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A Few Ottawa Birds



VERY few amongst the students perhaps, are aware of the large number of species of birds that are to be seen in our city and its neighborhood. In a list prepared by the Ornithological Section of the Ottawa Field Naturalists' Club we find that up to May 1891, there had been observed, in a stretch of country of a radius of thirty miles around Ottawa, 224 species; of course all of these birds are not to be seen every year, because a few are very rare, occurring only in inaccessible parts of the marshes, and others are birds accidentally wafted inland by the violent storms.

However in this short paper I do not pretend to give a monograph of all the birds of this district, (it would be the task of the Ornithologist) but simply to jot down a few short notes on the commonest and best known of our summer birds.

And here naturally first on the list comes the most familiar to all, the European or English Sparrow, also called House Sparrow because

it shuns the wilderness of the deserts and forests and likes to live in the vicinity of the dwellings of man.

This little brown and gray bird a native of Europe, was introduced into America but in 1851; the trees in the parks Brooklyn N. Y. were at the time infested with canker-worms; the sparrows were imported in order to rid them of these injurious insects; in a few years the birds became very numerous, so much so, that after having performed their duties as destroyers of insect pests they themselves became regular pests to the farm-lands of North American countries.

Caw! Caw! Caw! Another familiar bird this American Crow, and its "cawing" on sunny days in February is a timely warning that the long-hoped for spring season is now coming fastly on. It is said that the Somali Arabs bear a deadly hatred toward the crows; Mohammed the prophet, pursued closely by his enemies one day, hid himself in a cavern, he was perceived by the crows perched in the trees near by; at the time crows wore a light colored suit, when the pursuers came near the cavern these birds cried Ghar! Ghar! (cave! cave!) thus indicating the place where Mohammed was concealed. However the pursuers did not understand what was meant by these birds screams, and passed on. Mohammed came out and condemned the crows to wear a black plumage and cry "Ghar"! to the end of the world; and from that time the only song of the crows is the discordant "Ghar" or "Caw" we hear so often.

Later, when the spring weather has well set in, about the middle of the month of March, the American Robin may be heard singing a song of joy, because of her return to her home of last summer, whilst the House Sparrows sole masters of the trees and of the telegraph poles of the city for the long months congregate in numbers, and in their own noisy manner, try their utmost to expel the invader, but to no purpose; for in spite of Mr. Bully English Sparrow the American Robin starts to build her nest in our shade trees and lay her beautiful pale-blue eggs.

The American Robin is larger than the common sparrow, of an olive-brown color above, with a bright rusty red breast which gives it a resemblance to the common Robin Red-Breast of Europe

Hark ! from the leafless branches of the stately elm by the roadside comes a strain of lively flute-like melodies; it is the spring song of the Song Sparrow, the "rossignol of the French Canadians of Quebec; it may be said however that the true nightingale is not to be found in America, but his sweet song finds nearly an equal in the melodious strains of our own spring songster. The Song Sparrow is about the same size as the House Sparrow and of nearly the same gray shades; its breast is marked with brown streaks. The nest is built of grasses and the eggs are white dotted with chocolate brown.

By the end of March several other birds have returned from their wintering quarters in Southern climes; among them are the Bronzed Grackles, the Red-Winged Blackbirds the Blue Birds and the Swallows.

The Bronzed Grackle is a brownish purple bird, resembling somewhat the Crow in general appearance, but it is about half as small; the Grackles are usually seen in small flocks in Spring whilst in Autumn thousands congregate to feed on the grain in the farmer's fields. The Red Winged Blackbird resembles the preceding bird, it may however be distinguished from it, by the more purplish sheen of its plumage and the bright-red color of the base of its wings:— it is sometimes called Bird of Society because it loves to associate with his companions and in large flocks to devastate the grain-fields; the song of this bird if such it can be called is of decidedly metallic character of which the poet Emerson says:

"The black-birds make the maples ring
With social cheer and jubilee;
The red-wing flutes his o-ka-lee.

The Blue Bird, certainly the most beautiful of our spring birds, is a beautiful sky-blue creature, about the size of the American Robin. and like it his breast is of a beautiful brownish-red color.

Of the swallows there are several species at Ottawa, of which the most abundant are perhaps the Barn and the Cliff Swallows, which may be seen by the thousands circling near the surface of the river in their hunting for the mosquitoes and small flies which constitute their food. The Barn Swallow, as its name implies, nests under the rafters

in barns, whilst the Cliff Swallows' nests are very numerous in sand banks on the shores of rivers. There is a Scandinavian tradition that the swallows hovered over the cross of our dying Lord on Mount Calvary, saying, "Svala! Svala!" [Console! Console!]; hence its name, "Swallow" or bird of consolation.

A very familiar bird to every canoeist on our streams and lakes is the Belted Kingfisher, a medium sized bluish-gray bird, its breast being white and rusty-red, and its head white with a bluish-gray crest. As its name implies, it feeds on fishes of which its capacious mouth allows him to swallow relatively large ones; flying in a very rapid manner over the quiet surface of a pond or lake, the bird can see in the clear waters, where its food is to be found; when a school of small fishes is discovered, the Kingfisher stops his onward flight and remains stationary in the air for a few seconds taking his aim, and suddenly with a headlong dash plunges into the stream and seldom returns without its prey.

Very showy birds are the Blue Jay, the Scarlet Tanager, the Baltimore Oriole, and last and least in size but not in beauty, the ruby-throated Hummingbird; the first is a medium-sized bird of delicate blue color with black and white markings; the Scarlet Tanager, larger than the sparrow, is of a brilliant scarlet color with black-colored wings; it is a very fine sight indeed to see one of these birds among the bright green foliage of the trees in the beginning of summer; the next, the Baltimore Oriole, is more of an orange-red color than the preceeding and a little smaller in size. But the gem among all our birds is certainly the Ruby-Throated Hummingbird. So small is this bird that it is often mistaken for a large Hawk-Moth; the delicate metallic green sheen of its wings and the very bright ruby-color of the breast of the male bird are unequalled by any other denizen of the air. The Hummers are tropical birds and the Ruby-Throated is the only species to be found in Eastern North America.

If the Canary Islands can boast to be the original home of our noted domestic songster, we have in our country our Goldfinches which vie in beauty and song with the tropical birds. The male American Goldfinch is of a sulphur yellow color, the crown of its head

jet black and its wings are also marked with the same shade. The female is of the same olive green color as the mate of the Canary.

It is a pity that so beautiful birds should be caught in trap-cages, for they live for a very short time in captivity; the Goldfinch has a very characteristic jerky flight, up and down, and is one of the few birds that will sing while flying so that it can easily be known at a long distance from other small birds.

Sometimes a large Hawk which has been slowly hovering near the surface of the fields starts up suddenly, and flies hastily away. What is the trouble? One or two small grayish-black birds not much larger than the common sparrow are pursuing the large bird of prey, monarchs of the air they fear no other bird, and when an enemy twenty times larger than themselves appear the Kingbirds attack, and by vigorous pecking, force them to clear away from the neighborhood of their nests.

Before ending this short review of our commonest birds I would like to mention another denizen of the air which is with us later in the season than most of the others; the American Cross-bill. The male is brownish-red in color whilst the female and the young are olive yellow. They feed on the coniferous trees and to enable them to extract the seeds from between the hard scales of the cones the upper and lower part of their beak are curiously curved, which fact has given them their specific name "curvirostra" or Crossbill.

As a conclusion let me quote a beautiful legend, translated from the German of Julius Posen, by the poet of "Evangeline."

THE LEGEND OF THE CROSSBILL.

"On the cross the dying Saviour" Stained with blood and never tiring,
 Heavenwards lifts his eyelids calm, With its beak it doth not cease,
 Feels, but scarcely feels a trembling From the cross would free the
 In his pierced and bleeding palm. Saviour,
 Its Creator's son release.

"And by all the world forsaken"
Sees he how with zealous care
At the ruthless nail of iron
A little bird is striving there:

And the Saviour speaks in mildness
"Blest be thou of all the good
Bear, as token of this moment
Marks of blood and holy rood."

"And that bird is called the Crossbill,
Covered all with blood as clear,
In the groves of pine it singeth,
Songs, like legends strange to hear."

A. E. RICHARD, '03.



The English Education Bill

II.—ITS PROVISIONS IN THE CAUSE OF REFORM.

Continued from February

IN order to remedy this unsatisfactory state of the Educational System, the Balfour ministry, early in 1902, introduced into Parliament, the "Education Bill" which caused more excitement and more controversy in England, than any other measure, since the days of Catholic Emancipation. It was the means of reviving the cry of the Nonconformist against what they imagined to be the suppression of religious freedom. It called up in the ranks of these lovers of liberty all the exaggerated expression of jealousy, and we fear, bigotry which had lain dormant so long as they themselves had enjoy-

ed privileges and advantages over their "Ritualistic" brethren. Loud protests were made against the public recognition by Parliament of the excellent work done by the Voluntary Schools, and numbers of these "Conscientious Believers", actuated by motives of hatred and prejudice, were ready to vent their malice on the Catholic Priesthood. This, to say the least, was not only puerile and malignant; it was manifestly unjust, as the Bill had to do, not only with the schools attached to the Catholic Church, but with those of the Church of England as well.

