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EASTERTIDE.

EASTER ("Queen of Feasts") occupied the first place among Christian festivals; and the *motif* of its observance is found in the exultant utterance of St. Paul: "Now is Christ risen" (I Cor. XV, 20). The word Easter is found only among the Germanic peoples; for all other branches of the human family call the Feast by some modification of the Hebrew-Greek term, *pascha*. Hence the French word, *pâques*; the Italian, *pasqua*; the Spanish, *pascua*. In Spain and Italy the word is identified with a "solemnity," and is extended to other festivals, e.g., Spanish, *Pascua florida*, Palm Sunday; *Pascua de la natividad*, The Nativity. In some parts of France First Communion is called *pâques*, whatever time of the year it is administered.

Pasch is the Aramaic form of the Hebrew word, *pesach* ("the passing," or passover). This solemnity was instituted to commemorate the deliverance of the Israelites from the bondage of Egypt, and it was celebrated on the 14th of *Nisan* — the first month of the Jewish New Year. The origin of the word Easter is uncertain; but it is curious to note that it has been preserved amongst Germanic peoples rather than the Biblical term, *Pasch*. According to the "Edda" (Icelandic Saga) *Eostra* was the name of the goddess of Dawn, who opened the rosy portals of Valhalla to receive Baldur (the Sun-god), whose brow supplied man-

kind with light; and some philologists assert that this circumstance is suggestive of the word Easter which has the same signification as the Latin word *Resurrectio*.

Others claim that Easter is derived from the German, *ôstra*, which signifies "a rising"; and some, amongst whom is the Venerable Bede, contend that Easter is the Saxon word, "Eostre" (an old Saxon deity); and they tell us, further, that our April was known as "esaternmonadth." The most acceptable derivation is seemingly the German (from "ôstra") as this also is the parent of our word East ("where the sun rises"). At Easter the Sun of Divine Goodness rises to enlighten mankind. The celebration of Easter dates from the earliest days of Christianity; but it is impossible to determine accurately the exact year of its institution. In primitive times two modes of celebrating the Festival were in vogue; and Apostolic precedent was claimed for both. The Western Church (Rome) celebrated Easter on the Sunday after *14th Nisan*, i.e., the Sunday following the first full moon after the vernal equinox; because it was on this day that Christ rose from the dead and completed the work of the Redemption. This, it is claimed, was the practice of Sts. Peter and Paul.

The Eastern Church (Antioch) celebrated Easter on the day of the Jewish Passover—*14th Nisan*—regardless of the day of the week on which it fell, and invoked the authority of St. John, in justification of the observance. Those who observed this custom were known as "Quartodecimani" (Fourteenth Dayers). Out of these differences arose the famous "Paschal Controversies," which were acrimoniously waged until the Council of Nicæa (325) decreed that Easter should be celebrated on the Sunday immediately following the fourteenth day of the so-called Paschal moon, which occurs on or after the vernal equinox. This falls invariably on March 21; so the earliest date on which Easter can occur is March 22, the latest on April 25th.

Easter has ever been celebrated with the greatest possible solemnity; and previous to the XIIth century, every day of Easter week was kept as a holiday of obligation. Eastertide was preceded by a period of fasting (as it still is), and fast ended with the cock-crow on Easter morn. The vigil (Holy Saturday) was set apart as a special season for the baptism of catechumens; and the Feast itself was a day of universal rejoicing. Gregory of Nazianzen terms it "the royal day amongst days," and St. Leo calls it "the feast of feasts."

The early Christian Emperors signalized Eastertide by set-

ting minor criminals at liberty. All public business and public spectacles were prohibited; and by a decree of the Council of Orleans the Jews were forbidden to assemble in public thoroughfares, or mingle with Christians, lest the festive joys of the latter should be marred. In later times St. Peter's, in Rome, was illuminated; and at mid-day on Easter Sunday the Pope, from the balcony above the vestibule, pronounced a blessing upon the world.

Easter is pre-eminently a feast of flowers, as Christmas is the feast of evergreens. In England during the "ages of faith" it was customary to strew the aisles of churches with ivy; and the special Easter flower was the lavender (*lavendula spicula*). Nowadays the Easter flower is the lily, which the Bermudas send us in ship loads. Why the lily should have supplanted the lavender is not apparent. The flowers of the latter have a highly aromatic odor and a bitterish taste; and it is suggestive of the aromatic spices which the holy women brought to the Sepulchre of our Lord on the first Easter morn. The church walls were festooned with this suggestive plant; and garlands of rose and lavender were placed on the altars and statuary. Crosses trimmed with the same trophies of the garden were distributed amongst the faithful, as symbols of the Resurrection.

Another symbol of the Resurrection, perpetuated in some of the noblest specimens of architecture, was the lion. This seems to be a puzzle to many, but the matter is very easily explained. It was formerly believed that the lioness brought forth her cubs dead, and three days later the lion, by howling, awoke them to life. Hence the adoption of the lion in ecclesiastical architecture, as a symbol of the cardinal doctrine of our faith. This also accounts for the fact that St. Mark, the Evangelist, is symbolized by the lion, as his Gospel gives us the most detailed history of the Resurrection of Christ.

Liturgical Observances.

The observances of the church at Eastertide are all symbolic. Chief amongst these is the "Paschal Candle," which is solemnly blessed on Easter Saturday. This signifies Christ — "The Light of the World" — and it is lighted during the singing of the *Exultet* — the most beautiful specimen of Gregorian hymnology in the Ritual of the Church. Whilst the authorship of this prose is not certain, it is attributed to St. Augustine; and, as he was a deacon when he composed it, it has always been sung by a deacon.

The Paschal Candle is composed of pure beeswax, and in some of the old English churches, before England became Protestant, was colossal. In 1577 the Paschal Candle made for Westminster Abbey weighed three hundred pounds. This candle is also a symbol of the Pillar of Fire which lights the Spiritual Israel through the wilderness of the world.

Closely connected with the Paschal Candle is the "Holy Fire." The lighting of fire at Eastertide is a custom which dates from the beginning of Christianity; and it was perhaps derived from pre-Christian observances which commemorated the coming of Spring. When Christianity became dominant, the Church became a depository of the sacred fire; and a lamp was kept burning to indicate its presence to the people. There are still in existence some of the old contrivances for the lighting of the sacred fire; they are known as "Cressets" and may be seen at Furness and Calder Abbeys, in England.

Social Customs.

Closely related to the liturgical functions of Eastertide are certainly expressions of popular feeling which we term social customs. Amongst these may be mentioned the blessing of lambs and the hallowing of food. The blessing of lambs took place either in the church or in the home. This custom is perpetuated in the Easter observances of some religious communities, where, on Easter Sunday, a lamb, set upon a huge platter, surmounted by a little banner (a red cross on a white field) is placed in the centre of the dining-table. Whatever remains of the hallowed food is, after the repast, cast into the fire. The most widely observed popular custom is, undoubtedly, the "Easter Egg." Some antiquaries declare this to be of Christian origin; but it is evidently older than Christianity. Eggs were eaten (after having been colored) in the remotest antiquity, in commemoration of the advent of Spring. Even at the present day the egg is a prominent feature of the Feast of Noruz (New Year) held throughout Central Asia, about the 25th of March. The custom is also recorded in the "Sagas" of the Northland. According to these old traditions, the earth was symbolized by an egg, and ancient temples, in consequence, were oval in shape. This typification is found in nearly every oriental cosmogony.

A writer on Eastern Cosmogonies (Bellew), discussing this custom, says:—In ancient Persia, long centuries before the coming of Christ, the people were all worshippers of fire. According to their belief, there was a great spirit that had existed from

eternity. From him came the first light; and from this light came two brothers—Ormuzd and Ahrimann. Ahrimann grew jealous of his elder brother, and was condemned by the great spirit to pass three thousand years in utter darkness. On his return from the lower regions, he created a number of evil spirits to oppose the good spirits created by Ormuzd; and when the latter made an egg containing good genii, Ahrimann made another full of demons and broke the two together, so that the good and the evil became mixed in the new creation. In commemoration of this legend, the Persians, even at the present day, send and receive colored eggs. Whatever we may think of this legendary origin of the "Easter Egg," it is evident that the egg-giving custom is a very ancient institution. The custom of egg-giving has now become very general; but the eggs are sometimes as ancient as the custom!

Within recent years a new industry has had great vogue — the manufacture of bonbons in the form of eggs. It began in Paris, and thence spread to the other large cities in Europe; and even in Canadian cities the bonbon egg is quite common. Russia, where Easter is kept most religiously, inaugurated another fashion in the egg line a few years ago — the manufacture of Easter eggs of glass. So great is the demand for these newest creations that nearly all the glass factories of Russia begin immediately after New Year, each season, to manufacture eggs for the Easter trade. Most costly specimens are prepared for the Czar and the Russian nobility.

In mediæval times Easter eggs were blessed by the priest; and a special form of blessing was authorized by Pope Paul V. The red dye used in the coloring of these eggs was supposed to symbolize the Blood of the Redemption. Another custom of those days was what was termed the *Oragium*, which in reality was the payment of tithes to the priest, by gifts of eggs.

In addition to the customs attending the Easter celebration of former times, there were certain sports and pastimes which were performed under the patronage of the Ecclesiastical authorities. The most singular of these was the playing of hand-ball in church. The church dignitaries participated in these games with the common folk. This game is said to be symbolic of the Sun which is supposed to give three leaps on Easter morning to make atonement for its darkening during the days of the Lord's entombment. Hand-ball playing was the special amusement in France; in Spain there was an Easter dance, known as the *bergeretta*, which is, so it is asserted, still in vogue among the

Andalusian peasants. In England the ball game was also a favorite Easter sport in which the City Fathers engaged with due parade and dignity.

Another very peculiar custom existed in France, even as late as the XVth century. At Puy it was customary when, at the first psalm of matins, a canon was absent from the choir, for some of the canons and vicars, with processional cross and holy water, to visit the house of the absentee, sing the "Hæc Dies," and, if he was in bed, to sprinkle him with holy water. He was then led back to the church; and, in punishment, he had to give a breakfast to all who had taken part in the procession. Similar customs existed at Nantes and Angers; but they were prohibited by Diocesan Councils in 1431 and 1448.

