveted vote. Have her interests been specially and markedly neglected? If we look over the field of legislation, it will be seen that as each class has been enfranchised it has brought its share of good alike to the men and women of that class.

It is frequently urged that women's wages will never be properly raised until they have the vote. But does the history of the men's efforts to raise their wages prove that the vote is such an indispensable factor in the case? It must not be forgot-

ten that the low scale of woman's wages is partly due to the fact that many a woman—a wife or a daughter living at home—can work and will work for a smaller wage than would be required for the maintenance of the woman who keeps herself wholly on her own earnings. Again the man works at his trade through all the years of his working life, the majority of women either cease from working when they marry, or work only during such intervals as they can spare from their more pressing home duties. Hence it is not reasonable to expect that women would attain the skill of men, and their inferiority in physical strength also makes them as workers less valuable. Therefore, if women were paid at the same rate, or nearly the same rate, as men, the tendency would be to substitute women for men.

It is very doubtful whether there will be any tangible gain for women if they obtain the vote, and if the gain is dubious the loss, on the other hand, is very dubious.

The woman, we say, is not to guide, nor even to think for herself. The man is always to be the wiser; he is to be the thinker, the ruler, the superior in knowledge and discretion, as in power. One sex cannot be compared to the other. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other only can give.

The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, wherever war is just, wherever conquest necessary. But the woman's power is not for battle, and her intellect is not for invention or creation. She sees the qualities of things. Her great function is praise; she enters into no contest, but infallibly adjudges the crown of contest. By her office and place she is protected from all danger and temptation. This is the true nature of home, and if once the anxieties of the outer life penetrate into it, and the hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home.

Therefore the man's duty, as a member of the commonwealth, is to assist in the maintenance, in the advance, in the defence of the State. The woman's duty, as a member of the commonwealth, is to assist in the comforting and in the beautiful adornment of the State.

M. J. SMITH, '10.

MACBETH.

THE play begins with the appearance of the "Three Weird Women" on the dark moorland near Forres, which the wild weather and fire have blasted, and over which, as Macbeth and Banquo enter, a storm is passing with thunder, lightning and rain. The day has been fair before their coming, now it is foul, and in the foul weather are those who have made it to suit their wicked work.

Thus we are brought into the dark atmosphere of the play, as dark without as it is within the souls of the characters. Night and tempest pervade the play. Duncan dies in a storm. Banquo perishes in the night, in the night his ghost arises. Lady Macbeth walks with her conscience by night and dies before the dawn. Macbeth and she slay their guest in the night, and cry to the night at every dark deed they do to hide their guilt and to assist it.

Only one other element of imagination is stronger in the play — that which drenches it with blood. Every scene is crimson with it; it is like the garments in Isaiah's battle, rolled in blood. Macbeth's imagination incardadines with blood the multitudinous seas. No Arabian perfume will sweeten away from Lady Macbeth's hands the smell of Duncan's blood. Tempest and terror, blasted lightning, and everywhere the scent and sight of blood are the outward image of the inward life in the "Weird Sisters," and the murderers.

The dreadful darkness of the play, spiritual and physical, is deepened at the beginning by the supernatural prophecies which contain in them the slaughter of the King. Macbeth's soul is at one with the tempest and the blasted heath, and the supernatural cry. To Banquo the day is the ordinary Highland day, and the witches are not supernatural. He is the same when he leaves the heath as when he entered it. Macbeth is not. There is that now in his soul which drives him as hunger drives the beast of prey. He carries it with him through his interview with the King, where its urging is quickened by the King appointing his son her to the crown, where its temptation is kindled into action by Duncan's saying that he will stay the night at Inverness. The opportunity has come. He rides in front of the king with murder in his heart.

"Stars, hide your fires,

"Let not light see my black and deep desires."

Into that grey world of the supernatural which some are

said to see, Macbeth is continually carried. Terrible dreams shake him nightly with fear. It is only he that sees the ghost of Banquo, the very painting of his imagination dread. His courage is proof against any mortal foe, his nerves firm against any natural horror, but not against the immortal, the supernatural. Then his cheek is blanched by terror. As time goes on when he is no longer young in murder the initiate fear declines; but though the fear has gone the superstition remains. He believes the witches. He is still the slave of their will to ruin him. The opportunities they make him see cause him now to dread, but he listens to them as if they were true prophets. His superstition has bred credulity, and out of his false security partly arises the half-insane recklessness with which he presses on to meet his fate.