Exciting as were the utterances of various men in the pulpit and the press, regarding the measure, the discussion of it in the House of Commons was not less interesting. The debate was heated and protracted; the vote of the Irish members was necessary in order to pass the bill but they assumed a stoical attitude of indifference; for a time the fate of the measure hung in the balance. But towards the conclusion of the debate, the Catholic Episcopate held a meeting at Westminster, under the presidency of Cardinal Vaughan. The Bill, in its reference to Catholic education was thoroughly discussed by these venerable prelates. Three faults were pointed out as grievous to the Catholic population, and a petition asking for the amendment of the injurious clauses was addressed to the House of Lords. Two of these clauses were obliterated and the third mitigated by compromise. But in the final vote in the Commons, it was evident that the three amendments would have been defeated, and that the Bill, as amended, would not have been passed. The Irish Bishops, however, seeing the fair and tolerant attitude of the Government now urged the representatives of their people to the support of the Bill. This action proved to be its salvation. Prompt at the call of what they now saw to be their duty, the Irish members eagerly responded to the summons of their Bishops. They hastened to Westminster; voted, as a unit, for the Bill, as amended, and thus secured its passage in the Commons. It was easily carried in the House of Lords, and received the Royal assent, thereby becoming the law of the land. The new act was to go into operation on the twenty-sixth of March, nineteen hundred and three, except in areas where a later date is desirable.

What, now, are the provisions of the new Act? In the first place it deals with all education, primary, secondary, technical and otherwise in England and Wales, exclusive of London, which owing to its system of municipal government etc., could not well be included in the measure, but which will be dealt with by special legislation in the near future.

As already stated, the schools of England heretofore have been controlled by three different authorities: (a) the School Boards, having control of Elementary Education in undenominational schools; (b), the "Managers" having charge of the Voluntary Schools; (c) the County and Borough Councils in control of Higher Education. The frequent conflicts among these different bodies have already been referred to. By the terms of the new Act all these rival authorities are done away with, and one authority for secular education,—primary, secondary and otherwise, both in voluntary and in denominational schools, is substituted. This Authority is termed the "Local Education Authority" and is; (a) in a county, the County Council; (b) in a County Borough the Town or Borough Council. Moreover, every Borough with a population of over 10,000, and every urban district with a population of over 20,000, will, unless it prefers to be merged in the County area, be the Local Education Authority, with respect to Elementary Education, and will, in this respect be exempt from control by the County; while, in regard to Higher Education, these Boroughs and urban districts will retain their existing powers, subject, nevertheless, as heretofore, to the concurrent exercise within their areas of the County authority.

This Local Education Authority will act through a committee, to be formed according to a scheme, drawn up by the Authority, and subject to the approval of the Board of Education. This scheme must provide that a majority of the members of this committee be appointed by the Council, while the remainder are, where it seems desirable, to be appointed on the nomination of other bodies. The members of the committee, not appointed by the Council, must be men and women of experience in education, and thoroughly acquainted with the needs of

the various schools in the areas, in which, the committee, to which they are appointed, acts.

What are the powers of this Local Education Authority? We have already remarked on the full control given it over secular Education in all schools, and in all grades. As regards Elementary Education the respective authorities will draw all grants paid by the Government in respect of all elementary schools within their areas; and will, also, receive the fees and incomes of the various schools, coming under their jurisdiction. In as far as these Government grants fail to meet the expenditure, the Authorities will levy a rate on their respective districts, sufficient to defray the remainder of the expenditure, just as the School Boards have done heretofore. This rate will be the District, County, or Borough rate as the case may be: but capital expenditure in Counties will be charged upon the special area in respect of which the expenditure is made.

The New Authorities will be vested with all the powers, duties and rights of School Boards; they will take over all Board Schools within their respective areas; they must be responsible for the building of all new schools, not provided by voluntary agency; they will provide managers for these new schools as well as for all schools which they will have taken over; lastly, they will be responsible for the efficiency of all necessary voluntary schools, under certain compromising conditions. By a necessary school is understood one, which has a regular attendance of at least thirty pupils, or which, when the attendance is less than thirty, is full.

The conditions under which the last named duty is assumed, are as follows: on the one hand the authorities (a), have absolute control over all Secular Education in the Voluntary Schools; they have the power and the right to inspect them, and give such directions as they deem necessary for their general improvement; (b) they can appoint additional managers for these schools up to one-third of the whole number of managers; (c) they can veto the appointment of, and can dismiss a teacher on educational grounds; (d) they must pay the annual expenses of conducting these schools. On the other hand, the Mana-

gers of Voluntary Schools ; (a) give over their buildings to the Authorities free of cost ; (b) they agree to keep them in proper repair, and to make such improvements as the Authorities may deem necessary to the general efficiency of the schools ; (d) they must comply with all the exactions of the Authorities, in respect to secular education.

In cases of dispute between the Authorities and the Managers of the Voluntary Schools, appeal must be made to the Board of Education, whose decision is final.

In addition to the above duties the Authorities assume all responsibility of controlling Secondary and Technical Education, and also all types of Higher Education, including evening classes and Higher-Grade Schools. They must also look after the training and education of teachers, and appoint Pupil Teachers' centres.

All expenditures of the Local Authorities, whether for Elementary or for Higher Education are subject to Government audit ; the schedules of the act provide for such repeal and modifications of all previous acts dealing with Technical and Elementary Education, as are necessary for the adaptation of the old authorities for the same to the new authorities.

Under the act all previous Government grants are abolished. These previously amounted to £860,000. Instead of these a new grant will be established in aid of Elementary Education. This grant will be given to the Local Authority for distribution and as that authority has control of secular education in all its phases the grant is really in aid of education in general. This new grant will be £900,000 greater than all the old ones together, i. e. £1,760,000. This will be awarded to the various schools in proportion to their needs, as ascertained by the number of pupils in average attendance, but in no one district can the annual grant exceed three-fourths of the annual expenses of education in that particular district : the remaining one-fourth must be contributed by the rate-payers. The total expenses are computed by the Local Authority. They cannot make them too high in order to draw a larger grant from the Government, without proportionately raising the amount which the ratepayers will be obliged to contribute. Hence, by

this three-fourths limit the balance in expenses is preserved, and the people will manifest a greater interest in Education, since they must pay directly one-fourth of the cost of this education.

[Shows] Such, in brief, are the provisions of the new Act, which promises so much for the good of Education in England.

H. J. MACDONALD, '04.

To be continued.



The Irish Question

(Concluded from last month.)

And now perhaps enough has been said to prove that the Irish, in the nineteenth century, drifted away from the ideals of their fathers, and have accepted in a great degree a civilization, which if they retain, shall eventually annihilate the Irish race.

What is the remedy? To go back to the Gaelic civilization. And going back to Gaelic civilization, means going back to the Gaelic language. The proof of this statement is apparent from history. Ireland never lost her nationality as long as she held her language. Settler after settler she absorbed and made more Irish than the Irish themselves; then at an unfortunate hour, she began to give up her language; and as a consequence, instead of absorbing [Englishmen, began to be absorbed by the English.

So it is with every country in the world. As long as the national language is kept, the nation, however desperate its plight, has, as a

French writer said, a key to give escape from its prison of slavery. Thomas Davis, the only Irish statesman in these last two centuries who had the true complete idea of nationality, tells us in his essay on "Our National Language": "A nation should guard its language more than its territories—" 'tis a surer barrier and a more important frontier than fortress or river." It has ever been sought to extirpate the language of subject peoples, and thus to pave the way for absorption in the dominant race. This was the brutal policy of Pagan Rome. The language of Portugal, Spain and France, will ever perpetuate the fact that for centuries these countries were the slaves of Rome. Such was the depth of their slavery, that when the Roman Empire fell, these countries simply passed from the Roman conqueror to the Teuton. But as they did not allow the Teuton to impose his language upon them, their civilization and nationality to-day, is not Teutonic.

This same brutal policy so successfully carried out by Pagan Rome, is to-day in the twentieth century employed by the Great Powers. Russia is trying to crush out the Finnish language, Germany is attempting to kill the Polish language in the east and the French in the west. And, finally, this very year, to speak the Breton was made a crime by the Jacobin government of France. These countries know, that if they kill these languages, they kill the respective nationalities.

On the other hand national resurgence has been heralded or accompanied—heralded in most cases—by an awakening of interest in the native speech. This is true of Greece, Bulgaria, Roumania, Servia, Hungary, Bohemia, Germany, Belgium, Brittany, Provence, Wales, Finland, Poland and many others. We find the same true in ancient history. Over five hundred years before Christ when the Jews returned from the Babylonian captivity, the first thing they did towards the reestablishment of their nation, was to learn the national language which they had lost. Poland is to-day divided up among Russia, Germany, and Austria. Yet Poland is a nation: because she has her language.

