

# UNIVERSITY OF OTTAWA REVIEW

Vol. IX

OTTAWA, ONT., JUNE, 1907.

No. 9

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

## THE IDEAL SYSTEM OF EDUCATION.



CHRISTIANITY, as well as sound reason, teaches us that man is at once a moral and a rational being, that with him life is not at an end when the organs of his body fail to perform their functions; that his happiness in the after-life depends upon his actions in the present; and, finally, that he is guided in all his actions by the light of his reason and of his conscience. Consequently, the supreme object of mortal existence must be the attainment of perfection. This view of man's nature and of his destiny must form the basis of every Christian system of education. Since man is both a sensible and an intellectual being, consisting of a body and a soul, we may define education as the gradual progress of man's body and soul along that path which leads to human perfection.

Human perfection is, in brief, the conformity of man's will to that of his Creator. God has placed man in this world in a dual capacity, that of an individual and of a member of society. As an individual he has duties towards God; as a member of society, towards society. In either capacity the qualities of perfection so intertwine, so interpenetrate, that they merge, finally, in the same ultimate end. But man cannot find in his own mind the duties which have been imposed upon him, nor can he, of himself, evolve the proper means for their performance. It is, then, the office of

education to so develop, uniformly and perfectly, during the period of youth, and of greatest plasticity, all the faculties of the soul, and also the body, which is the temple of the soul, that man may become what God and nature intended him to be, and what his duty to society requires him to be. The means to the fulfillment of this office constitute an educational system.

From our view of man's nature and of his destiny, it naturally follows that the primary element in an educational system must be the religious. To right action, knowledge provides the means, virtue the chief incentive. Knowledge and virtue is completeness; knowledge without virtue may be worse than ignorance. From the fountains of religion the soul imbibes the virtues faith, hope, and charity, and consequently the religious element is essential.

Morality is the basis of individual and social welfare, and it itself has its only source in belief in God. If there is no God there can be no moral law. Liberalism has used the schools to alienate the nations from God. Socialism adopts the same policy for the subversion of the social order. The Church is the God-appointed guardian of the Christian religion. If the Church is to exert her influence for the salvation of society by the preservation of religion,—for only on the common ground of the Christian religion can the hostile social elements be brought to a reconciliation—she must do so chiefly by means of the schools, from the primary to the university.

Then to the individual, to society, and to Christianity, it is essential that the primary element in an educational system be the religious.

Since the state must seek its own welfare, and, since its welfare depends upon the perfection of its citizens, it is the duty of the state to provide the means to education, the opportunity for every citizen to acquire that degree of perfection within the capacity of his talents, so far as allowed by his circumstances. In attempting to outline an ideal system we must have always in view complete harmony and unity of action between Church and state. Every system is the result of an endeavor to attain the ideal, but from our view of education and its object, every system must fail, at least in so far as it subtracts from the Church the right to perform that portion of the task essentially hers.

The composition of society outlines the scope of an educational system. It must at once minister to the intellectual needs of each of the elements of which society is composed, and provide the rounds by which those, favored by circumstances and specially en-

dowed by nature, are to ascend as high above the confines of primal ignorance as human capacity will allow, thus gradually widening the intellectual horizon, until, having reached the summit, the broad domain of human knowledge lies exposed to view. Hence our system must consist of three divisions: primary, secondary, and superior, each complete in itself, yet passing gradually, even insensibly, into the other. Here it is only necessary to mention the desirability, nay, the absolute necessity, to the ideal system, of a uniform course of study throughout the schools of each division, and of a uniform standard of requirement for admittance to a higher division.

The degree of perfection afforded by the first division of our system is the minimum which the state, for its own safety and perpetuity, is justified requiring of each of its citizens. The present advanced stage of democracy renders the acquirement of this minimum an imperative necessity. This elementary education should begin not later than the sixth year, and, with the average child, extend over a period of seven years. A knowledge of religion, ability to read with understanding, and to write legibly, instruction in history and geography, elementary arithmetic, and hygiene, practice in singing and gymnastics under competent supervision, will suffice for the primary school. The youthful mind is introduced to its spiritual and intellectual inheritance, prepared to pass from the vestibule to the inner sanctuary of knowledge, or to occupy a useful place in the humbler of society's elements.

In our ideal system we shall delegate to the secondary school the task of laying the foundation for that knowledge essential to the pursuit of a specific vocation in life. The specific vocations may be conveniently divided into three classes—commercial and industrial, scientific, and the liberal professions. As a prerequisite to the study of a profession, we shall impose a full course in Arts; to science, preferably a course in Arts, or, as an alternative, a minimum special introductory course of five years in the secondary school, corresponding to the "Realschule," which, as a preparation for the study of science, has had such a large measure of success. For commercial or industrial life, it is greatly to be desired that all who engage therein should spend at least three years in the secondary school. This division leaves to the university freedom to devote itself to what is essentially its duty, that of affording an opportunity for study that will lead to general moral and scientific culture, together with the mastery of one special department of study.

We have outlined above the full scope of our secondary school. But for obvious reasons such schools cannot be maintained in the smaller centres of population. Consequently, we shall limit them to the larger centres, the number and location to be regulated by necessity. But, to provide facilities for all, there must exist in these smaller centres of population schools doing as a minimum the work of the first three years, and from which the student may pass to the larger school, there to continue his course.

The above idea of the function of the secondary branch of our system indicates its curriculum. Having completed the course of seven years, the graduate should have a thorough knowledge of history and geography, of mathematics as far as analytical geometry and calculus, of his own language, of how to read and of what is best to read in that language. He must be able to read French and German, and the poets, historians, and philosophers who wrote for all time in the Greek and Latin tongues. The earlier years of the course must impart an elementary knowledge of the natural sciences, allowing of the latter years being devoted to an experimental study of physics and chemistry. The philosophical course is the natural culmination to the work of our secondary school. For those who desire to enter upon the study of a particular science, and who are deterred by circumstances from taking the complete course, we must provide a course extending over five years, in which the study of the modern languages and of mathematics will predominate. The need for this is evident. It can be so arranged that they may enter upon the experimental study of physics and chemistry with those taking the full course, and, by making logic a subject of the fifth year, those preparing for science will have a knowledge of this important subject, and those completing the course will be prepared to devote the last two years to the study of philosophy proper. Space does not permit an attempt to indicate further the curriculum, and we must be content with the assertion that the natural sequence of the above studies must be followed.

It has already been stated that the aim of university study is general moral and scientific culture, together with the mastery of one special department of study. The fundamental faculty of the ideal university is that of philosophy, and its spirit must dominate the whole university. Around it as a centre we shall group the professional and technical schools. The preliminary requirements for entrance to the university have already been stated. This standard is demanded in order that those entering upon the study of a liberal

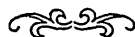
profession may have all their faculties fully developed by a general knowledge, which will be of inestimable service in their special study, and render them fully conscious of the nobility of their high callings, and of the responsibility which rests upon them as leaders of society. The same is true, though, perhaps, in a less degree, for those desirous of mastering a special branch of science. Accordingly, we have established as the minimum preliminary to this study the special course mentioned above, which will ensure a fundamental knowledge at least sufficient for a mastery of the subject, if not for the individual. Finally, this standard is demanded for the good of the university itself, that it may be able to perform its true function for the greatest good of all concerned.