These keys unlock the man. On such a temperament, naturally brave, supernaturally fearful; weak in resolve, strong in imagination; a rude soldier with a poet's heart; honorable but not having any moral foundation for his honor, with the conscience which is honor's guard; his honor only the custom of his class — on such a temperament falls the heavy temptation of ambition. He has nursed the thought of being king; he has talked it over, it is plain, with his wife. She has taken the same infection. The witches suggest outwardly his inward ambition. The dreadful means to reach it dawns upon him, but he has not yet formed it into Duncan's murder. Duncan's proclamation of his son as heir swells his thought into a kind of rage till he is on the edge of murder. The unlooked for opportunity comes to him. Duncan will sleep at his castle. Murder springs now into his mind. The means, the time, are given him. His wife hears the news. And in her also murder on the opportunity leaps into swift life. Duncan in the minds of both is dead already. The long cherished forces of various thoughts explode into form.

Macbeth is but the hand that does the murder. Lady Macbeth is the impelling soul of it, the incarnate slaughter. She lifts his weakness into strength, his fears into courage, opposes her reason to his fears, her common sense to his imaginings. It is impossible not to admire her strength when we set aside the evil to which she puts it. All Macbeth's hesitations go down before it. She uses all a woman's weapons. She denies her motherhood's tenderness, though she knows she is false to herself, as she is when outside of the storm on which she is borne away. She mocks him with bitter sarcasm. He is untrue to himself and a coward, and so he is egged on to the commission of the bloody deed, which brings such dire results.

P. C. HARRIS, '11.

Inter-Collegiate Debate.

The Debating championship is here again. To the credit of Messrs. Tracy and McEvoy it is here. On Friday evening, Jan. 20, the students of the University assembled at St. Patrick's Hall to listen to the final debate of the Intercollegiate Union. "Resolved, that the importation, manufacture and sale of intoxicating liquors should be carried on exclusively by the government." In spite of the weather the attendance was good, and the proceedings rendered the evening considerable of a success. The programme opened at 8.30 p.m. with a vocal solo by Mr. P. C. Harris, following which the chairman, Mr. A. C. Fleming, in a few words, announced the subject of debate, the rules by which the judges were to be guided, and then introduced Ottawa's leader of the affirmative, Mr. Tracy.

The speeches delivered by the two supporters of the affirmative were of a very high order. Both in matter and manner of presentation, and in style, smoothness and clearness of delivery, the orations of the winners plainly savoured of victory throughout. But though our representatives upheld their side with marked ability, still they were opposed by men of no mean acquirements, and it was only after considerable reflection on the matter that the judges were able to announce their decision in favour of Ottawa College.

The approval with which the decision met among the students was vigorously testified by the avalanche of hand-clapping which followed immediately upon its announcement. The customary V-A-R was given, with perhaps a little more "ginger" added on this occasion. The programme closed with a selection from the College Glee Club, habited in the sweaters of the different courses.

This is Mr. Tracy's first appearance on our public platform, and we hope not the last. Mr. McEvoy, being a member of the lower forms, is much to be congratulated on the grammatical and literary merits of his discourse; while the executive and the members of the Debating Society wish to thank one and both of the speakers for the honor they have brought on their Alma Mater, and for the admirable manner in which they have mounted the silver trophy on top of the foundations laid by Mr. O'Gara and Mr. Fleming. Congratulations also to the Moderator, Rev. J. P. Fallon, O.M.I.

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

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OTTAWA, ONT., JANUARY, 1910.

No. 4

THE NEW YEAR.

Hail 1910! Another milestone has been set up on the road of History.

In reminiscent mood we peer back into the shadows that hide the year just gone. One by one arise before our mental vision the spectral forms of things that were and things that should have been—and were not; how numerous these last,—unholy progeny of sluggard's will and coward's resolutions! What gain, what progress can we boast? Perchance a little.

Perhaps as amid the pealing bells the old year breathed its last, we lifted up a corner of the curtain, and for one brief instant gazed with steadfast eyes on Life's great mirror, to see therein reflected the vastness of our ignorance, and the microscopic dimensions of our deeds well done.

If so, 'tis well, and we can face this new and lusty child of Father Time with braver mien, and higher hopes, and strong resolve that 1910 shall never see us flinch when Duty calls.

THE BISHOP-ELECT OF LONDON, ONTARIO.