At the beginning of the nineteenth century, Bohemia had almost lost her language and nationality. A literary knowledge of Czech was, according to the well known story, confined to six men; not a scrap of

literature was in circulation. The language was revived, and to-day Bohemia has a flourishing literature and its nationality is strong.

The Finns had almost lost their language and nationality to Sweden. Then they collected their old sagas, stories, legends, and a literature sprang up which secured the national characteristics of the people. If she holds fast to her language she will certainly win also her present struggle against the Russian.

Belgium a 100 years ago threatened to become a mere appanage of France. French was generally spoken, and French literature of the most obscene type overflowed the country, and bade fair to ruin the moral fibre of the nation. Then Henrik Conscience wrote his moral stories in Flemish; an agitation for the revival of that language sprang up and, though it is bi-lingual officially, the nation's individuality was saved. When the language struggle began in Wales there were only 100,000 speakers of Welsh; now there are 900,000, that is the three-fifths of the nation.

Hungary in the eighteenth century had become a province of the Austrian Empire. The language was neglected by the people and banned by the government. The long struggle for language and nationality has resulted in a victory for both.

In these countries, and in all the others we enumerated, the existence of the national language was threatened; and in all, the fate of the national language decided the fate of the respective nationalities. History, if it teaches us anything, teaches us this: nationality and the national language are inseparably connected.

Ireland, which must go back to Gaelic civilization, consequently must return to the Gaelic language. There is no question as to the impossibility of the fact. What one must do, one can do, is a principle of moral philosophy, not to be denied. Furthermore, as we have seen, it has been done in many other countries. One sixth of the Irish people have never lost the ancient language; the stream of Irish literature has never completely dried up; and the soul of Ireland, thank God, is not yet given over completely to England and her lower gods.

But, it is objected, is the Irish language fit for the Irish people?

If they wish to remain Irish, it is the only language in the world fit for them. The national language is the only language that can perfectly express the thoughts of a people—common sense as well as the deepest psychological research proves this. Besides, in addition to its national claims, the Irish has great scientific and literary eminence. It has a vocabulary of 80,000 words (there are only 33,000 Saxon words in the English language,) nearly all home-made, with a great power of forming new words out of old ones and of Irishing foreign elements and is probably the most unmixed language in Europe. It is extremely rich in native idioms, is so conservative that many forms remain to-day as they were a thousand years ago, and yet it lends itself to all modern requirements. Though it lacks the modern scientific terms, these it can easily borrow or make. Finally, Irish is generally conceded by scholars, whatever be their nationality, to be the most musical language known.

But what about the English language in Ireland? The Irish race must know English. And we are told, a bi-lingual race is a dream. It is quite true that for the Irish people the English language is as necessary as English coin: and for precisely the same initial reason, for commerce. But the national language—the language of the home, the school, the pulpit, the platform, the stage, the press—the language of the literature that shall reflect the life of the people—this language must be Irish. They say that bi-lingualism is a dream, but experience proves otherwise. The bi-lingual peasants in Ireland are the best peasants there. We have the authority of Douglas Hyde, William O'Brien, the Irish hierarchy: in fact of everyone best fitted to judge.

And now to some up the points of the question. *First*, there was, and yet is such a thing as Gaelic civilization. *Second*, this Gaelic civilization is, except in its political system, superior to the Anglo-Saxon. *Third*, in the nineteenth century the Irish nation drifted toward a most debasing form of this Anglo-Saxon civilization; a thing killing the Irish nation materially, intellectually and morally. *Fourth*, if the Anglicising of Ireland continues, Ireland will become a decayed English province of mongrel Cockneys. *Fifth*, which is the conclusion of the

preceding four, Ireland must return to the Gaelic civilization; the alternative is the absurd and criminal one of national suicide. *Sixth*, to go back to the Gaelic civilization, necessarily implies, among other things, the reestablishment of Irish as the national language. English, however must be retained as the commercial language. *Seventh*, and last, the reestablishment of Gaelic as the national language, and the retaining of English as the commercial language are things possible. That is a brief summary of the question.

I do not know whether everyone of these points is perfectly evident to all. If they are not, it is my fault, not the fault of the case. For the evidence for each is simply overwhelming. They are accepted by everyone in Ireland who has really examined the case. The Irish hierarchy issued a public manifest for bi-lingualism in the schools. So great was the demand that the government has already allowed Gaelic to be taught. So Gaelic which a few years ago was not taught in a single school in Ireland, was in 1900 taught in 139 schools, and in 1902 in 1500 schools. In a short time all the schools in Ireland shall be bi-lingual. There are now Gaelic papers and magazines. Last year over 200,000 copies of books in Irish were sold. The old music is being revived. Irish industries, except the liquor one, are being encouraged, emigration of Irish, and immigration of foreigners to take their place, is diminishing. The debasing imitation of things English and vulgar is being stamped out, the whole nation is being raised, no it is raising itself—towards its former high level. This great movement has been accomplished in this last couple of years by the Gaelic Leaguers. These men educating Ireland into self respect, self-reliance, into a nation. They have met with some hostile criticism of course; but criticism has only served to correct their irregularities and increase their usefulness and numbers. In fact the movement has more to fear from apathy than from opposition.

Yet after all, when any Irishman has been taught the history of the glorious past of Gaelic Ireland and of the disgraceful decadence of Ireland in the nineteenth century, and has explained to him the essential relation between nationality and language—a relation which was sublimely expressed by Tacitus in those memorable words, 'The lan-

guage of the conqueror in the mouth of the conquered is ever the language of slaves'—in a word when an Irishman has the Irish question placed intelligently before him, as it is now being done in Ireland, is it not inconceivable that he should not throw in his lot with Gaelic civilization, with Irish Ireland?

A last consideration and a practical one. What is our part in the Gaelic Revival? Our ancestors were Gaels. Our present civilization is chiefly an Anglo-Saxon one, but not one of a debasing kind as in Ireland. It would be very advantageous if the Irish in America could all learn the Irish language. But that is out of the question. However the time will come when Gaelic will be taught in our high schools and colleges. And the first language we should study, after English, our national one—should be the Irish, the language of our ancestors. The advantages we could derive should be many and great. There is in this University a Gaelic Society. I am not going to ask you to join it. We lack a teacher—there is no one in Ottawa competent—and our progress is very slow. But if ever in after life, you have a good chance of learning the Irish language, seize the opportunity.

If, however, we may put off the duty of learning the Irish language to a future generation of students, it is not so with Irish history. Writing to University students I am not going to dilate upon the advantages to be derived from the study of history. But let me say, for a man to be patriotic, he should first be a good man, and secondly he should know the history of his country. There is a remark attributed to Edmund Burke that a man who is not proud of his ancestry will never leave after him anything for which his posterity may be proud of him. Now a man who does not know the history of his ancestors cannot be proud of them. This is what happened in Ireland of late. The Irish people did not study their history, it was forbidden to be taught in the schools; and as a result, they drifted disgracefully away from the old and true ideals. We all know the stimulus our patriotism receives during the couple of hours devoted to Irish history at a St Patrick's Day banquet. How advantageous and how necessary is it then for us to know more Irish history; or rather to know some Irish history; for we know practically nothing. Everyone has heard of the Land of Saints and

Scholars ; yet see if you can name even six of these saints and scholars. Of course, Irish history should be taught in our English speaking separate schools ; where 95 p. c. of the children are of Irish descent. English history is taught but not Irish. This should not be. Irish history should also be on the curriculum of our Catholic colleges. Here again the majority of the English speaking students are of Irish descent ; and they study the history of the earliest empires, of Greece and Rome, of England, France, Germany, Italy, Spain and many other countries, but never really study Irish history. Yet the two or three hours of Irish history on St. Patrick's Day, does no more good, I think, than two months of Guggenberger.

Yet, however much we may throw the blame on the curriculum of our schools and colleges, the chief fault lies not without, but comes from our own indifference and laziness. We all read ; yet now little Irish history do we read. I believe in reading Irish history, not to get an insane hatred of England, but to get a correct story of Ireland, to learn of the noble deeds of our ancestors. What nobler ancestors could we have than Irish ancestors? You may talk about British or French or Spanish aristocracy ; but what are they compared with our own generous and holy Irish ancestors. We are the descendents of a chosen people, of saints and scholars, and we must be worthy of them. From the story of their trials and successes we can learn to love the high Christian ideals for which they lived and died. This is the lesson Irish history teaches: *Noblesse oblige*. And we are not Irishmen if we do not know Ireland's history and its lesson.