The scope of the university is limited only by the limits of human knowledge. God alone determines this, and because it has pleased Him to leave these limits so indefinite, the university must minister both to man's incapacity to master all, and to the good of society, by affording every facility for specialization in any branch of learning, at the same time exacting a limited amount of general study to develop broadness and flexibility—that true culture which is the distinguishing mark of a liberal education.

Finally, let us not forget the importance to our ideal system of teachers fully qualified for the sacred task entrusted to them. "For purposes of education a true man is worth more than all manuals, codes, systems, and apparatus. Better listen to Socrates on a street corner than to Dryasdust in a marble palace." Consequently we must demand ideal teachers.

Give us, then, a system such as we have roughly sketched, provided by the state, yet guided conjointly by Church and state, each performing its proper functions, and it will compare with the theoretical materialistic systems of the day as the effulgence of the noontday sun with the sickly glare of the orb of night. One imparts light and heat, the other only light; one, knowledge coupled with the dulcifying, strengthening, and inspiring influence of religion; the other knowledge alone—cold, selfish, and shallow.

C. J. JONES, '07.



## SOUND.



ACCORDING to the theory upheld by Tyndall, the sensations conveyed by nerves to the brain are, in all cases, motion. This is not simply the motion of the nerve as a whole: it is the vibration, or tremor, of its molecules or smallest particles. To different kinds of molecular motion are appropriated different nerves. The nerves of taste, for example, are not competent to transmit the tremor of light, nor is the optic nerves competent to transmit sonorous vibrations. For this latter a special nerve is necessary, which passes from the brain into one of the cavities of the ear, and there spreads out in a multitude of filaments. It is the motion imparted to this, the auditory nerve which, in the brain, is translated into sound.

How is sonorous motion produced and propagated? Let a smart blow be given to a bell, and every ear close by is conscious of a shock, to which the name of sound is given. How is this shock transmitted from the bell to the organ of hearing? It cannot be that a disturbed particle of air is shot from the bell upon the ear that hears. The process is this: The vibrations of the bell, which we easily observe, forces the surrounding air violently away on all sides. This motion of the air close to the bell is rapidly imparted to that a little farther off, the air first set in motion coming to rest. The motion of the air, at a little distance, passes on to the air at a greater distance, and comes also, in its turn, to rest. Thus each shell of air, so to speak, surrounding the bell, took up the motion of the shell next preceding and transmitted it to the next succeeding shell, the motion being thus propagated in a pulse, or wave, through the air.

The necessary condition for the transmission of such disturbances is the existence of some medium surrounding the vibratory body. That medium is the air, or any other subject possessing elasticity. This is readily shown by striking a bell within an air pump. As the air is exhausted the sound of the bell diminishes, till it ceases in a vacuum, where there is no longer air surrounding the bell to transfer its vibrations.

Air-waves require certain time for their progress. The same is true of the ether-waves constituting heat, light and electricity; they all travel at an unchanging rate of speed. The speed of the ether-waves is greater than the speed of sound. In a game of base-

ball or a discharge of a gun, the ball is seen to be hit, or the puff of smoke is perceived before the corresponding sound is heard. The rate of speed of sound can be calculated and is found to vary according to the state and properties of the transmitting medium. It does not vary markedly, however, with its pitch, and with its loudness—fortunately for the musician.

All sounds travel through air rather more than 1,100 feet a second. The speed increases somewhat with the rise of temperature, the elasticity of the atmosphere, on which property the velocity of sound in any medium depends, increasing in a like degree. The rate at which, as well as the relative ease, with which sound travels through other media than gases has been carefully studied. As a rule solids are better transmitters than liquids, and liquids than gases. Sound passes through iron seventeen times faster than through the air. In virtue of this law the Indians, by applying the ear to the ground, ascertained the approach of enemies imperceptible by other means.

The density of the media through which sound passes influences its intensity. On a frosty night, the air being denser, sounds are more distinct. A famous Alpine climber relates that the report of a pistol at a great altitude appeared no louder than that of a small cracker at a lower level. The intensity also varies inversely as the square of the distance. This familiarly known law of inverse squares holds for wave-motions in general, whether of radiant heat, of light, or of gravitation.

An echo is reflected sound. The rattling of thunder is sound reflected from more than one surface. The whispering gallery of St. Paul's Cathedral illustrates the phenomenon of a series of reflections or echoes. Echoes sometimes cause difficulties in halls for music or public speaking. The defect is overcome by cutting off all sound-waves except those which travel directly between speaker and audience. Wires, tapestries, and, for that matter, the bodies of the hearers themselves serve the purpose. On the other hand, the principle of the echo, or repeated reflection of sound, is admirably utilized in the ear trumpet, and in all kinds of speaking tubes.

It is a truism to say that sounds differ greatly. The dividing line may not be easily drawn, but all sounds may be classed under two heads, noises and musical notes. The vibrations to which we give the plebeian name of noise are irregular, while the musical are regular. Here the psychologist asks why does one sound please and another grate? The physicist explains that, while ignorant how

the hearing is affected, we know that the pleasing sound is determined by regular stimulation of the nervous structures by which we hear, while sounds unpleasing, or without musical qualities, are due to irregular stimulation.

Musical notes have three leading features: pitch, intensity, quality. The pitch depends on the number of vibrations per second of the body producing the note. The intensity, or loudness, depends on the extent of these vibrations. The quality is peculiar to the instrument on which the note is struck. The same note on a violin and a flute betrays that difference which is called its quality, or color. The series of notes connecting one note with its octave constitute the musical scale, or gamut. However, since intonation, according to the intervals of a mathematically perfect scale render the art of music impracticable, the scale undergoes a modification called equal temperament, whereby the number of notes is reduced. As might be expected in a compromise of the kind, no chord or tempered instrument is altogether pure. Only in case of string quartet players, who have freed themselves from school rules, and of quartet singers, who sing frequently without accompaniment, does the natural tone assert itself, producing the highest musical effect.

Sound, under certain conditions, is reinforced, as is seen in a watch lying respectively on cotton-wool, and a hard table, or in a tuning-fork held in the air and fastened upon a table. Without a sounding-board the string of a piano produces little or no sound. If the box of a violin be removed, for experimental purposes, and the instrument played, nothing save a thin and offensive tone results. Every musical instrument is provided with some device or other, which, by increasing the amount of air to be thrown into vibration, reinforces the strains it produces. Such devices are known as resonators.

Despite the innumerable and wonderful musical instruments invented, the oldest and most interesting is the human voice. The voice is produced in the voice-box, or larynx, which resembles very closely one of the gill arches of the fish. The various cartilages in the larynx all render service to the vocal chords, which are practically stretched strings, consisting of fine elastic tissue. In front they are held close together quite near the projection called Adam's apple; as they pass backward they diverge slightly. By the construction of the larynx, they can be closely apposed, so that only a tiny slit remains between them. This is the case in singing or



speaking, when by forced expiration a column of air is driven against the resisting cords, causing them to vibrate. The rate of vibration, or the pitch of the note, depends, here too, on the tension, mass, and length of the cords. A man's voice is of lower pitch than a woman's, because his larynx is larger and his vocal cords are longer and heavier.