Easter-tide closes with Low Sunday; but what is the origin of this appellation we have been unable to discover.

P. W. B.



"Insula Sanctorum et Scholarum."

("The Isle of Saints and Scholars.")

"When Erin first rose from the dark swelling flood,
 "God blessed the green island, He saw it was good;
 "The Emerald of Europe, it sparkled, it shone,
 "In the ring of the word, the most precious stone."

From her earliest days, with the exception of the three centuries that followed the death of St. Patrick, we find Erin's sky darkened by an almost endless succession of evil-menacing clouds. While 'tis true that the darkest hour comes before the dawn, it would seem in the instance of Ireland, that each dawn ushered in a dark and a still more foreboding firmament. Fifteen hundred years ago one vast murky cloud was lifted from Ireland's sky never to return to mar the beauty of an Irish day dawn. It was the dark cloud of paganism, swept away forever by the brilliant rays of Christian sunshine, and leaving the Irish nation illumined with the light of Catholic Faith. And, gentlemen, that same light of Catholic Faith burns with just as bright effulgence and warmth to-day as it did in the very freshness of its birth.

You have often read the account of the marvellous rapidity with which the Apostle Patrick converted the Isle to the Catholic

Faith. How he braved the dangers of the deep and won a bloodless victory over the forces of paganism by the sword of truth that conquers but does not sting or destroy. So well did he conduct his Christ-like campaign that we soon find pagan temples changed into Catholic Sanctuaries, and the ceremonies of Druidism giving way to the Sacrifice of Calvary. He found Ireland universally pagan, he left it universally Christian; the future birth-place of Europe's most glorious martyrs; the second home of Christianity; the island of Saints and Scholars.

At the time of Patrick's death, churches and chapels, convents and monasteries, colleges and schools, covered the isle, and from hill and dale one grand perpetual note of thanksgiving was wafted to the throne of God.

" 'Tis more blessed to give than to receive." So with her characteristic generosity, Ireland was anxious to share her divine treasures with those not so fortunate. What shall I say of Ireland, writes Herne, who, despising the dangers of the ocean, emigrates with her troupes of philosophers, and descends on Europe's shores. Her Christian teachers were everywhere. Her missionaries emerged from the schools founded by Patrick, and flashed over the charred remains of European civilization the torch-light of learning. The scholarship engendered in the universities, seminaries, cloisters, training schools of Ireland refurnished Europe after the hordes of Goths and Vandals had ravaged the south and had dashed to the ground the beacon light of civilization. Ireland's teachers and missionaries were found along the vine-clad hills of Germany, pushing into the interior of the country, carrying the faith of Rome where Roman legions never trod, and the name of Christ was never heard. In the Eternal City they were found visiting her tombs and catacombs, where were the shrines of martyrs. Even in the far East were they found, treading with reverential steps the places made holy by Our Lord Himself.

And we young Irish-Canadians who honor St. Patrick belong to that same race. We are the descendants of those Irish martyrs and saints. As soldiers on the field of battle are stirred to extraordinary deeds of strength and valor by the recital of the victories of their ancestors, so should the struggles of the past, which have crowned with undying glory those who have gone before us, animate us to follow in their footsteps and retain with unflinching tenacity that gift of faith which they preserved with such unwavering fidelity.

Yes, in truth, Ireland's children are children of the Cross, and they have brought it in triumph to every land. Denied the

right to live at home, they went abroad carrying with them that pearl of great price, the faith and love for the Church of Rome. And they have planted it in every land. Read the history of the English-speaking, and upon what page will you not find recorded the great zeal of Ireland's saintly missionaries? Is there a country in which her priests have not sown the seeds of Christianity and reaped a glorious harvest? Of the sixty archbishops and bishops of the United States, forty of them are of Irish parentage, to say nothing of the large percentage in the rank and file of Holy Mother Church. The world's greatest churchmen, statesmen, generals, authors, poets, are mostly of Irish descent.

In Ireland and England witness the following famous names:—Edmund Burke, Cardinal Newman, Daniel O'Connell, Cardinal Manning, Robert Emmett, Cardinal Moran, Thomas Moore, Cardinal Wiseman, Gratton, Aubrey De Vere and John Redmond.

In the United States recall the names of John Boyle O'Reilly, Cardinal Gibbons, Matthew Carey, Archbishop Ryan, Bourke Cochrane, Archbishop Corrigan, Daniel Dougherty, Archbishop Farley, General Montgomery, Archbishop Ireland, Quigley, and many others.

In Canada we have many illustrious Irishmen, both in church and state:—Thomas D'Arcy McGee, late Archbishop O'Brien, late Sir John Thompson, and Archbishop Walsh, Archbishop Cleary, McEvay, Bishop Scollard, and the Hon. Chas. Murphy, Secretary of State for Canada.

All these names are potent proofs that Ireland is still worthy of the proud title of the Island of Saints and Scholars.

Let us turn from the higher to the lower walks of life. Find anywhere an Irish family, even in the smallest hut, in the most remote regions, and there you will surely hear mingled with the gentle murmur of the evening zephyrs, the deep-toned sounds of the Catholic Angelus. This is the precious heritage that we must guard and keep safe from all invasion. It should be more precious to us than life itself. Let us strive to be firm in the faith which St. Patrick brought to the Irish people, and after the faith, the liberation of our beloved little gem of the ocean should be our constant prayer, and like the saintly Soggarth Aroon:

“After Christ, their country's freedom,

“Do the Irish prelates preach.”

How to Enjoy Nature.

IT is well to breathe the fresh air, but of little use to beat it. It is not enough to listen, to see, to catch the faint odor of flowers in the mind, but the unattainable reason of it all must be had. No matter how busy a healthy, strong-minded man may be, there comes a time when he is content to be at ease and to seek comfort and rest in any place whatsoever. No man can build a pathway through the air leading to the sky. He knows this, and does not attempt such a foolish freak. If he also knows that he can see only with his own eyes he is well equipped to enjoy Nature.

A flower is never so beautiful as to him who sees it and knows wherein its beauty lies. Let him who hears the sweet song of the bird from the lofty tree-tops be happy. Let the student forget all laws of mathematics when out of doors. Let him walk hand in hand with Nature as a child walks with his father, and let him wonder. It is as enjoyable to wonder as to know. When we look at the stars we wonder, but when we view them through a telescope they appear as suns and we begin to lose all our innocent fancies of Nature which were so dear to us. It is a wise saying, "he that increaseth knowledge, increaseth sorrow." Hence the boy's constant desire is to avoid knowledge and go a-fishing.

In order to enjoy Nature we must be continually on our guard. Wild animals can only be seen in their native haunts. They are like men. They are never happy unless they are at home. Consequently if an animal loves the swamps we must go among the weeds and water and wade knee-deep in mud to witness the creature's peculiar methods of passing the day. An animal is no more at home in a menagerie than man is in a balloon. Fish will not live on dry land. Many animals know more concerning man's habits than the latter does of, let me say, a mink or a muskrat. I once heard an old trapper say: "There's a mink around here that gets the best of me every time. He knows a trap, and I can't put one where he don't see it."

When we hear of animals as I heard this old trapper speak of them, we see them in an altogether new sphere of light. We are far more interested in them. We see something in them that we never saw before. They are cunning, and a man will be wide awake who catches them napping. Hereafter we must ap-

proach their haunts as one who knew all their cunning tricks and delusions.

The most nourishing feature of rational enjoyment is the appreciation of out-door life, as a whole. He who once tastes this beauty will find it very difficult to stop. Even when commenced as a means of pleasure or pastime, it becomes a task before we can end it. We are too fond of variety and cannot remain at one thing long enough to enjoy the true pleasure that it gives. Let the green fields and meadows be treasures in our eyes and let us not seek to find out if the sky meets the earth where it appears to. Such interest is a true one because a natural one, and we need not blush if we are laughed at by some of the great scientists of the day.

To be an admirer of Nature it is not necessary to have a knowledge of natural science. It is an old and a wise saying, "experience is the best teacher." Let the student of Nature go out in the morning, refreshed by Nature's sweet restorer, and if he does not draw in a new idea with every breath, he at least oxygenates his blood.

T. J. O'NEILL, '11.



A Few Recollections of the Irish.



On the 17th of March,—Ireland's national anniversary,—the heart, the sentiment, the spirit and the patriotism of the Irish race pours forth in love and fidelity for the dear little island across the sea.

Whether in the encouraging centres of Canada, or in the busy places of industry in the United States, the sons and daughters of Ireland greet one another with a hearty cheer and with best wishes.

The memories which cling around that illustrious man, St. Patrick, have been on the tongues of the most educated men of all times. Nothing but what is upright and honourable can be said of St. Patrick. The good results of St. Patrick's works have spread everywhere. They have been instrumental in the building of nations. His bravery has won for him the admiration of men of every sect. He went about with the fear of God in his heart, but of no man on this earth. When the occasion demanded, he went among knights and princes and performed the sacred duties of his office. With the cross of Jesus crucified, he travelled among pagan tribes to instill into their hearts the pious teachings of the Catholic Church. He went fearlessly, never considering himself before the honor and glory of his Protector. His wonderful career has inspired not only Irishmen but all people to better lives and more honourable endeavours. Wherever there are sons of Ireland, honour will be paid to St. Patrick, the greatest missionary the world has ever known. He linked Ireland to the Church as it was when he died. It was a wonderful life-work for one man. This one missionary not only converted Ireland, but he made history by his life, and much of it after his life had ended. The sons of Ireland may regard his life with honor. He was a large figure in the world's history.

We must not think that Ireland's heroes ceased with the death of St. Patrick, because since then and to our present day she has produced and continues to produce some of the world's greatest men. When a cloud of destruction seemed to be hanging over Ireland, when many a dark day was undergone by the Irish people, when the sun of hope was obscure, God in His infinite mercy raised up some leader either in the Church or laity who has preserved the Irish race, their religion and country.