By the elevation of Father M. F. Fallon, O.M.I. to the See of London, Ont., the Holy Father has conferred a signal honour not only upon him, but upon the Oblate Order and the University of Ottawa. Father Fallon's work in this institution and this city is too well known to need recapitulation. Closely allied as he was with the work of the University during a number of years, he did much to enhance its fame, and we feel confident that its best interests will be in the future, as they have been in the past, an object of his solicitude.

During his sojourn in Buffalo as Pastor of Holy Angels' Church, and as Provincial of the Order in the Northern States, he has worked assiduously for the advancement of religion and Catholic education, and leaves behind him more than one monument of his indefatigable zeal. In the larger field of the Episcopate he will have more ample scope for his brilliant talents. His incisive eloquence, facile and vigorous pen, and great administrative ability will, we feel sure, when transferred to London, play no small part in the development of Catholicity, not alone in that diocese but throughout the whole of Canada. Ad multos annos!

NOTES.

We propose, in the next issue, to give a sketch of Bishop Fallon's career, which will prove interesting to his many friends, and be an incentive to higher effort on the part of the present students of his Alma Mater.

* * *

America has lost one of her greatest poetical geniuses by the recent death of John Bannister Tabb, the blind poet-priest of Baltimore. A master in the various forms of poesy, he will be remembered best of all by his inimitable puns.

* * *

Hearty congratulations to the Debating Society and its four able representatives, Messrs. O'Gara, Fleming, Tracey and McEvoy, for having brought back the championship cup of the Inter-University Debating League. Compliments also to the worthy representatives of Queen's and old McGill. Ottawa took a New Year resolution or two, but strictly on the q.t.!

* * *

Is it possible that Canadian literature is bracing up? We learn from the Register that during the past year our Canadian writers published twenty-one novels, eight volumes of essays, fifteen of travel, seven of poetry, six of biography, and twelve of history. The Canadian North-West, by the way, seems to have a special fascination for American readers, if we are to judge by the number of N. W. stories appearing in the monthly magazines.

* * *

We caught a brand-new comet on Jan. 24th! It is new inasmuch as only discovered on Jan. 17th by a South African named Berake. It is a fine, healthy-looking specimen, measuring 22 degrees, or about 35,000,000 miles, and consequently belonging to the first class. Local astronomers have named it "1910 A."

* * *

A book that will be hailed with delight by those interested in the early history of the North-West is the "History of the Catholic Church in Western Canada," by Rev. A. G. Morice, O.M.I., of Winnipeg. The author is a fascinating writer, besides being one of the most eminent ethnologists of the day.





About one hundred Christmas exchanges were received last month. They all really deserve mention, and we should like to take each one of them and pay it our little tribute. Christmas witnesses the greatest annual effort of the journalist. The scribe does his best to help in the spreading of peace on earth to men of good-will; and what with gaily decorated covers, and pictures reminding one of the great event, and Christmas stories breathing peace and goodness, we think he has no small share in the gospel of joy.

The Niagara Rainbow abounds in Xmas. illustrations and short stories. Among the names of the contributors we notice that of our old friend, Maurice Casey. Mr. Casey's article, entitled "The Canons of Art," is concise and well-studied. He defines art, explains the aesthetic sense in man, and shows the relation between art and history.

The McGill Martlet appeared early in December, bound in a cover inscribed with the text, "Peace on Earth, etc." As usual, our McGill friend is overflowing with wit and good humour. "The Mystery of the Rainbow Socks," a detective story à la Sherlock Holmes, is the wittiest.

The University Monthly contains a number of articles of high literary merit. "The Rush-Bagot Arrangement," by W. S. Milner, shows that there is no real desire among Canadians or Americans to abrogate the Treaty. The presence of American war vessels upon the Great Lakes, he says, is due to the selfish interest of a few shipbuilders, to the activity of a few American journals, and to the problem of training recruits.

The O. A. C. Review looks decidedly Xmas-like, all decked out in holly and mistletoe. It contains a number of illustrations of farm life in Ontario. An illustrated article on "Sculpture," by D. H. Jones, B.S.A., compares the ancient and modern development of this wonderful art. It reached its greatest perfection, he says, in 500 B.C.

