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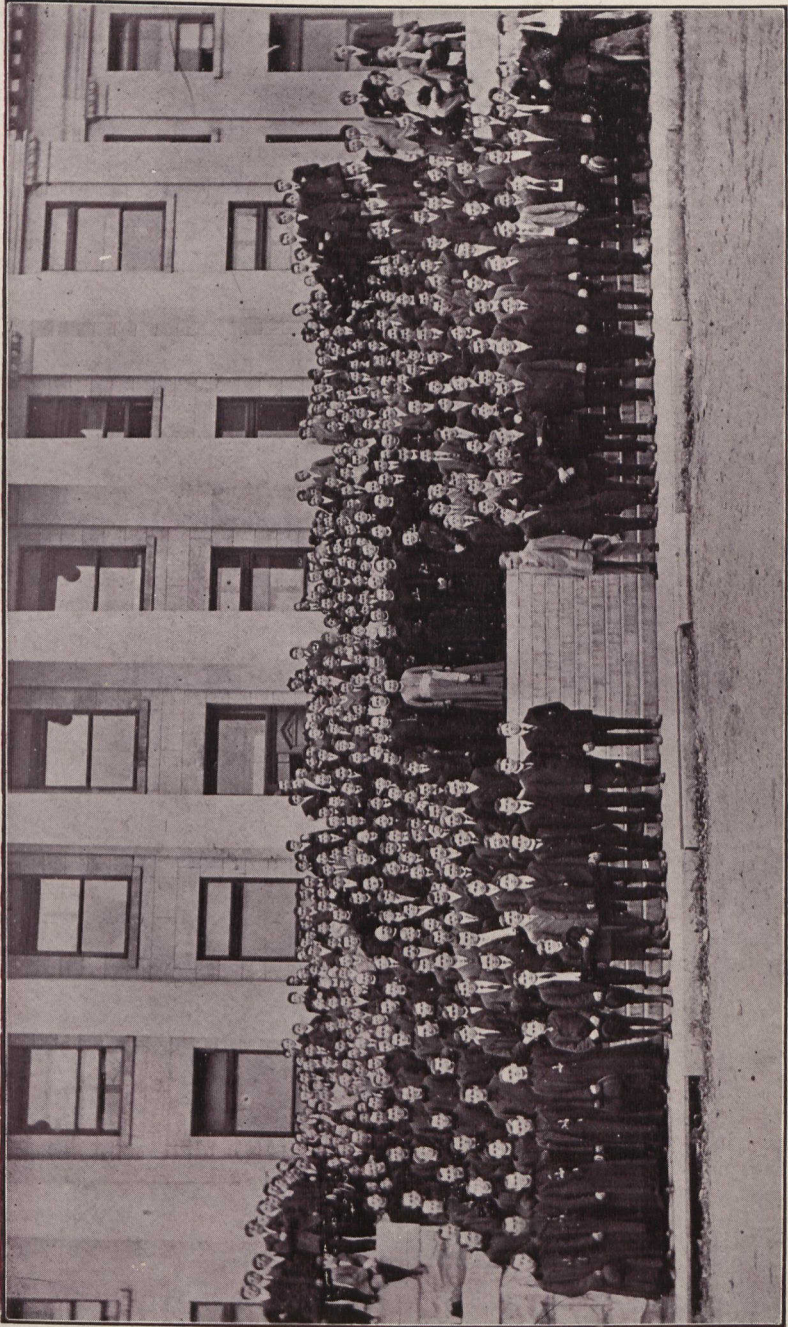
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THE CHANCELLOR, FACULTY AND STUDENTS,

UNIVERSITY OF OTTAWA REVIEW

Vol. XI.

OTTAWA, ONT., OCTOBER, 1908.

No. I

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

Commencement 1908

On Wednesday morning, June 17th, 1908, the sixtieth annual Commencement was held in St. Patrick's Hall, in presence of a large and distinguished gathering.

The programme included musical selections by the university orchestra and a cantata by the Choral society of the college. Before the presentation of medals an address was given by Rev. Father Murphy, the rector of the university, while the valedictories were read by Messrs. M. Doyle and H. St. Jacques. Mr. John S. Ewart, K.C., and Mr. Francis Grey, recipients of degrees, also spoke.

In the rector's address the loss sustained by the university in the destruction of its buildings by fire, was referred to. He said the architect had been on the ground, and the plans were almost decided on for new buildings which would be among the handsomest of their kind. The money for the commencement of work was also on hand and all that was necessary to start erection was the consent of the heads of the order. He hoped to be able to announce probably after vacation that a decision had been arrived at in the matter.

Those on the platform included Rev. Fathers Murphy, Dauzais, Dewe, Sherry and Roy and Sir Elzear Taschereau.

UNIVERSITY OF OTTAWA REVIEW

THE DEGREES.

Degrees were presented as follows:

Honorary degrees:

Doctor of Laws: John S. Ewart, K.C.; Hon. Charles R. Devlin.

Doctor of Letters: Francis W. Grey.

Degree of Bachelor of Theology: Athanase Francoeur, O.M.I.; Joseph Caron, O.M.I.

Degree of Bachelor of Philosophy: Albert Couillard, James Connaghan, Edmund Byrnes, Marius Lachaine, Francis Higgerty, Philemon Bourassa, O.M.I., Alide Beland, O.M.I., Eugene Guerin, O.M.I., Alderic Fusey, O.M.I., Leon Plamondon, O.M.I., Ernest Jasmin, O.M.I.

Master of Arts: Rev. Patrick J. Hammersley, O.M.I., Mr. William A. Martin.

Bachelor of Arts: Lionel Joron, Henry St. Jacques, Matthew Doyle, John F. McDonald, Rev. Ludovic Larose, O.M.I. (extra-mural).

Mr. Devlin could not attend but sent a letter of regret and a telegram from Premier Gouin was also received to explain Mr. Devlin's unavoidable absence. Speeches, however, were made by Mr. John S. Ewart and Mr. Francis Grey.

DR. EWART'S ADDRESS.

Very Rev. Rector and gentlemen:

In acknowledging my very high appreciation of the great honour which the University has conferred upon me, and of the very kind words with which that honor has been accompanied, I may be permitted, for the sake more particularly of the students, to refer to some of the features of the great struggle between 1890 and 1896 in Manitoba.

In 1870 the population of the North West Territory was approximately one-half Catholic and one-half Protestant. No one knew the future, but there was a somewhat well-founded belief that French-Canadian Catholics would henceforth go to the farming west rather than to the manufacturing east, and that the North-West would soon be predominantly Catholic. Everyone, therefore, but especially the Protestants, were anxious to settle in advance what

had caused so much trouble in the older provinces—the school question—and thus, with completest unanimity, some clauses were inserted in the Manitoba constitution which everybody thought were sufficient for the protection of the future minority, whether Catholic or Protestant.

For twenty years Manitoba educationalists worked hand-in-hand. The Catholics had their schools and the Protestants had theirs. The principle that had worked so well in Ontario and Quebec worked well in Manitoba. But twenty years had given Manitoba a population overwhelmingly Protestant, and two men — Joseph Martin and D'Alton McCarthy-- in 1895 raised the old-time appeal to religious intolerance. They succeeded. The constitutional agreement was repudiated, and the Manitoba legislature assumed the right to abolish the Catholic schools, and to compel Catholics to support what were called public schools, but were public schools only if Catholics were not thought to be part of the public.

It was the legal validity of this statute that constituted the first Manitoba school case. The Manitoba court held its good. The Supreme Court of Canada said that it was bad. And the Privy Council declared that it was good. For our loss in the Privy Council, absurd as was the decision, we must not too strongly blame the Judges in London. The fault lay with our Chief Counsel, then Sir Richard Webster, now Lord Alverstone—who declined to listen to a word of instruction before commencing his argument, and who consequently talked the merest nonsense and bungled every point in the case. If anyone doubts this assertion, the stenographic notes are still open to his inspection.

Beaten in our contention that the statute was invalid as being a breach of the constitutional compact, we then had recourse to the second safeguard supplied by the Manitoba constitution namely, the right to appeal from the Manitoba legislature's statute to the Dominion Parliament. Success in subverting the plain meaning of the compact and in repudiating its plain purpose led to the denial of the right of appeal also, and consequently to the second Manitoba school case. This time the Privy Council decided in our favor — Edward Blake acting as our chief counsel—and in giving judgment the Privy Council did all that it could to correct its previous error. Let me read to you some of their language—language which proved the incorrectness of the first judgment:

“The terms upon which Manitoba was to become a Province of the Dominion were matter of negotiation between

representatives of the Province of Manitoba and the Dominion Government.