Upon reading history, you will find the names of Ireland's

earnest and self-sacrificing men. Ireland has a right to be proud of Davis, Mitchell, Smith, O'Brien, Duffy, J. Blake, Dillon, McManus, Reilly and Meagher. Day and night they labored incessantly for Ireland. I do not intend to dwell on the life of O'Connell. He is well known to all. He took a prominent part in public questions and was acknowledged as the leader of the Irish Catholics. He was a chief figure in Irish political history, and was one of the greatest popular leaders the world ever saw.

After these men the line of heroes seems to continue. The year 1867 saw some of Ireland's grand old heroes. Of such characters are the familiar men, Allen, Larkin and O'Brien. Their whole ambition was to save Ireland and her religion. They and many more spent their lives behind the prison walls of England.

These Irishmen have given a fine example to the rising generation. Their examples are loyalty to their country and loyalty to the Roman Catholic Church. To-day we have true Irishmen among us. How remarkable it is to hear them express their love and patriotism for the dear little "Green Isle." Their devotion to Ireland lifts them so high above the criticism of petty minds as to make them the glory of their race. There are many who, if they betrayed their country could better themselves in this world, yet not a man has shown himself untrue to the cause of Irish nationality or considered himself before his country. Irishmen with such characteristics should receive the support of not only their fellow-Irishmen, but the sons of Irish parents. Such Irishmen deserve honor and praise. These Irishmen should not be misrepresented. Stand by them, maintain their rights, fight for their cause, cherish them, and by so doing you will be true descendants of that illustrious Irish race.

It is true that the history of Ireland has been a sad one. Many a wave of sorrow has visited its shores. Often discouraging trials and tribulations have swept over the land. However, her high ideals and love for liberty, her examples of manhood and womanhood, have brought encouragement to human liberty the world over.

This encouragement has spread to other shores and firmly established itself. The early Irish people that settled in the United States were among the strongest advocates for American Independence. They had been chased from their dear land, and now they desired to be free and independent of their oppressors. Trace them in American history, read their heroic deeds, their patriotism, fidelity, courage and self-sacrificing works, which are

a credit to the Irish people. During the War of Independence, they were not only prominent on the land, but very conspicuous in naval fights. It was Capt. O'Brien and his crew that captured the British ship "Margaretta."

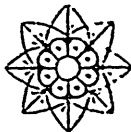
In the war of 1812 there were many brave Irishmen. It was Jackson at New Orleans, Commodore Stewart on the sea with his "Constitution," McDonough on Lake Champlain, and Perry on Lake Erie, who made their presence felt, and whose skill and ability won for them the admiration of Irishmen and Americans.

Again in the Mexican war were the Irish with that determination and assiduity that characterizes every Irishman. Kearney and Shields were great generals in this war. In appreciation for his work, Shields was elected to a seat in the United States Senate on three different occasions.

Thus we may realize how instrumental the Irish were in obtaining liberty and freedom for the United States. How many an Irishman sacrificed his life for the land of the stars and stripes! The Irish should be protected. Their rights should be respected. They should be held up as a monument of patriotism and bravery manifested in the wars of the States. As they have built the United States, they should have a strong voice in the governing of the country. We want no division of race or class, but equality of everyone, and a square deal for all.

Almost every country has a right to be proud of the Irish race. Wherever they have gone, they have shed honor and glory on the country. Their religious reputation is a glorious one. Their missionaries have flocked to every shore, and spread the teachings of the true faith to the inhabitants. Consequently we may see and realize their high ideals and devotion to religion, liberty and national integrity.

J. CURRIE, '13.



St. Patrick's Day Banquet.



St. Patrick's Day has once more come and gone, and once more the Irish students of Ottawa University celebrated the day in their usual manner. The annual St. Patrick's Day Banquet was this year equal if not superior to any of its predecessors. It was held in the students' refectory, which was gaily decorated for the occasion with streamers of red, white and green; portraits hung on every side decorated with appropriate flags, and in the centre of the hall were arranged the numerous trophies of the garnet and gray.

During the banquet music was supplied by the city orchestra, which was indeed in itself a treat. An interesting feature of the musical part of the programme was the rendition of a medley of Irish melodies upon the harp by Master G. Freeland.

The material part of the banquet having received due consideration, the toastmaster, Mr. Martin O'Gara, '10, arose, and spoke as follows:

We are gathered together to-day about this festive board to celebrate the feast of St. Patrick and the national day of Ireland.

It is, first of all, a religious festival, for it is the day specially set apart by holy Mother Church upon which she duly honours one of her favorite and most illustrious children. We are to-day counselled to draw inspiration from the life and labours of one of God's noblest servants. In this aspect of the day, Irishmen are not alone in paying homage to St. Patrick, but all true Christians join with them in admiration at the marvels he accomplished in his mission of peace.

But not only is this the feast day, but it is likewise the national day of Ireland; for the labours of St. Patrick were wholly centered within her shores. So great was his success and so great was the imprint made by him upon the future life of its people, that Ireland has since been unswerving in her allegiance to the doctrines which he taught, and the religion of the land became one with the national life of the people. No better proof of this truth could be given than that the feast of her patron saint should be also her national day.

So that wherever Irishmen are to be found, whether it be within the shores of Erin, or abroad in the homes of their adop-

tion, they gather together on this day to do honor to their great Apostle, and to renew their pledges of affection and loyalty to the Emerald Isle.

I have much pleasure, therefore, in calling upon you to drink the toast to St. Patrick's Day, to which Mr. C. O'Gorman will reply.

Mr. Chas. O'Gorman, '10, responded in the following manner:

The Day We Celebrate.

Mr. Toastmaster, Your Excellency, Very Rev. and Rev. Fathers and Gentlemen,—

To-day Irishmen the world over are congregated to celebrate their great religious and national feast. To-day the sweet strains of the harp are heard and many an Irishman turns his eyes longingly towards that land of sunshine and shadow. Why is it that on this day the enthusiasm of Erin's sons and daughters knows no bounds? What has happened in the lapse of time which has set this day apart from all others? What is commemorated that should so inspire and stimulate religion and patriotism?

It is the day set aside on commemoration of St. Patrick, the evangelist of the Emerald Isle. He it was who raised Ireland from the depths of paganism and idolatry, who first preached to her people the saving doctrines of Christianity, and who left them as a legacy that great religious boon, which even from a merely temporal point of view, has been the source of all their happiness and of all their greatness. He it was who gained for Ireland that much-coveted title of "Isle of Saints and Scholars." To him also do the Irish race attribute, with unending gratitude, the constancy that characterized their unswerving adherence to the faith, during the long centuries of religious persecution to which they have been subjected.

Picture Ireland in its primeval beauty; its angry coasts and quiet fields lying inland; picture its dales, its hills, its crystal streams and mountain lakes; picture the lakes of Killarney, famed in history for their beauty; picture the mountains mirrored in their depths; and above all, picture the Irish people in this beautiful country, an intelligent, feeling, though rude and barbarous people, sunk in paganism and idolatry.

Such was the country and such the people to whom St. Patrick spoke the words of truth. Filled with holy zeal for the salvation of souls, he travelled the length and breadth of that pagan

land. From north to south, from Munster to Leinster, from Meath on the east to rock-bound Galway on the west, he made one grand triumphal procession, teaching and preaching to the people as he went along.

Then followed Ireland's golden age, where her schools were the most flourishing in the world, and when her sons went forth as missionaries and teachers to all the countries of Europe; when her convents were filled with holy virgins; when peace and plenty reigned supreme and the whole land was crowned with glory. But alas! the time came when she was robbed of all her strength and the chains of slavery were placed around her graceful form. The time came when many poor souls were forced to leave the land they loved so well and seek their fortune on foreign shores. The time came when even life depended upon the rejection of eternal happiness. But the Irish race, true to the lessons taught them by St. Patrick, true to their religion and true to their oGd. could not be induced to give up their priceless heritage. Death they could endure: but apostasy, never.

The fire which St. Patrick lit on the Hill of Slane, and concerning which the Druids remarked: "If that light is not put out before morning, it will never be put out," has continued to shine with undiminished brilliancy, both in the centuries of Ireland's national prosperity, and in the era of religious persecution and political degradation, thus fulfilling the prediction of the angel to St. Patrick that the light of Divine Faith would never cease to burn in Ireland with all its original splendour. The angel having presented to the kneeling saint a glorious picture of the little green isle in its future grandeur, disappeared declaring, "such shall be the abiding splendour of Divine Truth in Ireland."

Well may we love and cherish the memory of St. Patrick. Well may we raise our voices in his praise and honor. Well may we set aside a day in commemoration of him who has done so much for mankind in general and for the Irish race in particular. May that great love which fills our hearts on this festive occasion be ever constant, and persevere until that final day on which, according to the promise made on the Mount, Patrick shall be told to count his flock upon the right hand of the Judge; for there is no name in Irish history that should command our veneration and gratitude as should that of our illustrious Apostle.

"Thus, therefore," saith the Lord, "so long as the sea girdeth this isle, so long they name shall hang in splendour o'er it like the stars of God."

The next toast was proposed in the following words:

One of the most marked characteristics of the Irish people since the coming of St. Patrick, many centuries ago, has been their unflinching allegiance to Catholicity. Irishman and Catholic are well nigh synonymous terms. It is but fitting, therefore, that on an occasion such as this, that we should do honor to the venerable head of this religion. I ask you, then, to drink to a toast to Pius X, to which Mr. Smith will respond.

Mr. M. J. Smith, '10, replied in these fitting words:

Toast to Pius X.

There is no toast to which Irishmen respond with greater pride and enthusiasm than that of our Supreme Pontif; for he is the representative of that power to which they are attached with more profound affection and reverence than they could possibly entertain for any other power, even though it should be that of the world's mightiest and most benign ruler. No question can be raised regarding the love that they bear for the land of their forefathers; none are bound more loyally than they to every form of legitimate temporal authority; but, far exceeding their patriotism, far more profound than their respectful obedience to worldly power, is the humble submission and child-like devotion that they have ever displayed towards the Chair of Peter.