The best histories of Ireland are those of McGee, O'Sullivan and Joyce. A first class history has yet to be written. Douglas Hyde's Literary History of Ireland and the translations of Irish literature, such as Lady Gregory's *Cuchulain*, give us a fair idea of Gaelic Ireland of the past. Of the nature and history of the present revival articles in the standard magazines give a very good idea; they helped me very greatly in compiling this paper. But nothing reflects and guides the everyday history of Ireland as well as the *Dublin Leader*—a weekly. It is one of the very few true Irish papers in Ireland, its only fault being

that it is a little unfair towards the politicians. If a few books like Thomas Davis' *Essays* and Dr. Sheehan's *Luke Delmege* were put in the student's library, and if the Dublin *Leader* was put in the student's Reading Room, I believe more good would be done for Irish nationality at Ottawa University than by half a dozen Irish banquets.

When you know Irish history, you shall see the necessity of a Gaelic Ireland, if there is to be an Ireland at all. Much better than I can ever hope to prove, you will see that each for himself.

JOHN J. O'GORMAN '04.



Autobiographical.



was born some twenty years ago in the little sea port town of St. Martin, N. B. My earliest recollections are of sitting by the bright and shining beach of the bay of Fundy listening to a crowd of seamen as they told salt yarns. As a boy I was always provided with a liberal supply of chewing material, otherwise I should not have found the company of the gentlemen in question quite so congenial.

My father was the village blacksmith and when not engaged at the forge, was generally to be found on the steps of the village inn, gossiping, smoking, and telling lies. His life therefore was much too busy to enable him to give any attention to me, and as my mother had long since departed, my education and training was left entirely to the sailors with whom I associated each day, and it is need-

less to say that the tars performed their duties faithfully and well. To give you a slight idea of my accomplishments, I might mention that at the age of eight I could smoke like a tar *kiln*, and swear like an ox teamster, and was capable of manipulating the "quid" with singular dexterity.

When ten years old my father died; I hailed his departure with delight, for although he troubled me but little during the day, when I returned to our lodgings at night he had a most unpleasant habit of giving my head sundry bumps against the wall, and performing other little parental duties which I deemed quite incompatible with my gentle mode of living. Nevertheless at his death much of my freedom was curtailed, for I was now handed over to the tender mercies of an ancient spinster who was a cousin to my father. She was a boarding-house mistress and the geometrical definition which applied to her was this: she was a long, lean, muscular, angular figure that was equal to anything. Her maxim was, that a pie might be produced any number of times, and that all portions between the radii of a pie were equal to one another. This last axiom I was sometimes bold enough to dispute; but a bang in the ear, administered by the bony hand of that gentle lady ended the controversy at once. During the day my duties were to peel potatoes, carry water, and do such odd jobs as are to be found around the kitchen.

This new life did not at all agree with my freedom-loving nature, and I resolved to run away to sea. So one dark night, when the entire household was wrapped in silent slumber, I stole from my couch in the attic and down the narrow street which led to the quay, where the Mermaid lay at anchor, ready to sail. Some workmen were engaged in stowing away the last few boxes and barrels but, unperceived by them I gained the deck and slid down through the trap or hatchway into the hold. It was almost full, but I crouched behind a pile of boxes, and soon was fast asleep. After what I considered a couple of hours, I was awakened by the swaying motion of the vessel and the throbbing of the engines and realized with a feeling of joy that we had set sail; and for a long time I lay awake; dreaming of the fame and fortune I would achieve in a foreign country. But the rocking motion was very soothing

and soon again I dozed off. After what seemed days, I awoke with a stiff neck, a sore back, and a severe headache. I went immediately to the hatchway and tried to open it but it was closed and some heavy weight was upon it. I yelled, cried and pounded with my fists but everybody above seemed to be *asleep* or *dead*.

For a couple of hours I stumbled around the hold, and then I noticed that the speed of the steamer was lessening; soon I heard a shuffling sound above and then the hatch was opened and a sailor came down in search of some tools that had been left there.

He instantly seized me and dragged me before the captain. That worthy roundly cursed me and declared that when we arrived in port he would hand me over to the authorities as a stow-away. To my grief I then learned that the captain and crew were total strangers to me, and that instead of going to a foreign country we were simply bound for New York with a cargo of apples, and that we were already in sight of that port. An hour afterward we dropped anchor in New York harbor, and the captain seizing me by the collar proceeded up Broadway, and since he invited me, of course I accompanied him. Afterwards on the Bowery we met a Western cattleman, who was known to the captain, and between them some dicker was made concerning me.

I was given into the care of the westerner and the following day we started for Texas. There I lived a free and happy life for eight years, and might have been there yet had not an uncle, whom I have not previously mentioned, become aware of my whereabouts in some mysterious manner. In the summer of 1902 he paid me a visit in my Texas home; and induced me to return with him to Canada.

While in Texas, I became an expert in the saddle and had the opportunity of learning the nature of cattle on stampede. Besides, I learned the cowboy version of many of our popular songs; which I have always considered as the most important part of my general knowledge.

But, some months after my arrival in Canada, my uncle, one day informed me, much to my surprise and anger, that my education had been neglected, and that I must repair to Ottawa College in order to obtain the benefits of a Christian education and civilization.

Since coming here I, have arrived at the conclusion that the logic of my friends the sailors was at fault and that I have yet many things to learn.

ARCHIE REYNOLDS, First Form A.

Sir Oliver Mowat.



ON Sunday morning April 19th, there passed away at the Government House, Toronto, one of, if not, the brightest of Ontario's sons. Oliver Mowat was of Scotch descent and was born at Kingston Ont., on July 22, 1820. He was educated in the private schools of his native city. Among his companions and fellow students were some afterwards destined to hold high places in Canadian affairs. Leaving school, he entered the law office of a former school friend, John A. Macdonald. When the rebellion of 1837 broke out the young law student shouldered a musket on the loyalist side. He finished his law studies in Toronto and was called to the Bar in 1841. Taking up practise in this city he formed the partnership of Burns, Mowat and Vankoughnet. At this time the division between common law and equity was more clearly marked. The latter branch appealed more to Mr. Mowat and he made it his special study, becoming in time the most recognised authority of that branch of law in Canada. In 1856 he was appointed on the commission to consolidate the public general statutes of Canada and Upper Canada and also at a later date on a commission for the consolidation of the statutes of Ontario. Sir Edmund Head created him a Queens Counsel in 1855 and a little later he was made a bencher of the Law Society.

The public career of Mr. Mowat began as an Alderman for St. Lawrence Ward in the City of Toronto in 1857. In the same year he stood for election to the House of Assembly for South Ontario, and was elected by a large majority. In the House he took part in all the debates and soon became one of the most effective speakers on the Reform side.

When the Quebec Conference met in 1864 for the final discussion and framing of the articles for the federation of the provinces into the

Dominion of Canada, Mr. Mowat took an active part as a member of the board. In November of the same year he was appointed Vice Chancellor of Upper Canada and retired to the Bench from the bustle and worry of politics.

It was but for a short time, for, in 1872 his active political career really began. The immediate circumstance which was the cause of Mr. Mowat's return to political life was the retirement of Messrs Blake and Mackenzie, the Premier and the Provincial Secretary of Ontario. Their resignation was brought about by the provisions of the law respecting dual representation. Mr. Mowat was recommended as leader of the Reform party and accepted the appointment. He was returned unopposed from the constituency of South Oxford, and it may be worth while noting that he held the confidence of the electors of this riding for twenty-four years, or until his final retirement from Provincial politics in 1896. He formed a Cabinet and he himself took the post of Attorney General which he held while he continued in office. Whilst in office one of Mr. Mowat's hardest battles was to preserve intact the rights of the province. In this he was opposed by his old time friend Sir John A. Macdonald, who although accepting the articles of Confederation, afterwards thought that the Provinces were possessed of too many powers of which he tried to relieve them and to vest these powers in the Central or Federal Government. Mr. Mowat fought him through the Privy Council where the contention of the Province was upheld. In this short sketch it is not possible to note anything like what would be a list of the measures of Provincial legislation which were enacted during the Mowat *regime*.

On May the 24, 1892, Mr. Mowat was made a Knight Cross of St. Michael and St. George. Some few of the very strong Grits made a demonstration against Mr. Mowat's acceptance of the honor, but all must concede that it was but recognition of services well done in behalf of the state.

In 1896, the Liberal party of the Federal Government went to victory with the slogan of, "Laurier, Mowat, and Victory". Sir Oliver Mowat entered the Federal Cabinet as Minister of Justice and remained with the Government until November 1897, when he was appointed Lieutenant-Governor of Ontario.

In looking back on the strenuous life of this worthy Canadian we see what pure principle and steadfast purpose will accomplish. To quote himself in reply to a question of whether there was any one thing which gave him more satisfaction than another as he thought over his long and eventful life, he answered: "Well, in a general way, it is a satisfaction to me, now that I am an old man, past the four score limit, to think that throughout my life I have tried to do my duty. That conviction and the assurance from men of all shades of politics that my own political career has helped to impress a sense of duty on other public men, is very satisfying. Duty was made a very real and important thing to me in my early training, both in the home and in the school; my teachers impressed it so upon me that in my political relations I was never able, as I was never desirous, to rid myself of the simple imperative of duty. No it is not a political mistake to do one's plain duty. This is a moral world, and in the long run moral duty is supreme."