"Those who were stipulating for the provisions of section 22 as a condition of union and those who gave their legislative assent to the Act by which it was brought about had in view the perils then apprehended.

"It was not doubted that the object of the first sub-section of section 22 was to afford protection to denominational schools.

"There is no doubt either what the points of difference were, and it is in the light of these that the 22nd section of the Manitoba Act of 1870, which was in truth a parliamentary compact, must be read.

"The sole question to be determined is whether a right or privilege which the Roman Catholic minority previously enjoyed has been affected by the legislation of 1890. Their Lordships are unable to see how this question can receive any but an affirmative answer."

Suggesting what ought to be done, the Privy Council continued:—

"All legitimate ground of complaint would be removed if that system (the system of 1890) were supplemented by provisions which would remove the grievance upon which the appeal is founded and were modified so far as might be necessary to give effect to these provisions."

The power of the Dominion Parliament being now clear, the Manitoba Government was required to amend its legislation, and having refused to do so, a bill overriding the Manitoba statute was introduced by Sir Charles Tupper's Government, but had to be abandoned.

Upon Sir Wilfrid's accession to power in 1896, a compromise was made with Manitoba, and now owing to abatement in the dialectical temperature and to moderation in the administration of the law, Catholics enjoy, in all but the larger urban communities, a very large measure of that freedom which they consider necessary for the proper conduct of their schools.

My part in this six year contest was not merely professional for discussion was by no means confined to the courts. Newspapers, magazines, platforms and pulpits throughout Canada were constantly occupied with the debate. In this great struggle I led for the Catholics, and as some slight justification for my LL.D. I want

to show you the scalps of my chief antagonists—a scalp for every letter—those of Mr. Joseph Martin, Mr. D'alton McCarthy, and the Reverend Mr. Pedley, the ablest of my clerical opponents.

The same Mr. Martin who forced his chief, Mr. Greenway, to pass the Manitoba School Act in 1890, said this in 1894:—

“He himself was not satisfied with the School Act, and never had been so. He had made a strong effort to have public schools controlled by the government really made national schools, with religion obliterated, and he was now more convinced than ever that was the only School Act which could be justified as constitutional. They said that the state had no right to interfere with the different denominations, but had the right to interfere in the matter of religion; but he contended that they could not do the one without the other. It has been urged by satisfied supporters of the Act, that none could complain of the devotional element introduced as it was of the broadest nature. But they found that the Roman Catholics had the very greatest objections to this provision of the Act, and he was himself dissatisfied with it, and was glad many Protestants shared his objections. The Roman Catholics had honestly stated that in their belief the two forms of education should go together. The Protestants admitted on the other hand that it was impossible to have religious training in the schools, and only asked that it be recognized—insisting, however, on imposing their views on others in that respect, rather than that small amount of religious training should be done away with in the schools, the Protestants said they would prefer the old state of affairs. He would leave it to his audience to determine which was the more honest stand of the two.”

Mr. D'alton McCarthy, in his argument against me before the Governor-General-in-Council in 1895, was driven to the admission that Protestants did not object to the Catholic schools, but said (you will hardly believe it until I quote his language) that they required that the law should suppress such schools in order that afterwards Protestants might show how tolerant and kindly they were in permitting Catholics to break the law. He said:—

“In the provinces that are free we are told, and it is the best possible argument that can be urged, that so tolerant are the majority, so willing are they to yield rights which could not be legally claimed, that, to adopt the language of my learned

friend, we wink at infractions of the public school law, so that it almost becomes a separate school system. And they do it willingly. But it is one thing to compel people to do a thing, and it is another thing to leave it to their free choice."

Mr. McCarthy thought that I was most unreasonable in objecting to such a peculiar combination of law and winks, but Sir Herbert Tupper helped me with the interjection "I suppose that what you are afraid of is that it may be a long time between winks."

These two scalps may be labelled "L.L." for Legislative Lawyers, and now I pass to the D.—the Doctor—the Reverend Mr. Pedley. With him I had a most interesting public debate upon the platform of his own church in Winnipeg. So far as was possible to him he was fair and unprejudiced, and pressed with the fact of the constitutional agreement for protection of minority rights he unguarded for a moment and slipped out the following:—

"No doubt the French Catholic population of the country understood that in 1870 the Dominion guaranteed them separate schools. They feel that faith with them has not been kept."

With these words, Mr. Pedley's scalp came off. He worked manfully to fit on a wig, but need I say to you that he never felt quite comfortable with his attempts at readjustment.

Sometimes I hear attributed to Jesuits and others the doctrine that evil may be done in order that good may result. But I feel pretty sure that no Jesuit was ever so absurd as to suggest a breach of constitutional compact in order that he might enjoy the pleasure of winking at breaches of the law.

Here, then, for my LL.D. I present you with the admission of Mr. Joseph Martin that the Manitoba Catholics in opposing his statute took a "more honest stand" than did the Protestants in supporting it; the admission of Mr. D'alton McCarthy that if the law was good, evasion of it was better; and of Mr. Pedley that the statute was a breach of faith. At the same time I cannot say to you that the scalps are of very much use to you. They are rather dry now and were always somewhat too narrow for acclamation in the University of Ottawa.

Now let me turn to another subject. To-day, for the first time in my life, I raise my voice within University walls; and my admission to association with the higher education causes me to reflect upon my country's deplorable deficiency in the culture which education can alone supply. I know that we have excuses: We are

young; we are very much occupied; we have not the necessary leisure, &c., &c. Yes, I know we can give good excuses; but I should rather that they were not so necessary.

One of the chief charms of a trip to Britain or France is that one may there breathe the finer air of higher attainment. Closer political association with the old land may be impossible, but there are standards of action and intellectuality there that with closer social connection we might hope would be adopted in Canada. Examine each department here as you please, and the result is the same—we are rough, raw and democratic. I don't mind the democratic, but I do wish that our Universities could change the rough and the raw into the polished and the cultured.

Look at our newspapers, where our professional writers from day to day display not only their lack of literary taste, but oftimes their unfamiliarity with the commonest rules of grammar. I can imagine a Londoner, accustomed to the well-turned phraseology of his daily paper, landing at Halifax, purchasing a newspaper there, and being amazed at the sentence which in large red letters appears at the top of the front page of its every issue:—

“The largest circulation of any morning paper in Canada east of Toronto, with one exception in Montreal.”

Does that sentence shock you, or are Canadian ears too well accustomed to the solecism? You may have a *larger* circulation than *any*, or the *largest* circulation of *all*, but how can there be “the largest circulation of any”—that is of one? And how can there be an exception from a class composed of one? Nobody on the staff of the newspaper seems to know enough to object to the headline, and I suppose that if anybody on the staff of any rival journal knew how disgraceful it was, he would long ago have taken some opportunity of pointing it out. Unless in Halifax there are at least five people who suffer a shiver every time they see that red headline, Halifax is fit for the fate of Sodom and Gomorrah.

Then let my Londoner come on to Montreal and take a look at the “largest circulation” itself. One of the editorials may commence in this way:—

“The famous ‘Ontario conscience’ is once more *sitting up and taking notice*. Stirred to life by the action of the New Brunswick people at their late elections when they met together and agreed to obey the law, no matter if such unwonted strictures did hurt the party, the ‘Ontario conscience’ is beginning

to feel in spots that it can do no less. There are some consciences which would not need a special effort to reach the high resolve to keep the law of the land; but the political conscience—whether it be Ontario or otherwise—is not of this kind. The political conscience usually proposes to itself to break the law if it can do so in safety. It is a tough proposition, is the political conscience."

Another editorial may commence in this way:—

"Mr. Aylesworth's *explanations* of his bill to prevent the sale of tobacco to minors *looks* like a step in the right direction. It proposes to punish not only the sale but the purchase and the possession; and to give the police power to prevent smoking by minors *wherever they see it*. This ought at all events, to relieve us from the exasperation of seeing *putty-faced youths* with yellow-tipped fingers puffing disgusting cigarettes *along the sidewalks* of our cities. Every clean-souled man feels like taking the cigarette from the boyish fingers, and administering a rebuke which will be remembered; and now the police will have the power to do *just this*, the reprimand coming from the Magistrate."

Some of the column headings in Montréal might be as follows:—

- .. "Canada Olympic team to travel on the cheap."
- .. "Immigrants from Italy worked a wily scheme."
- .. "Another win at the Ball Yard."
- .. "Ahead of the game."
- .. "A mix up in Rimouski."

Our Londoner proceeds to Ottawa, and observes the following:—

"Perhaps Hon. A. G. Mackay might *take his tongue in hand* and tell the Ontario electors a few facts and fancies about his dredging graft under the Federal Government."

"The Provincial campaign has so far been very quiet, but from now until next Monday evening there will be something doing every minute."