Yet, whilst the Irish people have ever been remarkable for the bond of generous and loving loyalty that has held them in affectionate subjection to the Vicar of Christ since the time of St. Patrick, and whilst the principle of that bond is supernatural, uniting them to the Roman Pontif, not because of any natural traits that he might possess, but because of his sublime office, there is something in the character of Pius X, something in the nature of his government that peculiarly appeals to his Irish children. This is the rule, not of severity, but of fatherly love; he is of the common people, filled with sympathy for their legitimate aspirations; he is democratic and intensely simple. All this appeals strongly to the Irish people, and adds a new bond to that which during the past fifteen centuries has securely bound them to the Supreme Head of God's Church. They have long felt the oppressor's tyranny, and they have long prayed for the day when they would be ruled by a government in which the tyrant's oppression would be replaced by the justice and benevolence that should characterize rulers in their relations with their

subjects. At home, in America, in Australia, and wherever else they may have emigrated, they have proved themselves the fervent lovers and ardent defenders of whatever is democratic. Hence, while they behold in Pius X, the Pope whom Christ has placed over His Church, and who is consequently worthy of their most sincere loyalty, they see in him likewise the incarnation of fatherly tenderness and of intense solicitude for even the temporal welfare of the common people, and so their love goes out to him with especial fervor.

In the government of Christ's Church, though but a few years have elapsed since his election, Pius X has proved himself in zeal, in fact, in sagacity, in everything that goes to make up an ideal Pope, a worthy successor of that long line of illustrious men who have filled the sublime office of Bishop of Rome. With a courage and a wisdom truly apostolic, he attacked the forces of modernism, redoubtable though they seemed at the time, and not only vanquished them, but so completely annihilated them that, whereas a few years ago modernism was so much talked of and apparently so powerful an enemy of all Christianity, it now attracts but little attention and has scarcely more force than those irreligious movements of ages gone by that live only in the pages of history.

In the combat which the impious conduct of the French government forced upon the Church, Pius X, though no man loves peace more than he, and though none is more anxious to enjoy the good-will of all, and to encourage that condition of mutual support and sympathy that in an ideal community should exist between Church and State,—Pius X, the man of peace and conciliation, displayed himself the intrepid and uncompromising defender of the rights of religion. Though, unfortunately, he has not succeeded in restoring the Church in France to that condition of peace and of supreme sway that was hers in the glorious days of French Catholicity, he has infused into her a new life, and has secured for her prelates an independence in matters religious and a liberty in their relations with the Holy See that they have not enjoyed in centuries.

The Irish who pride themselves in the indomitable courage that has characterized them in the war of three long centuries that the enemies of our holy religion have heartlessly waged against them, and who rejoice, above all else, in the fact that from the time of their conversion down to the present day they have sacrificed everything earthly in the defence of the rights of the Church, glory in this great man, the fearless and invincible

champion whom God in His divine providence has provided, to defend the holy citadel against the violent attacks that are being made upon it by the powers of heresy and irreligion.

In solicitude for the welfare of Catholicity, as a token of the affection that they have borne for the See of Peter, as a mark of gratitude for all that their connection with Rome means for them, they send forth a fervent prayer, on this the feast of their patron saint, for him now gloriously reigning as their Supreme Pontiff.

The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

The toastmaster proposed the next toast thus:

Ireland was the land of our forefathers, Canada is our present home. Among the over-sea dominions of the Empire she occupies the first place. Her rapid development, her rich grain-fields and mineral wealth, are commanding the attention of the world. To the land of the Maple Leaf, the land which has offered a happy home to so many of Erin's exiled sons and daughters, I ask you to drink a toast to which is coupled the name of Mr. Gauthier.

Mr. C. F. Gauthier, '10, responded to the toast to the Land of the Maple Leaf:

Canada.

It is indeed a source of great pleasure to me to be called upon to respond to the toast of my native country. Every man is possessed of a deep love for the land of his birth, and it affords him no small measure of gratification to sound her praises, to recall those events in her history that have won her renown, to extoll the bravery of her sons, to hold up to admiration the wisdom of her laws or to proclaim her extraordinary natural resources.

Canada, compared with the nations of the old world, has but a short history. She cannot to day be numbered among the great powers. But no one would attempt to deny that the future has great things in store for her, and that the next century will behold another nation on the American continent possessed of many millions of happy subjects, and rivalling the most famous states of ancient or modern times in its mines, its manufactures, its fisheries, its fertile lands, and in everything that goes to make a country powerful and prosperous.

The history of this country from the time when that in-

trepid explorer, Samuel de Champlain, sailed up the St. Lawrence and took possession of the new territory in the name of the King of France, is one of successive discoveries disclosing richness of natural resources, previously unsuspected. France was blind to the greatness of the empire which lay within her grasp, and it took England two centuries to realize that the country of the fur-traders was something more than a barren and inhospitable region. The most sanguine hopes of its most ardent statesmen have been exceeded, and at present we behold a land to which people from all quarters of the globe are flocking in order to make for themselves happy homes, especially in the wheat fields of the West, whose wonderful fertility is but a recent discovery.

Among those who have come to our hospitable shores to seek their fortunes in that natural wealth with which a benign Providence has bountifully enriched our country, and to enjoy her free institutions and her just laws are numerous sons of that great saint, whose feast is to-day being observed the world over with solemn religious ceremony. They have been driven hither by a system of religious and political tyranny, which in duration and heartlessness has never been equalled. One of the most pathetic pages in our history is that which recounts the part that our country played in connection with the Irish immigrants, that famine and persecution drove from their homes in the sad years of '47 and '48. In that exodus, thousands of the Irish exiles who directed their course to Canada never caught sight of the promised land, but fell victims on shipboard to that terrible fever that claimed so many of the sons and daughters of the flying Gael.

Thousands more scarcely landed on Canadian soil when, in the depths of human misery and poverty, they, too, laid down their lives in behalf of faith and fatherland.

More hallowed bones Canadian soil does not contain than those of the poor Irish martyrs who sanctified our land in their death, and enriched it with their noble example of unswerving fidelity to their religion and their country.

No American monument stands on a more hallowed spot or is sacred to more heroic souls than that which has been recently erected over the silent graves of the nameless Irish immigrants that found their last resting-place on the lonely island of Grosse Isle. Let it be said to the eternal honor of the great Irish Catholic organizations that showed its veneration for the memory of its poor but saintly dead, in the erection of that magnificent monument and in the impressive celebration that accompanied its un-

veiling, that it has given an evidence of devotion to lofty ideals more glorious than which America has never witnessed. They have made a chapter in the annals of Canada which in generations to come will be an inspiration to Canadians, that will teach them that there is some thing more sublime in life than the possession of brute force or the accumulation of immense wealth.

It is not a matter of wonder, gentlemen, that the Canadian sons of a race possessed of characteristics such as are exhibited in the graves and monument of Grosse Isle, should have risen to positions of the first eminence and should have attained the most remarkable success in every walk of Canadian life.

Irishmen are indebted to Canada for the hospitality extended to them in their pitiful exile, but they have paid her back a thousandfold by their fidelity to Canadian national ideals, by the brain and brawn that they have generously expended for the development of our resources, by the prominent part that many of them have played, notably the illustrious Thos. D'Arcy McGee, in the building up of this great Dominion, and by their deep love for religion and learning that are prime traits in the sons of St. Patrick in Canada to-day, just as they were of their forefathers in the isle of saints and scholars.

Let us hope that this condition of sympathy and aid will continue to characterize the relations between Irish-Canadians and the other elements of our population, and that it will result in the production of a people harmonious, prosperous, educated and religious.

Mr. O'Gara introduced the next speaker in this manner:

During the past six months, events have occurred of tremendous importance to Ireland. The political upheaval in Great Britain has caused such a disposition of parties as to place the balance of power in the hands of the Irish leader. We feel to-day that Erin is closer the realization of her hopes than ever before; and we take this opportunity of expressing our confidence in the men who have accomplished so much in her behalf.

Mr. D. J. Breen, '11, thus eulogized the Irish Party:

The Irish Parliamentary Party.

Deep in the heart of every Irishman, besides an ardent faith in her religion, is an undying love for his fatherland. The recollection of its sufferings, past and present, cannot fail to strike a cord of sympathy in his warm and tender heart, while every redress of evil, every burden removed, is a source of joy and con-

solation to him. This is why we Irish, with good reason, drink a toast to the Irish Parliamentary Party, whose strength and energy have been sacrificed for Ireland's interests, and this is why we express our hearty approval of its labor, and display our gratitude for the long-sustained struggle that it has maintained in behalf of the land we all love.

Never, since the days of Parnell, has there existed such union, such a splendid party-spirit as is manifested by the Irish nationalists to-day. Under the able leadership of their illustrious chief, the members of the Irish National Party have pledged themselves to carry on the noble fight for the freedom and uplifting of the Irish race. For long years they have fought with overwhelming odds against them, urged on by patriotism's pure and unblemished flame.

The testimony of Mr. Balfour is on record as to the power, ability and tact of that party, "which," he declares, "to be the ablest and most effective for its purpose of any political agency in existence." How could it be otherwise when its councils are presided over by such experienced, sagacious and resourceful parliamentarians as John E. Redmond, T. P. O'Connor and Joseph Devlin, and when he who has so often received the testimony of the confidence and attachment of its members by re-election to its chairmanship is universally admitted to have no peer in oratory or debate in the British Parliament, or perhaps anywhere else in the world. Little wonder, then, that we should pride ourselves in having at our head men who have won the admiration and esteem of all nations, who have shown themselves worthy to be entrusted with the sacred cause of our religious rights and political liberties.

Why should we lavish our praises on the Irish Party? What has it done to merit such consideration! It has achieved many and glorious victories. Measure after measure has been wrenched from a government whose policy is to make no concession except by force. By its skill and aggressiveness, it has secured, within late years, the Land Bill, bettering the condition of the tenants; the Laborers' Act and the Town-Tenants' Act. The decrease of Irish taxation, the housing of the peasantry and other less important benefits, won through the persistent efforts of the Irish Nationalists, bid fair to the building up of a nation, which by a skilfully executed plan was doomed and well-nigh reduced to extinction. Greater and more important than all these is the boon of a National University, which was obtained but a short time ago. The establishment of this new university marks the

close of a long and bitter controversy and is the beginning, let us hope, of a new chapter in Irish history.

