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Elve Maria!

O aureoled Maid with the heaven-lit face,—
With the sapphire eyes and the exquisite grace.
Small wonder it is that thy God,
When He sought upon earth for an unsullied shrine
Should have chosen thy heart for His temple divine.
Since none but the Angels e'n trod

In the lily-white courts of thy crystalline soul.
Tho' loud round about thee, sin's thunder-clouds roll,
And nigh deafen the world with their din!
Wast thou startled. O maid, by the whirl of the wings?
Or did thy strength fail at the thought of the things
Thou must bear for the sake of our sins?

Else, why didst thou clasp thy pure hands on thy breast?
Else why didst let fall that deep sigh of unrest
When the Archangel stood at thy side?
Didst thou see with the light of thy mystical eyes,
All the malice of men? didst thou hear their fierce cries
As they mocked at their God crucified?

Did those treacherous lips seem to touch thy pure brow?
What thy Christ shall then suffer?—Oh dost thou suffer now?
Is thy heart rent a'twain with His woe?

* * *

But peace lives again in those eyes of deep blue,
The struggle is over—Thou art tried and found true
And the pride of the serpent lies low!

O the power that lay in that one little word,
In thy "Fiat," O Mary, by all ages heard,
In the troth of thy heart with a God!
"And the Word was made flesh" by the spirit of love
And the Heavens were hushed while a luminous dove
O'ershadowed thee there where thou stoodst.

Earth's Saviour lay hid in the heart of a maid,
Every drop of His blood was the ransom He paid,
His life was the gift that He gave.
O, the might of that word! O, the balm that it brings!
We, the paupers of earth, are made heirs to a king:
He, the greatest of kings, is a slave!

PERCY VERNON.

The Dream of Gerontius.

HIS remarkable production from the pen of Cardinal Newman, depicts, in a high degree his originality, together with his depth of thought and height of language. Every year the intellectual world admires more and more this poem, which yields its best, only after careful study and consideration. For exalted purity for terseness, beauty of expression, for musical cadences. "The Dream of Gerontius" stands first among the few great poems that picture the life after death.

Tennyson's "In Memoriam" is made up of yearnings of faith, of doubt, but it never passes beyond the bar of death. The "Paradise" of Milton is one of angels, rather than men, and in Rossetti's "The Blessed Damosel" we find only a reflection of earth. In Dante's "Purgatorio" the splendor seems to be so

great that the appeal to the individual heart is lost. This is not the same as regards "The Dream of Gerontius" for the oftener we read it, the more its power and beauty and peace grow upon us.

In the opening stanzas we are taken to a scene most impressive, a scene that awaits each and everyone of us—the death-bed of a dying person. Gerontius typifies no particular individual but the dying Christian, the dying Catholic. The soul on earth sees itself as it will be at the moment immediately preceding death; as it will be when strengthened by the last sacraments and upborne by the prayers of its friends, it reaches the bar of judgment.

Gerontius now about to be judged feels that he must fail and in consciousness of the need of assistance he cries:

"Jesu, Maria—I am near to death,
 And thou art calling me; I know it now—
 Not by the token of this faltering breath,
 This chill at heart, this dampness on my brow,
 (Jesu, have mercy! Mary, pray for me!)—
 'Tis this new feeling, never felt before.
 (Be with me, Lord, in my extremity!)
 That I am going, that I am no more.

How realistic is this death scene! Imagine the moment in which Gerontius is dying. The priest in his surplice and violet stole recites in company with all those present the litany for the dying. How our attention is drawn to the impressive and consoling rites which the Catholic church alone holds out to her children at this sacred moment. Gerontius is thinking of the eternal hours and years in this, his last hour on earth. He feels that now he is sinking into the utter darkness from which he came. For a moment, the soul again gains strength and utters in the well-defined speech of the church:

"Firmly I believe and truly
 God is Three, and God is One;
 And I next acknowledge duly
 Manhood taken by the son."

How short has been the time since the soul left the body for it seems to Gerontius that the Subvenite is not yet finished when the soul is at the very throne of judgment. He is in the

steadfast grasp of his guardian angel. That angel who has ever been his guide and has led him through his temptations and trials here on earth. How earnestly does the angel of the agony supplicate for the soul! What joy there is when it becomes known that Gerontius has gained his crown.

Before the moment is reached when judgment is passed upon the soul of Gerontius, he and his guardian angel hold a conversation in which he learns that time in this immaterial world is not measured as it was on earth, but is measured by intervals, "by the living thought alone." With a feeling of true joy he follows his invisible guide through unknown realms, awaiting only the approaching judgment call.

As they pass on he bears a terrible hub-bub, which greatly frightens him. Demons pace to and fro incessantly, and are ever hungry and wild to claim their property and gather souls for hell. His guardian angel tells him not to be afraid and they soon pass by this wretched place.

Gerontius is now consumed with an intense desire to be with God and to look upon His face. He questions his guardian angel as to whether or not he shall see his Master when he shall reach His throne or if he shall hear His judgment-word. On being answered by the angel in the following words a great fear came over Gerontius:

"Thou knowest not my child,
What thou dost ask: that sight of the Most Fair
Will gladden thee, but it will pierce thee too."

While they continue their journey, sounds like the summer winds among the lofty pines fall upon their ears. These are the sounds of the angelical choirs, who ever sing praises to their Maker. Just at the time that the Fifth Choir of Angelicals utter their joyous chant, the angel tells Gerontius that his judgment is now at hand and that they have now come into the veiled presence of God. Now to the ear of Gerontius are borne the hushed voices of his friends—on earth together with the prayers of the priest at his death-bed.

What indeed must have been the thoughts of Gerontius at this moment! What indeed will be our thought when we have reached the same spot on our way to eternity!

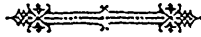
Finally the veil is raised and the soul of Gerontius goes before its judge. There it is weighed in the balance and not found wanting as is evident from the words the angel whispers:

O happy suffering soul! for it is safe.
Consumed, yet quenched, by the glance of God."

His judgment having been passed he is conducted to purgatory where he is to do penance for his transgressions. On leaving him here his guardian angel consoles him with the words:

"Farewell, but not forever! brother dear,
Be brave and patient on thy bed of sorrow;
Swiftly shall pass the night of trial here,
And I will come and wake thee on the morrow."

J. HARRINGTON, '13.



The War of 1812.



WHAT had happened so often during the French period happened again in 1812: an European war gave rise to hostilities in America. In the Canadas each province was intent upon its political strife, but at the rumor of war both were quick to take up arms in Britain's quarrel, although they had no part in its cause.

All Europe, with the exception of England, was at the feet of Napoleon, the emperor of France, and to remove this exception, he devoted all the resources of the French empire. Hoping to ruin British commerce, he issued in 1806, the "Berlin Decrees" closing European ports to British ships and declaring the ports of the British Isles under blockade. Britain retaliated with the Orders in Council, which required the ships of neutral powers to enter British ports and to pay duty before trading with European countries. These restrictions bore heavily upon the United States, whose ships were engaged in an extensive carrying trade. The American government passed, in 1809, the Non-Intercourse Act, which stopped all trade with England, France and the countries they controlled until such time as the obnoxious measures would be repealed. The bitter feelings of the United States were increased when England claimed the right to search American vessels for deserting seamen. Al-

though Britain withdrew the Orders in Council, and made amends for all injustice done in enforcing the "right of search," it was done too late to avert war as a strong war-party dominated the United States Senate.

Canada was to be the battlefield, and her meagre forces would have proved totally insufficient to the task of defending her three thousand miles of open frontier, but for the fact that they were fighting in a just cause, and in defense of their homes, which animated them with a spirit that far offset the enemy's advantage in numbers and wealth. Their commander Major-General Isaac Brock was a man of intrepid daring, loyalty and a born leader and he very soon won the love and confidence of his followers.

The plan of campaign adopted by the Americans was three-fold. General Dearborn, commanding the "Army of the North" was to march on Montreal. The "Army of the Centre" under General Van Rensselaer threatened the Niagara frontier. At Detroit lay the "Army of the West" under General Hull, whose allotted task was the conquest of Western Canada.

The campaign opened with a victory for the British arms, when Michilimackinac fell into the hands of a few regulars and voyageurs. This success caused the Indians to rally on the side of the English and Canada. Detroit next was taken from General Hull and his powerful army.

The "Army of the Centre" harassed the Niagara frontier and were successful in their first attack on Queenston Heights, from which they were soon driven, but in the skirmish which ensued, Brock was mortally wounded, but his spirit lived and animated his followers during the remainder of the war.

The campaign of 1812 closed with the battle of Queenston Heights and everywhere the invaders had been thrust back over the border, but that of 1813 brought victory and defeat alike to the cause of Great Britain and Canada. The names of Frenchtown, Ogdensburg, Stoney Creek, Beaver Dam, where Laura Secord performed a feat of bravery which will ever make her name a household word, Chrysler's Farm and the remembrance of the decisiveness of Sir James Yeo's victory over Chauncey on Lake Ontario, will be ever foremost in the hearts and minds of Canadians, whilst the defeats suffered at York, Moraviantown on Lake Erie will always be remembered with sorrow.

The campaign of 1814 was opened by General Wilkinson who advanced into Lower Canada, but his progress was effectually checked at La Colle Mill. Further good fortune rested with

the British cause in the capture of Oswego by Sir Gordon Drummond, assisted by the fleet under Sir James Yeo; but this was followed by the reverse at Sandy Creek where two hundred seamen and mariners were ambushed and captured by the Americans.

In the Niagara peninsula, however, the most decisive struggle of the war took place, when the British under Gen. Drummond met and defeated an American army in the famous encounter of Lundy's Lane. This was about the last battle of note of the war and hostilities were brought to a close by the Treaty of Ghent, which was signed on Dec. 24, 1814.

The effects of the war were beneficial to neither countries. The Americans had no reason to feel proud of their part in the struggle, as they had forced a war, which might have been averted, and had attacked an unoffending people. They gained absolutely nothing in territory, least of all in national honor. Their export and import trades suffered very much and about three thousand of their merchant vessels were captured by British seamen.