"Seeing that you can get sermons from stones, according to one W. Shakespeare, we enquire for to know why we shouldn't have sermonettes from sticks like Hon. A. K. Mackay."

Or a statement that

"It looks to be a *dead sure thing now* that he can't raise more than \$20,000."

Or headlines such as

"Boss Sullivan up against it";
 "Ottawans advised to become busy";
 "To stump the States for her father";
 "The Tory Bluff called by the Government";
 "He is out to whack Whitney";
 "Tiger-bone, wine and big pill";
 "Heaved out into the street";
 "The world of fashion do move"; or
 "Matheson's effort to stave off defeat."

Our visitor continues his trip to Toronto, and in one issue of a morning paper there he may see the following headlines:—

"Governor-General compliments upon their fine showing";
 "He says you have graft; says Bergeron to Hughes";
 "He fooled the boys"; and in another issue:
 "The cow-punchers and the round-up."

Going a little further west our Londoner may read something like this:—

"If Superintendent Miller will only hump his humper, and dig in on the show, and gather in the dough, the trick is done. Just imagine how Hamilton would be all tore up, and what weeps of joy Gould and Roos would weep, etc."

Now, gentlemen of the quill, it is your turn to-morrow, but do not imagine that I have a special grudge against you. My own profession is no better than yours. We are lamentably defective. We have no men to compare in culture with the leaders of the English bar. Our doctors, too, are inferior, and probably it is upon the dentists alone that we must depend if we are to have a comparison of the professions. Their work is indeed excellent and wins applause wherever it is seen. For some years I have made a practice, when travelling, to carry a few samples of their work with me, and they are always admired whenever I have occasion to show them.

I do not want to submit our politicians, just yet, to international comparison. Sir, there are three ways of arguing a proposition: the lowest is with fists; the second with personal vituperation, and the highest and best with evidence and argument; and these

three methods correspond to the measure of the refinement and culture of those who employ them. Canada is not without politicians of the highest class, and that we are not insensible to their influence is shown by the fact that our Dominion party leaders are men who never descend to the level of the second class. But our average is low, and our Londoner would be apt to say of our party-politicians that either they were a lot of rascals (if the daily aspersion were true) or else a set of slanderers (if the allegations were false). He would be wrong. They are upon the whole, neither slanderers nor rascals. They are members merely of the second class of debaters. Let us be thankful that they are not in the third.

Now, why do I say all this? Because I am speaking in a University, to University professors and students; and it is to you and to your co-workers in other Universities that we must look for help in emergence from the rough and the raw. I want to leave with you one suggestion. Everybody agrees that we need culture. Some advisers content themselves with more or less general assertion of that fact. Others tell us that it is to be found in the study of the classics, in the study of philosophy, and so on. For my part, I would distinguish: The cultured man is not the man of mere well-furnished memory; nor he of great intellectuality; nor he of polished manners; nor he of fine literary instincts; nor he of nicest artistic tastes; but he who combines all these great qualifications.

I hold out to you, my young friends, no possibility, or at all events no probability, of your becoming the epitome of all the cultures. I know not your memory capacity, your faculty for argumentation, your powers, or your tastes; but I do wish to point out to you that the most distinguishing characteristics of a cultured gentleman are within the easy reach of every one of you—of easy attainment—because they do not consist so much in learning anything or doing anything, as in mere abstentions.

I know nothing which so quickly predisposes one man to another; nothing which conduces so rapidly to good opinion; nothing which makes so good an impression; nothing which so clearly indicates possession of gentlemanly instincts, as purity of speech. You pass from man to man, and from one you hear a light oath, from another a slang expression, from another offensive allusion—each one proclaiming himself second class, as clearly as if he carried S. C. on a button in the lapel of his coat.

I do not ask of you polished phraseology. All I ask is abstention from well-known deformity—from the speech which is ugly and

offensive. It may be that you do not know that "the largest circulation of any" is wrong; but you do know that my other newspaper quotations are coarse, and you can very easily abstain from

"You bet your sweet life";

"It is up to you";

"There's no kick comin'";

"I've no use for him";

"They turned him down";

and many other such common abominations.

I am well aware of the difficulty of remaining clean amid dirty surroundings; and I fully appreciate the intensity of the struggle that is necessary to refrain from coarse speech when so many around you employ it; but it can be done and every teacher ought to help his boys by precept and good example.

The other day I heard the Principal of one of the most important educational establishments in Toronto speak not more than half a dozen sentences, and two of them were these:—

"It's very hot *plugging* about two to-day";

"I don't want to *butt* in upon anybody."

How deplorably low must the standard-culture be in Toronto?

And let me point out to you the advantages to be derived from the cultivation of purity of speech. It is common observation that if you improve the appearance of one part of an old house, you become dissatisfied with the other parts, and are not content until the whole structure is raised to the new standard. You see the application. Improve your language—remove vulgarity from it, and not only will you recommend yourself to your fellowmen, but you will have raised your culture-standard and necessitated other improvements.

Were I to sum up in a word my idea of education, I should say the inculcation of higher and higher culture-standards or culture-ambitions. Students work hard at college, pass nervous examinations, afterwards reflect upon their college life, and their measles, as things which the inscrutable purposes of divine Providence have unfortunately provided as limitations upon youthful enjoyment. Give a boy some information, but give him principally a strong wish for more; give him eager desire for a post-graduate course which is to last, under his own direction, all his life; impress upon him, in a word, a high culture-ambition, and your University has done him an immense service, has given him an enjoyment of which nothing but death or brain-debility can ever deprive him.

The pleasures of this post-graduate course are indescribable. What realms of joy peopled with the greatest and the best of all ages, with whom if you wish you may live upon terms of the closest intimacy. Who is there for example (merely to mention one name) who would not wish to associate with Cardinal Newman.

If purity of language, if elegance of diction be your ambition, read Cardinal Newman.

If exactness of thought, if appreciation of word distinctions have any charm for you, read Cardinal Newman.

If variety in argument, if skill in debate interest you, read Cardinal Newman.

If as a lawyer you wish to acquire methods of precision and definition and comprehension, read Cardinal Newman. Study his "Grammar of Assent" if you would get a lesson in close reasoning. What do you think the Cardinal meant when he said: "They may argue badly, but they reason well"? There is much comfort in that sentence for many people.

If, as a Catholic priest, you desire enlightenment in the doctrines of your church; if you wish to appreciate more clearly the distinction between faith and knowledge, between faith and wisdom, between faith and superstition, and so on, read Cardinal Newman.

If as a Protestant minister—especially as an Episcopalian — you want to compare or contrast the Catholic religion with your own, read Cardinal Newman. You will get some new ideas, I think.

Read his Apologia; read his University sermons; read his Idea of a University; and if you cannot read all his thirty-four volumes, get Mr. W. S. Lilly's compilation of extracts from them and read that. If you are a post-graduate and have received any benefit from your University you will enjoy every word of it. Slovenliness of thought and slanginess of expression will leave you as you become habituated to the accuracy and refinement of Newman and the other great masters of language, and having, at first, made something of an effort to read and appreciate them, you will ever after be grateful to them for having raised you to a higher culture-standard than that in which they found you. Show me the man who enjoys such men—who can think, not indeed as they, but in the same plane as they; and I will show you a man who (apart from the consolations of religion) has the greatest capacity for pleasure and the easiest method of gratification. Such pleasure is within the reach of every student of their University.

May I suggest then the placing of your foot (if you have not already done so) upon the lowest rung of the ladder which leads to refinement, namely, the abandonment of slang and every coarse and exaggerated expression.

Do not wear S. C. buttons on your coats. Do not continually announce your deficiency to others. If you must use slang, do it when you are alone. If it slips out when anyone is present, apologize for it. It is unmannerly. Become ashamed of it. You are already a little more careful when ladies are present. You know perfectly well that refinement disapproves your language. Why should you not disapprove it yourself?

Now, my friends, you and I have had our first interview. I hope that it may not be the last. Had I flattered you rather than advised, perhaps you would have been more anxious to see me again. I have, however, spoken as one who has tasted most of the pleasures of life, and who, to those who are at the commencement of their careers, would wish not so much to give advice as to relate his experience—to tell what it is that, without the help of University education, has brought to him a certain measure of success, and a great deal of enjoyment. Whether, however, you adopt my methods or follow your own, allow me to wish for every one of you as much happiness and much greater success than have come to me. You have better chance of it than I had.

Before closing, I must express to the Senate of the University my grateful thanks for the great honour which it has bestowed upon me to-day. I appreciate it in itself, but I appreciate it principally because it comes to me under circumstances which compel me to recognize it not as an empty compliment, but as an acknowledgment and an approbation of good work, honestly done.