The tension alone of the cords is subject to control. A dissected larynx emits what singers call the "naked tone," a thin, unpleasant note. No notes are produced anywhere except in the vocal cords. Overtones, which enrich the voice, are mere partial vibrations of these cords. The faculty the singer has of reaching fine tones depends on his possession of resonators, which are either fitted to reinforce the desirable overtones, or capable of modification at will.

Voices differ naturally, because of their quality. In some people the shape of their unchangeable resonators are especially adapted for singing. Voices vary, in addition, according to the varying skill with which the modifiable resonators are employed. All speakers possess skill enough to modify their vocal resonators sufficiently to produce the various vowel tones. The singers' skill is only a step beyond this.

Anyone who makes a study of this branch of physics soon becomes convinced that it is of great theoretical and practical value. Sound enables us to observe much that is invisible in nature. By sound we can picture to the mind those operations which entirely elude the eye of the body; we can look at the very atoms of matter in motion, and at rest, and follow them forth, without ever once losing sight of them, into the world of the senses, and see them integrating themselves in natural phenomena.

M. DOYLE, '08.

---

### POVERTY'S LOT.

Poverty bought our little lot,  
 Flooded with daisy blooms;  
 Poverty built our little cot,  
 And furnished all its rooms.

Yet Peace leans over Labor's chair,  
 Joys at the fireside throng,  
 While up and down on Poverty's stair  
 Love sings the whole day long.

*Ethelwyn Wetherald.*

## DANIEL O'CONNELL.

**L**IST sixty years ago, on May 15th last, O'Connell, who gained emancipation for English Catholics, closed his strenuous career. The fame of this eminent Irishman and the grandeur of his work seem to grow with the years. Quite recently, on two occasions, in England, Sir Wilfrid Laurier referred to the influence a study of O'Connell's life and career had made on his own course in public life. He described himself as a pupil of O'Connell, and at the recent parliamentary conference he placed O'Connell high in the list of the men whom he spoke of having made the English Parliament illustrious. A host of public men, both in Europe and America, have been, like Sir Wilfrid, pupils of O'Connell.

Daniel O'Connell was born near Cahirciveen, Kerry County, August 6, 1775. He received his first lessons in a public school. At the age of thirteen he was placed under Catholic teachers in Cork. Three years later he crossed the waters to France, where, at the celebrated College of St. Omer, he gave evidence of talent of a high order. On the outbreak of the French Revolution he returned home. In 1798 O'Connell was admitted to the practice of law. Two years later he delivered his first political speech in Dublin, the forerunner of those oratorical efforts for which he was to be distinguished during the rest of his career. In public speaking, O'Connell did not imitate the models of the day—Burke, Sheridan, Curran, or Grattan. He proclaimed no high philosophical doctrine; he did not seek to dazzle or surprise his hearers; he appealed solely to their heads and their hearts; he gained their confidence, not by specious promises, but by practical results achieved in the face of notoriously packed juries and infamously biased judges; he rallied almost the entire population of Ireland around the banner of the Catholic Association; with rare ability, he pointed out to his followers by what means they were to rise from political and religious serfdom, and with the impassioned eloquence of an enlightened patriot who loved his country before personal considerations, he guided the Irish people to this coveted freedom, not by the underhand insurrectionary plottings of secret societies, but by the meagre constitutional resources at his disposal.

When the Catholic Association was first formed, England scoffed at the demand for religious emancipation. Ireland had been

lying supine, after the most crushing defeats. But the new champion had preferred the English parliament as his arena. The first note of the coming triumph sounded when O'Connell was elected from Clare to the English House of Commons. The second, when, as a Catholic, he retained his seat despite his refusal to take the oath of supremacy. How emancipation was obtained in the following year, in 1828, is best told in his own words. He says: "We carried Catholic Emancipation despite the King, despite an overwhelming majority of the House of Lords, despite a powerful and well-armed faction in Ireland, despite the great majority of the English people, and not only in spite of, but, in fact, through the instrumentality of our bitterest enemies, Wellington and Peel, who had actually formed their administration on the basis and for the purpose of resisting our claims." He further states, before an Irish audience: "It is not I, nor any man in my class, that obtained Emancipation; it was the honesty, the determination, the self-sacrifice, of the Irish peasant."

O'Connell, in securing the long deferred boon of Emancipation, had fairly won the glorious title of Liberator. Had he done nothing else for the good of his distressed country, Ireland should still have reason to place him the foremost among her sons. His patriotic labors, however, did not cease with the victory of 1829. For a dozen succeeding years he strove with all the magic of his eloquence and all the weight of his influence to storm the British Parliament for justice, or, at least, some installment of justice, in behalf of the sister island. Even though he pleaded in vain, even though he could not prevent that hostile legislature from inflicting additional wrong, still he made the sad condition of his country known to all Europe, and found for her cause friends and defenders wherever there were men animated with sympathy for the oppressed, and with a spirit to condemn the oppressor.

At length, in 1842, he committed himself and his countrymen to the struggle for national self-government as the proper and only means of consummating their national aims and aspirations. To this noble cause O'Connell devoted the remainder of his life. To give even a summary of the Liberator's titanic labors in behalf of the Repeal movement would require volumes instead of this short essay. Nor could the charm, the force of his unequalled eloquence, the wonderful sagacity, the prudence with which he directed and controlled a people fired with unbounded patriotic enthusiasm, the inexhaustible patience and tact of his efforts, both to remove Pro-

testant prejudice and to weaken English opposition, be here adequately described. A large number of Irishmen of unsurpassed ability and untarnished character gathered to his leadership. Ireland could refuse him no honor, and he sought none elsewhere. He was made Lord Mayor of Dublin, an honor he took advantage of to hold in the Corporation of Dublin a sort of parliamentary discussion on the great questions of the day. No better plan of directing public attention to the Repeal agitation could be chosen, and nothing could surpass the ability with which the Lord Mayor carried the plan into effect. Then followed the monster political meetings of 1843, and in September of that year two million of Irishmen had enlisted as Repealers at his call. But the British government looked upon the national organization with displeasure, and adopted measures to check it. Several magistrates who had joined the Repeal Association were deprived of their commissions. The next move was to stop the monster gatherings. At a meeting of the cabinet, held in London, it was resolved to suppress all further assemblies of the kind, to seize the leaders, and prosecute them for high treason. On October 7th, 1843, a proclamation was issued forbidding a meeting called at Clontarf for the following day. Exactly one hour later O'Connell issued a counter proclamation declaring the meeting cancelled, and requesting all persons to avoid danger by returning to their homes. O'Connell and his associates were arrested. On January 16, 1844, he was put on trial. The packed jury, all Catholics being carefully excluded, brought in a verdict of guilty. O'Connell appealed to the House of Lords and defended himself with some of his old time vigor. It was, however, the dying effort of a great public career. The old buoyancy of spirits was gone. No longer young, O'Connell was worn out both in body and mind by his previous exacting labors.