Canada also suffered greatly. Industry was neglected and valuable property was destroyed by the ravaging hosts. However, unlike their enemies, Canadians had the satisfaction of feeling that they had come through the war with no little honor. They had entered the struggle with slight hope of victory; they came out of it conscious their ability to defend themselves and their country in times of danger.

J. SULLIVAN, '15.



Some Characteristics of Ottawa.

IN this age of imitation and on this continent of America, where imitation has exercised a directing influence, not only in the planning and building of our towns, but even in the lives and customs of the inhabitants, it is refreshing to find a city of one hundred thousand souls which is, on the whole, totally different from any other American city. Such a city is Ottawa.

Ottawa is unique not only in location and environment, but also in its spirit and in its life. Very few cities can claim this distinction. Winnipeg, in its week-day bustle and Sunday quiet, in its buildings, its institutions and its people, reminds us forcibly of Toronto. Turning our back to Mount Royal, the Canadian metropolis, lying at our feet, holds many points of similarity in common with New York,—there is the harbor and the river; St. James resembles Wall street; St. Catherine street has its “White Way” with glittering cafés and numerous theatres. But Ottawa is different, it is, as I have said, unique and for a variety of reasons.

Not the least of these reasons is the picturesque situation of the Capital of Canada. Evidently those who planned the National Capital believed in the old adage which says that one should not hide his light under a bushel and, accordingly, built the city on a hill. The site chosen was on the Ottawa River, on those high bluffs over which drop the silvery curtains of the Rideau River. The latter stream, in fact, forms the eastern and southern boundary of the city, while the Ottawa, the Grand River of the voyageurs, on the north, is, at once, provincial and city boundary. The high bank upon which the city stands commands the low Quebec shore opposite. From the brink the ground slopes back so that the bluffs along the river command a view in all directions.

The Goddess Chance has indeed been kind to Ottawa. The Parliament Buildings were erected on the highest point of the river bank. Apart from the Tower and the Parliamentary Library, there is no remarkable beauty of architecture in the edifices “on the Hill.” Yet, viewed from any angle, the impression conveyed is one of quiet beauty and stateliness. The style is

Italian Gothic which lends itself admirably to the site high above the river. Myriad Gothic spires, turrets and minarets are silhouetted against the sky. The most impressive view can be had about sun-set from the low Quebec shore when the buildings seem painted in the richest tints of red and yellow by the flaming orb. But it was Chance more than the architect that produced such happy effects.

Again in the general lay-out of the town, Chance seems to have favored the town. The prosaic American T-square plan was followed with little regard for scenic effects or public convenience. Yet the effect is not displeasing. The streets are, for the most part, well-paved and lined with shade trees, and the citizens exert themselves to make their homes attractive. Then, too, the curving banks of the two rivers and of the Rideau Canal, which cuts the town into two equal parts, tend to throw some of the streets into a more pleasing irregularity. Slums are unknown while parks and driveways abound.

Ottawa has a liveliness and spirit all her own. The fact that the National Parliament sits here from autumn to spring causes an influx of members and their families in the fall of each year. This adds greatly to the gaiety of the town. Then the presence of the Governor-General, and especially, this last year, of a Royal Governor-General, attracts all the leaders in Canadian society and not a few from the States to the capital during "the season." Gay and well-dressed crowds throng the streets and crowd the places of amusement. Entertainments of all kinds are the order of the day,—and night. If "Our Lady of the Snows" is favorable, skating, skiing and tobogganing parties, snow-shoe tramps and sleigh-driving are indulged in.

Ottawa streets are a study in themselves. Nowhere are there more stylish equipages. The shops are bright and attractive. The latest styles and fashions are displayed on Sparks street. At five p.m. when the Government offices close for the day, crowds of civil servants fill the streets with a jostling, sociable throng, for the most part, on pleasure bent. On the whole, dull moments are few on Ottawa's thoroughfares.

A. GEORGE McHUGH, '13.

St. Patrick's Day Banquet.



On the occasion of the twenty-fifth annual banquet in honor of St. Patrick, Old Erin's sons once more gathered around the festive board on Sunday evening, March 16th. Right royal tribute, too, was paid to the Green Isle's Patron Saint. A likewise optimistic gathering it proved. For all those present seemed inspired with the realization that ere the call of another such meeting shall have been issued, Ireland's anticipated emancipation will have been well nigh accomplished.

Splendid decorations, all in keeping with the event, adorned the walls and pillars of the spacious recreation hall, where the banquet was held. Over one hundred and thirty were present, the guests being as follows: The Very Rev. Rector, Father Roy, O.M.I., Rev. Father W. Murphy, Vice Rector, the Hon. Senator Power, the Hon. Charles R. Devlin, Mr. E. B. Devlin, M.P., Dr. White, Mr. J. M. Clarke, Mr. J. J. Heney and Mr. J. Hanlon. The Irish priests present were Rev. Fathers Fallon, Stanton, Sherry, Collins, M. Murphy, S. Murphy and Hammersley. Rev. Messrs. P. Harris, F. Corkery and J. Burke. and Professors J. J. Kennedy and S. P. Quilty were also present.

At the conclusion of the sumptuous banquet, which lasted slightly over an hour. Mr. A. G. McHugh, who proved a very efficient toastmaster, proposed a toast to St. Patrick's Day in the following words:

THE DAY WE CELEBRATE.

Once again the Irish students of the University of Ottawa have gathered around the festive board to attend their affection and veneration for Ireland's patron saint. And they have reason to rejoice, for to-night they commemorate God's great bounty to their race.—I mean that bounty, that special favor, by which Divine Providence gave to the Irish race one of His most illustrious saints with whom they might identify their very nationality and from whose coming they must date their rescue from the darkness of paganism and idolatry. The Emerald Isle was St. Patrick's chosen field of labor, and now, when we, who boast of Irish blood and Catholicity, are enjoying

the fruits of the seeds which he sowed. let us not neglect to honor the one who sowed them.

To St. Patrick then, and to St. Patrick's Day, let us raise our glasses. Owing to the unavoidable absence of Mr. J. Harrington, who was summoned last night to the bedside of his sick mother, I will ask Mr. M. A. Gilligan to respond.

Mr. Gilligan did full credit to the occasion in the following words:

Each recurring Seventeenth of March brings with it a flood of memories, some joyful, some sad, but the one that is most deeply impressed in the minds of Irish-Catholics is the memory of St. Patrick. It is to do honor to their patron saint, who rescued them without the shedding of a single drop of blood from the bondage of paganism and brought them the blessings of the true religion, that Irishmen the world over engage in celebrations such as this which we are holding here tonight. Gentlemen, that is exactly the purpose for which we, children of Irish parents, true to the customs of our forefathers, are assembled on this occasion.

To form a just appreciation of the effects of St. Patrick's mission, we must consider, not only the good that he wrought to the Irish people and their descendants, but the good that has been wrought to many other peoples, in religion, in civilization, in culture, in learning, in the cause of true freedom, by the children of the great apostle, to the sublime influence of whose teaching they freely and gladly ascribe whatever of real worth they may have accomplished for themselves or for the rest of humanity.

Among the results of the world-wide beneficial influence exercised by Irishmen, is the attitude of friendliness and sympathy that has always been maintained by the nations towards Ireland. There is not one that owes us a grudge for a deed of wanton offence or aggression. It is well to remember that the centuries-old quarrel with England is bounded by English rule within the shores of Ireland and it is a quarrel for which Ireland is in no-wise to blame. Thus it is that by reason of these immemorial happy relations with other countries the people of so many lands and of such widely different nationalities join with their Irish friends in doing honor to St. Patrick's day. Tonight celebrations such as this are being held from the poles to the tropics, and although at each of these countless gatherings the scattered Gael will sing the glories of St. Patrick and of

their mother Ireland, at not one of them will be heard a single note of exultation at the expense of any other nation on the face of the globe. In that respect Ireland and her children occupy a position that is absolutely unique.

No less unique is their position if we pass in brief review the history of the race itself. "If" says a distinguished author, "we confine our judgment of Ireland to those centuries from the coming of St. Patrick to the Danish invasion—centuries during which the other nations of Europe were simply shifting camps of savages—we shall find Ireland the sanctuary and the only uncontaminated fountain of civilization and a civilization all the more marvellous that it was not derived from Greece or Rome, but grew up of its own native vigor like a violet in some unvisited dell."

After years' of bitter struggle for existence we see in the Irish no taint of moral or intellectual degeneracy. They are gifted with a passion for spirituality, for valor, for beauty, for learning, for hospitality and for all that is elevating and noble. In a word they possess at the present day the same as they did in the past, all those high and ennobling qualities that won for them renown in the centuries immediately following the preaching of St. Patrick.

This remarkable permanency of the great saint's work is in a large part due to the fact that he laid deep and strong the foundations of Catholicity. He established those relations of unbounded confidence and deep affection between the clergy and the laity that have done so much for the preservation of the faith. He was not satisfied that religion should be taught alone in the church. He effected that intimate alliance between faith and education which rendered secular instruction the handmaid of religion and caused the Irish to become at the same time a race of missionaries and teachers. The monasteries were not only the abodes of religion but eminent seats of learning whither the children of every class of Irish society repaired, to drink deep from the fountains of human science and to be formed to Christian virtue and morality. Hence it is that the Irish people retain today the impression, received from the hands of St. Patrick more faithfully than does any other nation preserve the mould of its apostle, and hence it is that Irishmen in every part of the globe are still so enthusiastic in doing honor to the memory of their patron saint.

In the days of the supreme glory of the Irish race St. Patrick was its pride and the faith he brought it the cause of

its greatness: in the days of bitter persecution and abject poverty that same saint and that same faith sustained it and brought it comfort and consolation; and, in the centuries that are to follow the day of national independence that is already dawning, Ireland's hope, and Ireland's strength, and Ireland's strength, and Ireland's eminence must all come from its fidelity to St. Patrick and to the faith that he first preached to its people.

PIUS X.