Sir, until we reach the millenium—untill at all events our culture-standards are indefinitely raised above their present level, we shall always have difficulties attributable to religious intolerance. Let it be one of the objects of Catholic education to set a good example in this respect. As in the United States there was no colony more free from religious intolerance than Catholic Maryland, and as in Canada the Catholice Province of Quebec has more generously than any other accorded educational equality to its minority, so let the University of Ottawa proclaim that, while holding firmly its own faith, its own traditions and its own methods, it gladly concedes to all others the same freedom which it claims for itself.

DR. GREY'S ADDRESS.

Very Reverend Father Rector,

Reverend Fathers,

Gentlemen of the University of Ottawa:

The honour which has just been conferred on me, while it increases, if possible, the deep and sincere interest I have always taken in the welfare of Ottawa University, will serve, I trust, as an excuse for my saying a few words on a subject which, I am convinced, is of vital import to the welfare of our Canadian nation. The fact that it is the subject of the formal thesis on which this doctorate of letters has been granted me, makes it, I cannot help thinking, the most natural one on which I can speak to you.

In the Providence of that Most High God, "Who ruleth in the Kingdom of men," it has been ordained that the population of this Dominion should consist, in the future, as in the past, of two main elements, each of which has its part to perform in the growth and upbuilding of our national life, each of which, acting and reacting on the other, is equally and indispensibly necessary to the being, as to the well-being of the nation as a whole. The only rivalry, therefore, that can lawfully exist between these two main elements, as between the individuals of which each is composed, is a rivalry of service, of good citizenship: of service to God and man, of citizenship, not of the earthly state alone, but of that *Civitas Dei* to which it is our highest honour and dignity to belong.

But it is your special privilege—a privilege for the right use of which you will, most assuredly, be held accountable, before God and man, that you should receive your training, for future citizenship, not only at the very heart and centre of the nation's life, but that each of you should be brought into daily, hourly contact with those of other speech, of other race than his own, and that as each element, in the nation's life, acts and reacts on the other, so everyone of you, in study, in leisure, in recreation, should influence those around him, in countless unperceived, unnoted ways, but with effects no man may presume to measure. It is in this constant intercourse that each of you may learn, if he will, to understand, to respect, to bear and forbear with his fellow-citizens, with those on whom, as on him, rest the hopes, the future of Canadian national life; to form friendships which shall last throughout his life, to realize his part, his share, and that of his companions, of whatever race or speech, in the

great God-given task of nation-building. It is an opportunity not given to many: *non fecit taliter omni nationi*, an opportunity that comes but once in your lives, in the formative, impressionable years, an opportunity for which, as I said just now, you will surely be held responsible: for "unto whom much is given, of him shall much be required."

This, then, is why I, on whom this undeserved honour has been conferred, who have watched, for many years, the conditions and problems of Canadian national life, have ventured to speak thus to you. It was a difficult subject to speak on, but I have, at least,—I trust—said nothing that can offend any one of you; something, perhaps, that may help you to realize how great are your privileges and opportunities, and how great, by an inevitable consequence, are your responsibilities; how exact a reckoning you will be called upon to give for the use you shall have made of them. Gentlemen, I thank you.

OBITER DICTA.

Men actively engaged in affairs have written great books — Xenophon, for instance, and Thucydides, and Cicero, and Dante, and Shakespeare, and Bacon, and Descartes, and Goethe.

True thoughts expressed in right words are as well-set jewels on the brows of fair women.

As an illumined mind spreads light, so a peaceful soul diffuses contentment.

Work is for man what wings are for the bird—the means whereby he raises himself above the earth and makes Nature his servant.

By four things is the world sustained—by the knowledge of the wise, the justice of the great, the prayer of the good, and the valor of the brave.

The more progress we make, the greater the ease and rapidity with which we are able still to advance.

To an ape the most attractive thing in nature is an ape.

Let old things which are true abide, and if the new are better, let them prevail.

To know and to will—that is the key which opens the door to every kind of success.

Education is not a product; it is a process.

SPALDING.

Four Eminent Irishmen

To-day while the world rings with applause at the wonderful achievements wrought by Celtic brawn at the Olympic Stadium, it may not be amiss to recall a few Celts who adorned the intellectual sphere, and though now departed have left behind them glorious monuments of integrity and stability of character. Men whose hearts ever beating fond and true to the dear old land of Erin, rendered valuable service to the persecuted and down-trodden of every clime. Their names may not be very familiar throughout this fair Dominion, but in the Celtic atmosphere of Boston, John Boyle O'Reilly, Patrick Collins, J. Jeffrey Roche and Thomas Gargan are household words, which never fail to arouse pride in the humblest of their race and creed.

John Boyle O'Reilly was endowed with rare qualities which he used to the betterment of humanity. "He was Irish and American, but more than both. The world was his country and mankind was his kin; often he struck, but he always struck power, never the helpless." Cardinal Gibbons eloquently expressed the general verdict on his character: "The country of his adoption vies with the land of his birth in testifying to the uprightness of his life, the usefulness of his career and example, the gentleness of his character, the nobleness of his soul."

What a soul-inspiring example for poor, suffering immigrant boys is the life of Patrick A. Collins, the silver-tongued orator, who was driven from home and began his humble career in Boston, without one friend but the soggart, yet by his honesty of purpose, by his integrity, by his undaunted courage, and by his powerful will and confidence in God won a host of friends and became the mayor of the greatest Irish city in the world.

James Jeffrey Roche, poet and editor, took up the weapons of O'Reilly, and devoted his pen and voice to furthering a spirit of fairness among men. He hated meanness and dishonor, and his whole life was noble and generous.

Thomas J. Gargan, lawyer and orator, was held in high esteem by friend and foe. He was loved for his honorable and charitable disposition; he was a true friend to the oppressed, always defended the weak and helpless; and was indeed "a man among men."

These four upright, wholesouled, brave-hearted Irishmen have passed away since 1890. Their lives were noble. They were model citizens and model catholics, true to their faith and their country, but they never allowed prejudice to weaken their respect and admiration for what is good in all races and creeds. Let us imitate their example.

Style.

THE PAST.

Time wends his untiring course. To-day is but an elongation of yesterday; to-morrow but one of to-day. And so he passes a youth, a man, a gray-haired sire. Hobbling off unnoticed, he leaves but a hoary shadow behind; a treasure of sympathy in weal or woe, to be looked back upon and termed, with the full heart and sad sigh of the Future, the Past. Then shall we value the now untreasured Present. Then shall we see Time in his best, yet saddest phase.

The Present passes unappreciated; the Future is a myth, uncertain, and, as it were, unavoidable; but the Past, in which we have anticipated and realized, however poorly, sunshine and shadows, envelops us through the months and years of our lives. It pictures a scene that might have fallen from the wandering brush of a crazed genius: A long vista frowning and smiling, by turns, its pathway running through turbulent streams, and stagnant ponds, humming pools, and deep-moving rivers. The whole, implanted in the brain, throws a ray of light on the Future as the setting sun surmises the coming morrow.

W. GRACE, '11.

Catholic Papers

Too few among the Catholic young men of the day recognize the necessity of reading Catholic papers. They fail to realize that the doctrines of their religion are little known, and, probably less respected by those of other denominations. Of course, to please the public, and Catholics form part of it, editors do almost anything in their power. At times, they even go so far as to tolerate sects opposite in belief to themselves; but, now and then, given expression to a sneer, a slight, a fabrication.

Let Catholic young men, consequently, spend more of their leisure hours in the study of newspapers that bring home to them the truths of the One, Holy, Catholic and Apostolical Faith. They will observe that many theories which at first seemed harmless, are absolutely dangerous; and many reports shamelessly false that took on all the appearances of veracity. Catholic editors make it a point to answer questions to remove doubts and to refute charges in matters of faith and morals, of history and tradition. The trouble is taken to produce facts and figures; to give authorities and references. Surely such knowledge must be of great value to a Catholic who has any license to call himself one. With sufficient information of this nature stored up in our minds, there can be little danger for us in reading the publications of outsiders.

It is true, there are few Catholic dailies; and, as a result, the current news must be sought in other issues. There is, however, no lack of Catholic weeklies. These papers picture our faith in a fair light; and, moreover, contain sound sense and profitable literature. The Catholic Record, Catholic Register, and Canadian Freeman, along with others may be had at little cost. The expense or trouble, at any rate, weighs nothing in the balance with the benefits to be derived from perusing them. A thorough knowledge of his ground is the greatest assurance of a Catholic's safety in religion.

E. B., '09.

Iste Confessor

(An English rendering by Francis W. Grey, Litt. D.)