Besides the above-mentioned periodicals we beg to acknowledge receipt of the following:

Abbey Student, Acta Victoriana, Adelphian, Agnetian Monthly, Argosy, Allisonia, Academic Herald, Assumption College Review, Amherst Literary Monthly, Bates' Student, Bethany Messenger, Columbiad, Collegian, Comet, Central Catholic, Exponent, Georgetown College Journal, Holy Cross Purple, Laurel, Nazarene, Nazareth Chimes, Ottawa Campus, Oracle, Patrician, Queen's University Journal, St. John's Quarterly.

Books and Reviews.

Again the leading feature of the month's reviews is the English constitutional crisis. The Budget as usual holds first place, while the other phases of the political situation are dwelt upon at length. The present outlook presents an admirable opportunity for the speculative political philosopher and economist to air their views. As the atmosphere does not appear to have been cleared to any appreciable extent by the formidable output up to date, we may expect much more upon the subject during the coming year.

THE CENTURY MAGAZINE for January has an article entitled "Personality in Football," of much interest to the lovers of this great college game. We get a brief historical sketch of its progress during the past fifty years, and an outline of the careers of its greatest exponents. The author has something to say on the subject of hero-worship, and concludes that "it is not entirely bad that there should be these stars in athletics, for most of them acquire their shining qualities through a clean life, practical self-denial, discipline, obedience, uncomplaining pluck, and a good deal of patience."

THE NINETEENTH CENTURY for December has a contribution headed "Irish Policy and the Conservatives." The writer puts forth the claim that Irishmen are beginning to look to the Conservatives rather than to the Liberals for favors. The reasons given are that: first, the Liberals have promised much but have executed little; secondly, the Conservatives, having promised nothing, are free to be more sincere and to be open to conviction. Again, he urges that the greatest benefits Ireland has received politically have been gained through the instrumentality of the Conservative party, and that the Irish mind instinctively

shrinks from the Socialistic tendencies of the Liberal programme. He says that too much attention has been paid to individual points, instead of trying to grapple with the whole situation. The position of the Irish clergy is gone into at length, the writer taking the view that the hostile criticism, so often thrown at them by students of Irish affairs, is unjust and unwarranted.

SO AS BY FIRE, by Jean Connor, published by Benziger Bros., New York.

We can sum up our appreciation of this book by saying that it is a rattling good story. It holds the reader's attention from the first to the very last page. The plot is good and well worked out, and centres upon the fortunes of a young, wayward and desperate girl who impersonates the heiress of a huge fortune. To tell the outcome would be to tell the whole story. The character of Barbara, the adventurous girl, is exceptionally well drawn. The story points a strong moral, but this in no way takes from the interest of the narrative.

SEVEN LITTLE MARSHALLS—By Mary F. Nexon-Roulet, published by Benziger Bros., New York.

A sweet little tale told in the authoress' best style. We predict a good sale for this excellent book.

"ROUND THE WORLD," (Vol. VII), Benziger Bros., N.Y., \$1.00.

A dainty, interesting and splendidly illustrated book, treating of a pleasing variety of subjects, e.g., German Folk Lore, American Mountain Climbing, Out-door Bird Taming, etc. A most valuable addition to the school library.

Among the Magazines.

An extremely interesting article appears in the University Monthly, just to hand. It is of a recently discussed subject, the Rush-Bagot agreement restricting naval construction on the Great Lakes. In the article which is quite lengthy, Mr. Milner endeavours to trace the origin and history of the wonderful "treaty." Arranged in April, 1817, by Secretary Rush, of the United States Department, and Sir Charles Bagot, of Canada, this famous international understanding remains a lesson for armed Europe. The agreement provided that there should be on each of the Great Lakes only one small gunboat carrying mere comparative "pop-guns." But lately, sad to recount, the United

States have under various pretexts broken their promise. The result is a certain high tension of feeling in this country. The writer states that it is positively certain that the vast majority of the common people of both countries is strongly in favour of the present admirable arrangement. But he regrets very much that this is what is now evident: The signs of hostility against Canada are increasing over in the States; but it is neither the people nor the government, but the big ship-building interests that are forcing the issue. Should Canada reply by building war-vessels on the Lakes, the destruction of peace might be at any moment precipitated, and far more important, and higher still, the noblest and most exemplary symbol of sensible harmony that the world has ever known and the sole remaining monument of twentieth century good-will would be reduced to dust beneath the awful weight of European militarism. It is a problem that calls for the best Canadian statesmanship to work in the interests of the world of the future, so that they shall never know what it is to bear the shackles of war so long as they are people of the American continent.