The toastmaster proposed the toast to the Holy Pontiff as follows:

There is strong evidence that Pope Celestine sent Patrick upon his Irish mission. Were it for this reason alone Irishmen would owe a deep debt of gratitude to the See of Peter. But, as a Catholic race, they are bound in their allegiance to the Holy See,—a bondage which to Irishmen is ever sweet, an allegiance which Irishmen have ever freely given. It is in accordance with Irish sentiment for me to propose a toast to Pius X. to which is coupled the name of Mr. J. A. Tallon.

Mr. Tallon paid the following tribute to our Holy Father:

Mr. Toastmaster, Rev. Fathers, and gentlemen:—

For almost two thousand years, the popes, as vicars of Christ upon earth, have occupied the See of St. Peter in one unbroken line. That long and venerable line contains the names of men who have rendered themselves illustrious by their apostolic zeal, by their eminent learning, by their patient suffering, by their wisdom in governing. No line of temporal monarchs remotely approaches them in the possession of qualities that arouse admiration and love.

The present occupant of the papal throne, Pius X., is a worthy successor of the distinguished men who have gone before in the See of St. Peter. He is indeed a humble and a holy man. His saintliness pervades the very atmosphere in which he lives and persons admitted to private audience, whether of his flock or not acknowledging his sovereignty, invariably feel a sort of respectful awe stealing over them when in the presence of this Great White Father. Every feature of his countenance bespeaks holiness, kindness and sympathy. His voice, gentle and low, is but the outward expression of the interior sanctity and simplicity that have endeared him to his children, throughout the world. To us it passes comprehension how such a saint-

ly and venerable old man should be the object of anything else than reverence and affection. But so implacable are irreligion and immorality in their hatred of Catholicity, that neither the sublime dignity of the office of Head of the Church, nor the extraordinary sanctity of the Pontiff himself, protect him from the vile attacks of those who have set themselves upon the destruction of the true faith.

But Pius X. is not only a man of uncommon spirituality; he is also a man of vigorous action. When he was elected as the successor of the great Leo XIII., he chose as his motto--*"Instaurare omnia in Christo"*--to restore all things in Christ, and during the few years of his pontificate that have already passed, he has zealously labored in fidelity to that motto. The clergy, both regular and secular, were the first objects of his concern, with the result that a great deal has been accomplished in the direction of intensifying the ecclesiastical spirit and of increasing the theological learning of the ministers of religion. His enactments in regard to seminaries and the courses of study to be followed therein have already been productive of much good, but their beneficial influence will not be felt in full until time has allowed them to produce their complete effect.

The Catholic people have been earnestly exhorted by him to frequent and even daily communion, and Pius X. has every reason to feel gratified for the manner in which the faithful have responded to his appeal. Even the little children have not been forgotten. Because of his ardent desire for their well-being, they now approach the Holy Table as soon as they have attained the age of reason, and thus partake of the manifold benefits to be derived from the reception of the Blessed Eucharist. This frequent recourse to the source of every grace and blessing must necessarily result in inestimable benefits to the individual, to the Church, and Society at large.

In his solicitude for the preservation of the Faith and for its defence against attacks from within and without the fold, the Holy Father has fearlessly condemned erroneous teachings, chief among which is "Modernism"--"the synthesis of all heresies." It is still fresh in our minds with what vigor he opposed the atheistic governments of France and Portugal, who were bent upon depriving the Church of her rights, and Society is now commencing to realize the great amount of good that it will derive from the application of another of the fruits of his tireless activities, the famous "Ne Temere" decree, so

much and so unjustly reviled upon its promulgation by those who understood neither its object nor its nature.

By none of His faithful children is Pius X. held in deeper reverence than by those whose happy lot it is to claim St. Patrick as their patron saint. Of the large number of pontiffs who have guided the bark of St. Peter since the days when Celestine sent Patrick to convert the Irish people, not one of them has received anything else from that people and its descendants throughout the world than loyalty, affection, and veneration. So it is that the present Sovereign Pontiff is profoundly respected by them for his sublime dignity, as the direct representative of God, that he is loved for his sanctity and simplicity, that he is obeyed without question, and that fervent prayers are poured forth for him and for the church that he so wisely rules.

May it be ever thus, and may our race ever preserve in mind and in heart that beautiful picture of the Vicar of Christ contained in the following words of Pius X. himself: "The Pope is the guardian of Dogma and Morals, and is the depository of the principles which form honest families, great nations, holy souls. He is the Chief under whom nobody feels tyrannized, because he represents God Himself. He is the Father par excellence who reunites in himself all that can be loving, sacred, divine.

CANADA.

The next toast was one to our own fair Dominion. Mr. McHugh expressed the Irish-Canadian sentiment in the following words:

The Irishman is a man of wondrous potentialities. That he may achieve success in the various walks of life he asks only a field commensurate with his abilities, and the liberty to exercise them. Such a field he has found in the Land of the Maple, in whose development, indeed, the Irish race has played no small part. To Canada, our country, let us drink a toast, and I ask Mr. F. W. Hackett to respond.

Mr. Hackett's response was one of the most interesting of the evening. He said:

I need not say what a pleasure it is for me to respond to the toast of my natal land; Canada, an integral part of the Empire, but, nevertheless, a Nation. Yes, Canada is a Nation! We

have fiscal independence, legislative independence and executive independence, at the same time, as we enjoy all the advantages that are to be derived from being a portion of the powerful British Empire.

Taking a retrospective glance over the early days of this country, we see the log huts of the first settlers who gathered in small colonies around a blockhouse or a fort, arduously clearing away the primeval forests and subsequently following the plough. On many occasions they laid down the axe or left the furrow unfinished, taking up arms to protect their wives, their children and their property from the outrages of the native red skins or to repel the attacks of some foreign enemy. Again, we see the intrepid pioneers wending their weary way westward reclaiming the vast virgin prairies, which were then the abode of the buffalo, and, with indomitable courage, overcoming the formidable difficulties that they encountered in the task of opening up that immense land whose fertility is the envy of the world and one of the chief sources of our country's wealth. These noble men who laid the foundation of our national structure, have splendidly done their work. Well may we feel proud of them, and well may we today pay tribute to their glorious memory.

A well-known writer makes use of the following language: "Today the young men of Canada see visions where the old men dreamed dreams." Enumerating these visions what do we see? Nine provinces,—representing in territory one-third of the British Empire, and equivalent to eighteen times the total area of France,—bound together by a healthy national sentiment, by the strong bonds of Interprovincial trade, by the steel bands of three trancontinental railways and by our magnificent and intricate system of waterways.

On the Pacific coast we behold the astounding wealth of the lumber industry. On the slopes of the Rockies we see the silvery waters of sparkling streams teeming with red salmon. Higher up on these majestic mountains murmuring jack pine and hemlock tell of almost inexhaustible resources. East of their snow-capped peaks, we behold the ranchers' corrals, and their countless herds of horses and cattle, dotting the rolling foot-hills.

Coming to the Prairie Provinces, we contemplate, acre after acre and mile after mile, the golden heads of waving wheat, from which is reaped Canada's greatest revenue. Proceeding further eastward, a portion of our mineral wealth is

laid open to our view in the greatest silver mines yet discovered by man, and we also pass through what is probably the world's finest district for mixed farming. Continuing on our imaginary journey to the extreme east, we hear a grand mysterious harmony, the deep and solemn sound of many waters, which we know to be the Atlantic, lashing itself upon the rocky coast of Labrador and Newfoundland, boldly boasting of the wealth of Canadian fisheries.

Sir, may we not aptly say, that to a native-born Canadian, Canada is a name which to conjure? The natural resources that I have mentioned together with the prodigious industrial activity, that their development will demand, assure for Canada a future of prosperity that exceeds the most extravagant flights of the imagination.

It devolves upon us to endeavor to do our part as faithfully as our forefathers; co-operating as one race, to shape and weld the Nation and to assure its greatness, making our motto: "Non sibi sed patriae."

Perusing our history, both before and after the granting of Responsible Government, we are impressed by the more rapid progress made after its advent. The story of our agricultural extension, of our commercial and industrial development, demonstrates beyond the shadow of a doubt, that Canadians know best what legislation is needed for Canada's prosperity. The same may be said of Ireland. In the eyes of the political world, the day is not far distant when dear Old Erin, will enjoy as full a measure of Home Rule as Canada, Australia, New Zealand or South Africa. When that day comes it will be gladly hailed, not only by those who will be immediately benefited, but likewise by Canadians as a whole who have sympathised with the Emerald Isle, in her long struggle for legislative independence.

And then, may every true friend of Ireland, of the British Empire and of freedom, look forward with confidence to an Irish Nation that, in ardent zeal for British institutions, in material prosperity, in everything that goes to make a people happy, progressive and loyal,—will rival the wealthy and patriotic Canadian nation, which the enjoyment of a full measure of liberty has created on this North American Continent.

IRELAND'S SAINTS AND SCHOLARS.

The next toast was introduced with the following words:

Ireland has been called, and with much reason, "The Isle of Saints and Scholars." Following their conversion to Christianity, the zeal of the Irish converts produced men remarkable at home and abroad for their learning and their sanctity. To those who merited for Ireland the proud title of "Isle of Saints and Scholars" we will drink a toast, and Mr. A. A. Unger will respond.

Mr. Unger paid tribute to the departed in these expressive words:

Of the many notable characteristics of the Irish people, that in which they justly take the greatest pride, is their love for religion and learning, and the title in which Ireland glories most is that of "Isle of Saints and Scholars."

The Apostleship of St. Patrick alone sufficed not only to win them from paganism, but to establish among them a Catholicity, whose solidity and fervor have nowhere else been surpassed. And, hence it was that St. Patrick had scarcely traversed the island, before there sprang up, as if by magic, countless churches and monasteries. It seemed as a writer on those times has remarked, "As if Ireland were going to cease to be a nation, and become a church."