Lo! the confessor, whom the faithful people
Praise, through the world, with joyous exultation;
Did, on this day, triumphantly attain the
Heavenly places.

(Or, if it be not the day of his death):

Doth, on this day, deserve, in highest measure,
Glory and honour.

Who, pious, prudent, humble, chaste and modest,
Soberly lived, throughout his span allotted:
Yea, while the life-breath, quickening his members,
Breathed in his nostrils.

He, by his merits, to the sick and feeble,
Who, in all climes, have sought his intercession,
Loosing the fetters of disease, hath given
Health and new vigour.

Therefore our voices, as is meet and fitting,
Tell of his glories, and his palms unnumbered;
That, by his prayers, till time shall be no longer,
He may assist us.

Praise be to Him, all glory, laud and honour,
Who, from His throne in heaven, most resplendent,
Guideth the course of all this wide creation,
God, in Three Persons.

Mass of the Holy Ghost

On Monday, Sept. 21st, five hundred Varsity students assembled in St. Joseph's church for the annual Mass of the Holy Ghost, to call down the blessing of the Almighty on the work of the present scholastic year. The celebrant was Rev. F. Jasmin, O.M.I., with Revs. W. Collins, O.M.I., and S. Murphy, O.M.I., as Deacon and Sub-Deacon. His Grace Archbishop Duhamel, chancellor of the University, assisted at the throne, attended by Rev. Dr. Duvic, O. M.I., Dean of the Theological Faculty, and Rev. Dr. Poli, O.M.I., Vice-Rector of the University. The choral portions of the Mass were admirably rendered by the students' choir. After Mass the solemn profession of Faith was made by the entire Faculty.

Later on the student-body and Faculty assembled in the spacious rotunda of the Arts Building, where addresses to the Chancellor were read in English and French by Messrs. E. Byrnes and E. Courtois, and an inspiring Cantata was sung by the Glee Club, under the able direction of Rev. A. Lalonde, O.M.I. Replying to the English address, His Grace spoke as follows:— My dear young friends: The address just read is one of the best to which I have ever had the pleasure of listening. I am glad to hear, though I already knew, that the sentiments of loyalty and devotion to this institution and the Chancellor, which it breathes, are as strong to-day as in the past. You have expressed the conviction that I am with you heart and soul in your efforts to attain not alone the knowledge, but also the moral training and character-formation which constitute a solid Catholic education. Well, I *have* been with you heart and soul for 34 years as Bishop, for 10 years as Priest, for 6 years as Seminarian, and for goodness only knows how many years as a student! I doubt very much if there is present here to-day a student as small as myself when first I entered the portals of old Ottawa College in the year 1848. I was *very* small, but I did my best to grow tall, though the results cannot be called eminently satisfactory! You also must endeavour to grow tall, not so much in physical as in mental and moral stature. Take advantage of the grand lessons inculcated by the Oblate Fathers in this University, so as one day to stand high above your fellow-men in noble purpose and achievement, as Catholics and as citizens, whether in the great republic to the South, or in this the brightest jewel of the Empire, our own fair Dominion.

At the conclusion of this speech, His Grace was greeted with ringing cheers, and was visibly affected as dome and corridors echoed to the old battle-cry V-a-r-s-i-t-y.

Before departing, the Chancellor kindly consented to be photographed, surrounded by staff and students, on the steps of the Arts Building. Mr. Coupal, '09, the photographer, has given us a very striking picture.

An Alumni Gathering

On Tuesday, June 16th, of the present year, the Alumni of '02 and '03 gathered once again from far and near beneath the fostering care of their Alma Mater. Joyous was the meeting of the old true friends and classmates, happy the associations revived; yet there was a note of sadness that so many comrades of yore whose hands we yearned to clasp, were kept unavoidably absent by domestic sorrow or by the hard necessities of life.

The evening of the first day was marked by a dinner in the new and spacious students' refectory where the present joined hands with the past. Rev. J. J. Macdonnell for the class of '02, and Rev. J. H. McDonald for the class of '03, addressed the festive assemblage; and Mr. E. J. McCarthy, in reply, spoke a word of cordial welcome and congratulation on behalf of the under-graduates.

On Wednesday the Alumni in a body attended a mass of which Rev. P. Hammersley was celebrant. A day's outing in the city and vicinity was brought to a fitting close by a splendid banquet at the New Russell, at where W. J. Murphy, O.M.I., Rector of the University, was the guest of honor. The class of '02 was represented by Rev. J. J. Macdonnell of Cornwall; F. P. Burns, of Watertown, N.Y.; J. J. O'Brien, of Ottawa; Rev. A. H. Kunz, O.M.I., and Rev. P. Hammersley, O.M.I. The class of '03 counted Rev. J. H. McDonald, of Kingston; Rev. J. O. Dowd, of Cantley; Rev. J. Tibeau, of Ottawa; Rev. W. J. Stanton, O.M.I.; Rev. A. Veronneau, O.M.I.; Rev. S. Murphy, O.M.I., and W. J. Collins, O.M.I. Letters of regret were read from the Alumni unable to attend, also from J. E. Emery, O.M.I., H. Lacoste, O.M.I., N. Nilles, O.M.I., W. Kirwin, O.M.I., W. P. O'Boyle, O.M.I. Rev. J. J. Macdonnell,

acting as toastmaster, contrived with his usual diplomatic skill, to afford every one the pleasure of hearing everyone else, discuss events incidental to the gathering, and expose views relative to the welfare of our Alma Mater. The preliminary steps for the founding of a permanent Alumni Association were taken.

Thursday was the final stage of the reunion. It was an ideal day for the excursion planned down the Ottawa River on the steamer Empress. The genial sunshine tempered by a refreshing breeze which left the gleaming waters to reflect unruffled the unequalled and varied scenery on either side, made the trip an unusually delightful one; so that the spirits of all were brimful of merriment and pleasure at many an old anecdote of college days and many an ancient song that reverberated the echoes of the pass.

Was the reunion a success? We think so. As we stood on the banks of the Ottawa that evening and bade one another farewell, the thought was uppermost in the minds of all: "the others should have come."

MONA.

Lake of the Woods Massacre

In the months of July and August of the present year important discoveries were made which have brought to a successful finish a search which began over a century ago. The site of Fort St. Charles and the remains of Father Aulneau and La Verandrye together with those of nineteen voyageurs, have been found in an inlet in the northwest angle of the Lake of the Woods.

Expedition after expedition has endeavoured through the last century, particularly in the latter part, to locate the ancient fort and the burial place of young Verandrye, Father Aulneau and their dauntless companions who suffered death at the hands of the Sioux at an early period of Canadian history. The efforts of the Jesuit Fathers of St. Boniface College, who have been very persistent of later years in the search, have been crowned with success and the bones of the martyred missionary together with those of La Verandrye and the voyageurs now rest in St. Boniface College.

The story of the massacre in the Lake of the Woods is a story of the hazards which faced the early French pioneers and missionaries of our country in their endeavour to bring civilization and the light of faith among the Indian tribes.

In 1732 *Sieur de la Verandrye*, of *Montreal*, led an expedition to the west. *Father Messaiger*, a *Jesuit*, accompanied them. The voyage was fraught with many dangers owing to the vast wilderness they were obliged to traverse, and the hordes of savages who inhabited them. Upon reaching the above mentioned inlet, they established a fort which they called *St. Charles*. They were fortunately treated with friendliness by the *Cree* Indians in whose territory the fort was situated, and they carried on trade with the latter. In the fourth year after their arrival, through various circumstances, they became pressed for the want of food, so they were compelled to send to *Michillimackinac*, at the head of *Lake Superior*, to get provisions. Some time previous to this, *Father Aulneau*, a young man of scholarly attainments, had joined the party at *Ft. St. Charles*. He was a linguist of more than ordinary ability, and had mastered several Indian tongues. He was engaged at the time in instructing the *Crees* in their own language. When *Verandrye* was about to send the voyageurs, nineteen in number, on their journey, *Father Aulneau* expressed the desire that he might accompany them, and also that *Jean Baptiste*, son of *Sieur de la Verandrye* might lead the party. The *Sieur* consented. On *June 3rd, 1736*, the fearless little band set out on what was an extremely hazardous enterprise. They were warned to take every possible precaution to avoid the *Sioux*, who were at the time at war with the *Crees*, and suspected the *French* of siding with the latter. The adventurers bade adieu to their friends at the fort, and that was the last time that they were seen alive. A few weeks afterwards the garrison received the dismal intelligence of the appalling massacre of their beloved ones. They learned that scarcely had the voyageurs left *Ft. St. Charles*, before they were set upon by the *Sioux*, who had been lurking in the neighborhood. *La Verandrye*, though greatly grieved at the disaster, refrained from any hostilities with the *Sioux*, and restrained the *Crees*, who had become infuriated at the terrible news, from wreaking vengeance on their foes. *Verandrye* directed his efforts towards the recovery of the bodies of his murdered friends. The mortal remains were found on an island a few miles from the inlet. *Father Aulneau's* heart had been pierced with an arrow, and young *Verandrye* had received his death wound in the sacrum. The unfortunate victims were found decapitated and scalped. The remains were given a temporary burial. Later on they were transferred to *Ft. St. Charles*, where they were interred beneath the chapel with the solemnities of the church.