Ireland's sons and daughters, bright, intellectual, thirsting after knowledge, were denied that precious boon of education because they were not of the right political or religious complexion. They were compelled to turn from their homes on the sunny hillsides of Ireland to bid adieu to their native country, and to seek a livelihood in alien lands. The wonder is, as a leading Irish journalist recently remarked, not that many became "hewers of wood and drawers of water," but that numbers rose to position of power and influence. Now that Ireland has a right to a National University, she will rise to the glorious standard which she had attained before the cruel hand of oppression brought desolation and ruin.

To the student of Irish history, one strange, sad fact is pre-eminent. It is that the Irish people are fettered, their progress impeded, their country misruled and the inhabitants groaning under the yoke of tyranny. For this, one and one only remedy exists; that is the granting of complete self-government in matters purely Irish. It is as necessary for the welfare of Ireland as air is for the life of man. Home Rule is bound to come; prospects never were brighter. The Irish, a freedom-loving people, will not endure to be ground down, and surely it is not in England's interests to foster a spirit of discontent, which would be a weakness in the heart of her vast empire.

To the Irish Parliamentary Party we are glad to express our appreciation of the heroic work done in the past; to assure its members of our affection, trust and support. We are proud of a party which, in spite of enemies and detractors, shows a cohesion, a tenacity of purpose, an integrity and incorruptibility unparalleled in the history of politics. And we have the utmost confidence that to the glorious achievements which it has accomplished in the past, the not-far-distant future will add others even more glorious, among them the destruction of the dominating power of the House of Lords, the hereditary foe of Irish rights and of all progressive legislation, and, finally, the winning of a complete measure of self-government for their long-suffering country.

Let us then respond with generosity to their appeal for aid, let us unite our efforts with theirs, and not many more St. Patrick's Days will pass before Irish representatives will be able to meet, not in England's capital but in Ireland's, to hail Ireland a nation once again.

The toastmaster, arising, spoke as follows:

It would be altogether unbecoming on an occasion such as this did we not bear in mind the obligations which we owe to our Alma Mater, and did we fail to express our heartiest wishes for her continued success. It is with much pleasure that I propose the toast to Alma Mater, and of calling upon Mr. Fleming to reply.

Mr. Alan C. Fleming, '11, toasted Alma Mater in these becoming words:

Alma Mater.

Gentlemen,—You have just raised your glasses to the health of old Varsity, and I have the honor to respond to your toast.

I am sure it is a source of deep sentiment to you as members and friends of a Catholic institution of learning to be assembled in honor of one who was a founder of Catholic institutions. There is no necessity for me to recall to you the glories of that era of Catholic learning which was inaugurated by St. Patrick, and which won for Ireland the fair title of "Isle of Saints and Scholars"; but it is worthy of remark that, to the lofty ideals of religion and education, implanted in their hearts by their great Apostle, the Irish have ever been faithful. During long centuries of persecution they never lost sight of these ideals, nor did they ever consent to the separation of religion from education. They have always maintained that while the intellect is being stored with human science, receiving a purely natural culture, it should likewise be stored with a knowledge of heavenly things, and be given a moral formation, far more necessary to man than training that has for its object mere temporal success.

While in many other countries, Catholic education has had to struggle for existence, because of the hostility of governments, in Ireland the people have fought under the leadership of priests and bishops for the preservation of their schools. One of the most notable victories won by them since their unjust oppression visited their land, was that of a few years ago, when they wrung from the British Parliament a law establishing a Catholic university.

Like Catholic institutions of learning in Ireland, and like similar institutions in almost every other country, Alma Mater has had many severe trials; trials which, although not persecutions, nevertheless were of a very serious nature. I do not intend to rehearse the difficulties which were encountered, or the losses which were suffered; but I am sure that in her hour of severest trial she was consoled by the knowledge that she had become a living force in Canadian life, and that her sons after

having won distinction in the narrower domain of the student, had attained to fame and honor in the broader field of the world's activity. The past few years form most glorious pages in her history, for they have heaped honor on many of her former students, and demonstrated the excellence of the training which she imparts. During that time one of her sons has become an Archbishop, and the Superior General of a Great Order, another a Bishop, another a Prime Minister, a third a Judge of the Supreme Court of Canada, a fourth a Secretary of State, a fifth a Bishop, and a sixth a Speaker in the House of Commons, and a seventh a Judge of the Supreme Court of British Columbia. An enviable record, indeed, and one well calculated to bring joy to those who were responsible for the formation of these men, and who delight in their success. May the sons of Ottawa long continue to win seats among the mighty, and to bring honor and distinction to themselves and to their Alma Mater.

The present scholastic year, now well past its zenith, has brought with it a very respectable degree of success for the student body. We have met the representatives of our sister universities on several occasions and upon different fields, and while not always victorious, we have made a creditable showing. Although we did not succeed in bringing back to Ottawa the coveted emblem of the football championship to rest among the accumulated trophies of the garnet and grey, yet under the circumstances that was hardly to be expected. Let us hope, however, that greater success will attend the representatives of Alma Mater upon the gridiron, and that the many victories of the past which have made the name of Ottawa College famous, may be repeated in the future.

In the other great field of Interecollegiate competition — the Interecollegiate Debating Union — we have been singularly successful. Our students have met the students of two great Canadian universities in public debate, and have come off victorious from both encounters. As a result the Interecollegiate cup, emblematic of the championship of the Union, now rests within our walls for the second time since our entrance into the League.

Such, gentlemen, is a brief summary of the events of the year, from the student standpoint. It may not be as bright as some in the past; let the past then serve as an inspiration for the future, and let us hope that the years to come have in store the most glorious achievements for the students of Ottawa University.

We have not with us at this banquet as many of our old students as we should wish, but I am sure that wherever there

is a graduate of Ottawa College to-day he is carried back to the bosom of his own kind mother by the memory of the St. Patrick's day of other years, that he visits her in spirit to mingle once again with the companions of his college days, to partake of all the joy of a college banquet, to listen to the oft-repeated story of Ireland's sorrows, and to wish to Alma Mater, as we all do on this happy occasion, every mark of prosperity and every success in that great work of Catholic education to which she has so nobly devoted herself.

Mr. O'Gara introduced the next speaker as follows:

Alma Mater claims among her children citizens of the Great Republic to the south of us. It is a land whose growth and development have no parallels in history, and we are proud to say that in the building up of this great nation those of Irish descent have played a prominent part. To the United States is also due much credit for the generous aid accorded Ireland in the times of need. I therefore take much pleasure in requesting you to drink the toast to the United States, and of introducing Mr. Tracy, who will respond.

Mr. Leo H. Tracy responded thus to the toast to his native land:

Toast to United States.

I am indeed glad to respond to the toast to my native land on this happy festive day, which commemorates not a conquest of men but a conquest of souls. Ireland's services to humanity, the tragedy of her history, the unquenchable fire of her patriotism, the promise of her industrial awakening, the hope of her political emancipation,—all these have been crystallized in the discourse of previous speakers. I speak of America.

You all do know, it is a matter of history, she was once a subject of Great Britain. I need not recapitulate the origin of the struggle between Great Britain and her American colonies. Suffice it to say that the colonies conceived the claims of the parent country as incompatible with their freedom and happiness. But, obeying at the same time the dictates of patriotism, and the duty of allegiance, they represented their wrongs to their sovereign and claimed their rights.

Britain would not change her policy, and so they were forced into war. With the outcome of that war you are all familiar. But, apart from the fact that it established the independence of the colonies, it immortalized some of the most unselfish patriots and most generous benefactors of humanity that the world has ever known. I need speak no eulogy of Washington, Franklin,

Sullivan, Barry or Patrick Henry. Though departed from this world, they live in our affections; their names are a talisman of power, the watchword of freedom, the emblem of patriotism, the shout of victory. They cast around us a halo of glory, for they continue to receive the homage of mankind for their glorious deeds. Thus will the memory of these men live on forever with increasing veneration.

If the heavens thundered and the earth rocked, yet when the storm passed, how pure was the atmosphere that it cleared; how bright the new planet which appeared in the political heavens,—that Republic which has ever since shown the world in the concrete what is meant by liberty and justice! A nation where the oppressed and downtrodden have found that peace and happiness of which they were deprived elsewhere.

I do not lose sight of the fact that there are those who see the fulfillment of Carlyle's prophesy foretelling the downfall of this Republic. I do not forget that there are those who proclaim that the same fate will overtake our country as befell Sparta and Carthage. To all such we send defiance, declaring that "this Republic was not born to die!" Our fathers who laid its foundation in their blood, whose patriotic spirits keep vigil from the ramparts of Bunker Hill, bequeathed to their blood-bought land immortality! Yes, more, the sons of these fathers, locked in the shock of a brothers' duel, ordained from the bloody field of Gettysburg, "that this home of the brave" shall ever be the "land of the free!" blazing on all the folds of the national ensign: "Liberty and Union, now and forever! one and inseparable!"

To-day the United States, like your fair Dominion of Canada, is a land of wonderful prosperity and glowing promise. Well may she boast of the success that has crowned her industry, and of her prodigious resources. But it is not in this that her principal glory lies—ideals, pure, lofty, divine,—are the soul of American civilization. Imperfect now they may be, but slowly they will develop, and with them the nation's life will broaden and deepen, realizing a greatness still more lofty, a grandeur more enduring.

Columbia has never been vanquished by any trial or been unequal to any test. Founded upon right principles, she has nothing to fear from the vicissitudes of time. Her watchwords are virtue, education and freedom. Her constitution is the product of some of the greatest minds that the world has ever produced. And so, resting upon a foundation that is built, not on the shifting sands of irreligion or tyranny, but on the immovable

rocks of justice and virtue, she has triumphed over all obstacles, and is now more powerful and more majestic than ever.

To whom, gentlemen, does she owe this greatness? To all her faithful sons, who have labored unselfishly for her aggrandizement. But it is only proper that, on this day, we should pay a tribute to those sturdy sons of St. Patrick who have immigrated to our shores, than whom none are more fervent lovers, none more gallant defenders of liberty, and none more faithful citizens of the great American Republic. Irish blood has flowed on every American battlefield; Irish brains have planned and carried to a successful issue many of America's greatest material undertakings, and have done honor to American arts, sciences, and learned professions; and Irish faith has been and is to-day the backbone of American Catholicity.