The current number of *America* is just to hand. This paper credits Prince Henry of Prussia with saying that the article in the London Daily Mail about Germany's preparations against England was nothing but an infamous lie. Strange to say, Austria is fortifying and garrisoning the Tyrolese frontier opposite Italy. This is taken as a sign of the disruption of the Triple Alliance and the effect of British diplomacy.

The last number of the *Catholic Extension* is on our list. This magazine is the latest exponent of Catholic religious movement, and typifies the crusade which will be carried on by the Church in the near future. The work of salvation is aptly shown in the progressiveness of backwoods missions, by articles from the brave missionaries themselves, and by a systematic use of illustrations. We wish the *Extension* success.

We welcome among others the *Academic Herald*, a neat little monthly which represents a community of English-speaking Germans in New York.

Priorum Temporum Flores.

On Dec. 19th, at St. Joseph's Church, Rev. D. Rheaume, '06, was ordained priest, and Rev. Mr. Prance was raised to the Deaconate. The ceremonies were performed by His Grace Archbishop

Gauthier, assisted by Rev. Fathers Poli and Duvic as deacon and sub-deacon respectively. Rev. Father Halligan was master of ceremonies. The students of the University were present in a body, and during the imposing ceremony the students' choir under the direction of Rev. Father Stanton acquitted itself creditably. The following were present on the sanctuary: Rev. W. J. Murphy, Rector; Rev. Father Poli, Vice-Rector; Rev. Fathers Gavary, Jeannotte, Sherry, Fallon, Kuntz, M. Murphy, Collins, Veronneau, J. Meagher, Corridan, Carson, Carey, Lapointe and MacMillan.

During the recent holidays Mr. W. P. Breen, who is studying philosophy at Canisius College, Buffalo, favored us with a visit. He returned to Buffalo on Dec. 5th.

Mr. M. Lachaine, '09, student at the School of Pedagogy, Queen's University, paid his Alma Mater a flying visit a few weeks ago.

Since the commencement of the new year Rev. W. H. Dooner, '04, and Rev. J. Harrington, '05. were among the visitors to the University.

Mr. A. J. Reynolds, '09, gave us a call a short time ago, being on his way to Ste. Thérèse, where he is completing his theological course.

Rev. J. George, '06, who was raised to the dignity of the priesthood on Dec. 19th, at St. James' Cathedral, Montreal, visited his Alma Mater during the Christmas vacation.

Recent callers at the University were Rev. P. S. Dowdall, Rev. J. J. Quilty, '96, and Rev. H. Letang, '04.

The other day we had the pleasure of a visit from Frs. J. Ryan, F. French, '89, and W. Dooner, '04.

Personals.

Rev. Fr. P. Hammersley spent a part of the holidays with Rev. Fr. Quilty of Douglas.

Canon Corkery, of Pakenham, paid a visit to the University during the past week.

The Very Rev. M. F. Fallon, Bishop-elect of London, paid his Alma Mater a call previous to the holidays.

Rev. Fr. Stanton, O.M.I., went up to assist Rev. Fr. P. J. Ryan during the Christmas season.

Rev. Dr. Sherry, O.M.I., spent the greater part of the holidays at Pembroke and Renfrew.

Rev. Fr. McGuire assisted Fr. Dowdall of Eganville during Christmas week.

Rev. Fr. Lajeunesse, O.M.I., paid Montreal a visit during the holidays.

Rev. S. Murphy, O.M.I., spent a few days in Cantley.

Rev. Fr. Roy, O.M.I., replaced Rev. Canon Corkery of Pakenham.

Rev. Fr. Dowdall, of Eganville, paid us a visit last week.

We chronicle with pleasure a visit from Rev. Dr. Kidd, of Toronto, while in the city with His Grace Archbishop McEvay.

The Most Rev. C. H. Gauthier, D.D., Archbishop of Kingston, was a welcome visitor to our halls previous to the holidays.

Rev. Fr. O'Connor, a native of Ireland, paid us a visit with Rev. D. A. Rheaume. The two Rev. gentlemen have been but lately ordained. The Review extends congratulations and best wishes for their future.

Rev. A. MacMillan, of Cornwall, paid us a visit recently.

The Review offers congratulations to Mr. L. Tracy and Mr. T. McEvoy, winners of the Intercollegiate Debate with Queen's University.