A few years after this calamity, Ft. St. Charles was abandoned, and for over a century and a half all traces of it have been lost. In the early part of the last century, some attempts had been made to discover the site, but were unsuccessful on account of the scarcity of documents, and the crudeness of the map of the Lake of the Woods. During recent years researches in the Archives of Paris and Ottawa have brought to light some documents which give a clue to the location of Ft. St. Charles. Notes taken from these by Judge Prudhomme, together with some information given by an Indian chief, Audagnino Winoni, and some discoveries made in former exploits, in which Archbishop Langevin took part, have aided materially in locating the site of Fort St. Charles and the precious relics it contained.

On July 10 of this year, equipped with this information, a party of Jesuit Fathers from St. Boniface, led by Rev. Father Dugas, rector of St. Boniface College, undertook another expedition, which was by no means easy. After reaching the inlet, the probable vicinity of the much-looked-for site, the search was begun with diligence on the north side of the inlet. This continued for some time without much success. After a while, upon the advice of Father Paguin, who had been looking over the notes, the scene of operations was changed to the south side of the inlet. The shore was examined closely, and a small bay, answering the description in the notes, was found. Shortly after this, the efforts of the Fathers were crowned with success. The ground about the bay was examined; first, the bases of the chimneys which had figured in the descriptions, were found; then an old Indian cabin. Traces of a former habitation began to multiply, till finally the explorers had not only found articles used by civilized people, but also the location of the chapel and the line of palisades. Human bones buried in a heap were unearthed within the fort. A few days later, the search was continued, in which Judge Prudhomme took part. The skeletons of Father Aulneau and of Jean Baptiste de la Verandrye were found buried together, while the skulls of the other nineteen were near them, their bones being buried in a separate heap. Several small articles worn by priests of the period were discovered in close proximity, and other discoveries were made which identify beyond a doubt the remains of the missionary and the dauntless voyageurs.

G. W., '06.

Science Notes

Aviation—

"The birds can fly,
An' why can't I."

Thus argued Darius Green before he tried his sad experiment, and thus, no doubt, have argued many of those who, either before or after him, have attempted to solve the interesting problem of flight. Birds still "beat us holler," as Darius had it, notwithstanding the amazing progress of modern times in arts and sciences, but the day seems to be dawning when aviation will become a reality and when man shall enjoy to his heart's content the much-envied mode of locomotion. The aeroplane is the machine that will carry us into the kingdom of birds.

When the first successful experiments of the Wright brothers were made known to the public, not over a year ago, scientists were very slow in accepting as positive the facts set forth in the daily papers. During the last few weeks, however, the success achieved by the Wright brothers and by Farman, both in France and in the United States, has been such that enterprising men are already discussing the problem of the practical usefulness of aeroplanes.

Thus, it has been shown that, for military purposes, the aeroplane would have many points of superiority over the dirigible balloon. It would enable the aviators to obtain full information of an enemy's dispositions and movements without much danger for the machine or for themselves. It is to be hoped that the accident sustained by Orville Wright at Fort Myers may not delay the development and progress of aviation.

Long-Distance Wireless Telephony

A. Frederick Collins, of Newark, N.J., has just completed a series of interesting experiments with his new system of wireless telephony. He has so far succeeded in transmitting spoken words through a distance of eighty-one miles, thus establishing a record on this side of the Atlantic.

A Human Ostrich—

On June the 22nd of the present year a man named Frank Durga entered the Mercy Hospital of North Bend, Ore., suffering from severe cramps in the stomach. Upon inquiring into his particular mode of life the doctors discovered that he had developed a freak appetite for glass and metal articles which he swallowed with apparent impunity. An operation revealed in his stomach a large mass which dragged down the membranes of that organ and formed a pouch, the contents of which could not easily reach the pylorus and be evacuated. The mass consisted of the following articles: 5 rifle balls, 3 jack-knives, 4 door keys, 17 horseshoe nails, 4 6-penny nails, 1 fish hook, 1 end from jointed rod, 15 dimes, 3 nickels, 4 ounces of glass. Weight, 1 pound 14 ounces. The man is said to have recovered.

Cyclones—

Cyclone stories are like fish-stories; everyone smiles at them, even when they are told by serious-looking and reputable teachers. If any one should be tempted to doubt that a twirling gust of wind can pick up, in a few seconds, and in a radius of about 300 feet, a 100 lbs. canoe, a tent and camping outfit, the roof of a house and a half-dozen chicken-boxes, raise all these about 150 feet from the ground and drop them pell-mell half a mile away, let him interview on the subject the three popular young students of Ottawa University who paddled from Ottawa to Quebec during the last summer holidays.



University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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Our Students are requested to patronize our Advertisers.

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INTRODUCTORY.

The Editorial Board of '07-'08 gives place to that of '08-'09, and many familiar faces will be missing from the Sanctum. To the retiring editors the new staff extends, on behalf of the students, grateful thanks for work accomplished, together with the hope that their literary talents will not lie dormant, but acquire increased scope and vigor in that great world which stretches out towards mysterious and misty confines beyond the college walls. To the Rev. T. P. Murphy, O.M.I., must a special meed of praise be given for his untiring efforts during the past two years to maintain the Review on the high plane of excellence where its founders left it.

The new board assumes its duties with some misgivings. We realize that the part we have to play is no small one; we are the mouthpiece of a miniature world, registering its atmosphere, breathing its spirit, extending its influence, laughing in its joys, weeping

in its tears. Our doubts, however, are tempered by the reflection that good-will, hard work, and the hearty co-operation of the students, can perhaps make amends for our many deficiencies. Our old students, too, can do a great deal to help us, not alone by their subscriptions, but also by their interesting anecdotes and reminiscences of former times and men. The Review is theirs as much as ours, for did they not found it, and is it not still the organ of Alma Mater?

SALUTATORY.

To the graduates of '08 who have gone forth to fight life's stern battle we bid a fond farewell. May their youthful hopes soar ever higher, may success crown their efforts, may Heaven bless their work! To the students who have returned we extend the glad hand of welcome. We rejoice that they are numerically stronger this year than before. We feel that they are all imbued with the true Ottawa spirit: "Ubi concordia, ibi victoria" let that be also the motto of the Freshmen. Let us all live up to the noble traditions of the past, the present is ours, and the future will be what we make it. Strict attention to class-work, even amid the excitement and turmoil of the Football season, will ensure a continuance of that high standing in which O. U. so justly rejoices, namely *first place* in Canadian Classical Education.

TWO PIECES OF SILVERWARE.

There repose at present within the University halls two handsome pieces of silverware, which form a beautiful and harmonious combination, and materially enhance the classic charm of our already resplendent parlor. They are beyond all price, not indeed for their intrinsic value, but because they represent undisputed superiority in what is par excellence the college game, undisputed superiority also in the more spiritual yet none the less strenuous field of oratory and debate. All honor to the men of '07 who achieved such signal success, and brought to Ottawa for the first time the two cups, emblematic of the championship in Inter-Collegiate Football and Inter-Collegiate Debate. They are ours for such time and as long as we are worthy to keep them. Upon the students of '08 devolves the difficult but noble task of again bringing both championships to the

U. of O., and retaining the trophies that look so well beside those others which "the boys of the olden days" presented to Alma Mater with lavish hands.

Aspirants to the honors of the gridiron should remember that success depends upon the individual good-will of each member of the team. Of prime importance is a rigorous adherence to training rules, especially as regards divorce from "my lady Nicotine." The use of signals means that the intelligent efforts of fourteen men are directed towards one special object each time a signal is given; therefore each man should thoroughly understand his particular part of the signal-play and grind away at it under the direction of the coach, till it runs like a well-oiled piece of machinery. This, of course, entails faithful attendance at all the practices, *even after a victory has been gained*. Let each one, and especially those behind the line reflect, that the brains and the hands play just as important a rôle as the feet, and that he who runs, be it ever so little, towards his own goal with the ball in his possession, is defeating the very end for which he stepped on the field.