The place of Sir Oliver Mowat in the hearts of the people is an assured one. There is no record in the history of the British Empire of any one who has for such a long time held the unbounded confidence of the people as did the dead statesman. It was not with a sudden bound or great flourish of trumpets that he attained such a high place in his country's Government, but aided by his inborn Scottish determination and steadfastness of purpose he climbed the ladder of fame from the law apprentice's desk to the governorship of the Banner Province of the Dominion.

Duty well and conscientiously done, this was the keynote of Sir Oliver's success. It proves that however much admiration the people may have for a man of brilliant parts, they never fail to put the faith and trust in that other, who by sheer force of useful actions may attain a higher appointment.

"Sir Oliver died as we may be sure he hoped to die, revered by all; the representative no longer of a party but of the Crown, of which he had long been one of the most distinguished servants. His was a life full of years, of honors, of inspiration to those who hereafter may seek to sit in the place so long occupied by "The Little Premier".

W. J. COLLINS, '03.

The Late Mrs. Sadlier.

"By a pathetic and unforeseen coincidence" observes the Boston Pilot, editorially, "the charming reminiscences of the eminent Catholic novelist, Mary A. Sadlier, by her daughter, Anna T. Sadlier in Donohoe's Magazine for April, Mrs. Sadliers Early Life, Her Books, and Friends', but briefly precede the announcement of her lamented death". The sad event occurred at Montreal April 5th. Mrs. Sadlier was in her eighty-third year. She had been ill for some time and her death was not unexpected. The remains of the deceased were conveyed to New York and laid in the family plot in Calvary Cemetery.

The late Mrs. Sadlier was the daughter of Francis Madden, of Cootehill, County Cavan, Ireland, where she was born in 1820. She began her literary life at the age of 16. She left Ireland in 1844, and two years later married James Sadlier of the firm of D. & J. Sadlier, publishers, of New York, Boston and Montreal. Her life was largely spent in New York, where she did some of her best work. One of her first works was a collection of traditional stories, published in Montreal, entitled "Tales of the Olden Time." In one of her numerous tales of Irish immigrant life and adventure, called "Eleanor Preston" there are some sketches of Lower Canada rural life and scenery.

Amongst the most remarkable of her books was an Irish romance entitled "The Confederate Chieftains". She translated several very important religious works, such as "De Ligny's Life of the Blessed Virgin"; and the "Life of Christ." Her novels all of which tended to bring out the finer characteristics of the Irish race, are numerous; and not a few of our readers are acquainted with her "Willy Burke," "The Blakes and the Flanigans," "Con. O'Regan," "Eleanor Preston," and "Aunt Honor's Keepsake."

If, says the True Witness, to-day her books are less read than in former years, it is due to the floods of periodical and cheap literature with which the market is overflowing. But, Mrs. Sadlier, as an authoress,

and as an exponent of Irish character, in the field of romance, must go down to posterity in the same category as Gerald Griffin and the Banims.

One of her latest productions was "The Poems of Thos. D'Arcy McGee, with an introduction and biographical sketch." Mrs. Sadlier was for several years the editor of *The New York Tablet* newspaper, and had for associates Dr. Orestes Brownson, Dr. Ives, former Anglican Bishop of Charleston, and Thomas D'Arcy McGee. The main object of her writings was to benefit immigrants in America and principally those of Irish nationality.

Besides her vast literary work, she was also largely connected with many Catholic charitable institutions, and assisted in founding "The Home for Friendless Girls," "The Foundling Asylum" "Home for the Aged," "The Night Refuge and Working Girls' Home," etc. For the latter institution she wrote the first page of the first year's annual report, and by special request contributed the first page to the 25th anniversary report.

Since 1880, Mrs. Sadlier made Montreal her home, only leaving it from time to time for protracted visits to New York. In March, 1895 she was presented with the "Lætare Medal" by the University of Notre Dame, Ind., in recognition of distinguished services rendered to the American Catholic public. Though of late years Mrs. Sadlier had been unable to do much literary work, she still took a lively interest in the events of the day, and keenly followed the progress of those charitable institutions with which she had been so closely connected in her earlier days.

We hope to atone for this necessarily very imperfect sketch by quoting the eloquent words of Rev. Martin Callaghan, P. S. S., when referring in St. Patrick's Church, Montreal, to Mrs. Sadlier's death :

"She has the strictest claim on our most grateful admiration. She was a woman of the rarest intellectual ability and of surpassing piety. What has she not done by her immortal pen for the cause of religion and country? God alone has the secret, and will not fail to give her credit. She stands alone to the front of those belonging to her sex and nationality, for keeping alive and transmitting by her copious and masterly writings the flame of Irish patriotism; for preserving by all the charms of her literary style, all that is most distinguished in Irish Celtic faith, virtue and honor."

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A Laurel Waiting.

THERE are two Canadian literatures, one in French and one in English. In English, we have clever novelists, pleasing poets, and learned historians, legists and scientists; except perhaps in fiction, French Canadian literature equals or surpasses ours. But in neither is there any really great author. In a word, Canadian literature is rich in *nothing except promise*.

But that is a great deal. The student of the history of literature learns that Homer was preceded by many inferior epic poets; that the *Divina Comedia* was the last of a great number of mediaeval epics.

Without the works of their predecessors as an example, Homer or Dante could not have been. 'Tis the same in all kinds of literature. Everyone knows the gradual evolution of the Greek drama from Bacchanalean choruses, and the still more glorious evolution of the English

drama, from its birth in miracle plays at the foot of the altar (this time Catholic not Pagan) to its perfection in Shakespeare. It will be the same for Canadian literature: of their predecessors, mistakes and failures, our authors will make stepping stones to higher things, and great geniuses will come in time.

What is a genius? A genius is one who has the ability to know and feel truths and the art to express them; of these gifts both may be in a great way acquired—must be, if one is to have them. A man is not born a genius, but is born with the power of making himself a genius. The making of a man a moral and intellectual genius is the aim of education. While mere book learning need not necessarily affect him who learns—thus the theologian is not always pious, nor the philosopher wise, nor the rhetorician effective—the power of feeling truths is intimately connected with personality: they who feel truths act accordingly. The development—from a natural point of view—is the same in the great saint or the author. They first learn the facts from others, and then feel them themselves, then act—the one in deeds, the other in words. The one studies theology and pious books, the other rhetoric and the classics. This study cannot give them genius, yet is essential if they are to become geniuses.

The Canadian author, then, must study rhetoric (using the word in its fullest, truest, sense) and the masterpieces of literature. In Canada we have no national classics, but we have for our use the magnificent English and French literatures. Rhetoric alone teaches us how to benefit from our study of master pieces, how to benefit by the experience of others, for master pieces are merely records of personal experience.

This train of thought was suggested by the three volumes of the *Revue Littéraire de l'Université d'Ottawa*. The *Revue* devotes itself to rhetoric and the study of masters. Edited by Pere Le Jeune, one of the foremost French litterateurs in America, it is worthy of its great mission. We are sure some of its readers will profit by its teaching, and give us, what we all so eagerly await, the first Canadian classic.

Economies.

No community can safely be prodigal of its natural resources. Let there be the smallest stoppage somewhere, and a suffering, more or less acute, ensues. As all the world knows, the problem of obtaining fuel last winter was no laughing matter, when the miners persisted in remaining out on strike. We used to feel pride in our immense forests. Can we do so while fire and axe are rapidly snuffing out the remnants? For some years the country has rejoiced in abundant crops and a growing commerce. The question is, whether our people will be prepared for the inevitable turn of the tide. The city of Ottawa, situated as it is, within a perfect network of lakes and rivers, is believed to be assured of an unlimited supply of pure water and motor power. So it is in theory, but the practical side of the matter is nevertheless giving our authorities some hours of hard thinking at present. The fact is, it is never safe to be extravagant, adequate as resources in land, water, and minerals may seem, for the just demands of a population far larger than exists. It is idle to fancy that extended natural advantages dispense with economy, industry, and with the exercise of a quick intelligence. After all, the trend of science to-day is towards, not merely the discovery, but the utilization of all possible physical energies, be they great or small. Inventions and improvements are little more than expedients to reduce the loss of power and product. An unwilling nature yields tribute only to the pressure of unremitting toil and care. Older people realize this to be a law and submit to its force. Wastefulness, they know results in blight to home and community alike. Prodigality is a folly and a crime, a step backward toward anarchy and primitive savagery. Frugality is a virtue that uplifts, the condition of prosperity. This is a matter which good educators regard as important in their work. A training in this direction is as necessary, perhaps, as any branch of learning. The person who habitually wastes any benefit of nature cannot be a useful citizen. For instance, can a water department show efficiency if house taps flow continually? When lights are allowed to burn without need, will companies be placed in a position to

reduce their prices? An army of servants can hardly cope with the reckless habit of strewing floors with rubbish. A bulky article, jaming a drain pipe, induces effects as clearly artistic as sanitary. A student with the lordly instincts of a savage, requires everyone to wait to him though he little thinks of rendering service as he is in duty bound. He gathers up fragments of food, not he, nor saves in clothing though the poor wait at the door to be covered and fed. Books are misused and "extras" necessitated till parents groan in anguish. What expense, labor, and loss of time could easily be avoided by a little attention on the part of young men in regard to small economies. Mastery of detail is perhaps better than talent or genius. Without the ability to deal with the minute things of life the college man is likely to be a harmful, even though gifted and high by tutored, misfit.