The centuries immediately following the christianizing of Ireland, were centuries during which she occupied the exalted position of intellectual mistress of the world. This intellectual supremacy was a natural consequence of her conversion; for the convents with which the island was dotted, became so many seats of learning; and, as the desire for the acquisition of science, both human and divine, grew into a national passion, schools were everywhere erected, education was imparted free, and it was then that Erin's fame for learning spread throughout the world. Irish monks crossed to the countries of the continent to preach Christianity and to found establishments where they worked for the intellectual culture of the inhabitants with a zeal surpassed only by that with which they sought to win souls to Christianity. Students came to Ireland from foreign lands, and the Venerable Bede tells us that "the hospitable Celts found them teachers, books, food and shelter at the cost of the nation." The school at Armagh, where St. Patrick had established the primacy of the Church, is reputed to have attracted seven thousand students, and there were schools at Lismore, Bangor and Mayo, which rivalled it in importance. And thus it was that for more than two hundred years, practically all the learned men of Europe were the products of Irish schools.

After this generous work of teaching and preaching had obtained a remarkable success it was disturbed by contests with the Sea Kings. Religion and education were both proscribed, and cathedrals, schools, and cloisters fell into the hands of these Danish invaders. Gavan Duffy in his "Irish History," tells us that, "the sacred vessels of the altar were turned into drinking cups, and the missals, blazing with precious stones were torn from their costly bindings to furnish ornaments for the sword-hilts of these pagans."

The English persecution, which followed, has no parallel in history; for proof of which we need but look to the "penal code." A few of its enactments were as follows: "If a Catholic person kept a school, or taught any person, Protestant or Catholic, any species of literature or science, such teacher was for the crime of teaching punishable by banishment, and if he returned from banishment, he was subject to be hanged as a felon. (2) If a Catholic child, however young, was sent to any foreign country, for education, such infant-child incurred the penalty of forfeiture of all right to property, present or prospective. (3) To teach the Catholic religion was a transportable felony—to convert a Protestant to the Catholic faith was a capital offense, punishable as an act of treason. (4) To be a Catholic regular, that is, a monk or friar, was punishable by banishment, and to return from banishment was an act of high treason. (5) To be a Catholic Archbishop or Bishop, or to exercise any ecclesiastical jurisdiction whatsoever in the Catholic Church in Ireland, was punishable by transportation—to return from such transportation was an act of high treason, punishable by being hanged.

During the penal times education was rendered an impossibility; but though the Catholic religion was forbidden under the most inhuman penalties, still Ireland was thronged with Saints. It is only the day of general judgment that will reveal to us the multitudes of Irish martyrs that laid down their lives in the profession of their religion, and the multitudes of others who sanctified themselves under a persecution, the contemplation of which so horrified that illustrious statesman, Edmund Burke, that he exclaimed, "I have heard of the persecution of Nero and the Roman Emperors, but in intensity, duration, and extent, the Irish people have suffered than has ever been endured for justice sake."

The love of the Irish people for religion and learning has

survived the centuries of persecution and today we find the resuscitated Ireland, as fervently attached to those noble ideals, as she was in the the period, which immediately followed her conversion.

When, some few years ago, His Eminence, Cardinal Vanu-telli was sent to Ireland, as special legate of the Holy Father, so enthusiastic was his reception, so profound the faith and piety of which he was a witness, that shortly before his departure for Rome, he paid this glowing tribute to the Irish people. "I have been amongst nations of the east, as well as nations nearer home. . . . But since I have come to Ireland, I have witnessed outbursts of religious enthusiasm and manifestations of true and sincere attachment to the Holy See, that have moved me in an extraordinary degree, and have touched me so deeply as even to cause me to shed tears. You are the grandest Catholic people it has been my lot to come amongst, the most faithful adherents to the religion of your fathers."

But the zeal of the children of St. Patrick for religion is not bounded by their own island homes. Throughout the entire world, thousands of Irish bishops and priests are continuing the work so illustriously accomplished by the Irish missionaries during the seventh, eighth and ninth centuries.

The conduct of the Irish Representatives in the House of Commons on questions affecting religion and education, and the securing by them of a Catholic University for Ireland, after long years of bitter struggle, demonstrates that the modern Irishman is deeply imbued with the intense love for religion and education that distinguished his forefather in centuries gone by.

With Ireland so inseparably bound by spirituality and intellectual culture, and enjoying that complete freedom which now is assured, history will repeat itself. Ireland will become in all that pertains to the soul and to the mind, "The Lamp of the entire World," the bulwark of the Christian religion, and will again be styled by the rest of mankind "The Isle of Saints and Scholars."

ALMA MATER.

Alma Mater next claimed the attention of the toastmaster. Mr. McHugh proposed a tribute to our intellectual mother in the following remarks:

Love of learning is a characteristic of the Irish race to which the flourishing universities of Ireland's "Golden Age"

and the hedge-schools of later days equally attest. We, the progeny of this race, have inherited that love pure and undiminished. Our love is two-fold: we love knowledge; we love, too, the source whence we obtain it. We could not let an occasion such as this pass without giving testimony of our deep affection for our kind intellectual mother. Therefore, I request you to raise your glasses in honor of Alma Mater, a toast to which I ask Mr. L. A. Landriau to respond.

Mr. Landriau championed the cause of Catholic education in the following terms:

It is, I am sure, with a deep sense of gratitude and affection that we have drunk the toast to our intellectual mother, your Alma Mater, and mine.

In these days of extraordinary mental activity and material progress, the necessity of education needs no demonstration. It is the sole means of entrance to many careers; it is an essential passport to success. Even in the commercial world, the advantages of a full university training are freely acknowledged, and university graduates are now found occupying positions which, twenty-five years ago were filled by men who were the products of the common school.

But the exactions of the present time are not satisfied by an education that aims merely at intellectual development. This is particularly true for the Catholic student. Religious formation must likewise receive most careful attention. The tendency of the world today is strongly irreligious, its literature is permeated with false doctrines with contempt for religion and with immorality.

What preparation is furnished for such a condition of things by many of our so-called non-denominational schools of advanced learning, where the defence of religion is a matter of no consequence, and where the atmosphere is not such as to encourage respect for sound principles of morality?

A short time ago a non-Catholic writer published a series of articles in a non-Catholic magazine. It concerned many of the leading American Universities, and in it he stated, with detailed proof, that it was by no means an uncommon thing to find university professors meting out to their students doctrines which are diametrically opposed to Christianity. And one of the most distinguished members of the American hierarchy issued a solemn warning with regard to these same institutions. Those of us who are familiar with conditions nearer home are

well aware of the grave dangers that beset the faith and morals of the Catholic student in institutions where he possesses none of those safeguards with which he is surrounded in a university such as Alma Mater.

And in this connection, gentlemen, allow me to express the fervent wish that ere long we shall have connected with the University of Ottawa a school of science, a school of medicine, a school of architecture and a school of every other branch of learning comprehended within the sphere of a perfectly rounded out university. And I express this wish, not only that the professional walks of life may be entered upon by a larger number of Catholics, but particularly that Catholics who desire to enter the professions may be enabled to do so after a course of studies pursued under the guidance and protection of religious authority. It is difficult for us to precisely determine the losses which are suffered by Catholicity in Canada because of the fact that circumstances render it necessary for so many Catholic young men to pursue their professional training in institutions and under conditions that are intensely hostile to Catholic doctrine and Catholic practice. We cannot precisely determine these losses, but I have no hesitation in stating that, if they were made known to us tonight, they would fill us with consternation.

To my mind the Catholic layman of today could not display greater zeal in the lay apostleship than by contributing to this wider extension of the University of Ottawa, to which I have referred. Verily it is a consummation devoutly to be wished. And the missionary endeavors of the noble Oblate fathers could not find a more appropriate field of action than through which young men, the future hope of the Church in this country, would be prepared for any of the higher walks of life without exposing their religion to contamination, and, perhaps, to complete destruction.

And we, the students of the University of Ottawa, should be grateful to a kind Providence for having entrusted our education, not only to Catholic parents in the home, but to Catholic teachers in the school.

In her brief history, notwithstanding her meagre resources and the many obstacles which she has encountered, Alma Mater has done much for religion and citizenship. Many of her sons have filled and are still filling prominent positions in Church and State, and are reflecting honor upon her by their intelligence, their energy their integrity and above all, their zeal for

religion. May the future see her sphere of action enlarged, and her influence increased a thousand fold. May her graduates be found in every province and in every city and town of this vast Dominion and of the neighboring republic, honoring her in their practical Catholicity, and in the eminence to which they have attained in the various callings of life. May God speed her career!

THE IRISH PARTY.

The Irish Party came next on the list, and the toast to the members of this gallant body was proposed thus:

The Irishman is charged, at times, with not knowing when he is beaten. To my mind, an Irishman is not beaten until he is under the sod. And, even then, they will tell you, "Sure, he was going there anyway." Nowhere has this doggedness been more evident than in the ranks of the Irish Party at Westminster. Buffeted about by opposition in the Commons and by the irrational rejection of many of their bills by the Lords, they have, nevertheless, fought valiantly and unceasingly for their great object, Home Rule, till now their reward seems about within their grasp.

Let us show our appreciation of their work by a toast to the Irish Party to which Mr. L. W. Kelley will respond.

Mr. Kelley thus lauded the pilots of the good ship "Emancipation," now so close to Erin's shores:

If we take the years of the past ten centuries as a criterion, then we must unanimously concede to Ireland the unenviable title of the "Vale of Sorrows," but if we judge from recent times then we must admit that she no longer struggles hopelessly under the heavy burden of religious persecution and political slavery, but rather gives most certain promise that she will soon take her place in the van of the world's onward march through the regions of contentment and national eminence. This change brought about particularly during the latter part of the last century, has been most remarkable, and the release of Ireland from the shackles of oppression is to be attributed largely to the agency of the Irish Party.

To that little band of patriots Ireland has confidently entrusted her dearest interest and most cherished ambitions, and never did a sacred trust find a worthier refuge than in their custody. They strive not for the plaudits of a fickle public, not

for political preferment, not for temporal remuneration, for theirs is a nobler cause the potent influence of which causes them far beyond personal consideration, and animates their action with a loftier motive namely—to eradicate the evils and to correct the historic wrongs of Ireland.