Nearly every Irish writer has dwelt on the great achievements of the Liberator. Among those who have descanted on his merits may be mentioned Denis Florence McCarthy, Thomas D'Arcy McGee, and Thomas Davis. The last named especially, by his fervid poetry in the *Nation*, did more than any other to fuse the Irish people into one united whole by a common national spirit, and to make O'Connell truly an uncrowned king, and thus

"Placed the strength of all the land  
Like a falchion in his hand."

But other than Irish has paid tribute to the merits of the great

Irishman. The following eulogy appeared in an Italian newspaper shortly before his death:

"Who is the man that, born amid the mountains of Ireland, has made his voice ring throughout Europe, so that Fame herself sinks back exhausted? Who is he that, without soldiers or weapons, sways the destinies of Ireland's millions? Who is the man that, scouring the highlands of his country, arouses Ireland to battle while England slumbers beneath her golden pavilions? He is an old man, yet in the full vigor of power, the most magnanimous of citizens—Daniel O'Connell."

After his trial, imprisonment and successful appeal, broken down in spirits and in health, O'Connell found it necessary to leave Ireland. It was his intention to go to Rome, but God decreed it otherwise. On his way he was taken sick at Genoa, and after a short illness, passed away on May 15, 1847. His heart, at his own request, was forwarded to Rome. His body, some time later, was brought back to Ireland and laid to rest in Glasnevin cemetery.

Till O'Connell's time, no man had arisen from the Irish race to neutralize the cardinal policy of the English rulers, which was to "Divide and conquer." It was a policy too easily fostered among the rival chieftains and clans of Ireland, keeping them at war and preventing them from consolidating into a peaceful and harmonious state. O'Connell showed that the Irish were capable of organization and self-government in a patriotic common cause. In the immense meetings which marked his progress, where men of every county united in one vast brotherhood, he proved, first, that the Irish loved domestic peace and co-operation as much as any other race; and, secondly, that under happy auspices, they possessed a wonderful capacity for order and self-control. Subsequent leaders have succeeded only in so far as they followed in his footsteps and copied his methods. The National Convention, held in Dublin last month, is a splendid illustration of the union of a people unanimously rejecting the Birrell Irish Bill, the latest adroit attempt to "Divide and conquer." When a measure of self-government, which gives the Irish people complete control of their domestic affairs, does come, Ireland will owe it largely to Daniel O'Connell.

G. S. COSTELLO, '09.

## CONCERNING CITIZENSHIP.



HE deep, personal interest which the present writer has taken in all that concerns the University of Ottawa since he first had the honour of being connected with it, will, he trusts, excuse his apparent boldness in touching, with some freedom, on a matter which affects, more nearly and more seriously than any other, not only the welfare, the very existence, of this great institution of Catholic higher education, but the growth, the welfare, the life itself, of Canadian Nationhood.

In the Providence of God, the Canadian Nation is destined to consist of two main elements: the Anglo-Celtic, which includes the Scottish, and the French. Yet, in despite of this most manifest destiny, there is no problem apparently more hopelessly insoluble, more likely to make nationhood, in any true sense, impossible, than the strifes, the rivalries, the jealousies and suspicion which keep these two elements asunder.

Again, in the Providence of God, which "ordereth all things, both in heaven and in earth," the former of these two elements, the English-speaking, seems destined to predominate, west of the Great Lakes, if not throughout the Dominion, Quebec, of course, excepted. Yet, it seems no less probable that here, at the very centre of Canadian life, the French element, from sheer force of numbers, apart from all other considerations, must, for an indefinite period at least, hold the balance of power, if not the predominance. And it is this very fact, more or less clearly recognized by both elements, that is mainly, if not solely, responsible for the strifes, rivalries, jealousies and suspicion spoken of; for the race difficulty.

To the lover of his country, be his race or creed what it may, this question of the predominance of one element over another, with the responsibilities to God and to the nation which it necessarily involves, is, simply and without exaggeration, the most vital and important of all the considerations he is bound to take into account. For the Catholic Canadian, be his speech French or English, it has a yet deeper and weightier import; for the students of Ottawa University, set at the very heart of the nation's life, most of all. For, if there is any solution of the race difficulty available, is it not they, first and chiefly, who should be taught what that solution is?

To the students, then, of either race, I would say that predominance, of whatever sort, or however attained, so that it be

lawfully, involves corresponding responsibilities, as do all other privileges, national, religious, or educational. The privilege of being educated in close touch with those of other race and speech is one not lightly to be estimated. It is a greater one that the place of your probation for your future part in the nation's life should be at the very hub and centre of the nation's existence. But you cannot possess either privilege gratis. Rather, to apply Saint Gregory's words, in his homily on the parable of the talents, any such predominance or privilege "warns us to ponder carefully lest we, who seem to have received more than others in this world, should, on that account, be more strictly judged by the Maker of the world. For, when gifts are multiplied, the reckoning due for such gifts grows with them." [Hom. IX in Evan.] To those of either race, therefore, I would say: Live worthy of your privileges; live as those who shall one day give an account of their stewardship. Let your rivalries be higher and nobler than the sordid ones of race or "practical politics." Let the positions of trust go to those most worthy of them, irrespective of race, speech, creed, or party; but let each race see to it that it produces those who are thus most worthy. And the means to this end is none other than a due perception and exercise of your obligations as citizens. If so, is it not well that you should learn what those obligations are?

Citizens, you may ask, of what country? Of Canada, to begin with; that is, of the greatest empire the world has ever seen, or shall see. "Civis Britannicus sum" is a prouder boast than even "Civis Romanus sum"; but the citizenship with which we are here chiefly concerned is higher and nobler than any earthly privilege of freemen. "Our citizenship," Saint Paul tells us, "is in heaven." [Philipp. III, 20.] Saint Jerome and the translators render it "conversation," which, to any but a classical student, is misleading; the Greek word is "politeuma," that is, as it were, "the charter of our citizenship." For, as if to leave no doubt as to his meaning, the Apostle tells the Ephesians that they are "fellow-citizens with the saints, and of the Household of God." [Ch. II, 19.] Saint Jerome gives us "domestici Dei," "inmates of God's palace."

Plainly, and without question, it is in the realization of the duties and privileges of this citizenship that the solution of the "race difficulty" can alone be looked for. The City of God, the Heavenly Fatherland, claims our first, our supreme, our most loyal allegiance; our fellow-citizens of that State Supernal have, above all others, even above kith and kin, race or speech, if need be, the

best and highest right to our love, our charity, our assistance; the obligations of that citizenship must always take precedence, under pain of dereliction of our most sacred duty. Let the true Catholic, the true Christian, here, in Ottawa, in Canada, the true lover of his country and of his fellow-men, strive to make this citizenship a reality, and all differences of race, creed, or party, all "our unhappy divisions" will sink into their deserved insignificance.

Do you tell me that such a realization of our true citizenship is impossible? I answer that as surely as "The Most High ruleth in the kingdom of men." [Dan. IV, 17], so surely will He call us to account if we fail in this; so surely, as "righteousness exalteth a nation" [Prov. XIV, 34] anything less than such citizenship—"civism," as they say in French—is a reproach to it. Nor are the temporal rewards, promised to the true citizens of the kingdom, confined, as we might be led to suppose, to that Older Dispensation wherein worldly prosperity was esteemed the surest mark of Divine favour. "Godliness,"—it is Saint Paul, once more, who is our authority—"with contentment, is great gain, having promise of the life that now is, as well as that which is to come." [I Tim. VI, 6.]