Mr. Martin J. O'Gara, of the Review staff, had the happy distinction of being the representative of the Arts course at the Annual Dinner given by the Faculty of Arts of Queen's University.

The following Rev. Fathers visited us while attending the Bi-lingual Congress in Ottawa: L. C. Raymond, The Brook; Cousineau, Sarsfield; Poulin, Clarence Creek; Beaudoin, Walkerville; L. H. L'Heureux, Belle Rivière.



O.U.A.A. Annual Meeting and Election of Officers, 1910.

The Annual Meeting of the Ottawa University Athletic Association was held on Saturday, December 18th, 1909, in the Lecture Room of the Science Hall. The change of date from April, as formerly, to December, was suggested by Rev. Father Stanton, O.M.I., and received the hearty endorsement of the executive and student body at large. In all colleges of any importance, elections of officers for the following season take place as soon as possible after the close of the football schedule. The early choice of officers affords ample opportunities for the different students to become thoroughly acquainted with their respective duties. Another new departure, and a most commendable one, was the holding of nominations on the previous Wednesday. Students nominated were given the privilege of either standing for election or withdrawing within twenty-four hours. In this way the director and student body were given an opportunity to consider the different candidates, and chose those best fitted to hold office. Any student whom the Director deemed undesirable was informed that he could not run for office. After the weeding-out process, resignations and withdrawals, the following were elected:—

Rev. Director—W. J. Stanton, O.M.I.

President—Alan C. Fleming, '11.

First Vice-President—Phil. C. Harris, '11.

Second Vice-President—S. Quilty, '13.

Treasurer—S. Coupal, '11.

Recording-Secretary—J. J. Kennedy, '13.

Corresponding-Secretary—J. J. Sammon, '11.

Councillors—M. O'Gorman, '11; J. Sullivan.

The various reports of the season's games, gates, expendi-

tures, etc., were read and received favorably. The treasury showed a snug balance, considering the exceptionally poor support given the team by the public. The College "O" was bestowed on the number of students who had "made" the senior teams and taken part in two games. Large photos of the football team were given to the players. After a few words of advice from the Director, the meeting adjourned with a lusty V-A-R-S-I-T-Y.

Hockey.

INTER-COURSE HOCKEY LEAGUE.

The season 1910 bids fair to become famous for pleasing innovations regarding sports at "O.U." The hockey league is off to a fair start, and from present indications ought to certainly be a memorable and successful one. Instead of picking four teams from the whole student body, and playing an uninteresting schedule which was seldom finished, a real live league has been formed with the following teams: the "Philosophers," the "Arts," the "Collegiates," and the "Juniors." Each team has been fitted out in natty uniforms, with suitable crests on the sweaters. The games are played on "Big Yard" Arena, the scene of many a hard-fought battle. Rev. Father Stanton, O. M.I., is the official referee, and will not tolerate any semblance of rough-house work, making the students play straight hockey all the time.

LEAGUE STANDING.

	Won.	Lost.
Juniors	2	1
Philosophers	1	1
Collegiate	1	1
Arts	0	1

The following is a list of the players who have so far taken part in games:—

"Arts"—A. Kennedy, L. Kelly, F. McDougall, J. Guichon, P. Belanger, R. Guindon, J. Simard.

"Collegiate"—J. Robillard, W. Chartrand, H. Robillard, E. Nagle, M. Hogan, J. Murtagh, Shannon, Minnock.

"Philosophers"—M. J. Smith, C. F. Gauthier, Alan C. Fleming, Louis Côté, J. T. Brennan, M. K. O'Gorman, P. G. Harris.

Billiards and Pool.

A most enjoyable and profitable entertainment was witnessed by the students on Tuesday evening, January 11th, when, through the influence of the Rev. Prefect of Discipline, and the generosity of Mr. William O'Neill and Mr. W. O'Hara, a scientific exhibition of the games of pool and billiards was given by the above-named gentlemen. The pool championship of the city is held by Mr. O'Neil, while Mr. O'Hara is the proud holder of the billiard championship of Ottawa, and at one time Canadian champion. Needless to say, the contests were most interesting and instructive with such experts battling for the mastery. Each gentleman is almost invincible at his own particular game. That the students, big and small, enjoyed the playing was duly attested by the close following of the progress of the games, the keen appreciation of brilliant shots, and the frequent outbursts of hearty applause. At the close of the pool the score stood: Mr. O'Neil 100, Mr. O'Hara 79; the billiards: Mr. O'Hara 100, Mr. O'Neil 54. As a slight token of appreciation, Rev. Father Stanton, in the name of the students, presented each gentleman with a suitably engraved silver match case, for which they expressed their hearty thanks, and promised to come again at some future date. The students then gave a rousing V-A-R and the evening came to a close.