But the Irish Party, while existing primarily for the purpose of combating for Ireland's rights, has not selfishly restricted its efforts to that sole object. It realizes that if good government is beneficial to Ireland, then every salutary measure that is presented in the House of Commons should receive its generous support. Following this doctrine, even at the risk of delaying Home Rule for many a long year, it prevented a Liberal Government from effecting the destruction of denominational primary schools in England. But it aided a Liberal Government to abolish the veto power of the House of Lords, that has ever proved a stumbling-block in the path of every progressive measure, and has on principle opposed all democratic legislation.

The closure, a measure first invented by the Tory Government, to pass the perpetual Coercion Act for Ireland, is now being used by the Irish members to force that same Tory Party to accept, besides Home Rule, Welsh disestablishment and numerous other reforms that will be of marked benefit, particularly to the working classes of the United Kingdom. This line of action is but a continuation of what the representatives of Ireland in the British House of Commons, have ever been doing. It was through the efforts of Daniel O'Connell that the Catholics of England were emancipated. In his "Memoirs of Ireland," the great tribune, after bitterly complaining of the refusal of the representatives from other sections of the United Kingdom to aid in securing reforms for Ireland, reminds them that it was the Irish members that rendered possible the passage of such splendid measures as The British Parliamentary Reform Bill, the Scotch Reform Bill, the English Municipal Reform Bill and the Scotch Municipal Reform Bill.

Taking everything into consideration, I might add that at the present moment, the Irish Party in giving to the entire British Empire about as good a government as it has enjoyed since the days of King Alfred. We read much in the newspapers of the doings of Mr. Asquith, the Prime Minister, Mr. Churchill, the First Lord of the Admiralty, Lloyd George, the Chancellor of the Exchequer, but the truth is, as those on the inside of British politics know full well—these gentlemen are but the office boys of John Redmond and hold office only at his good

pleasure. Do not be surprised if the cable despatches in the near future inform us how John Redmond almost created 500 new peers from Tipperary, in order to pass Home Rule through the House of Lords, or how it was his intention to name Jeremiah Fogarty as successor to Lord Beresford in charge of the British Navy. So long as the Government of England is in the hands of Mr. Redmond, the public need have little fear of the German menace and may even become so heedless as to disregard the threats of the militant suffragettes.

Gentlemen, we have every reason to be proud of our representatives in the British House of Commons. No body of Parliamentarians are as much before the world as they are today. And in the prominent part that they have been called upon to play in one of the most delicate political situations ever created, they have displayed the possession of consummate skill, of indomitable courage and of unimpeachable integrity. They do honor to us, and to him in whose footsteps they are so faithfully following, who inaugurated the movement for the repeal of the Union, and who was himself the greatest of all popular tribunes—the immortal Daniel O'Connell.

THE UNITED STATES.

Uncle Sam was, of course, not to be forgotten, and the toastmaster proposed a toast to the Land of the Stars and Stripes as follows:

Among the students who seek the friendly portals of Alma Mater are many who owe allegiance to the "Stars and Stripes." Their country is a great and glorious one. When Irishmen were persecuted at home, Columbia offered them liberty. It is but fitting that we should honor with a toast a country which has greatly befriended our race. To the United States, then, let us drink, and I ask Mr. R. C. Lahaie to answer this toast to his native land.

Mr. Lahaie responded in the following well-wishing words:

It is indeed with a deep sense of honor and pride that I respond to the toast of my native land. On an occasion such as this, a toast to that fair Republic is, I am sure, far from amiss, because of the intimate relations that have ever existed between Ireland and the United States.

Gentlemen, the history of the United States is without parallel in the annals of mankind. Little did the original thirteen small colonies think that they were to be the foundation of a

commonwealth of world-wide power, a great nation amongst the nations of the universe.

Though the War of Independence was a just struggle for the rights and the liberty of the people, the rest of the world must have thought that disastrous failure could alone be the outcome of that struggle with a power to which as Daniel Webster remarked "for purposes of foreign conquests and subjugation, Rome, in the height of her glory was not to be compared." Such, however, was not to be the case. He who controls the destinies of men and nations was with the colonies in their appeal to arms on behalf of freedom. Success became theirs and the happy termination of the War of Independence saw the beginning of our nation, now one of the main bulwarks of civilization and liberty.

Since then what changes have taken place! The United States has spread from the Atlantic seaboard across to the extreme west of the continent. States have arisen; magnificent cities have everywhere sprung up as by magic; a hundred and one dim fancies have become realities.

To what must we attribute the unexampled growth and prosperity with which the United States has been blessed? I answer to that democratic spirit which has effected a government of the people, by the people, and for the people. To that are we indebted for the happy condition of affairs which today prevails. True democracy came into existence with the birth of the United States and has even since been fostered there with a zeal hitherto unknown.

Had the young Republic ever proved false to the fundamental principles of liberty upon which it was based by those zealous patriots who inflicted upon tyranny its first crushing defeat, it could have met with no other fate than that of utter failure. But America has ever defended the weak against the strong, and has sought to open up to every ambitious and honest citizen the roads that lead to wealth and to the highest offices in the land. At the risk of incurring the hostility of other nations she has warned them that the rights of their subjects as human beings must be respected and that she is prepared as the champion of justice to protect the oppressed against the oppressor. Thus it was that she went to war with Spain, because she felt that that country was not governing Cuba in a progressive and humane manner.

Thus it is that Ireland has ever had her support and sympathy and that suffering humanity in all parts of the world has

instinctively turned its eyes to her for the redress of its wrongs. Thus it is, too, that the drowntrodden have found in her not only an asylum against tyranny, but a home in which no man is branded as inferior, or is made the victim of persecution simply because of circumstances of birth or social condition, or is obliged to suffer disabilities because of his religious convictions.

Personal worth is the sole criterion by which she judges of the fitness of her citizens for public office. And, as has so often been the case, if the poorest of her sons displays the possession of intelligence, judgment, public spirit, and energy she does her utmost to enlist his services and to confer upon him her highest honours. The results of this policy have been most beneficial. A sense of dignity and of responsibility, a laudable ambition, and an interest in everything which concerns the common welfare have been developed in the American citizen resulting in untold advantage both to himself and to his country.

What I have said as characteristic of the United States may very fittingly be said of this fair and promising Dominion. Canada has imbibed much of the genuine democratic spirit that has made the United States what it is. What a government of the people, for the people, and by the people has done in the United States and in Canada, will most assuredly be accomplished in Ireland when a similar state of affairs maintains in that country.

Gentlemen, in no part of the world was the news of the final vote on the Home Rule Bill in the House of Commons received with more universal rejoicing than in the United States. And in this connection, I believe that liberty loving Columbia displayed its joy in a manner absolutely unique in the history of nations. Congress and all the State Legislatures in the Union have sent their official congratulations to the British Government and to the Irish Party on the great victory won on that occasion by the forces of democracy.

Let me express the hope tonight that in the ages to come the "Land of the Shamrock and the "Land of the Eagle" with ever increasing influence will labor together for the cause of human liberty.

Speaking as a Catholic American, at a celebration in honor of St. Patrick, I do not feel I would be entirely fulfilling my duty if I did not also express the wish that, as the greatness of Ireland is the work of the Catholic Church, and as her exiled

sons in my native land have been the mainstay of American Catholicity, the Church in the United States may ever be accorded that perfect freedom of action which is the best guarantee for the permanency and progress of the land of the Stars and Stripes; for the Church has ever been the staunchest friend of national aggrandizement.

As Aubrey de Vere, that profoundly Catholic and profoundly Irish poet in addressing Columbia very appropriately wrote:

“The soul’s great freedom gift, of gifts the first—

Thou first on man in fulness didst bestow;

Hunted elsewhere, God’s church with thee found rest;

Thy future’s hope is she,—that queenly guest.

IRELAND’S FUTURE.

The glasses of the well-wishers were next raised aloft to “Ireland’s Future,” proposed as follows:

To be Irish is to be optimistic. Ireland’s emblem is green, and green is emblematic of hope. Whether or not Irish optimism is a habit acquired during long years of misery and persecution, I am not sure. But I know that for Irishmen the future ever holds great things in store. I propose a toast to Ireland’s Future and I ask Mr. T. J. Kelly to tell us what treasures we may expect time to unfold for the Emerald Isle.

Optimism reigned supreme in Mr. Kelly’s answering remarks. He enumerated the future glories of Erin in these words:

Irishmen and their friends throughout the world are celebrating St. Patrick’s day this year with unusual joy. The passage of the Home Rule Bill through the British House of Commons and the practical certainty that, not later than May, 1914, it will become law, marks for them the final epoch in a long struggle against religious persecution and political oppression, and places the future of Ireland in her own hands.

Naturally the question arises: What will Ireland’s future be? Will legislative independence be the panacea for all her ills or will it be the means of bringing fresh woes upon her?

Are Irishmen able to govern themselves? Will political enfranchisement be followed by the introduction of the anti-Catholic and anti-Christian principles that, in other parts of Europe have done so much injury to religion upon the advent of popular government? Will not Ireland fall prey to endless religious strife and party contention?

Are the natural resources of the country and the industry of its people such as to justify the extravagant pictures sometimes drawn of Irish commercial prosperity that will result from the application of Home Rule?

To all these questions I would answer that under the benign protection of a bountiful Providence that has never deserted her, even in her darkest days, Ireland may be relied upon to take care of herself and to prove true to those high ideals that have been her glory in the past.

Will Irishmen be able to govern themselves? In this country, in the United States, in Newfoundland, in New Zealand, in Australia, in other parts of the world the Irish are able not only to govern themselves but to govern others as well. At the recent conference of Colonial Premiers in London, there were, I believe, two Irishmen who, as Prime Ministers, were guiding the destinies of two of England's over-sea dominions. In the South African war, among the most distinguished of the generals were Irishmen. What is wrong with the climate of Ireland, that Irishmen should be so apt to govern in America, in Asia, in Africa, but not at home?

The Irishman is essentially a religious being. There is not a single feature of his history that would justify the fears of some who dread an anti-religious outbreak when supreme control of the affairs of his country is handed over to him. In the prosperity, as in the adversity of the past, his prime characteristic has been his profound veneration for the altar and its ministers. He will have to be changed essentially in order to become anything else than a propagator of religion.