It is in the duties of this citizenship that I would fain see the students of Ottawa University trained. For thus, and thus only, shall they learn to "seek, first, the Kingdom of God and His righteousness"; to seek the real fulfilment of the petition: "Thy kingdom come, Thy will be done in earth"—in Ottawa, in Canada—"as it is in Heaven." Thus, and thus only, shall they, the "flores martyrum," the hope of God's Church, of our Canadian nationhood, take their true place, and play their rightful part in the up-building of both Church and nation, of the Kingdom of God, in this fair Dominion, the lot of our inheritance. For, otherwise, what hope have we for the future of the goodly heritage which God has given us?

"Pray for the peace of Jerusalem; they shall prosper that love thee."

"He hath strengthened the bars of thy gates; He hath blessed thy children within thee."

"The Kingdom of God is . . . peace."

BEATUS, O.S.B.



## A COMPARISON OF THE CHARACTERS OF ROWENA AND REBECCA IN SCOTT'S IVANHOE.

**I**N comparing the characters of the two heroines of Scott's novel, *Ivanhoe*, perhaps it would be well to take into consideration their ancestry, early surroundings, and all other influences which tended to mould and develop them.

Rowena was descended from Saxon nobles, who were proud, resolute, dignified, with indomitable wills, but brave, frank and honest. She was brought up in the home of her guardian, Cedric, where ever since she was a mere child she had been looked up to, revered and obeyed in every detail; even Cedric bowed to her every wish, and she wanted nothing which he did not immediately get for her.

Compare, now, with this Rebecca's early life. She was a Jewess, the daughter of the accursed race, looked down upon, scorned, and despised by every one, rich and poor alike.

Most of the Jews had a great deal of, money and this the rulers and nobles wrung from them by every species of oppression, even personal torture.

Rebecca's father, Isaac, of York, was a very good type of the race, suspicious, watchful, unforgiving, avaricious and timid, his great love for his daughter being his one redeeming quality. He was very wealthy, and everything money could buy Rebecca had. Yet, though surrounded with riches and luxury, she had always in mind the precarious circumstances in which she was placed, and these reflections had given her a sounder judgment and a temper which otherwise might have been haughty, imperious and obstinate.

Her father had taught her to be courteous to every one with whom she came in contact, and she bore herself with a proud humility, as if submitting to the circumstances in which she was placed, while feeling in her own mind the consciousness that she was entitled to a higher rank from her merit than the religious prejudice of the times permitted her to aspire to.

The appearance of the two girls, both extremely beautiful, was very different. Rowena, being tall and fair, with blue eyes and hair of gold, while Rebecca, on the contrary, was dark complected, with flashing dark eyes and long black hair.

Rowena's disposition was naturally a mild, timid and gentle one, but her early education had hardened it, for, accustomed to see

the will of all bow down to her, she had acquired a certain courage, self-confidence and imperiousness, which made her appear haughty and domineering. This, however, in cases of great danger, left her, and she broke down entirely, as is seen in her interview with De Bracy, when she suddenly found herself in opposition to a strong, fierce man, with a will even stronger than her own.

Rebecca, on the other hand, when placed in an even more perilous position than was Rowena, remained calm and brave throughout, for she was prepared by habits of thought and by natural strength of mind to encounter the dangers to which she was exposed. She calmly thought over what had happened, and finding no way of escape, resigned herself, with the greatest fortitude, to heaven, which she was confident would surely protect her in her trouble. This side of her character is well portrayed in her interview with Brian De Bois Guilbert at the castle of Front De Boeut.

She had been taught, according to the knowledge peculiar to her nation, the use of medicine, and the art of healing. This, combined with her gentle presence, soothing touch, tender and sympathetic nature, made her a perfect nurse, and is it of any wonder that Ivanhoe soon recovered from his severe wounds?

What would Rowena have done in a sick room, I wonder? I am afraid she would have grown faint at the sight of blood, and, not knowing any more what to do than a little child, would have called a nurse, and, full of pity and compassion, have retired to her own room.

Rebecca's strength of character is shown at the trial at Templestowe. Resolved not to marry the Templar, she is ready to give up her life, to be condemned a sorceress, and burned at the stake, rather than give herself to this man, whom she did not love; yet after all his wickedness, her sweet, noble nature shows itself, and she entirely forgives the cause of all her unhappiness, and breathing a prayer to her God, she waits bravely and calmly for the champion whom she thought would never come.

The last scene in the book shows the two girls together for the last time, Rowena, gentle and dignified as the wife of Ivanhoe; Rebecca pure, noble, and strong of purpose, keeping the love which she bore for Ivanhoe locked in her heart, where no one will discover it. She says "Farewell," to the happy Rowena and goes away ever faithful to her poor old father, to live out her life of usefulness, to tend the sick, feed the hungry, and relieve the distressed.

F. C. HATCH, '07.

# University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

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

#### TERMS:

One dollar a year in advance. Single copies, 10 cents. Advertising rates on application.

Address all communications to the "UNIVERSITY OF OTTAWA REVIEW," OTTAWA, ONT.

---

#### EDITORIAL STAFF.

C. J. JONES, '07,

J. R. MARSHALL, '07,

F. W. HATCH, '07,

M. DOYLE, '08,

F. McDONALD, '08,

G. P. MCHUGH, '08.

Business Managers:—J. E. MCNEILL, '07; P. C. HARRIS, '10.

Our Students are requested to patronize our Advertisers.

---

---

Vol. IX.

OTTAWA, ONT., JUNE, 1907.

No. IX

---

---

## SOCIALISTS AS MIRACLE-MAKERS.

St. Januarius was a Christian of the early centuries, martyred in Naples, which made him, later on, its Patron Saint. Some of his blood, preserved in a phial, usually liquefies twice a year. There being no natural explanation for this phenomenon recurring regularly under the eyes of thousands, it evidently should be called a miracle. Some time ago, as we read in the *Rome*, the new English publication of the Eternal City, the Roman Socialists undertook to repeat the miracle. On the appointed day a phial containing some coagulated matter, said to be blood, was placed between four lighted candles, and the onlookers were told that the thing would liquefy in a few minutes. The trick refused to work, until the manipulator, warming the phial over a candle, shook it violently. The miracle-workers, challenged to perform the experiment under scientific examination, accepted at first, but after several delays, declared their inability to make good their pretensions. The result of this attempt

to decry the miracle of St. Jaunarius has been to give it greater prominence, and to draw the attention of learned men to a thorough examination of it. Vico, Davies, Lalande, Lavoisier, Waterton, Dumas the chemist, the Protestant Hürter, and many other notable scientists had witnessed the phenomenon and had pronounced it inexplicable. Professor Sperindeo, of the University of Naples, has studied the contents of the famous phial, and by the spectroscope has ascertained that it is blood. The liquefaction takes place in the cathedral of St. Januarius, is quite independent of the temperature of the church, and is almost instantaneous. The dried blood within the phial increases, not only in volume, but in weight. The fact has been tested by the latest scientific apparatus. Prof. Stopanni, though refusing to believe that the phenomenon constitutes a miracle, admits that it cannot be explained scientifically. Prof. Sperindeo, on the other hand, does not hesitate to say that it is altogether supernatural. The Socialists of Rome, quite unwittingly after all, helped to demonstrate that the old miracle was not an imposture. Let the Socialists give us a true miracle, let them speak and act in the meek spirit of the Christian martyrs and the world at large will cease to fear them as potential freebooters and fanatical rainbow chasers.