By the sympathy that America has shown for suffering Ireland, by her continued moral and financial support, she has discharged a portion of her debt to the Emerald Isle for what Irishmen have done for her institutions. And when the day of Ireland's deliverance comes, no flag will be unfurled to the breeze with greater enthusiasm and rejoicing than will that of the Stars and Stripes.

Soggarth Aroon.

Soggarth Aroon was then proposed, to which Rev. M. Murphy responded in a very able manner.

Amongst those who answered to the toast to "Our Guests" were: His Excellency Mgr Sbarretti, Senator Power, Mr. E. Devlin, M.P., Rev. Father McNally, D.D., and Dr. Freeland. The remaining guests were Rev. Canon Sloan, Dr. Sherry, Frs. Fallon, McGuire, T. Murphy, S. Murphy, Collins, Stanton, Finnegan, Hammersley and McGowan.

Letters of regret were received from the following: Rev. J. N. Dozois, Provincial of the Oblates; Rev. W. J. Murphy, Rector; Rev. Father Poli, Vice-Rector; Rev. Fathers Collins, Latulippe, Browne, Kelly and Dewe; Hon. Charles Fitzpatrick, Senator Coffey, Messrs. J. Clarke, W. J. Kane, B. Slattery, E. P. Gleeson and Dr. Chabot.

The success of the banquet was largely due to the Director, Rev. J. Fallon, who was ably assisted by a committee composed of the following gentlemen: Chairman, M. J. Smith, '10; secretary, John J. Sammon, '11; treasurer, Francis Corkery, '11. Executive committee: Martin O'Gara, '10; Chas. P. Gauthier, '10; Leo H. Tracy, '11, and J. J. Contway, '11.

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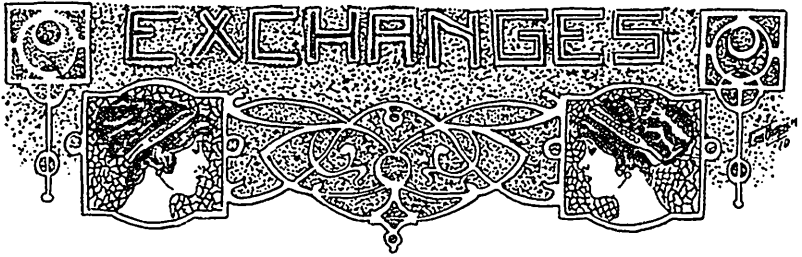
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No. 6

EASTERTIDE.

Best Easter greetings to the readers of The Review. The canticle of this season is one of victory — the greatest victory the world has known. Joy to humanity, liberation from sin and from the sorrows of the tomb, the acquisition of grace and happiness — all these are placed within our reach by Him who, by His own inherent power, on Easter morn shattered the chains of death and entered into the glory of the Resurrection. Long enough had He been despised, spurned, ill-treated. The humiliations of Bethlehem, of Egypt, and of Nazareth, His prayers, fastings and privations, the tears and agony of His bitter Passion and every drop of His Precious Blood, had been weighed in the scales of divine justice, and now add to the lustre of His reward and triumph. But His victory is also ours, for it was for us that He died and rose again.



The *Patrician* contains a short biographical sketch of Cardinal Satolli, under the title of "The Passing of an Illustrious Prince." Francis Satolli prepared himself for the high dignity to which he ultimately attained by a long course of study, in early youth, and by resource and extended effort in early manhood. Through the influence of Dr. Pecci, he fell under the eye of Pius IX, who appointed him successively Professor in the Perugian Seminary, Professor of Dogmatic Theology in the Propaganda and Rector of the Greek College, Monsignor, and finally Archbishop of Lepanto. About this time Archbishop Satolli paid his first visit to the United States, where he endeared himself to all by the ready way in which he adapted himself to American ways and customs, and by the democracy he evinced. In fact, so pronounced was his admiration of America, that he was nicknamed the American Cardinal. In 1892, Pope Leo appointed him Papal Legate to the United States. His success in settling several mooted questions between the United States and the Vatican led to his elevation to the Sacred College. When he died he was Prefect of the Congregation of Studies at Rome.

Besides the above mentioned, we beg to acknowledge receipt of the following: *Acta Victoriana*, *Agnetian Monthly*, *Collegian*, *Columbiad*, *Exponent*, *Fordham Monthly*, *Ilya Yaka*, *Holy Cross Purple*, *Laurel*, *Leader*, *Allisonia*, *Argosy*, *Notre Dame Scholastic*, *Martlett*, *Mitre*, *Nazarene*, *Nazareth Chimes*, *Abbey Student*, *D'Youville Quarterly*, *Trinity University Review*.

Books and Reviews.

The March issue of the *Nineteenth Century* contains the following interesting paragraph in an article headed "Alcohol in Relation to Life.": "The question as to what constitutes mod-

eration, therefore, becomes a matter of importance. It is obvious that what may be moderation for one man may well be excess for another. Attwater's experiments were conducted with $2\frac{1}{2}$ oz. of absolute alcohol per diem, but such a dose would without doubt be excessive in some people; and if it be necessary to draw an arbitrary dividing line between excess and moderation, probably that of Dr. Anstie, which is to-day used by many of the largest insurance companies in America, would be more generally acceptable, but even this is considered too high by Prof. Abel, a colleague of Dr. Attwater on the committee of fifty. Anstie put moderation at $1\frac{1}{2}$ oz. of absolute alcohol; this would represent about 4 oz. of whisky, two or three wineglasses of sherry or port, a pint bottle of claret or champagne, or from four to six tumblerfuls of light ale or beer.'

Students of history will find in the same review an excellent contribution, entitled "Fresh Light on the Quebec Campaign, From the Missing Journal of Gen. Wolfe." The journal touches upon many points not mentioned in the young general's letters and despatches, and in two or three passages they confirm unpugnably the theory that the landing on the Heights of Abraham was not only the design of Wolfe from the beginning, but might have succeeded at first had he received proper naval support. There are other dramatic touches which reveal more clearly the nature of Wolfe's hereulean task and the shortcomings of his coadjutors.

The Empire Review for March has a timely article treating of an "Imperial Colonization Scheme," in which the author strongly urges upon the British Government the necessity and advisability of emigration to alleviate some of the domestic troubles at home. Besides, he points out, that the Government by failing to take advantage of the opportunities offered in this respect by the colonies is making vain all the sacrifices of the past to acquire just such facilities.

We have much pleasure in drawing the attention of readers to the fact that the April number of the *Century Magazine* contains a strong plea against the evils of socialism.

Essays, Literary, Critical and Historical, by Thos. O'Hagan, M.A., Ph.D.; published by Wm. Briggs; \$1.00. This is a neat little volume containing essays on a variety of subjects. They are written in an easy finished style, and show a considerable breadth of reading on the part of the author. They likewise do much credit to him both as a student of history and as a thinker. The one headed "Poetry and History Teaching False-

hood" is perhaps the most interesting and timely. It is to be regretted that more works on the same lines have not reached the publishers in the cause of truth.

Captain Ted, by Mary T. Waggaman; published by Benziger Bros.; 60c.

This is the newest addition to our juvenile library, and will, we are certain, be eagerly read by our young friends. In *Captain Ted*, Miss Waggaman has again succeeded in producing a book of live interest and one which is well fitted to substantiate her claim to a place among the best writers of juvenile fiction.

"Psychology of Politics and History." — By the Rev. J. A. Dewe; London, Longman's Green & Co., 1910.

Politics, in the wide and better sense of the word, have always had a healthy interest for right-minded persons, if only as one very important phase in the history and development of human society. To the Catholic especially aware, in some measure at least, of the part played by the Church in that history and development, such a psychological treatment of the various problems and principles involved should appeal with irresistible force, and should secure for Father Dewe's admirable treatise the success it so eminently deserves. For it is no small part of its merit that it makes a seemingly dry subject not only clearly intelligible, but supremely interesting as well. And this, not merely for the expert, but what is far more no less clear to those to whom the subject — and the present reviewer is certainly one of them — has seemed, hitherto, wholly beyond their comprehension.

The reviewer's chief difficulty, in such a case, and where space is necessarily limited, consists in deciding on the points to which particular reference should be made. It is, therefore, a possibly too obvious method of escape from his dilemma to refrain from any decision whatever, and to leave it to the reader to discover for himself, as he assuredly will, the many merits which the book possesses. The present reviewer, at all events, finds himself not only disposed, but, so to speak, constrained to adopt the obvious course suggested, and to content himself with conveying the very general, but very favourable impression left on his own mind by a perusal of Father Dewe's book.

It is, in fact, an able and adequate account of that "thing of supreme importance," namely, the "study of the souls of men; the laws that govern the human characters and passions"; of the principles,—religious, philosophical, and political,—that have influenced the growth, development and consciousness of

that complex entity which is the sum, and something more besides, of the countless individuals who go to make up human society.

F. W. G.

Among the Magazines.

Says the Ave Maria, "Many Catholics more strict than wise, speak of the modern Lent as a feeble survival, an institution that has outlived its usefulness. The faithful of our day are only playing with the discipline that characterizes former ages, and Lent has been better given up altogether, it is so little more than a pretence." To these Catholics Bishop Hedley offered a stern rebuke in a sermon which he preached recently. "There is little need of fasting in the modern Church; not that the sins of men are lighter or rarer than they used to be, or that the justice of God is not as adorable and as terrible as in the past. But the world has grown more "spiritual." It may not have become much better; but better or worse, the masses of men are less rude and primitive; they think more, are more sensitive in feeling and imagination, have a wider range of sympathy, and are more influenced by ideals. The effect of this on religion cannot be doubted. As the world has progressed, interior religion has progressed. We have more of what is called devotion or piety; and we are more easily touched by the goodness of Almighty God. All this has its relation to fasting as a penance. When we say that severe fasting is not needed in these days to the same extent that it was in the past, we are only saying that fasting is a means to an end and that there are other means of drawing near to our Heavenly Father, which, in the course of Providence, are now more easily practised. The devotional life, then, is one reason why the penitential codes and discipline of former days have been to so great an extent mitigated. Another reason why Lenten discipline has been partially abrogated is referable to our system of cold storage and adulteration of food. With bad cooking, good Lenten food is so hard to get, and costs so much, that the exact observance of the mitigated discipline is mortification enough. Had our forefathers lived as we do, it would have been altogether impossible for them to fast as they did.