Ontario's Grand Old Man.

No history of Canada can ever be written that does not bear the name of Sir Oliver Mowat among the chief of its great men. In the course of his long and most honorable career as a public man Sir Oliver did great service for his country. He had already made his mark in the political arena of the Canadas before the Confederation. He took part in this event. Known as Ontario's Grand Old Man and in earlier days as the "little premier" he gained a distinctive place in representative government by holding the post of prime minister of Ontario from October 1872 till he voluntarily resigned in July 1896 to enter the Dominion cabinet of Sir Wilfred Laurier. His strength lay in his careful, frank, and upright methods, opponents uniting with supporters in eulogizing because he always aimed to place right before expediency. Sir Oliver claimed to be a Christian statesman. An active Presbyterian he was at the same time most considerate, during his long regime, for the rights accorded to Catholics in the treaty of confederation. It is conceded that his loyalty to that pact, and his tolerant attitude amid the many issues, which arose on religious questions, secured him the support of many who during his premiership helped to hold his great

political opponent, Sir John A. McDonald, in power. The following sentences selected from a speech of Hon. Geo. W. Ross, the deceased's colleague, serve to indicate more of the rare qualities of the statesman.

"My first impression as to his character was the frankness with which he discussed public matters, and the evident sincerity in ascertaining the right thing to do with regard to every question before him. I was also greatly impressed with the tact he displayed in dealing with troublesome questions * * * * He seemed to possess a genius for waiting for the opportune time and it was on this account, perhaps more than any other, that he was regarded as Conservative in much of his public policy. The immense progress made in legislation showed perhaps, better than any thing else that he was a Liberal in the most advanced sense of the word. I was also impressed with Sir Oliver's unwearying industry as an executive officer. It could hardly be said that his work was ever behind or that any information necessary to elucidate a public question was not ready at the proper time."

Pope Leo's Literary Work.

The encyclicals of Leo XIII seem likely to occupy a place in history not inferior to St. Augustine's *Confessions* or Aquinas' *Summa*. One handy, though incomplete, English collection of these letters is that entitled, *The Pope and the People*, edited by Rev. W. H. Eyre, S.J. There are few ways in which we can better honor the greatest Pope and greatest man of our age than by studying his immortal encyclicals.

Leo, besides writing these inspired letters, has devoted his leisure hours to poetry. While few critics claim he is a poetical genius, all concede to him delicacy of thought and mastery of style. But the chief value of the poems lies in the delightful glimpses they give of the Popes' life and character. Rev. Father Henry has published a complete collection of Leo's poems, with metrical English translations. Father Henry's work is of a high order and the volume has received nothing but praise.

Various.

The Canadian Government brought in a handsome budget on April 16th. The surplus for the year ending June, 1903, on ordinary account, is estimated at \$13,350,000.

John Bull never gives his geography class a very long recess. Now it is Somaliland we must study. And the Frank earthquake leads us to contemplate the physical features of our own country.

The University Library acknowledges receipt from the Dominion Labour Bureau, interesting reports of the business done by this important branch of the Government for 1901 and 1902. Another notable addition are bound volumes of the *Labour Gazette* in French and English.

Now lay away your sealskin sacque
And take the flannels from your bacque,
And then the grip will lay you low
And all your loving friends will go
Behind your body in a hacque.—*Houston Post.*

Elizabeth Boyle O'Reilly is the author of a volume of poems published by Lee & Shepard. The young poet is a daughter of John Boyle O'Reilly, and is said to inherit something of her fathers' great talent.

This month, St. Michaels College, Toronto, celebrates its golden jubilee. It is a fifty years of steady growth of valuable effort, and we extend our hearty congratulations. The institution deserves every encouragement.

The report of the Bureau of Labor showed that there had been 129 strikes in Ontario during 1902. Of these, 52 were successful, 17 settled by compromise, 19 by conciliation, or arbitration, 13 unsuccessful, 22 pending. The strikes involved 795 establishments and 12,788 persons, covering 19,912 days.

April 27th, Pope Leo XIII reigns twenty-five years, two months and seven days, thus being the second pope who has completed "the days of Peter" whose reign as the supreme pontiff of the church and vice-regent of Christ tradition fixes at the term mentioned.

Among the Magazines.

"The Canadian Messenger," the official organ of the Apostleship of Prayer, is a regular and welcome visitor. In the April number,

under the heading of "The Promises of our Lord," we find an explanation of the promise of the Nine Fridays. This is a custom widely practiced in the Church, and it is of interest to everyone. The article gives a clear idea of the real promise made by our Lord, a thing about which most people have only a vague notion. "The Messenger," besides containing news of special interest to members of the body of which it is the organ, also presents several short stories, written by authors such as Anna T. Sadlier, and others.

The April "Leader" contains a short sketch of the life of St. George, as far as it has come down to us. St. George is the patron saint of England, and his cross forms part of the Union Jack. He is the special patron of the Order of the Garter. Of his life very little is known, beyond the fact that he distinguished himself as a Roman soldier in the third century, and died for the Faith in the reign of Diocletian. He is usually depicted as slaying a dragon. The legend is, that a certain city was tormented by a dragon, to which the inhabitants had to give daily, one of their children, chosen by lot. At last, the daughter of the king, designed for this fate, was leaving the city when St. George rode up, and learning the cause of the people's grief, attacked the dragon, killing it. As a result, the whole city was converted to Christianity.

On April the 8th, Archbishop O'Brien, of Halifax, celebrated the thirty-second anniversary of his ordination: and in the April number of "The Cross," we find an account of his life. Born at New Glasgow in 1843, he studied at home and in Summerside: here he was the leading figure, founding debating and dramatic societies. He next spent two years at St. Dunstan's College. - He studied for the priesthood in the College of the Propaganda, at Rome, where he greatly distinguished himself. Ordained in 1871, he returned to Halifax. For some time he taught in St. Dunstan's College. After some parish work, he was made Archbishop in 1883, being at the time the youngest Archbishop in Canada. His learning and zeal are well known, and, in spite of all his pastoral labours, he has found time to write several books.

Priorum Temporum Flores.

On April the 15th we had the happiness of having his Grace Arch bishop Gauthier of Kingston celebrate Mass for us. His Grace was in the Capital calling on His Excellency Mons. Sbaretti.

Rev. Geo. Prudhomme '97, now stationed at Metcalfe was a recent visitor to his *alma mater*.

One of the *old boys* whom we were greatly pleased to welcome back on a short visit to Old Varsity was the Rev. Owen Clarke '93, a one time quarter back and captain of the first fifteen. Father Clarke now has charge of the parish of Orange N. J. He was accompanied by the chancellor of the Diocese, Rev. Fr. Wallace.

Rev. Hugh J. Canning '93 is now stationed at St. Joseph's Church, Leslville, Toronto.

Rev. Fr. McGowan O. M. I., Bursar, who has been very ill all winter with pleurisy, has, we are glad to note, left the hospital. He is rapidly convalescing at his home in Chateaugay, Que. Meanwhile the College exchequer is ably administered by Father Gervais, O. M. I., M. A., assisted by Rev. J. Boyer. O. M. I.

As we go to press we receive notice of the marriage of Mr. Wm. P. Davis, eldest son of Mr. M. P. Davis, and Miss Agnes Scott, niece of the Hon. R. W. Scott. The bridegroom studied in the Engineering course in the class of '93. The bride, besides her social connections, is well known to the public of Ottawa, her articles in the *Free Press* under the pen name of "Marchioness" being greatly appreciated. Mr. and Mrs. Davis will be absent on their wedding tour through Europe until Autumn. The best wishes of the *Review* go with them.

BOOK REVIEW.

The Talisman, by Anna T. Sadlier, is a new story for young readers. It treats of a few years in the life of Edward Manners, a brave Connecticut lad, who lived in the eventful and exciting times preceding the American Revolution. The scenes are all well drawn, and the

story strong and full of action. It would be hard to say which of the many thrilling incidents our young readers would appreciate the most. The simplicity and Catholic tone of the tale should appeal to all. Benziger Bros, Publishers.

A second novel by Miss Sadlier from the same publishers is *The Pilkington Heir*. The plot is quite intricate and well wrought out while its historical connections adds to the story's own intrinsic interest. We consider, Fathenhubril and Mrs. Pilkington are good character portrayals.