He is also liberty-loving in the true sense of the word. He knows that if liberty is his right it is also the right of his fellow-being. And he will insist on freedom of conscience and protection for every man whatever may be his religious convictions.

With regard to the guarantees that Ireland's natural resources and industry give us of future prosperity, these guarantees are so evident as to force us to apply to Ireland the expression that a distinguished Canadian statesman applied to Canada, and to prophesy that the twentieth century before its close will be Ireland's century. The remarkable fertility of the soil, the wealth of its fisheries which is well nigh inexhaustible, the excellence of its harbors—without rivals in any other part of the world, its mild and genial climate through all seasons,

these considerations open up for Ireland as far as the physical conditions are concerned, a prospect of great national prosperity based on most remarkable, though as yet, very meagerly developed natural resources. And the intelligent industry of Irishmen, like their ability to govern, which has been so evident in foreign lands, will naturally flourish most and accomplish most good in its native soil.

Gentlemen, it requires no prophetic insight today to see that the words of Cardinal Newman are on the eve of their realization. I could not do better than to close my remarks with the words of that illustrious Englishman:

"I look towards a land both old and young. Old in its Christianity, young in its promise of the future; a nation which received grace before the Saxon came to Britain and which has never questioned it; a church which comprehends in its history the rise and fall of Canterbury and York, which Augustine and Paulinus founded and Pole and Fisher left behind them. I contemplate a people which has had a long night and will have an inevitable day. I am turning my eyes towards a hundred years to come and dimly I see the Ireland I am gazing on become the road of passage and union between the two hemispheres and the center of the world. I see its inhabitants rival Belgium in populousness, France in vigor and Spain in enthusiasm."

SOGGARTH AROON.

The toast to "Soggarth Aroon" was proposed thus:

In the dark days of Erin's persecution the Irishman had one consolation left him which, in his then miserable state, was of inestimable assistance to him in bearing up under his adverse circumstances. It was the example of self-sacrifice and of devotion to duty set him by his dear Soggarth, who, at the peril of his life, remained in hiding among his flock that he might minister to their spiritual needs. We, Irishmen, enjoying happier days, have still our dear Soggarth, none the less devoted, none the less self-sacrificing, for the fact that today no rigorous laws call for the public exhibition of these qualities.

To Soggarth Aroon of the past and of the present I ask you to drink a toast to which I couple the name of Fr. Collins.

Father Collins gave an interesting and well-worded speech on the Irish priesthood.

OUR GUESTS.

In response to the toast to "Our Guests," the following spoke: Very Rev. Father Roy, O.M.I., D.D., Hon. Senator Power, Hon. Charles Devlin, Rev. Father Fallon, Mr. E. B. Devlin, M.P., Rev. Father William Murphy, O.M.I., D.D., Mr. J. J. Heney and Dr. White of the Normal School.

The address of Mr. Charles Devlin proved one of the ablest and most interesting speeches to which the students have had the good fortune to listen to for a good many years. A prolonged outburst of applause greeted the conclusion of his remarks.

During the evening Mr. J. MacCormac Clarke delighted those present with a rendition, in his own inimitable manner, of "The Meeting of the Waters." Mr. Clarke was enthusiastically encored.

The Review offers hearty congratulations to Rev. Father Fallon for the success of the banquet. The executive committee was as follows: Hon. Chairman, Rev. Father J. Fallon; Chairman, J. Harrington; Secretary, M. A. Gilligan; Treasurer, J. McNally; Committee: J. S. Cross, C. J. Mulvihill, A. G. McHugh and L. A. Landriau.

University of Ottawa Review.

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IRISH HISTORY.

The study of Irish history has been neglected for a considerable length of time, no doubt, owing to the fact that Ireland has been continually struggling against oppression at home, and as a natural consequence the tale of her political progress has been neglected, not only in the island itself, but also amongst her sons on other shores.

From this it must not be inferred that loyalty to the motherland was on the wane, far from it; on the contrary it was love for country that prompted this omission until such time as Irish parliamentarians should control the affairs of their native land, and hand down history to their posterity from the gray building on College Green.

The establishment of an Irish Parliament at the present time seems about to be realized, and coincident with it springs up the study of Irish history. It is interesting to note that our

Catholic colleges and universities are taking the initiative in this respect, and from the loyal support they are receiving from Irish organizations throughout the country, notably the Ancient Order of Hibernians, we have every reason to believe that it will be attended with the success it deserves.

Our own university, the leading Catholic hall of learning in the Dominion, has not been slow with regard to the matter, for it has given the official seal and sanction of the faculty, to Irish history, which is now a compulsory subject on our curriculum.



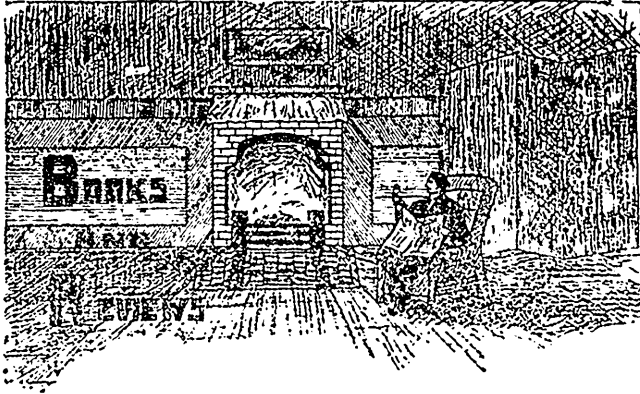
There is an article in last month's issue of *The Manitoba College Journal* under the caption, "Itinerating in Spain," which not only refers insultingly to Catholic faith and practice, but also grossly and irreverently misrepresents the Catholic clergy of that country in language which betrays the bitter anti-Catholic bigotry and prejudice satiating the writer's diseased mind. We place no credence whatever in what he asserts and find it difficult to conceive that any person claiming ordinary intelligence and living in this so-called age of enlightenment, could give impression to stale calumnies against the priesthood of Spain. Such villifications have often been proved false and have had their birth in the minds of those "returned Bible missionaries" whose "love of gold" and natural anxiety to "fill pews" or to gain a name for themselves in their journals, have led them to pathetically picture to innocent American people, "the horrible condition of the priest-ridden people of Spain." In thus declaiming they hope to accumulate sufficient "coin" to enable them to lead a comfortable life of self-sacrifice "when they return to that 'benighted' country."

The writer of the *brilliant* article in question graphically describes his travels through Spain, in company with a Protestant missionary who "has suffered innumerable injustices" for distrib-

uting "the word of God." As is customary with these "would-be savers of souls," the author follows the despicable practice of all his ilk in making general charges and not giving specific instances with names. He realizes that distance lends enchantment to the garbled reports of those disgruntled missionaries who, smarting under the sting of defeat in attempting to lead the sensible Spaniards through the Protestant maze of religious inconsistency, naturally vent their wrath on the priesthood. The author is apparently an apt disciple of Robt. A. Speer, one of the most prominent "Bible missionaries" of his creed, but he has probably never heard of the retraction that gentleman was compelled to make because of certain false statements concerning bogus oaths, papal encyclicals and the clergy in South America. "A.R." prates about Spanish ignorance and superstition. Time and lack of space prevent us from saying much that we might on this subject, but we would remind him that Spain was as Catholic in the 15th century when she was "mistress of the world," as she is to-day, yet we do not imagine that even the "intellectual A.B." would question her high degree of culture of that period. The Spanish peasant may not be endowed with much of the "modern intellectuality" that "A.R." champions, but he does possess—and in a remarkable degree—the first and one of the most necessary gifts of the Holy Ghost, viz., Wisdom. If "A.R." asks for evidence of this we could cite no better proof than the fact that the Spaniard always has and always will feel constrained to reject the insidious errors propagated through the tracts, etc., supplied by Protestant missionaries. Still this does not seem so extraordinary when "A.R." admits that they were delivered by "donkeys."

In concluding, we would advise the misguided writer to ponder over the eighth commandment: "Thou shalt not bear false witness against thy neighbor." Then to turn up page fourteen of *The Manitoba College Journal* and to read one of his own clippings which we reproduce for his personal benefit: "Someone has said that if ever he reached Heaven he expected three surprises: one was to find himself there, another was to find so many there he did not expect to see, and the third not to see many whom he really hoped to find."

If the students of the Western College are in search of a fruitful field of labor, it would be wise for them to confine their attention to America where Protestantism as a religion is a negligible quantity and of doubtful quality.



“The Question of the War Correspondent.”—Francis McCullough in *The Contemporary Review*.

The world owes its thanks to the bravery and intrepidity of the war correspondent for the news from the scene of action. If there were no war correspondents the result of such conflicts would be a matter of conjecture for an unreasonable length of time, and Mr. McCullough, beyond doubt a correspondent himself, tells of the hardships and experiences which these brave men meet with.

Undoubtedly it takes a war correspondent to criticize a war correspondent. Mr. McCullough says that the respect of the correspondent by the soldiers is lessened because of one modern invention—the camera. This new recorder is put to altogether too general use, and instead of pictures of soldiers guarding their homes and country, the newspapers are full of “snaps” of drunks, arrests and wounded. The cinematograph operator or “movie” man is always on hand to take reels of a retreating, a dirty and ragged army, the colors gone and shame and disgrace in their faces, while pictures of some really proper incident of the war are taken in a quiet and secluded field near London or Paris.

The fact that a battle is lost is no reason to cast personal disgrace and discredit on the soldiers, and it only adds to their sorrow to see their woeful plight thrown onto screens in “movie” shows sandwiched in between a saloon and a dance hall.

War reporting is as old as war itself, and how many students who have read Xenophon’s *Anabasis* and Caesar’s *Commentaries* do not realize what a noble undertaking it is.”

"Their Choice."—Henrietta Dana Skinner. Benziger Bros., New York, etc.; \$1.00.

A new book, and new in all that the name implies. The plot is new and interesting—but not a mere transitory interest—the memory of the story stays. The details are new and show the unmissable hand of a literary genius. The development is new, for the story is written as taken from a diary, and so the law of contiguity is not left unobserved. Of course we cannot invade the writer's individual aptitudes by offering suggestions for developing resources, but Mrs. Skinner in our estimation needs no suggestions. The development is exactly as we would suggest, and she has very neatly solved the two problems which confront any author; how to give ideas such treatment as to make them cohere in the reader's mind and memory, and how to give them such movement as shall have the desired effect.