The current number of the Rosary Magazine. In this excellent periodical we notice an article entitled, "Catholic Chapel in State University." Under this heading the writer imparts the most welcome news that in the University of Wisconsin, at

Madison, there has recently been dedicated a beautiful Catholic chapel, the cost of which is \$60,000. In respect of such a spirit of toleration, Wisconsin is far ahead of her sister States. It is to be hoped that other great Universities will follow in the footsteps of this one. But the move has this other mark of interest. Since the attendance of young men at Catholic schools seems to be an unattainable ideal, it is consoling to know that they are in a Catholic atmosphere.

The present number of the "America" speaks on the subject of "Canadian Orangemen Rampant." The Loyal Orange Lodge at St. Catharines Ontario, attacks the French-Canadians of the eastern part of that province for trying to put their language on a footing of equality with English in the public schools of Ontario. The Orangemen contend that this is the first step in a campaign which aims at driving the English-speaking electors out of the eastern counties of Ontario. They say that official permission to use French in these schools would result in English being neglected and ignored, and that the French Canadians want to accomplish in the eastern townships of Ontario what they have achieved in the eastern townships of Quebec, and that this means practically the extension of the Quebec system to Ontario and ultimately to the whole of the Dominion. The Catholic Record of London calls on the government to do as King Edward did,—not to recognize this secret society.

Queen's University Journal contains an excellent article on Heredity. After referring to such common instances as heredity of complexion, features, walk, etc., the writer passes on to heredity of intellectual and moral traits. He cites examples of families which have been famous in certain callings for generations, the Bachs in musical composition, the Arnolds in literature, the Rothschilds in finance, etc. "Although great men do not always have great children, yet on the average intellectual and moral traits run in families, just as bodily ones do.

It is with feelings of surprise that we peruse the article on St. Patrick by S. D. C. in the Manitoba College Journal. This being the month of March, most of the Exchanges contain some comment on Ireland's great national festival. Nearly all these remarks are complimentary, some of them are sympathetic, coming even from the pens of Protestant editors. S. D. C.'s article, however, seems to have sprung from no other source than a pet aversion to Catholicity. Without deigning the support of a single authority, and with as much finality as Podsnap, he settles St. Patrick's birth-place — a question over which historians have wrangled for centuries. He chooses these events from the

life of the Saint, and describes the others as mere myths, "for the propagation of which he says the Church of Rome has become famous." His disdain for the historians of that denomination he expresses in the derisive appellation "Romish writers."

S. D. C.'s remarks would look more in place in the columns of the Orange Sentinel.

Priorum Temporum Flores.

Rev. Father Quilty, '87, P.P. of Douglas, paid us a call last week while in the city.

Rev. J. MacDonald, '04, and Rev. J. J. MacDonnell, '04, paid Alma Mater a visit while in the city for the Wanderer-Ottawa hockey match.

Tom Costello, a former student of the University, favoured us with a visit a few weeks ago.

Nick Bawlf, '09, the star full-back of Ottawa College, and who has been playing hockey for Haileybury, paid us a visit lately.

Rev. Father Letang, '04, was a visitor to the University a few weeks ago.

Mr. Doyon, ex-student of Ottawa College, now attending McGill University, paid us a visit a few days ago.

Rev. Father Dowd, of Cantley, favoured Alma Mater with a visit a few weeks ago.

Rev. J. Harrington, curate of Eganville, was a visitor to the University a few days ago.

Rev. Dr. McNally, P.P. of Chelsea, paid us a visit lately.

Rev. Father Fitzgerald, P.P. of Bayswater, was a recent visitor to the University.

Mr. L. Kehoe, a former student of Ottawa College, favoured Alma Mater with a visit lately.

Personals.

We were recently honored by a visit from His Lordship Bishop Grandin, O.M.I., of Athabaska. He delighted all by his interesting stories of the far west.

The consecration of the Rev. M. F. Fallon, O.M.I., Bishop-elect of London, will take place in London on April 25th. Many old friends from the Capital, and not a few from the University, will be present at this happy event.

Fr. Cavanagh, S.J., of Montreal, visited us and delivered an interesting lecture in Rideau St. Convent.

Fr. Raymond was a visitor to his Alma Mater last week.

Fr. Dowdall of Eganville, and Fr. Cousineau of Sarsfield, Rev. Dr. Sinnott and Fr. McRory, O.M.I., of Tewkesbury, Mass., were among our recent visitors.

The following honored us with their presence on St. Patrick's Day: His Excellency the Apostolic Delegate Mgr Sbarretti, E. P. Santon, Esq., Senator Power, E. B. Devlin, Esq., M.P., Canon Sloan.



Athletics.



Hockey's Exit.

The last act of the hockey drama was witnessed at Rideau Rink March 9th. when after "Arts" defeated the Small Yarders, the curtain was rung down on one of the most successful hockey seasons in years at Ottawa University. The innovation of Inter-Course contests proved to be a sapient move. Excellent sport was witnessed and the best of spirit prevailed in all the contests. That we have ample material for an Interecollegiate hockey team was shown on many occasions, and it is hoped that next year will find the O. U. hockey team occupying a berth in the Interecollegiate circuit.

Baseball.

With the advent of Spring and the storing away of hockey paraphernalia, baseball, that king of scientific games, comes into prominence. It would be a little premature to prophesy what our nine will be like, but from the present outlook we can be assured of a good team. Plenty of material is in sight, and with scientific coaching of which we are certain, the students may look forward to a snappy and enjoyable baseball season. Mr. Bert. Gilligan, the manager for 1910, has already arranged games with several American college nines. He expects to make a strong bid for that "Bilsky Shield" in the City League series, which will be arranged shortly. The election of captain will be deferred till the players are seen in action. The captain's position is a most important one, and the player, besides knowing the "inside"

Champions Inter-Course Hockey League, 1909-10 "Arts" Team.—Ottawa University.



L. Kelly, P. Bélanger, Chas. F. O'Neil (Capt), O. Kennedy, J. Kennedy (Mgr.), J. Guibord
F. McDougall, P. Cornellier, Rev. W. J. Stanton, O.M.I. (Director), M. Brennan.

game; must be able to control the men. With harmony amongst the players, manager and coach, there seems to be "nothing to it" but the championship pennant. The city teams will be strong, so it's up to the College players to get out as soon as possible and limber up. We have the "stuff" for a good game in Ch. O'Neill, Charlie Kinsella, Tony Muzante, Ben Dubois, McGillicuddy, Ginty, Joe Moore, Morel, Bert. Gilligan, Kelly, Brennan, Guindon and others.

Indoor Baseball.

On March 17th the two final games of the Indoor Baseball

League were played on the "Y" floor, with Ottawa University and Pastimes returned the winners. The championship of the League goes to the Pastimes' aggregation of ball-players, who showed by the type of ball put up that they will be factors in the race for the pennant in the City Ball League later on in the season. Congratulations are extended to the winners.

Hand Ball.

The popular sport of handball is again attracting much attention. Two leagues, a junior and senior, are in process of formation, when picked teams will battle on the "alleys" for supremacy. To Philosophers, M. O'Gorman and Osias Sauv , have been allotted the pleasant task of arranging the schedule of games, etc.

Inter-Class Baseball.

The scheme of Inter-Class hockey proved so successful that the same is about to be experimented with in baseball. Whether it will be as successful remains to be seen.

The Hockey Finals.

Arts (10) — Philosophers (0).

On Saturday, February 26th the final game for the championship of the I. C. Hockey League was played before a crowd of two hundred students, professors and spectators.

A glance at the score about tells the tale of the contest. Ch. O'Neill's Arts' men showed their superiority in stick-handling, shooting, checking and systematic team play. Under the effective coaching of manager Tommie Hare Kennedy, the "Arts" team developed a great system of attack and defense, and their tireless checking back forestalled all efforts of the Philosophers' forward line to penetrate the opposing defense. From Cornelier in goal to O'Neil at centre, no weak spot was noticeable. Belanger, Cornellier and Brennan comprised a stone-wall defence, while O'Neill, Kelly, Kennedy and Guibord completed a dangerously aggressive forward line, all good shots, skaters and checkers. In all ten goals slipped by the Philosophers' net guardian, one of which was scored by a player on his own side. Smith, Brennan, Harris, C t , Gauthier, Fleming and Gorman worked hard to withstand the onslaught, but there was not a chance in a hundred of denying victory to the "Arts" team. Rev. Father Stanton acted as referee in his usual efficient manner.

“Arts” (Big Yard Champs) (9) — Small Yard (1).

When a good “little” team meets a good “big” team, the inevitable always happen. Why, of course the “big” team wins. Such was the case when a team of small calibre, but big aspirations, met the dauntless “Arts” seven to decide the championship of the University for 1910. The game took place at Rideau Rink before a large attendance of students from both departments. The rivalry was of quite as keen amongst the players as amongst the onlookers. Rev. Father Binet acted as referee, and proved a most capable official, giving the greatest satisfaction to both teams. For the first ten minutes of the play, the contest was pretty evenly fought, but after that it was a case of “how many” for the Arts’ team. Their defense was adamant, and their forward line easily up to the standard of City League hockey. The zig-zag rushes of Kelly, Kennedy and O’Neill proved the undoing of “Small Yards’” defense, and Kinsella, Brennan and Fournier were continually trying to stave out fusilades of shots from the sticks of the Arts’ forwards. The final score was 9-1 for Arts, and is a fair indication of the ability and superiority of the Arts over the Small Yard. Rev. Father Collins and Phil Harris acted as time-keepers for the important event. The leading score merchants were easily O’Neil and Kelly, who had their “shooting eyes” on the nets all the time. Manager Tommie Hare received many hearty congratulations on his team’s victory, and is reported to have signed all his men for next season. As a manager, Kennedy is awarded the palm.