To the Debaters we would say: Graceful and forcible delivery, ingenious presentation of arguments, facility in seizing upon the weak points of an opponent's arguments and quickness at repartee—these are gifts not so much of nature as of art, qualities to be acquired by painstaking effort. Therefore let each member of the Debating Society cheerfully accept his share of the weekly debates; he will thereby increase his own efficiency and at the same time further the general good of the whole Society. In the next place the attendance of every member at every debate is imperatively necessary. It is said that walls have ears, but 'tis not to such that the average speaker would fain address his remarks. A well-filled hall is of the greatest encouragement to the youthful Demosthenes, and is the surest guarantee of success. Victory on the Inter-Collegiate platform is only to be bought at the price of assiduous preparatory training not only in the rôle of speaker, but also in that of intelligent and carefully observant listener. Finally let every member have a brief but "touching" interview with the Treasurer.

Exchanges.

It was particularly gratifying on entering the sanctum to find such a good number of Exchanges waiting for our perusal. The success of this column depends largely upon the amount of material at hand, and as there is no better means for those who wish to keep in touch with the work being done in other colleges than to follow closely the exchanges, we trust that the number this year will be larger and more varied than ever.

Farewell numbers are predominant among those at hand. The essays and orations treat largely of questions of the hour. These are remarkable not only for their evidences of scholarship, but for the comprehensive and masterful manner in which the subjects are handled.

The three orations in the "Viatorian" dealing with three phases of Socialism are particularly timely, and deserve careful reading. They set forth clearly, and without prejudice, the chief reasons why Socialism should be combated. By their readiness to face hostile critics, the students of this college have shown that they can not only theorize, but that they are ready to jump into the firing line and defend their theories.

The "Ivy Poem" in "Bate's Student" possesses more than ordinary merits. The conception is deep, the style easy with a facility of poetic diction. "Legislation and Public Opinion" in the same number is an able criticism of present day legislation in the United States.

The following taken from the "Collegian" is of particular interest now, when one hears so much about corruption and graft. "But bribery and graft are not modern innovations, for in all history they have been tests for the morality of the city and the state. We see Rome flourishing under goody rulers. Again we see her abounding in wealth and power about to conquer the world, when lo! the inordinate love of riches creeps in, gnaws at her roots, and, behold, the entire fabric, government and governed, sink into premature decrepitude."

The September number of "St. Mary's Angelos" is very attractive.

Book Review.

DEAR FRIENDS—by D. Ella Nirdlinger. Publishers: Benziger Brothers. Price 60 cents.

This is a pleasing juvenile story, charming in that it is not of the "goody-goody" order. It tells of the efforts of a Southern family of reduced means to retrieve their fortune in the North. A pleasant picture of their home life is drawn, and, after sympathizing with their many trials and disappointments, rejoicing at their final discovery of the silver lining, we lay down the book, with the feeling that perhaps this reward was due to their efforts to realize in their daily lives the full meaning of the text, "Bear ye one another's burdens."

The present century is one of scientific researches; and no science has taken a stronger hold upon man's mind than that of Economics. Hence, welcome the book that will prove helpful to the student of Economy.

Such indeed is Father Dewe's recent publication on the subject: HISTORY OF ECONOMICS, by Rev. J. A. Dewe, A.M., Professor of History at the University of Ottawa.

At first perusal, one is struck with the clearness and conciseness of the style, and a careful study of the work convinces one of the correctness of the principles evolved. As collateral reading, in a class of Economy, the book should render much invaluable service to students and prove itself indispensable to professors.

But chiefly in advanced classes of History do we deem the work of Rev. Father Dewe a *desideratum*, so well does it show the influences of the science of Economy upon historical events; so well does it point out its power as a factor in the making of a nation's history.

The Reverend Professor did for English-speaking America what Levasseur did for France and Europe. It is then with much pleasure that we recommend the work, wishing it at the same time deserving success.

Among the Magazines.

In the Canadian Messenger for July, appears an article by Mr. Sadler, on the celebration of the Quebec Tercentenary, of particular interest to Catholics. The writer dwells on the great influence for good exerted by the Catholic laity, clergy and nobility, during the formation-period of Canada. The fame of such heroes as Jacques Cartier, Samuel de Champlain; Mgr. de Laval, Lallemont, Breboeuf and a host of others, shall endure as long as the name of Canada itself.

In the Literary Digest there is an article entitled "Christians Hindering Christianity in India," in which the writer ascribes the slow conversion of the natives to the evil influences and example of the Christians in that colony. He expatiates on the good qualities and behaviour of true Christians, and the necessity of such in India, if that country is ever to take a place among the Christian nations of the world.

Dr. Jas. Walsh, LL.D., L.Ph., celebrated for his researches and lectures on the natural sciences, has contributed to the Ave Maria a very illuminating article on the Renaissance and Reformation Periods. He disproves the popular tradition that the Renaissance owed its origin to the Protestant Reformation. To prove his statements the writer cites examples of the most celebrated men of that period, chief of whom was Paracelsus, the brilliant German scientist, and physician, who, instead of being allied with, and fostering the Reform Movement, were staunch adherents of the Catholic Church. The article is an interesting and at the same time instructive one, and is recommended for the perusal of the Catholic youth.

Among the poems in the Rosary Magazine we notice "The Nature of Man," a translation from the celebrated *Alaire de L'Isle*, while in the General Chronicle are related many events both domestic and foreign, of unusual interest to Catholics.

The September number of the Messenger is particularly valuable for the learned treatise on Darwinism and the Social Sciences. The writer, Dr. Walsh, well known as a philosopher and scientist, is opposed to the almost universally accepted doctrine of Darwin. The hypothetical theories of this man, says the writer, have become so woven into the fabric of science that it is almost impossible now for the unbiased student to eliminate them. He demonstrates the

evil influences of many of these principles on the social sciences, and the absolute necessity of discarding them for the advancement of learning. Most of the foreign scientists are bitterly opposed to Darwinism, and it is only a sort of national pride that keeps us still in the ranks of the Darwinians. It is only fair now to ask, says the writer, that there be a halt in the process of Darwinizing popular thinking, and above all the social sciences, until the vanishing element of value in the Darwinian theory has been estimated at its true worth, by those who, because of their intimate relations with biology, are in a position to judge what is likely to be the ultimate significance of the very plausible and interesting speculations which came into biology just half a century ago, and have taken the observations of the intervening period to show their illusoriness.

J. M. J.

Priorum Temporum Flores.

Canon Corkery, '76, recently paid Alma Mater a visit, and left in the Sanctum his annual contribution to the "sinews of war." Many thanks.

The Most Rev. A. Dontenwill, O.M.I., D.D., formerly professor at Varsity, paid a visit to his old home this month en route for Rome. The Review extends its respectful and hearty congratulations to his Lordship on his recent elevation to the Archbishopric of Victoria.

Rev. Jno. Dowd, '03, P.P. at Cantley, Que., was a welcome visitor to College halls during the month.

Rev. J. J. MacDonell, '02, has returned to his duties in Cornwall, greatly improved in health.

Rev. Jno. O'Gorman dropped in a few days ago to renew old acquaintances. Although the Rev. gentleman has been pursuing his studies for the past few years in Europe, he still says, "Canada is good enough for me."

During the month Alma Mater was favoured with a visit from Rev. J. R. O'Gorman, '01, of Haileybury.

Among the "Old Boys" who, on their way to the Grand Seminary, Montreal, dropped in to spend a pleasant evening visiting "Old O. U." were the following: J. J. Harrington, W. Dooner, H. Letang, T. Sloan, J. George, C. J. Jones, A. Reynolds, A. B. Coté, A. Houle.

Of last year's graduates, M. D. Doyle and Edgar Picné have entered the Montreal Seminary; Mr. F. McDonald has gone to take a course in pedagogy at Toronto University; Mr. L. Joron is at Laval University, Montreal, studying law, and Mr. Henri St. Jacques, is a student at Osgoode Hall.

Mr. Alex. McDonald called on his way to the Grand Seminary.

Mr. Austin Stanton has gone to join "the O. U. crowd" at Montreal Seminary.

Mr. J. McNeil, 'or, has gone to Washington, D.C., to enter the Paulist Seminary there.

Mr. E. Theriault, a graduate of last year, has donned the cassock across the street at Divinity Hall.

Dr. J. L. Chabot, '89, is at present engaged in a strenuous political campaign. The popular doctor is presenting himself for election this fall in the Conservative interest. The Review is of no political complexion, but cannot refrain from extending its best wishes to "genial Jerry."

Personals

The Most Reverend G. Breynat, O.M.I., D.D., recently passed through Ottawa, on his way to Rome to attend the General Chapter of the Oblates. His Lordship looks well, despite the rigors of the frozen North.