The Royal Son and Mother from "Ave Maria" Press, author, Baroness Pauline von Hugel, is an edifying and instructive description of the conversion of the Princess Gallitzen and her son Demetrius. Born of a mixed marriage the Princess is educated in unbelief. At the suggestion of Diderot she devotes herself to philosophy and her studies as well as her earnest efforts to give suitable education to her children leads her back to Christianity. The son Demetrius, sent by his parents to travel in America meets John Carroll, the first Bishop of Baltimore. Witness of the evangelical life of this distinguished prelate he renounces the advantages of his rank at home to become a missionary priest in America. Most Catholics here are familiar with the facts of a life associated with the humble name of Father Schmit.

The London publisher, T. Fisher Unwin, sends us one of the best Canadian books of the year. It bears the title "Among the People of British Columbia," (Red, White, Yellow and Brown). The volume is interesting, first, as a specimen of the bookmakers art. In the preface, the author, Frances E. Herring, tells us that encouraged by the favorable reception the reading public gave her previous work entitled "Canadian Camp Life" she now attempts something more extensive, and, in our opinion, with complete success. In the more recent book, the reader will find the same simple and pleasing style; he is still treated to charming descriptions of social gatherings, of gay camping parties, of weddings, of interesting excursions a horseback, by rail, and steamboat. By this means he soon finds himself sharing in the delight and enthusiasm of the author for the wonders which this far away Pacific Province possesses in mountain, valley, sea and river. It is especially:

when we are introduced to the picturesque elements of a rather motley population that we see reason to admire the keen observation, and the sympathetic tone of the writer. She has lived with the characters she paints, has visited and talked with them all. She records the conversations of the Indians, Chinese the fisher people as much as possible in their own language; for truthfulness is claimed in regard to the facts related. Considerable space—five of twenty-three chapters—together with several good illustrations, is given to the Chilliwack Passion Play acted by the Indians every Easter. The progress of the savages of British Columbia in the arts of civilization under the tutelage of the Oblates of Mary Immaculate has not perhaps its parallel north of Mexico. The native has not only been weaned from his superstitions and his nomadic life but he multiplies amid the influences so fatal to his kind elsewhere. How explain the fact? Mrs. Herring shows us the work which the missionary orders of celibate men and woman have accomplished among the aborigines. Her justice and her tolerancy in dealing with religious tenets and practices, clearly differing from her own, are remarkable. But she reaches this result, because, instead of relying on “poisoned” sources of information as it is natural enough in a non-Catholic to do, she goes to the real sources, she observes for herself, and she consults the persons who are competent and regularly authorized to explain the religion they profess and preach. Hence, there is none of the unfairness which puts the Catholic reader on guard against many otherwise attractive books of travel. In fine, we welcome the the book as notable contribution to our young literature and we lay it down, greatly interested in this “far corner of civilization” which is every day becoming prominent in the history of our country.

BOOKS RECEIVED.

“The Sheriff of the Bench Fork” By Henry S. Spalding, S. J.
“The unravelling of a Tangle”, by Marion Ames Taggart. “The Sacred Heart Book.” By Rev. F. X. Lasance. “The Playwater Plot” by Mary T. Waggaman; all published by Benziger Brothers, New York.

Exchanges.

A copy of the "Review of Catholic Pedagogy" has been received at our sanctum. This journal, if we may judge from the excellence of the number before us, is well calculated to supply a long felt want in the circle of Catholic education. The aim of the energetic and scholarly editor—Rev. Thos. E. Judge, to provide a magazine in which Educators may find an abundance of material to assist them in the work of imparting useful knowledge and of up building character and self-reliance in the student, should be appreciated by all members of the teaching profession, in Catholic schools and colleges.

A masterly criticism of the Cambridge Modern History, is contributed by Margaret F. Sullivan. The student of history will find much in this article to awaken his sympathy with the philosophical portrayal of the facts of the past, as well as to enlighten the mind as to the proper characteristics of true criticism. "Religious Education and the Bible"; "Journalism and popular Education"; "Education and motor activity"; bring to the reader the fruits of careful research and observation in the different topics treated of. In the "Alphabet of mental development" the learned editor treats the subject of mental growth and progress. His remarks in this connection all reveal the accuracy of the philosopher together with the ability to treat subtle philosophical questions in so simple and interesting a manner that the average student has no trouble in seeing facts as the writer sees them. I read this intellectual portrayal of events and activities inherent in every one of us, is to become convinced that the editor is thoroughly equipped for his work, and that a publication in the hands of one, apparently as well able to manage it in the course of truth, must meet with that measure of support and encouragement, which it is the earnest wish of the "O. U. Review", it may be accorded by the Catholic Educators of America.

In the current number of the "Catholic University Bulletin" Dr. Maurice Francis Egan has a very instructive article entitled "The Puzzle of Hamlet." The distinguished Professor finds the reasons for regarding Hamlet as a 'Puzzle' "in the lack of serious study given to

the text of this incomparable drama and psychological study, as well as in the neglect by the reader of culture of the contemporary literature of Shakespeare's time". Added to these is the strange habit of guessing at Shakespeare's meaning from a modern point of view". Great emphasis is laid on the necessity and importance of reading Shakespeare in the original and not through his commentators; and also on the fault in modern criticism of regarding Shakespeare as "an idol in the clouds of incense". The reader will find much valuable food for reflection in this essay.

"Leaflets from Loretto" for April is up to the usual standard of excellence maintained by the editors of this publication. To occupy a foremost position in the ranks of the convent journals of our country is no mean distinction; and the highest praise we can bestow on the Leaflets is to say that it is one of the many girls' publications, which have won their way to admiration and respect in the arena of College Journalism, and which are the index to the energy and intellectual ability of the students of our convents.

The "Good Counsel Magazine" contains a store of information in perfect accordance with the title which the editors have given their journal. The current number has a very comprehensive review of Catholicity in the South, and the outlook for the future of the Church in Southern America. "Life in Havana" is a very graphic portrayal of customs and conditions in Cuba.

The "St. Ignatius Collegian" gives a good insight into the work being done by the Fathers of the Society of Jesus in Chicago. The frontespiece contains a fine portrait of Dr. Quigley, the newly appointed Archbishop of Chicago, to whom the newly organized journal is dedicated. We take pride in concurring in the words of congratulation extended the new Archbishop by the Collegian, partly because Dr. Quigley was born in Canada, but especially because he is thoroughly equipped for the work and responsibility which confront him. We feel sure that in Archbishop Quigley St. Ignatius will have a friend and supporter.

The declamations and speeches of the prize debaters, which are reproduced in the Collegian are convincing proof that oratory receives its due share of attention in St. Ignatius.

H. J. M. '04.

Obituary.

RT. REV. ROGERS, D. D.

A name which will remain indelibly connected with several of the finest institutions of New Brunswick is that of the Rt. Rev. James Rogers, D.D., Bishop of Chatham. He died during March at an advanced age. The New Brunswick press and clergymen of every denomination from their pulpits agree unanimously that his life was a complete success, and his death, a blow to the community. His work as a missionary shows for itself; his efforts in behalf of Catholic education found a place in the chronicles of the province. Bishop Rogers was counted by *Alma Mater* among the warmest of her friends. During his occasional visits to the Capital he was happy to address the students, he never failed to rouse the enthusiasm and admiration for his evidently eminent personal qualities. A discourse of his delivered on the occasion of the inauguration of the University in 1889 is recorded in the College magazine. It was the purpose of the *Review* to give a sketch of the life of this eminent Canadian churchman, and if possible will do so. Meanwhile we keep in mind the words spoken by the Archbishop of Halifax at the obsequies, "Bishop Rogers has passed beyond our words of praise or blame. Let us keep his life before our minds, that we may imitate his virtues and animate ourselves to a higher and holier life."

A priest whose character the students had learned to appreciate was Father Boisramé, O. M. I. His death took place April 29th. Prosper Boisramé was born at Cuille, France, in 1831, and was therefore 72 years of age at his death. After making his theological studies, he joined the Oblate order. Ordained in 1854 at Marseilles, he spent some years in England and Ireland, coming to Ottawa in 1873. For 19 years he was stationed at Lachine, Que., as Master of novices. Father Boisramé was transferred to Ottawa in 1893, and for six years was chaplain to various religious houses. The infirmities of age gaining upon him he was obliged to retire from most of his duties, and for

the last year and more was a confirmed invalid. He was much sought for as a confessor by the students and the pupils of the convents while he was universally venerated for his piety and gentle manners. The funeral was from St. Joseph's Church. His Grace Mgr. Duhamel presided, gave the absolution, and the Very Rev. Father Jodoin, O.M.I., Provincial, chanted the Requiem, assisted by Rev. Father Najotte, O.M.I., and Bro. Ouimet, O.M.I., as deacon and sub-deacon respectively. The choir of the University under charge of Rev. Fath. Fortier, O.M.I., rendered their part effectively. The clergy of the City were largely represented together with all the Oblates of Ottawa, Hull and Quebec. There were delegations from the Gloucester Street, Rideau Street and Water Street Convents. An imposing procession formed by the staffs and students of the University of the Juniorate and Scholasticate accompanied the remains to their last resting place in the Oblate cemetery at Ottawa East. *Requiescat in pace,*

Locals.