---

#### WRITERS HONORED.

The Lactare medal was conferred on Miss Katherine E. Conway, author, and present editor of the *Boston Pilot*, May 17, in presence of over 1,500 persons. It was an enthusiastic assemblage, the friends of Miss Conway taking advantage of the occasion to testify to the extraordinary respect she has won for herself as poet, novelist, journalist, and lecturer. Among the notabilities present were: Coadjutor-Archbishop O'Connell, of Boston; Bishop McQuaid, of Rochester, and Mayor Fitzgerald. Besides having been connected with the *Pilot* for twenty-three years, Miss Conway has edited the paper since 1905 with an ability that has maintained it at the high-water mark established by John Boyle O'Reilly and James Jeffrey Roche. Miss Conway is the author of two volumes of poems, of two novels, and several books.

We learn from the *Catholic Transcript* that Dr. Thos. J. Shahan has just celebrated the silver jubilee of his priesthood. Dr. Shahan is well known to the readers of Catholic magazines as a

writer of historical, philosophical and religious articles. He has filled the chair of Ecclesiastical History in the Catholic University at Washington with conspicuous success. The *University Bulletin* was established by him. He is also one of the editors-in-chief of the Catholic Encyclopedia.

Another professor of the Catholic University at Washington has been honored, this time in President Roosevelt's appointment of Dr. Maurice Frances Egan, minister to Denmark. Dr. Egan wields a tireless and facile pen. Having been editor of several important papers, he is the author of several books of criticism, fiction, and verse. He has long enjoyed the personal friendship of President Roosevelt, who, through his influence, has become an enthusiastic admirer of the Gaelic language and the literature of Ireland. Dr. Egan is an alumnus of Ottawa University, having accepted the degree of J.U.D. from this institution.

---

## Book Review.

"The Mystery of Clevery." By George Barton. Benziger Brothers, New York. Cloth, 85 cts.

A very interesting story for boys. The plot is sustained to the end. The young hero suffered, and was disgraced for a time, for having championed a good cause.

"When Love is Strong." By Grace Keon. Benziger Brothers. Cloth, \$1.25.

A detective story, absorbing from the start. The threads grow tangled, but "love is strong," and brings the tale to an unexpected denouement. Parts are very pathetic.

"Round the World." Benziger Brothers. Cloth, 85 cts.

This is the third volume. "The Great Eastern Question," the first of a series of articles, reviews an important epoch of history. Another article of interest is "The West and the Great Petrified Forest." There is an illustration for nearly every other page.

"The Queen's Festivals." By a Religious of the Society of the Holy Child Jesus. Benziger Brothers. Cloth, 75 cts.

The book is an explanation of the feasts of the B. Virgin Mary. It contains, in a compact form, much information on the subjects, which the titles suggest—and stories, too; for "everybody—that is, every right-minded body—likes stories."

## Exchanges.

Among the most regular visitors to our sanctum this year have been the Abbey Student, Academic Herald, Acta Victoriona, Adelphean, Agnetian, Allisonia, Argosy, Bates' Student, Cap & Gown, College Spokesman, Collegian, Comet, Columbiad, Columbia, Echoes, Exponent, Fordham Monthly, Geneva Cabinet, Holy Cross Purple, King's Coll. Record, Manitoba College Journal, Mt. St. Mary's Record, Manhattan Quarterly, McGill Outlook, McMaster Univ. Monthly, Nazarene, Nazareth Chimes, Niagara Index, Niagara Rainbow, Notre Dame Scholastic, O. A. C. Review, O. N. C. Monthly, Ottawa Campus, Pharos, Prince of Wales Observer, Patrician, Presbyterian Coll. Journal, St. Ignatius Collegian, St. John's Record, St. Jerome's Schoolman, St. Mary's Chimes, Solanian, S. V. C. Index, Trinity Univ. Review, University Monthly, Victorian, Vox Wesleyana, Villa Shield, Wave, Xavier, Xaverian, Young Eagle.

Our commission for the scholastic year 1906-07 expires with this issue. We have encountered some criticism—which did us good—and much encouragement—for which we tried to show ourselves grateful. We have watched with interest the usually good work our exchanges have been doing; in many we could not withhold admiration for the thoroughness with which they threshed over some subjects, old as well as new. Altogether, this year with the exchanges has yielded no little profit. We wish our fellow ex-men a pleasant vacation, while we say "au revoir."

---

## Priorum Temporum Flores.

On Trinity Sunday, Alma Mater had a welcomed visit from Rev. Father Duncan Campbell, '90. He came up from St. Raphael's to preach at Fr. Collin's first mass what proved to be an eloquent sermon.

At the Athletic Meet, Victoria Day, we noticed, among others, the familiar faces of the Rev. Fathers J. J. Macdonell, '02; Jos. H. MacDonald, '03, and Richard Carey, '03, and of Messrs. Callaghan, '06, and Guilfoile, '10.

Messrs. Roderick Byrnes, '05; Louis Seguin, '06; William

Derham, '06; Gerald Dunne, '09, and Lionel Seguin, '10, have returned home to Ottawa, calling in at College to tell of their success in their various studies.

The Rev. J. T. Roche, Vice-President of the Church Extension Society of the United States, and an LL.D. of Ottawa University, has donated twenty dollars in gold to be awarded to the student composing the best essay in English.

On May 27th Archbishop Gauthier blessed the corner-stone of a new church for Toledo, Ont., where Father John T. Hanley, '89, is parish priest.

Rev. Father John Meehan, '00, till recently curate at Gananoque, has been made parish priest of South Mountain.

Of the priests ordained Trinity Saturday at the Cathedral of Ottawa the Rev. Fathers John O. Dowd, Jos. Lebeau, and E. Richard, for the diocese of Ottawa; Rev. Father A. Lalonde, Professor at the College; Rev. Fathers Wm. Collins, W. Chaput, L. Larose, A. Boudin, A. Dallaire, and J. Denis, of St. Joseph's Scholasticate, made their whole course at Ottawa University.

In the Oblate Scholasticate of Tewksbury, May 21st, the Rev. Fathers George Nolan, P. Phelan, and D. Finnegan were raised to the priesthood by the Most Rev. William H. O'Connell, Coadjutor of Boston.

At the Montreal ordinations, J. N. George, '06; T. J. Sloan, '06, and A. Reynolds, '07, received tonsure; A. L. McDonald, '05, minor orders, and V. J. Meagher, '04; D. Halligan, '04; W. Dooner, '05, and J. Harrington, '05, sub-deaconships.

The Rev. Father Wade Smith, '89, agreeably surprised his many friends and acquaintances in Ottawa by unexpectedly landing in the city. He was for many years connected with the University as professor and disciplinarian.

Jas. F. Donohue, '07, of Graniteville, Vt., writes us encouraging words and also encloses his subscription for this year.