The extracts dated May 6th and August 10th are very touching and pretty. Mrs. Skinner has cultivated a lovable and delicate expression.

"Australia and Imperial Naval Defence."—F. M. Cutlack, *National Review*.

So much is being written about the naval policies of almost every power which boasts of a navy, and such a diversity of ideas and views expressed that it would be unfair to refuse to recognize an article on a question of such momentousness.

There are two aspects to the discussion of the Australian naval policy: the Imperial aspect and the local aspect. The Imperial aspect demands that Great Britain retain her position as mistress of the seas and especially of the Pacific. Australia's naval policy was, we believe, before the radical suggestions of the Home Power, quite similar to that of the Laurier Government in Canada before its defeat. However, Great Britain was dissatisfied and suggested that Admiral Sir Reginald Henderson be asked to look into the matter and report accordingly.

His report was immediately accepted by the Australian Commonwealth, and it was decided to build the 52 vessels which will comprise two divisions and include depot and repair ships.

Mr. Cutlack's article contains an exhaustive report on the cost and maintenance of this fleet and shows the work of a master mind.

Among the Magazines.

Extension for March contains a number of articles appropriate for the Lenten season, among others a collection of cuts depicting different scenes in the Passion of Our Lord as presented by the paintings of old and modern masters. "A Miracle of Palm Sunday" is a beautiful tale of an incident in Christ's triumphant entry into Jerusalem. *The Missionary* has taken a step forward,—it has increased the number of its pages and appears in a new and better garb than heretofore. It is a step indicative of progress, a progress which we hope to see sustained. "The Lifted Hat," in the February number of *The Missionary*, puts into verse a thought often entertained by us,—namely, the beauty and significance of that custom among Catholic men of raising the hat when passing a Catholic Church. It is a small act, if you will, but it is one in which all classes of Catholics participate, a "mute acknowledgment of Christ."

Scientific American features, in its issue of March 1st, the giant aqueduct which is being built by the City of New York to bring mountain water from the Catskills to the Metropolis. This aqueduct is, in fact, a subterranean river with a capacity for 500,000,000 gallons daily and approximately ninety miles in length. On its course this river is siphoned across valleys, it tunnels through mountains, and passes under the Hudson River at a depth of 1,000 feet below its bed. In conducting the water under New York City it was decided to build the tunnel so far below the surface that there would always be 150 feet of good solid rock for a roof and that it would never menace the safety of the structures above it. This necessitates at one point a depth of 750 feet below the surface. The explosives necessary for the work are stored far below street level in rock chambers.

A recent issue of *America* has a note on Dr. Alexis Carrel, the medical wizard who recently won the Nobel Prize for his eminent skill in treating human nerves and organs. Both Europe and America have accorded him great honor. He is a professor of the Rockefeller Institute of New York. The fact that he is a Frenchman, a graduate of the Lyons Medical School, and a doctor of rare abilities, has excited the curiosity of a Paris journalist on the staff of the *Univers*, who wonders why such a man left France. Briefly, the reason is this: Dr. Carrel was virtually expelled from his country. He is a Catholic and, when at the Lyons School, he gave evi-

dence of his rare abilities, the rabidly anti-clerical party let him know that his hopes were futile. So Dr. Carrel had to leave. "God and Science," "A Snare of Rationalism," and "Lessons from St. Augustine," are articles in this number of *America* which merit the attention of students.

The Ave Maria contains an excellent piece of description from the pen of Louise Imogen Guiney. She describes Canterbury Cathedral. Her description is illumined by beautiful imagery and, by accurately recording her impressions and sentiments, she makes the reader feel as she goes when in the presence of the venerable pile. "Reading and Education" in the same magazine contains an extract from the *Chicago Dial* concerning the reading of college students that makes a number of statements which college students must admit to their shame. The majority of students are "general readers." Magazines, especially those containing short stories, are most popular among them. Standard works of fiction, poetry, drama are tiresome, too "dry" and "deep" for the ordinary student.

The matter in *The Educational Review* for January is of a technical nature and likely to interest only those in the teaching profession. *The Leader* keeps abreast of the times by treating its youthful readers to a "Wireless Chat." This "Chat" will be continued in subsequent numbers. The article at hand treats of the installation of a wireless apparatus. *The Civilian* has a description of the Library of Parliament which, it says, is to-day one of the most beautiful of its kind on the continent of America. We, who have seen the Library, are inclined to concur in the statement. The excellent condition of the Church in Argentina is pointed out in an article in *The Canadian Messenger*.

Priorum Temporum Flores.

Rev. T. J. Sloan, '06 is at present parish priest of Whitney, Ont.

Rev. J. N. George, '06 is exercising his priestly functions as assistant to Rev. F. T. French, Bruđenell, Ont.

Mr. C. A. Seguin, '06 is a successful lawyer of this city.

Rev. R. O. Filiatreault, '06, whose name some four or five years ago was synonymous with football, is now parish priest of Le Mieux, Que.

Rev. G. W. O'Toole, '06 has charge of the parish of Cantley, Ont.

Mr. John Marshall, '07 is in his last year in science in Queen's University, Kingston.

Mr. James McNeill, '07 of Washington, D.C., is pursuing his theological studies in the Grand Seminary, Montreal.

Mr. John Leddy, '07. is engaged in the real estate business in this city.

Mr. Sylvester Quilty, '12 has secured a lucrative position as professor of English in his Alma Mater.

Rt. Rev. Emile Joseph Legal, O.M.I. Bishop of St. Albert since 1902, has been appointed Archbishop of Alberta.

Having heard that Mr. Rodolphe Joron, Civil Engineer at Chicoutimi, Que., is soon to embark upon the matrimonial sea, *The Review* takes this opportunity of wishing him "bon voyage."

The Review wishes to extend its sincerest sympathy to Rev. C. J. Jones on the death of his esteemed father, R. I. P.

Mr. Max Coupal of St. Michel, Que., paid us a visit during the month.

Mr. Robert Stuart, commercial '09, and who is now a locomotive engineer, passed through here a few days ago on his wedding tour which is to comprise a visit to Winnipeg, Vancouver, San Francisco, Seattle, Los Angeles and New York. Congratulations.

Rev. W. J. Collins, Curate at St. Joseph's Church, has we are pleased to note, returned from the hospital in the full possession of his usual good health.

The following were visitors during the month:

Rev. J. George, Brudenell.

Rev. C. J. Jones, Arnprior.

Rev. M. T. O'Neill, Buckingham.

Rev. J. J. Quilty, Douglas.

Rev. Father Campbell, St. Raphaels.

Rev. Dr. J. J. O'Gorman, Richmond.

Rev. D. R. MacDonald, Glen Nevis.



College (5) Stewarton (4).

College certainly put the stew in Stewartons, when they swamped the local all-star team on a sheet of hard ice, something for which the defeated team had long been clamouring. It was considered at one time that College were a soft ice team, but this idea has been disproved and the playing surface makes no difference to the local aggregation. They come, they see, they conquer.

The win may be attributed to the aggressiveness of the garnet and gray seven. There was always a man on the puck, and the much-touted combination of our oponents failed to appear. College used their now well known poke check to a science and it played havoc with the rushes of the "yellow stripes."

College bombarded the enemy's nets at the start and by steady back-checking they held the play away from their own end, until Gilmour registered the first tally when he suddenly broke away. College came back a minute later when Goodwin batted in the rebound from O'Leary's shot. Stewartons assumed the aggressive and on a pretty bit of combination Smith tallied on a long side shot. The second period was all College. Nagle scored on a pass from Chartrand and a minute later O'Neil waved the twine on a pass from O'Leary. Nagle went right in from the face off. Chartrand's cover was ruled off and Billy roamed about until he scored on a pretty side shot. College came into the third period on the right side of the 5-2 score and at once assumed the defensive. Playing four men back

allowed the opposing forwards to carry the play to the College nets. Derocher made all kinds of saves but failed to see Graham's long shot, and a few minutes later Stewartons scored the final tally from a mixup in front of the nets. For the remaining few minutes College played a purely defensive game and held the puck outside of scoring distance.

Derocher in goal was very much on the job. He has surely come back to form. The defense kept the Stewarton gunners at a distance and assisted the forwards in carrying the puck. O'Leary especially made a great impression. Goodwin held his place on the line to perfection and proved to be a useful man around the nets. Nagle was indefatigable. He was all over the ice and managed to corner three goals. Chartrand, for the first time exhibited his true form. There isn't a man in the city who can skate with Billy when he is going right and it was ludicrous the way in which he left his cheek glued to the ice. Dore was up with every rush and pulled off some classy stick-handling. The substitutes all did well. Going the way they were in this game College will take a lot of beating.

New Edinburgh (8) College (3).

By defeating College in the final game, New Edinburgh won the championship of the Interprovincial League, and have now the right to challenge for the Grey Cup. The biggest crowd of the season turned out, and not a few felt that the students had a good chance to slip one over. But on the night's play we must concede that the champions are the better team. They have a line, every man of which carries an excellent shot and they hold their positions to perfection. College forwards roamed over the whole surface, and there were always three men with the puck, the result being that the uncovered New Edinburgh men had excellent chances for clear shots.

In the first period College had all kinds of chances to run up the score, but their shooting was abominable, for they even failed at times to score in an open net. This was probably on account of the nervous strain. After six minutes New Edinburgh scored on a rebound. College again held the play at the mouth of their opponents' goals, but couldn't bat one in. Finally on a pretty combination the red, white and black sagged the twine again, and followed it with another just before the call of time. At this stage Thebo replaced Derocher in goals. The second period found College rushing the play but they couldn't

tally, until Dore drove home a pretty side shot and Chartrand followed a minute later. This was the best they could do while New Edinburgh gladdened their supporters on four occasions. In the final spasm the better conditioned College team outplayed their checks and held the score to one all. Had the garnet and gray been able to shoot they could easily have overcome the lead in the last period for they held the play past centre most of the 20 minutes. College were well satisfied with the officials.