On the departure of our Very Reverend Rector for Rome, St. Joseph's parish presented him with a purse, and students and friends saw him off. Father Murphy will meet two former officers of the University, at the Chapter, in the persons of Fathers Constantineau and Fallon.

Rev. A. Poli, O.M.I., Vice-Rector, is now acting Rector.

The annual retreat of the University Faculty was preached by Rev. Father Duhaut, O.M.I., a former professor at Varsity, and now parish priest at Notre Dame de Grace, Hull. His frequent allusions to the days of yore were very much appreciated.

In the absence of Rev. W. J. Murphy, Rev. T. P. Murphy is in charge of St. Joseph's church, ably assisted by Rev. Father Kunz.

Rev. Father Legault has resigned the direction of the Commercial Course to take up parochial work in Mattawa. The face of the

genial prefect has been a familiar one in the halls of Ottawa University for many a day, and his departure is keenly regretted by all. Rev. E. A. Latulipe replaces him.

Father Thos. Murphy, retiring from the Editor's chair, the Review is taken over by Rev. Dr. Sherry.

The friends of Mayor D'Arcy Scott are very pleased to hear of his appointment to the Railway Commission.

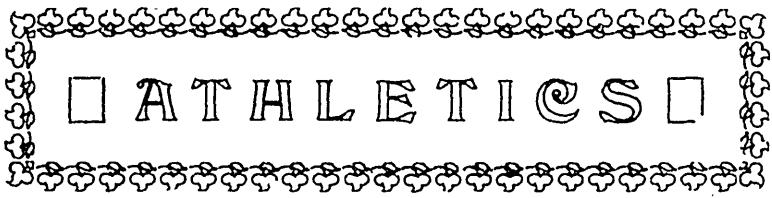
The position long held by the Hon. R. W. Scott, as Secretary of State, is well merited by Mr. Chas. Murphy, K.C.

Owing to the resignation of Archbishop Orth, our Holy Father has been pleased to appoint Dr. Alexander Macdonald, late vicar-general of Antigonish, to the See of Victoria, B.C. Mgr. Dontenwill, O.M.I., of New Westminster, becomes Archbishop of Vancouver.

Professor Adam Shortt, of Queen's, recently appointed Civil Service Commissioner, is eminently fitted for the position. To the distinguished ex-professor of a sister University, the Review extends its heartiest congratulations.

Mr. J. S. Ewart, K.C., LL.D., has received the appointment of counsel to the C.P.R.





ATHLETICS

At this season of the year the whole athletic world is aroused by the greatest of all sports, football. Everywhere the most intense interest is manifested, and thousands of teams are in action.

To this great round of interest Ottawa University lends a strong hand. The eyes of all Canadian sport-lovers are turned upon her team and are already wondering about her prospects. Let us then assure our readers that things seem exceptionally bright even at this early date. The championship team has returned with the exception of McDonald, Troupe and Joron. It is yet too early to make any comments or remarks, as the boys are just getting into consistent practice. There will be considerably more work to do this season, as two or three exhibition games are scheduled. We shall anxiously await results.

After a much enjoyed holiday, the University students have returned for another year. Let us glance backward for a moment on the closing days of the last scholastic year and see what success followed our athletes.

Owing to the fact that Canada's best athletes were competing in the trials for the great Olympic games, our Association had to decline the acceptance of the Canadian A.A.U. meet which that body had so graciously awarded; consequently most of our attention was turned to baseball; and with the very best results. We succeeded in defeating our rivals and usually by large scores. The schedule was not quite finished at the close of the academic year, so when the Fall term opened two games more had to be played. We are sorry to say both games were lost—the first, St. Patrick's, by a very large score, due to the fact that only two players of the old team were in the line-up. In the second game with O.A.A.C., we were defeated by a score of 4-3, playing only 5 innings. It is probable that we would have been victorious had the usual nine innings been played. These losses do not spoil our chance for the shield, as we are still the claimants to it.

Inter-Collegiate Schedule 1908.

Oct. 10—Queen's at Ottawa; McGill at Toronto.
Oct. 17—Toronto at Queen's; Ottawa at McGill.
Oct. 24—Queen's at McGill; Ottawa at Toronto.
Oct. 31—Toronto at Ottawa; McGill at Queen's.
Nov. 7—Ottawa at Queen's; Toronto at McGill.
Nov. 14—McGill at Ottawa; Queen's at Toronto.
Home games—Oct. 10, Oct. 31, Nov. 14.

Nick Bawlf, the fast full-back of the garnet and grey, is out practising faithfully every day, and seems none the worse for the injury at the Toronto game last season.

It will require some excellent figuring and ingenuity to pick the team of '08. Some at the beginning were inclined to be pessimistic as regards a championship team, but since we have had those workouts the old material seems better than ever, while most of the new players appear promising.

We shall certainly miss the absentees of last year's team: namely, Joron, Troupe, and McDonald. Joron and Troupe undoubtedly were two of the fastest and surest tacklers in the C.I.R.F.U. Eddie McDonald will be missed greatly in the line-bucking, for it was due to his fine work that many of the great gains were made. Reports have it that Joron is making good with Montreal.

Ryan, the find of the season, is improving every practice. When the opening game is played he will be versed in the finer points, and then we can expect something good.

The daily question: Is Dean coming? The plucky quarterback is a big man in the football squad even if small in stature. Hurry up, Bennie!

Fr. Stanton, one of the best coaches in Canada, is out with the whistle and is gradually getting the best results from the team. Fr. Fortier is imparting all his knowledge of the game to the second team, and his able direction is being shown by the team-work and the gains that are made.

For those who have never witnessed an American game of football, a treat is in store when St. Lawrence University of Canton, N. Y., play here. One half will be played Canadian style, while the other half will be American. This will give an opportunity to pass judgment on the American method of play.

Of Local Interest

On the evening of Sept. 15, Fr. Fortier called a meeting of the student body in the Science Hall for the purpose of explaining the different rules of the University. An agreeable hour was passed in which a few pleasantries and impersonal remarks were given about the student's likes and dislikes in regard to rules.

Before the meeting was adjourned, Fr. Fortier deemed it advisable to elect the officers of the reading room for the coming year. John Corkery, '09, was unanimously elected president, while Wm. Breen, '12, was chosen treasurer. After much dispute, "Jerry" Harrington and E. Courtois were elected librarians.

Fr. Fortier then appointed F. Otto Linke, '09, to collect the regular fee for the use of the piano in the recreation hall, after which he adjourned the meeting.

Wanted.—A position in a lumber camp by a man with experience. Have taken a large medal and watch by my skill at snaking logs. Address all correspondence

To "LOGGING-CHAIN."

Several inquiries have been received at the office the past week. The sum and substance of which is: why hasn't E. M— been out for football this year?

Oh! where Oh! where are our bob-tail twins, R-g-n and G-l-r?

S. W. has introduced a decided novelty in the hair-cutting line. It is designated as the porcupine cut. Did you notice it?

Sully, when are you going to buy that pipe?

New student:—What is that crowd on the corner?

Old student:—That's not a crowd, it is only W. O'B. and F. D-B!

Junior Department

The Small Yard has entered upon the academic year of '08 and '09 under circumstances that augur well for success, in and out of the class-room. All seem to be animated with the noble and commendable ambition of excelling in the acquisition of knowledge and of developing, on the football campus, sterling qualities of body and mind.

It was with deep regret that former students learned on their return the retirement of Rev. Father Turcotte from the prefectship of the Junior Department. The good wishes of all accompany him in the performance of his new duties.

The disciplinarians of the department for the ensuing year are as follows: Rev. Father Verroneau, first prefect; Rev. Father M. Murphy, second prefect, and Rev. Father Bertrand, third prefect.

The members of the Junior Athletic Association held their annual meeting on Saturday, September 19th, for the election of officers. The result was: director, Rev. Father Verroneau; president, P. Cornellier; first vice-president, L. Chantal; second vice-president, C. Brennan; secretary, W. Harris; treasurer, H. Leblanc; councillors, Voizard and Batterton.

So far three or four practices have been held and great snap was put into the work-outs. Fr. Verroneau, the coach, is well pleased with the material, and expects to be able to pick out a good representative fourteen.

Remember that there also is a second team, and those who cannot make the first should try to make good for the second.

Fr. Bertrand has charge of the babies, and he says that there are amongst them the makings of some good players.

A conspiracy had been underway to kidnap certain diminutive urchins of the Senior Department, who are still wearing knickerbockers and whose tender faces have not yet been visited by the razor. Happily the scheme was discovered and squelched, much to the relief of the would-be victims.

Since the beginning of the year, the Small Yard has made great strides in vocal music under the directorship of Rev. Father Lalonde. Moreover, what is the matter with our organist? Mike's all right.



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