The absence of the local column in March was due chiefly to a superabundance of literary matter gathered from the St. Patricks banquet. The indignation aroused among the students on account of this omission is a sufficient guarantee that such an oversight will not be repeated.

The Public Prize Debate will take place in the Academic Hall, Tuesday, May 12th. The participants are Messrs. J. A. Burke, H. J. Macdonald, R. A. Carey and J. J. Gorman. In our next issue we shall publish the winner's name.

During the past month, many well prepared lectures were delivered before the Scientific Society. On April 10th, Mr. Dooner read a very interesting paper on Lakes, Rivers and their Formation

On April 25th, the students, and a large gathering of their city friends were treated to a very extensive lecture on Insects, given by Mr. Fletcher, of the Experimental Farm. Great praise is due to the lecturer for the masterly manner in which he treated his subject.

Lawn Tennis claims a place upon the list of Varsity sports. It has now many *zuzuz* supporters. A club has been formed, and a court fitted out by our Civil Engineers. Rev. Dr. J. J. Sherry is director of the new club and promises to give the student body a treat when plans for the coming tournament are arranged.

Cricket has been introduced into the small yard by Rev. Dr. Fulham. The youngsters are very enthusiastic over the new sport and already a few teams have been formed.

The Senior Baseball team opened the season with bright prospects. They challenged and defeated the Professors of the Commercial Course in two games. Scores, 16-6 and 6-4. The Seniors, however, were not so fortunate when they met their old opponents the "Soutanes." On April 25th, both teams gave a rather poor exhibition of baseball. The game, however, resulted in a victory for the Soutanes by a score of 20-17. But in a second match the "Soutanes" fully demonstrated their superiority over the Varsity team by beating them to the tune of 23-0. The winners played an errorless game: hit the ball freely, and threw to bases accurately. The Soutanes must win another game to clinch the series, and if reports are true, they will have to work very hard for it.

We would warn a certain gentleman of the higher classes not to be a circular priest.

Harold—How is it that the Professors play tennis till late in the evening. It gets dark so early?

Alex—Why, they always have Day with them.

Well, is that our system, Father?

The old farmer was puzzled when on entering the Dentist's office and enquiring if he'd have to take gas or chloroform was answered. "No, you may take e (i) ther. He went back to Scookville to study it out.

Let us warn the second team to beware of the team from the Juniorate, and practise faithfully that they wipe out the stain of their last defeat by a score of 9--8. Manager Hurley is doing noble work for his team and has a few comers ready for the first squad.

Junior Department.

The mild spring has again dawned upon us. The Junior Editor along with his short panted friends feels the invigorating effects of her coming. From his little sanctum window, overlooking the campus, his gaze is daily attracted to a picture of enviable happiness. Each and every boy is busily engaged in some agreeable sport, a fact which betokens good work for the class room. The Junior scribe would fain attribute their unusual activity to the significant warning published in the March issue. He is indeed pleased to inform his young friends that "no sewing circle," no "five o'clock tea club," nor an old women's league will be formed so long as certain young gentlemen continue to be *men*.

A few young gentlemen (?) make it their business to run the sports in the small yard. Their word is *law*, and if a younger member does not tremble at their imperious look, this little offender (?) is styled "fresh." Well, it's our private opinion that it's the older boys, the *rulers*, who should be branded with this unpleasant title.

The Junior Editor enjoys nothing better than to see the small boys amusing themselves during recreation hours. This is the proper and appointed time for all amusements, as the study hall, class room, dormitory, refectory, and chapel, are the proper places for strict discipline. The above demands the *serious* consideration of every *serious* student.

"Better aim at a star than shoot down a well: you'll hit higher." This proverb should be carefully considered by those boys who feel contented if they are not going to be last in the final examinations. Of course all cannot be first, but each boy should, for his teachers, and parents sakes, strive to be among the leaders.

Base-ball is rapidly becoming the favorite game. The first team has not as yet been picked, but we feel confident that the Junior team will be able to hold out against all comers,—even those of the small seniors.

Joe (disgustedly) Say, "Vic" can't play ball. What's he getting his pitching arm in trim for?
Charlie [soberly]: *Hay!*

The wise ones who know the identity of the Junior Editor, will feel somewhat abashed when they discover how clever they were not.

The boy who is absolutely certain that he knows all is generally the one who knows nothing. Guess again !

The basket-ball league which came to a close some few weeks ago, was a complete success. Captain Byrnes's team won the championship, and deserves much credit for its clever work.

The Junior Cricket Club, under the careful management of Masters Beard and Kehoe, is fast becoming a popular organization, and bids fair to surpass the Senior Tennis Club.

Teacher—Who is the greatest *man* in English history ?
Careless Aleck quickly cried out, *Queen Victoria*.

The winner in the prize map contest for the second grade will have his name published in the May issue.

Flanagan, our young French scholar, wishing to retire before the others, went to the prefect with the following burst of his knowledge, "I'l faut que j'ai vais cracher."

What was the cause of the war of 1812 ?
Bright boy—*The search for light*.

The Easter Oral Examinations are over, and were successful in every respect. The Junior Editor feels proud in extending warm words of congratulation to his band of small boys, for their good showing at these examinations. He urges his young friends to keep up the good work, so as to be able at the end of the term, to bring to their parents a reward worthy of the sacrifices made in their behalf. The following is a list of the first four students in the grades :—

I. Grade (Div. A).—1. G. Vallilee, 522 out of 600 points.

2. F. Hamel, . . . 521	"	"
3. J. Kehoe, . . . 516	"	"
4. P. Mulligan, 515	"	"

I. Grade (Div. B).—1. L. Traversy, 509	"	"
2. S. Chalifour, 472	"	"
3. G. Doyon, 471	"	"
4. E. Ouillett, 465	"	"

II. Grade.....	1. E. Mondor, 729	" 800 "
	2. C. Kehoe, 649	" "
	3. R. Legault, 646	" "
	4. D. Menard, 645	" "
III. Grade.....	1. A. Fink, ... 769	" 900 "
	2. F. McCann, 722	" "
	3. E. Hamel, 707	" "
	4. M. Rousseau, 696	" "

N. B.—No examinations for the IV Grade.

JR. EDITOR.

Athletics.

The annual meeting of the Athletic Association was held Easter Monday morning, for the purpose of receiving reports and of electing officers for the coming season. President J. J. Cox, occupied the chair. The secretary's report was a magnificent effort and the members listened with much satisfaction to the records of their worthy representatives in the different lines of sport. The treasurer's books showed the association to be in a flourishing financial condition, a fact which proves that Canadian Rugby as it is played under the auspices of the Quebec Rugby Union is pleasing to the general public. The election of officers was next taken up, the meeting seeing it fit to return all the available members of the old executive, a fact which proves that the work performed by this body during the past year was satisfactory to each and every member of the Association. Before the adjournment of the meeting a vote of thanks for past services was tendered to Messrs. Carey and Dowd. Both these gentlemen made a fitting answer and expressed their sincerest hopes for the future welfare of the O. U. A. A. with the dear old banner of garnet and grey ever floating high in victory. A hearty V-A-R. brought the meeting to a close.

The election of officers resulted as follows.

Honorary President	Ald. B. Slattery
President,	Mr. J. J. Cox '06
First Vice-President	Mr. R. Halligan '04
Second Vice-President	Mr. R. Filiatreault '06
Treasurer	Mr. H. J. Macdonald '04
Corresponding Secretary	Mr. W. H. Dooner '05
Recording	" Mr. W. Callaghan '05
Councillors	{ Mr. H. Letang '05 Mr J. Hurley '05

Baseball prospects are now beginning to take a definite shape, and judging from the practices the team will this year be as strong as ever. With Manager Halligan and Captain Callaghan looking after the interests of the club, we may rest assured that the best results shall be obtained.

True the team has again this year been denied admittance into the provincial league but this by no means bars the Varsity nine from crossing bats with those teams in exhibition games. As has been done in former years, the different teams composing the above league will be invited by the management to meet the boys in "garnet and grey" and thereby test the relative strength of the other teams:—

The annual series of fine games between the students and soutanes has already been formed and the schedule drawn up. The first game was played Saturday afternoon April 25th and resulted in a victory for the "soutanes" by a score of 20 to 17. Considering this to have been the first turn out of the season the game was a good one.

The following is the score by innings.

R. H. E.

Soutanes, 3, 2, 2, 1, 7, 4, 0, 1, 0—20, 15, 4
 Students, 2, 3, 4, 2, 0, 5, 1, 0, 0—17, 19, 6

From present indications we are led to believe that lawn tennis has come to stay. The club recently formed by the energetic Father Sherry is now in a flourishing condition. All the necessary equipments have been purchased, and a court has been formed in the old field where the enthusiasts of the great game raise rackets every recreation. Sincerest thanks are due Rev. Dr. Sherry, O. M. I. for reestablishing this game amongst us; and it is the hope of the Review that it will not again be suffered to die out.