---

## ATHLETICS.

Ideal weather greeted the athletic meet held under the auspices of the U. O. A. at 'Varsity Oval on Victoria Day, May 24th. When the question of holding the meet first came before the executive grave doubts existed as to the possibility of arousing sufficient

enthusiasm to warrant the attempt. Confidence in Ottawa's appreciation and encouragement of good sport prompted the committee to make the attempt, and the result has amply demonstrated that this confidence was not misplaced. The business and professional men generously donated valuable prizes; those in charge of sitser athletic organizations in the city lent active assistance that proved invaluable, and, finally, a bumper crowd of over fifteen hundred witnessed the sports. The unanimous verdict of those present was that the meet was in every way an unqualified success, and it is safe to say, that all will look forward in pleasant anticipation to another event of the kind. And the success which has attended this first effort will confirm the U. O. A. A. in its intention to make the Field Day an annual event.

The Oval was in splendid condition, having been specially rolled for the occasion. Every event was pulled off without a hitch, and nothing occurred to mar the pleasure of the afternoon. For this credit must be given to the officials, than whom none more competent could have been chosen.

College won the club championship, of which the magnificent trophy donated by Mr. D. B. Mulligan and Dr. Chabot is the tangible symbol, with a grand total of 37 points. O. A. A. C. came second, with 33, and St. Patrick's Club third, with 32. Mr. James Vaughan, of St. Patrick's, won the individual championship, with Mr. M. Cuiner, of O. A. A. C., a close second.

The time made in many of the events shows that Ottawa possesses many athletes of great promise. Corbett, of St. Patrick's, won the 60 yds. dash in 6 1-5 secs. Smith, of College, came in second, doing the distance in 6 2-5 secs. Smith won the hundred yds. dash in the very fast time, for a grass track, of 10 1-5 secs. This event was run in heats. Corbett, of St. Pat's, and Bawlf, of College, winning in their respective heats, with Smith and Hart, of College, second. These four were thus qualified for the final, Smith winning as above, with Bawlf second.

Owing to previous events in distance running, the 5 mile race occasioned much excitement. Williams and Nutting, of the Y. M. C. A., and O. A. A. C. Harriers, respectively, were entered, and, needless to say, the event was looked forward to with interest. They soon left the field behind, Nutting leading until near the finish, when Williams, by a magnificent burst of speed, overtook him, and struck the tape first, a winner by a few yards. Time, 28 mins. 16 1-5 secs.



In the 120 yds. hurdle race, R. Troupe, who was a strong favorite for this event, unfortunately fell in taking the 7th hurdle, but, nevertheless continued, and succeeded in finishing third. The College team, composed of Smith, Corkery, McDougall, and C. Troupe, were pitted against a team representing the O. A. A. C in the one-mile relay race. The wearers of the Garnet succeeded in winning this important event by a handsome margin, largely owing to the good work of Smith, who left his rival so far in the rear that the O. A. A. C. representatives could not regain what had been lost. C. Troupe also held his man down in fine style. Smith throughout the day stamped himself a runner of much promise, his great avoirdupois appearing to be a source of strength rather than a hindrance. The time for the relay race was 3 mins. 58 secs. The junior relay race was won by the team of the J. U. O. A. A. in 4 mins. 19 secs.

The other events in which the U. O. A. A. representatives were winners are as follows: 220 yds. dash, M. Hart and R. Troupe, 1st and 2nd. 440 yds. dash, M. Kilt, O. A. A. C., 1st; Troupe and Hart, 2nd and 3rd. Throwing 16 pound shot, Filiatrault and Harrington, 2nd and 3rd. High jump, R. Troupe, 3rd. Pole vault, R. Guindon, 2nd. This event aroused great interest, the comparatively diminutive size of our representative enlisting the hearty sympathy of the spectators, and his plucky and persistent efforts arousing the greatest enthusiasm. Putting 16 pound hammer, Filiatrault and Harrington, 2nd and 3rd.

The distribution of prizes took place in the rotunda of the Arts building on the evening of May 25th, a large number besides the winners being present. Messrs. Mulligan, Clancy, Grierson, and Clarke all spoke congratulatory words to the executive which had the meet in charge. So pleased was Mr. Grierson with the result that he promised to use his best endeavors towards securing for College the privilege of holding in Ottawa the next Canadian meet of the C. A. A. U. Mr. Grierson is one of the governors of that body.

The meet demonstrated many things, not the least among which is the fact that all that is needed to arouse a great and permanent interest in this healthy, gentlemanly, and interesting form of athletics, is the frequent holding of events similar to that which marked Victoria Day. The U. O. A. A. will do its share by holding such competitions annually.

To Rev. Fr. Fortier, Pres. McCarthy, and Treas. Harris is

due the credit for the collection of the valuable set of trophies offered for competition, which were the source of admiration from all who saw them, as also to the other members of the executive for their diligent attention to the minor details.

The executive of the U. O. A. A. desires to express its gratitude to the following gentlemen for their kindness and generosity in donating prizes:

Messrs. D. B. Mulligan, George Trudel, J. L. Chabot, M.D., W. Rogers, D. J. Harris, Plastic Form Clothing Co., J. K. Paisley, Cote & Co., H. J. Sims & Co., L. N. Poulin, J. R. O'Brien, M.D., F. R. Latchford, Hurd & McBride, S. J. Jarvis, Geo. May, M.L.A., Provost & Allard, Jos. McDougall, M.L.A., D. B. Cashman, Drs. Gorman and Cook, J. J. Heney & Sons, John Grimes, Fr. O'Reilly, Citizen Co., Dr. A. A. Pinard, Dr. J. J. Leacy, Sam. Bilsky, A. A. Taillon, J. A. Faulkner, Bate & Co., Two Macs. Co., A. A. McMillan, R. J. Devin, Sparks St., Ketchum & Co., Dr. D. H. Baird, A. Rosenthal & Sons, Rev. Fr. Jeannotte, O.M.I., H. Bisailon, Montreal; Geo. Preston & Sons, Ottawa Truss and Surgical Co., J. U. Vincent, Jos. Valiquette & Co., R. Masson, T. Pion, A. G. Pittaway, Mayor Scott, Lerner & Moynour, B. Slattery.

To the following officials is largely due the credit for the expeditious manner in which the events were pulled off:

Starter, Hugh Carson; referee, Tom Clancy; judges, D. B. Mulligan, Dr. J. L. Chabot, F. Grierson, E. E. Clarke; clerks of the course, P. J. Lee, E. H. McCarthy, and Capt. Vandersluys; field judges, Chief de la Ronde, E. P. Gleeson, J. McC. Clarke; time-keepers, D'Arcy Finn, H. Rosenthal, Sam Bilsky, Fred. Hurd and George S. May, M.P.P.; scorers, C. Ross, H. Sims, J. U. Vincent, J. Davidson, and W. J. McCaffrey.

Since the last issue of the "Review" only two games have been played by the baseball team. Both were against the Civil Service team, and in each our representatives went down to defeat, the last only after eleven innings had been played, and then by the close score of 6-5. The battery, consisting of Durocher and Overend, is doing good work, but the fielding is not up to the standard of former years. The following players represented College: Lambert, 2b.; Bawlf, ss.; Joron, 3b.; Durocher, p.; Hart, l.f.; McDougall, c.f.; Conway, 1b.; Corkery, r.f.; Overend, c.