Standing of Indoor Baseball League.

	Won.	Lost.
Pastimes... ..	5	1
College	3	3
O.A.A.C.	2	4
Y.M.C.A.	2	4

Final Result I. C. Hockey League.

	Won.	Lost.
Arts	4	2
Philosophers	3	3
Collegiate	3	3
Juniors	2	4

Off-Sides.

The "Arts" champion team expect to be banqueted at the Russell for bringing a championship to Ottawa.

Have you seen the classy post cards of the champion "Arts" men? The manager's pose reminds one of Weldy Bate of the Ottawa's.

Pittaway has employed an extra staff of photographers to meet the unheard-of demand for photos of Tommie Hare's pets. The one of Newsy Lalonde O'Neill is now being issued in the third edition.

Get out and limber up that whip. Get the spring kinks out of it and make the ball team. We may discover a Matthewson or Wild Bill Donovan "in embryo."

Practice hitting the ball. We were sadly deficient in that respect last year.

Victoria Day Sports.

In Ottawa people look to Ottawa University Athletic Association to provide the bill of sports and amusement for Victoria Day, so with the characteristic foresight and activity of O. U. and its officers a programme of events is being arranged.

In the morning a City League ball game is scheduled. The finish of the Ketchum Marathon for boys will take place in front of the grand stand.

In the afternoon a ball game between an American College team and Ottawa University will be the feature. A ten-mile Marathon over last year's course will be run. A matched race of 100 and 220 yards' dash between our fast sprinter, Charlie Kinsella, Bobbie Kerr, Tom Siebert, and the American champion, will complete the list of attractive events.

Bowling Championship.

After a successful and very interesting series of games, the Intermural Bowling League was brought to a whirlwind finish when the following teams captained by G. Coupal and A. Guindon, and the following students:—Senior champions—George Coupal (Captain), S. St. Amour, L. Bonhomme, C. O'Halloran, P. Cornellier, B. G. Dubois; Junior champions—Alderie Guindon (captain), J. Perron, O. Brunette, J. Cusack, E. Couire, H. Courtois, romped off with the coveted championships of the great roaring game.

To Rev. Father Bertrand, O.M.I., and the several captains

is due quite a meed of praise for the businesslike manner in which the lengthy schedule was run off.

Pool and Billiard League.

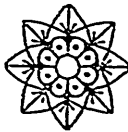
The cue artists of "O. U." after an exciting number of well-contested games closed the league last week. During the winter months a vast deal of good clever sport was witnessed by the student body. In a very short time raw recruits became quite scientific in the arts of billiards and pool, and gave some of the "professionals" quite a tussle before the supremacy was decided. The team composed of Messrs. Kennedy and Simard, Searle and Turcotte, are in the finals for the championship of the league, and the tables will be covered for the season as soon as the deciding games are played.

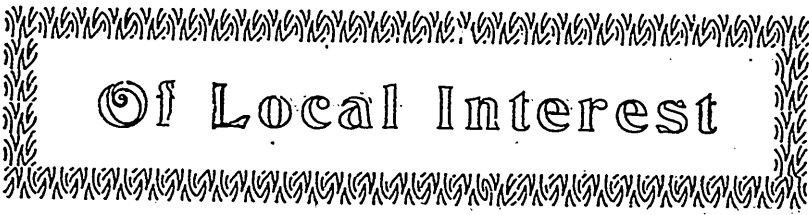
Tennis.

The scientific game of "forty love" or "deuce" is to be revived at "O. U." A dirt court is being laid out at the south-east corner of the College campus, and some fast work will no doubt be performed on it by the expert tennis players. To assure the successful carrying out of scheduled games, Mr. Peter F. Loftus has been appointed manager of the whitewashed and netted court.

Croquet.

The fascinating and popular game of "croquet" will now have a place in the long list of summer sports at the "O. U." A smooth court is being prepared, and soon the mallets and balls will be seen shooting around the enclosure. To see that things are run in a businesslike manner, Mr. Frank J. Corkery will act in the capacity of manager.





Of Local Interest

The merchant has his resting time,
 The lawyer turns from pleas,
 The parson has vacations,
 And the toiler has his ease;
 The clerk has time for leisure,
 The doctor's hours may crawl,
 But the man who is a knocker
 Never rests at all.

Junior Student: What are the two most sought for goods?
 Philosopher: Dry goods and wet goods.

Si-r-d: When I am asked to play the piano, I never say "I
 can't."

Bu-ke: No, you sit down and let the people find it out for
 themselves.

Fl-ing: I intend to be either a clergyman or a brakeman.

O'G-n: Why so?

Fl-ing: Well, I'm good at coupling.

Br-n-n: If butter is twenty cents per pound, what will a
 ton of coal come to?

H-r-s: Ashes.

Tr-ey: In what State do we find the most marriages?

Hig-ty: In the state of matrimony.

Co-g-lan: Where are you going this afternoon, B-r-ke?

B-r-ke: Why to Hull, of course.

Good-night, Con.

How is Riley, Joe?

Prefect: Peek-a-boo, I see Ginty hiding behind a tree.

Some class to Ga-th-r's French, — Vous faisez un bonne
 room-mate, Boyle.

Trey has secured a position in the mint. Come clean, kid.
 O'G-n: When will Ba-y and Gu-h-n be allowed to go down town again?

K-n-dy: On the first of April.

Jerry (after Gil-gan had handed him a burnt match): Wake up, Gil-gan, that's no good.

Gil-gan: It was alright the last time I used it.

Pretty well charged now, Charlie?

They say that in Pakenham the people at Easter time turn towards the "rising son" when he goes home.

Rumor has it that Ga-t-ier was caught trying to crawl to the top girder of the new hotel. It's not incredible, either.

Mr. B-r-ke, you ought to get busy and crack a few jokes for next month.

1, 2, 3, and you're out, C-rric.

Sm-th: I haven't looked at a book for a month.

Manager Tom Hare will banquet the champion 'Arts' team at the Russell within the course of a week or two.

"Isaac, when his father's knife was raised to slay":

A voice (in explanation): That's where the goat butted in.

In Physics: Why are cups used?

Student: To spoon it.

O'H: Have you got change for a dollar?

Hi-g-r-ty: Yes, have you got the dollar?

Junior Department

Prof.: "Well, P. Bei-n-ger, what rank did you have in class this month?"

Pat.: "Plural."

On March 12 the dwellers in Small Yard had a baseball game, a football game, and in the evening played the Sterlings the deciding game for the Hurd Cup in the City Junior Hockey League. A summer game, an autumn game, and a winter game all on the same day. Now, what do you think of our Canadian climate?

A number of Small Yard made an excursion to the sugar

bush on March 13, and from all reports thoroughly enjoyed themselves. Special mention may be made of W. M-t-neau and W. F-l-y.

Owing to our allotted space being taken up with the report of the St. Patrick's Day celebration, the Junior editor will be obliged to hold over some copy till next month.

ST. PAT'S IN SMALL YARD.

This year for the first time Small Yard held a banquet in honor of Ireland's patron saint.

In the words of Father Dewe, we had not only a banquet but we had also a feast, and much praise is due to those who prepared the menu and supervised the preparation of the material part of our banquet.

After all had enjoyed the meal as well as they knew how (and they know how) our toastmaster, Rev. Father Collins, arose and congratulated all who by their presence made our initial banquet a grand success. By speaking a few words on Irishmen's fidelity to the Catholic Church, he introduced the first toast in honor of Pius X.

This toast was ably responded to by Mr. J. McNally, who in clear terms showed that Irishmen have always loved their faith and revered the vicar of Christ. He also dwelt upon the special love of Pius X for Alma Mater and our country. Mr. Harry Richardson also delivered a notable oration on Pius X in French. This speech was answered by much applause from a very attentive audience.

Father Collins then introduced the toast, "The day we celebrate," coupled with the name of Con Mulvihill. Mr. Mulvihill gave us a few very eloquent words on the land of the Shamrock and on its patron St. Patrick. Con is certainly an orator not to be despised.

The next toast was in honor of Our Yard. This was ably responded to by A. Milot, our president. Mr. Milot told the boys to obey their Prefect, as it was for their own good and the will of those who sent them here.

Prefaced by a few remarks on the glories of past College football and lacrosse teams, the toast, "Athletics," was introduced, coupled with the names of Messrs. Martin and Renaud. The speech made by Mr. Martin was excellent. He said a few words about Irish athletics, but the greater part of his oration

was on College sports, especially those of Small Yard. Mr. Martin is a very eloquent speaker and a coming orator of renown. Athletics by Mr. Renaud does not mean to sit on the coils from one end of recreation time to the other. At the close of his speech Mr. Renaud was rewarded by much applause from a very interested audience.

Breathes there a man with soul so dead,
Who never to himself hath said:
This is my own, my native land.

With these words, Father Collins introduced the toast "Canada," coupled with the names of Messrs. Brady and Mayrand.

Mr. Brady fluently and clearly told of the Canadian people, their religion, and their love of the land of their forefathers; he also spoke of Canada's innumerable resources and their future development. The applause given to Mr. Mayrand showed him that his eloquence was not ineffective, and that he had not failed to convince his hearers.

Mr. E. Nagle, in answer to the toast "Our Hockey Team," gave us a few pointers which we cannot fail to thank him for.

The next toast, "The Junior Editor," was responded to by J. D. O'Neill, who tried very hard to get a few explanations from the Small Yard editor of the Review, but I think he failed to scare that personage.

Father Collins then in a few words thanked those who in any way helped to make this banquet a success. He then called upon Father Dewe to give us a few words.

Father Dewe expressed his satisfaction at being called upon to speak at such a banquet. He stated that English-speaking Catholics had always been friendly and sympathized with the Irish when the tyrants of England persecuted the natives of the Emerald Isle.

Father Voyer spoke in French and established his reputation as a public speaker.

Our first Prefect, Father Veronneau, next gave us his views of an ideal man. The example he took was St. Patrick. The speaker said that a person must not only possess physical and intellectual powers to be a man, but he must also possess that moral courage so characteristic in Ireland's patron.