Stray Shots.

Our genial friend and staunch supporter, Thomas L. Church, has been signally honoured by the citizens of Toronto. Out of a field of ten candidates, the "Alderman" was elected Controller for 1910, being second highest in the voting. Hearty congratulations!

Father Bertrاند's departmental store is doing grand business. Dividends will be declared next month, sure.

The "Throw-In" has been officially abolished by the C. I. R. F. U.; hereafter the ball must be scrimmaged ten yards in from the line.

More work for the counsellors: the football field must be distinctly marked every ten yards. Hard luck, Mickey!

Bert Gilligan, our versatile rugbyist, has been appointed manager of the baseball team at O. U. Success to you. Here's hoping you bring back that Bilsky Shield for 1910!

Sylvester Quilty, our dashing wing man, has been elected by

the players to fill the position of captain of the football team for 1910. We all hope the trick of 1907 will be repeated!

An "Indoor Baseball League" is in course of formation in the city. The students have been promised to be allowed to put in a team, so it's up to the Matthewsons, Gibsons, Lajoies, Cobbs, etc., to limber up and let us see what sort of talent we have. The games will be played at the new Y.M.C.A. building on Metcalfe street.

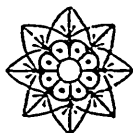
Praedicamenta, Praedicabile,


Igitur, we're out to kill!!

Phi — Phi — Phi — Phil —

Philosophers play with a right good will!

Lester Patrick Brennan, Cyclone Smith, and Jack Winchester Harris showed some class as a Stanley Cup defence. Renfrew, it is expected, will try to land these stars for the Creamery Town team.





Of Local Interest

Prof. of Geography: What would be the effect of the intense heat if one of the comets were to strike the sun?

Student: The North Pole would be *Cooked*.

Fl-m-g: What do you think of a man who marries the second time?

Hi-g-ty: He doesn't deserve to have lost his first wife.

Oh, you Grindy Forrester and Tommy Hare.

Har-s thinks that everything is a grave matter.

They say that J. Br-n-n and O. K-n-dy are drawing very large salaries from the Quyon Hockey Club.

Oh, you trainer, J. B-v-ke.

Wonder why Cu-ie never calls round at 123 now? Perhaps he thinks the number is 23!

Prof. to sleepy student: When the eyes of the body are closed, I suppose you see all the more readily with the eyes of the soul.

D-n: How is it that I didn't see you at the last debate, Fr-nk?

Fr-k: Because I wasn't there.

The earth is practically—round.

Prof. (explaining condensation of vapours): Did you ever see a snow storm in your kitchen?

Junior Department

--But, what would Jessy say? Ay, there's the rub."

The College Junior hockey team is off to a good start in the Hurd League, having won both games played. The first game took place on Jan. 7th against the Rideaus. The Rideaus, though a great deal heavier, had to give way to the speedy Small Yard seven. By the way, we thought for a time their point player was H-k-t, our long friend in the Senior Department. The College won by a score of 3 to 2, owing in a great measure to the cool work of B. Kinsella who played goal.

The second game, on Jan. 11, was another hard-fought contest. The College opponents in this game were the Tecumsehs, who tried by every means to defeat their smaller rivals, but, thanks to the good work of Nagle and Millman on the forward line, College was enabled to win out by a score of 2-1.

We should have won both games by larger scores. This would have happened if combination play were better developed. Remember the Small Yard expects great things of its team.

The Inter-Mural Leagues are in full swing. An account of games played will appear in the next issue. Remember, boys, you owe it to your team to always be on time when a game is to be played.

Charlie F-nier would like to know what happened at Jean-tte's table.

Why does a boy blacken his face when he is hungry?

Our new gymnasium is open. Too bad we have not snapshots of some of the performances taking place therein. Keep faithfully to your gym work. Everything is a little hard at first, even to getting your feet out of the swinging rings.

Lonesome yet, Ralph? B-n-ot is pleased with the exchange, but wishes you had taken P-tras with you.

M-d-n, beware. See where long pants have landed Lah-e!