The beautiful trophy presented by Mr. W. Rogers for competition among members of the U. O. A. A. at the athletic meet on Victoria Day was not disposed of that day, owing to the large number of events on the program. As a result of a quarter-mile relay race just previous to the Civil Service-College game on Saturday, June 1st, the team captained by Mr. Bawlf, composed of N. Bawlf, R. McDougall, G. Corkery, and E. Mahoney, will have the honor of having their names inscribed on the silverware. The captains of the other teams were M. J. Smith and R. Troupe. The cup will adorn the College parlor, and will be competed for annually.

J., '07.

---

### OF LOCAL INTEREST.

To all, the Local Department wishes the happiest of vacations. Now that the days of "plugging" are drawing to a close, the thoughts of holidays must offer sweet consolation to the student who has lain awake nights for the last month trying to guess the questions which would be asked on the exams.

The members of the class of 1907 have reached the parting of the ways, and with this number of the Review they sever their connection with its editorial staff. That our days of mutual intercourse with our fellow editors were both profitable and pleasurable to us all, the sadness that glooms our parting makes all too evident. Needless to say, we wish "The Review" and our successors every success.

Mr. G. P. McHugh, '09, sailed on the 10th inst. for Dublin, and will make a tour of Europe before returning in October. "Quam" was a general favorite with the students and is greatly missed.

The seventh annual prize debate of the University Literary and Debating Society took place in the Assembly Hall of the Normal School on April 26th, and, in the opinion of all present, was one of the most successful debates ever held under the auspices of this capable organization. The subject discussed was: "Resolved, that Ottawa and a limited surrounding area should be converted into a Federal District similar to the District of Columbia," and it proved to be most interesting to an audience of citizens of Ottawa. The affirmative was upheld by Messrs. R. J. McDougall and E. H. Mc-

Carthy, while Messrs. J. E. McNeill and W. H. Veilleux defended the negative. The judges were Chas. R. Devlin, M.P.; Maurice Casey, M.A., and E. P. Stanton, Esq. In announcing their decision, Mr. Devlin, in a few eloquent and witty remarks, stated that, in their opinion, the negative had the better of the argument, and that the medal for the best individual effort should be awarded to Mr. McNeill, the leader of the negative, who gave a very able presentation of his facts in a finished style. An excellent musical program was rendered during the evening, the following taking part: Mandolin solo, Mr. D. Roy Harris; vocal solos, Misses M. Babin, M. Weir, and Mr. J. Foley, and a recitation by Miss Anna McCullough, who made a decided hit.

We must express regret to the "Echoes from the Pines," and to other exchanges which may have a like reason for dissatisfaction with us. The ex-man of our Chatham contemporary complains that the Review has not been seen there for the past few months. Now, this is too bad. If the "Echoes" failed to reach us, we would miss its bright pages very much. We want all our exchanges to come. Some do come very irregularly, in three or four cases not oftener than once or twice during the year. We do not like to fail anyone. Still, we feel gratified when notified of our non-appearance: it shows that we are wanted. A glance proved that the "Echoes" was down on the exchange list. The business managers have been repeatedly cautioned to check over the mailing list in order to eliminate omissions. Recourse to the Post Office Department lets tracers loose in what generally proves to be fruitless search after the elusive paper. A requisition for a second copy is in order, though that is extra labor, and often too much trouble to take.

Having a slight devotion for St. Angela, we take from the Invocation poem this stanza:

Hail! St. Angela, Hail! Thou wert pure and holy and meek.  
 Hail! St. Angela, Hail! Thy love and protection we seek.  
     Love and guard us in life's day,  
     St. Angela, to thee we pray,  
 That with love our feeble souls thou'lt regale.  
 Hail! St. Angela, Hail! Dear child of St. Ursula, Hail!

# Review of 1906=7.

## CONTENTS.

	Page.
Author of "The Habitant".....	220
About Some Editions of the Bible.....	141
Bertha's Christmas .....	74
Callista .....	11
Chancellor's Visit, The .....	26
Christmas Vision of Prior Oswald .....	65
Church and the French Republic, The, Pt. II.....	190
Concerning Certain Inconsistencies .....	129
Church and the French Republic, The, Pt. I.....	132
Concerning Citizenship .....	248
Debate on Reform Spelling.....	103
Danger in Summer, A.....	225
Early Bird, The .....	32
Earthquakes .....	125
Education Bill in England, The.....	179
Edmund Burke .....	155
Education, the Ideal System of.....	235
France in Arid Africa .....	192
Facts that Stagger .....	193
Key to English Post-Reformation Literature.....	99
Literature, Its Claims and Its Rewards.....	39
Lady Amabel Kerr .....	137
Monument to McGee, A .....	227
Novel With a Purpose, A.....	35
Nativity, The .....	69

## CONTENTS.

	Page.
On the Reformation Period .....	7
O'Connell, Daniel .....	244
Platinum .....	139
Passiontide Meditation, A .....	171
Prohibition .....	213
Père Monsabré .....	228
Renaissance and the Revival of Learning, The.....	217
Rowena and Rebecca in Ivanhoe, Comparison of the Characters. ....	251
Sergeant and the Priest, The.....	3
Sermon, A .....	60
Science in 1906 .....	97
St. Patrick's Day Banquet, The.....	152
Success as a Test of Character.....	188
Sound .....	240
Time for Study and Sleep .....	73
Ten Business Commandments .....	207
The Ideal System of Education.....	235

### Editorials.

Communication, A .....	15
College and Professional Athletics .....	80
Duty at Election .....	46
Happy Christmas .....	78
Life's Prizes .....	15
Men of Mark .....	.....
Municipal Forest Reserves .....	195
Maple Products .....	144
New Oblate Superior-General .....	45
New Postal Arrangement, The .....	229
Not so Mediocre .....	143
Prevent Strikes, To .....	174
Ridiculous .....	115
Rev. Dr. Nilles .....	114

## CONTENTS.

	Page.
Scrap Books and Note Books .....	44
Salvation Army, The .....	196
Socialists as Miracle Workers.....	253
To Work .....	113
Third Anniversary of the Fire, The.....	81
Writers Honored .....	254
Word to the Debaters, A.....	43

### Poetry.

At Dawn .....	184
Coming of the King, The .....	72
Hope of Ireland, The .....	151
Hail to the Wilds .....	1
Hark, the Herald Angels Sing.....	68
Laus Deo .....	96
Northern Lakes .....	2
Redemption, The .....	194
Seeking a Goal .....	102
Shower of Gems, A .....	224
Why Grieve? .....	31
Wish for St. Patrick's Day, A.....	140

### Regular Departments.

Among the Magazines .....	18	48	82	175	201	231
Athletics .....	22	52	87	202	232	257
Book Review .....	17	47	119	146	200	230
Exchanges .....	19	48	84	117	145	176
Junior Department .....				29	147	202
Obituary .....					27	87
Of Local Interest .....	24	58	91	121	148	177
Priorum Temporum Flores .....			20	51	86	120
				176	256	