Interprovincial Standing.

	Won	Lost
New Edinburgh	6	2
College	4	4
Stewarton	2	6

The Hockey Season.

New Edinburgh are champions of the local Interprovincial section for 1912. They have fairly earned their title, although College gave them a struggle for it all the way, probably the best fight they have experienced in the last three years. While we did our utmost to down the Burghs and bring home the championship, yet we wish them every success when they clash with the champions of the other section for the league honors.

We have to go back a good many years to find a garnet and gray septet, which could equal the team of 1912-13. The forward line was fast, aggressive and game but they were lamentably weak in shooting, so that in several games though they had the edge of the play yet they had the small end of the score. The defence was a great help to the line and time after time the two steadies saved what appeared to be certain scores. The long sweeping rushes of the defence frequently brought the crowd to its feet with a shout of approval.

It must be said that this year, for the first time, the Executive outfitted the hockey team in a manner which was worthy of a university. The team took the ice with a feeling of security, and they felt that they were immune from the ordinary cuts and bruises which fall to the lot of a poorly accoutred aggregation.

Great credit is due to the spares, who were ever ready to join into the fray and relieve the fatigued regulars. They display a true College spirit, when they are willing to turn out

Capt. O'Leary made quite a rep. around the city as a referee this winter.

The students fully appreciated the benefits derived from the arc lights on the rink. They surely took a lot of the darkness out of the long winter evenings.

No matter how badly they need exercise, the fellows wont stay with the "dumb bells."

The College Hockey Club presented Skene Ronan of the Ottawa professional team, with a beautiful gold watch, suitably engraved, as an appreciation of his work in coaching the team this winter.

Alfred Martin and "Spike" Landriau proved most efficient rubbers and waterboys this winter for the hockey team and will likely be appointed to attend to the wants of the baseball team.

Intermural League.

The Intermural League this winter was composed of four teams representing the Philosophy, Arts, Collegiate and Commercial Courses. The members of first team were distributed among the varoius septets and thus the league furnished some brilliant and entertaining hockey. The Collegiate course captured the championship and will be presented with a set of coat-sweaters, the gift of Rev. Father Stanton.

Notes.

Under the able management of Joe Coulas the bowling league is attracting much attention.

Our third team played the Ottawa Canoe Club, and after a very evenly contested game the score stood five all. They played 30 minutes overtime and after that both teams are quite willing to await some future date to settle the "marathon affair."

About 3,000 people attended College's first game in the Interprovincial.

In Detroit and Cleveland they consider Nagle the perfect hockey player.

Great regret is expressed in N. H. A. circles because Jim Kennedy was not included in the board of referees.

Practically every man on the College team returned from the States with a new hat and a new pair of boots. They are the envy of their classmates.

After the trip each member of the team was presented with a sweater coat. They are beauts.

Jack Dore is playing great hockey. Members of the other teams invariably find the Dore close after them.

Chartrand played in Boston with a poisoned foot, on which the boot was only half laced.

The College rink presents a sporty appearance with its new set of arc lamps.

The improvement in the College hockey team will be noted when it is taken into account that McGill trimmed College 17-2 last year, yet this year we downed McGill with but little trouble.

With the College rooters on hand a hockey match takes on the appearance of a football game.



Of Local Interest

One of the jolliest sleigh rides which have ever been held by the students, took place on Wednesday afternoon, March 5th. Ten bus loads of sweaters, tuques, warm mittens and rollicking rah rah boys departed from the University campus at about four o'clock in the afternoon. The parade—for such it looked—headed down Cumberland street to Rideau, east to Charlotte, then along Laurier avenue to Nicholas, whence the funmakers headed for Ottawa East. A merry ride through the Scholasticate grounds and a return to the city by Elgin street put the boys in the best of spirits, and when Sparks street was reached the shouts and cheers of the collegians could be heard blocks away. The parade returned to the University by Rideau and Waller streets.

This by no means concluded the day's enjoyment. At six o'clock the boys sat down to an excellent supper. The guests were: Rev. Fathers Hammersley, and Collins, and Messrs. J. Kennedy, W. Chartrand, F. Derocher, L. Kelley and L. Landriau. After the repast the students held an impromptu stag dance, Mr. James Cusack presiding at the piano.

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Active preparations are now under way for the production of "Le Bourgeois Gentilhomme" by the members of the French Debating Society, which will take place in the Russell Theatre on April 1st. This play is from the pen of Moliere, the greatest of French comic poets and will be presented in two acts.

The programme will also include a short number entitled "Quand On Conspire," which relates a tale of factious evil in Russia during the reign of Empress Catherine. A one act "Opera Bouffe" will also be presented, in which Messrs. George Coupal, Philippe Cornellier and Phileas Charron will appear in vocal numbers.

The French students are displaying great enthusiasm in the preparation of the entertainment, and success will undoubtedly attend their efforts.

• • •

The ninth annual banquet of the Washington Club was held on Monday evening, Feb. 24th in the Glenora Hotel. About

thirty loyal sons of the Stars and Stripes attended, a very pleasant evening being spent.

At the conclusion of the sumptuous banquet, the following toasts were drunk and responses made, at the proposal of Toastmaster Ralph C. Jahaie: "The Day we Celebrate," responded to by Mr. L. McCormick; "The Pope," coupled with the name of Rev. Father Stanton; "The President Elect" to which Mr. F. Higgins made a neat reply; "Canada" after which Mr. D. Sheehy eulogized his native land; "Our Flag" waved in the breezes of pleasant oratory by Mr. A. Gilligan. and "Alma Mater" to which Mr. J. Cusack made a loyal response.

The evening broke up amid choruses of "The Star Spangled Banner" and "America."

* * *

In an epistle received from Mr. Thomas McEvoy, of Exeter College, Oxford, Alma Mater's Rhodes scholar sends his congratulations to the garnet and gray hockeyists for their excellent showing in the Interprovincial Union.

* * *

Mr. James Kennedy, B.A., who is at present a member of the professorial staff at the University was one of the representatives of the St. Patrick's Literary and Scientific Society in the debate with the St. Patrick's Club of Montreal, held on the evening of March 7th in St. Patrick's Hall. The local society won the debate.

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Weekly Debates.

The much discussed question of taxation held the boards at the meeting of the English Debating Society which was held on March 2nd. The resolution read, "That the Ontario Legislature should grant local option in taxation to all municipalities." Messrs. W. Hayden, J. Sullivan and D. J. O'Neill spoke for the affirmative, and the negative was championed by Messrs. W. McCart, R. Sheehy and V. Hayes.

The debate was an interesting one, weighty arguments being advanced by both sides. The affirmative, however, was awarded the palm of victory. Mr. C. Mulvihill occupied the chair, and the judges were Messrs. J. Dennison, L. Duffy, W. Chartrand, L. Lally and A. Martin.

* * *

"That trial by judge more properly effects the administration of justice than trial by jury," was the subject of debate at the sitting of the society on Monday, Feb. 25th.

The affirmative was represented by Messrs. R. Quain and J. O'Toole and the negative argument was advanced by Messrs. J. Grace, W. Sullivan and J. Powell. The affirmative won the debate. Mr. J. Powers presided over the meeting.

* * *

Government ownership of railways and canals was the important subject which claimed the attention of the debate followed on Tuesday evening, Feb. 18th. The question was as follows, "That the operation of railroads and canals should be under the direct control of the government."

Strong arguments in favor of the affirmative were presented by Messrs. J. Leacy, D. Sullivan and J. Touhey. The negative contention was equally well sustained by Messrs. E. McNally, J. Shanahan and G. O'Reilly.

Mr. J. McNally filled the role of chairman in an efficient manner. The judges were Messrs. R. Lahaie, J. Sullivan, J. Hogan and L. Goulet. and their decision was rendered in favor of the affirmative.

The week of Feb. 17th saw a suspension of the weekly debating activities of the French students, a pleasant entertainment of about an hour's duration proving a welcome substitute. The members of the French Debating Society met in the basement of the Sacred Heart Church, and a short musical programme was run through. This included selections by Messrs. Coupal, Charron, Cornellier and Brisson. Several excellent declamations were also well received by the gathering. At the conclusion of the programme Rev. Father Normandin, Moderator of the French Society, spoke a few words to the members, allowing his remarks to dwell upon the coming production of "Le Bourgeois Gentilhomme." Father Normandin advised strong co-operation, emphasizing the necessity of united effort in order to bring about the success of the production.

* * *

On Monday evening, Feb. 10th, a proposal for the abolition of the Senate was to the fore at the meeting of the English debates. The affirmative was championed by Messrs. J. McDonald, J. Hogan and J. Mangan, while Messrs. H. Fallon, J.

O'Keefe and G. Lang advanced the negative argument. The speech of Mr. Fallon was one of the best that have been delivered before the society this year. The negative, however, won the debate. Mr. A. Martin was in the chair.

* * *

The French Debating Society also met on Feb. 10th in a discussion on the respective merits of Homer's Iliad and the Odyssey of the ancient writer. "Which one of the two masterpieces offers the more interesting study?" was the wording of the question. The apostles of the Odyssey proved to be the strongest debaters. Mr. P. Dubois, as chairman, pointed out how epic poems had furnished the fundamental education of the Greeks, and to what a great extent we of modern times were indebted to the famous Greek poet.

Messrs. Larocque, Dupont and Roy were also heard in recitations.

Junior Department.

The Hockey League have now finished their schedules. The teams were all strong and fast and many close games were played.

The Senior League was divided into two sections—A. and B.

Four teams struggled for the championship in the A. section. The final standing was as follows:

Teams.	Won.	Lost.
Ottawa	4	2
Frontenacs	3	3
Hull	3	3
Argonauts	2	4

The following players had the honour of playing on the championship team: Langlois, Chs. (Capt.); Parent, Hurteau, Genest, Langlois, A., Boyden, Rob., Boyden, Ray.

In the B. section of the league we had three teams playing. The standing of this section was:—

Teams.	Won.	Lost.
College	4	0
Wild Cats	2	2
Silver Sevens	0	4

