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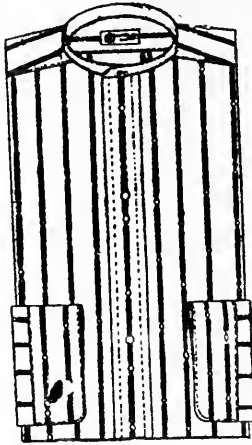
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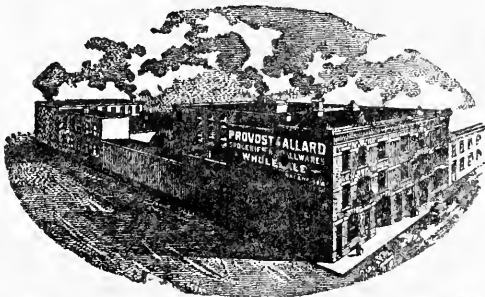
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No. 7

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## The Death of Samson.

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“Go, drag the blinded felon here,”

The leaders ordered. Straightway, then,  
They haled the giant to appear  
A scoff for all the heathen men,  
A bonden Titan forced to play  
At antic on their holiday.

He stood within the temple court,  
And stared abroad, with sightless eyes,  
And ears that heard the railing sport  
Of high Jehovah’s enemies—  
The Lord Jehovah, mocked in him,  
Chained, by a traitress, in his limb.

“Play,” said the shouting Philistine,  
“And shape us sport, thou dotard man!  
Thy God, although He do not win,  
May make us pastime if He can.”  
And Samson heard, and answered naught,  
And played with power that strongly wrought.

He rested from his toil anon,  
And, “give,” he said, “that I may lean  
My hand the pillared props upon;  
For I would breathe, the feats between.”

And him they guided so to stand,  
A massy shaft on either hand.

Then, shaking back his shaggy fell,  
Untrimmed through long captivity,  
The grizzly lion felt to swell  
His thews a rising Deity:  
And, staring up with stony eyes,  
He challenged Godhead in the skies.

“Hear, Lord Jehovah! Lo, I stand  
A judge of Thine, and all disgraced!  
I hold the heathen in my hand,  
If now with Thee my palms be braced,  
That I may crush them back to dust,  
And give to see that Thou art just.”

Thereat, the Godhead, rushing down,  
A might in deluge, flooded him,  
That so the champion's force was thrown  
From straining bulk and cracking limb  
To either palm, till, snapping in,  
The props did give like osiers thin.

Down hurtled pillar, roof, and wall,  
With sound of thunder and a doom,  
Till underneath lay buried all,  
Mockers and mocked, in one huge tomb,  
Whence the old giant's soul rushed out  
To meet Jehovah with a shout.

So fall to us that, if we err,  
We make atone, and bide the time  
When God through us may minister,  
In retributive mood sublime,  
Destruction to the mocker's breath,  
Enlarging us from bonds in death.

FRANK WATERS.

## The Power of Ideals.



THE variety of conditions found existing in life is largely due to the inequality of the mind, and to its different degrees of development, through education.

It would seem from the nature of its cause, that this gradation of power is of permanent duration, and that Socialism can never revolutionize the existing order of human affairs, by working contrary to nature itself.

The spirit of equality and fraternity can be more surely attained by the adoption of the principles of Christian Charity, through means of which, men are taught alike, the real significance and final outcome of all social relations.

These considerations have always given life and color to organizations authorized by the Catholic Church. As a result of her motherly influence, there has arisen a more general endeavor to improve the environment of youth, so that the mind may build up an actuating principle for future thought, decisions, and actions.

We turn naturally to history as the treasury of the past ideals of nations, for a good history, wherein facts are given without the superfluous coloration of personal bias, might be called a biography of national ideals.

In its pages we trace the birth, development, and effect of laws, that have oppressed and served temporary purposes only, or that have uplifted and have lived to meet the growing needs of later times, just as they served in their origin to satisfy early wants.

Humanity, in its evolution, has built better than it knew. Even the less developed nations have lent their aid in the construction of the grand result; and we find that, as society is one organic whole, individuals are inclined to act in sympathy with the laws of total organism.

Proceeding with a fixed ideal, a nation builds with an eye to internal and external development. The best example of such a growth is found in the Government of Great Britain.

England having made many conquests in foreign parts, felt it necessary to consider her territories as an organized whole, in order to maintain possession of them. Then, when these territories produced a corporate mentality sufficient to found a con-

stitution to suit their own needs, the Mother Country acknowledged their claims, and gave them the right of responsible government.

The British ideal has stood for more than British benefit alone; it has served as an inspiration and a model to older, as well as younger civilizations, in their work of regeneration as in the case of France, America and Austria-Hungary.

The English preceded the French in setting up a revolution, but unlike France, England reinstated her lawful prince. Thus reviving a reverence for authority and precedent, she linked herself to her legitimate past, and with time wrought out an ideal of government, well fitted to endure the trials of tide and time.

But though a nation's material strength may decline, ideals perpetuate themselves by means of national creative talent, which seeks to preserve them through art in its various forms.

After Napoleon defeated the Italians, he crowned his victories by plundering the centres of Italian art, and carrying to France their greatest masterpieces of genius, presented them to his country.

The history of Ireland illustrates the lasting influence of national ideals, in a country that has been deprived of all material wealth.

Ireland has seen her native government uprooted, and she has ever sacrificed the priceless gift of learning to live in possession of her dominating ideal, the pure, consoling, unshorn truth as delivered to her children, in the holy teaching of St. Patrick.

Year after year the Irish people have, for the sake of their religion, left their homes and country and, with sad, though hopeful hearts, sought freedom in countries far from their native shores.

In these lands of their adoption, they and their descendents have been able to follow their ideal. Now, in the new world, those sincere, believing men adorn the highest places in church and state. Their upright character, and love of knowledge and refinement, have won for them the respect of all people, while their hatred of vice and dishonor, has checked the inroads of the Atheist and Socialist, in their efforts to destroy the religion and peace of nations.

The present working of British politics clearly indicates that Ireland's long struggle for Home Rule, through her representatives in the British Parliament, has at last been successful, and in a very short time it will be officially declared.

The unity of the Irish Party in purpose and action, during



the long years of trial and sacrifice, is soon to receive its happy reward. Their faith, and the welfare of their race has provided them with a noble ideal, that has shed its light on their every action, and has filled them with new life and energy, when things were prone to bear the cold unfriendly face of the mechanical.

England furnishes a magnificent example of national greatness. There yet remains much for Ireland to accomplish, in order to reach her destined position, as a nation within the Empire. Of this, however, we may be certain that she will do her share in furthering the true ideal of Christian Civilization throughout the world.

Conquest may be ceded, battles fought and won, but ideals will continue to live, the measure of a nation's wealth and greatness, and the treasurer of its perpetual life.

B. F. D.



## Education, Prussian and Canadian.

**I**f community of belief between teachers and pupils be, as suggested in a former article,<sup>1</sup> the essential, irreducible minimum which any minority has the inalienable right to demand of the state, in return for taxes paid in respect of education; if further, a school, lacking this minimum ceases to be religious in any real sense, and by becoming professedly neutral, thereby becomes, to all intents and purposes, sectarian; the full claim of any religious minority, a claim based on elementary justice and on the divine rights of conscience, is, as may be supposed, something far different and very much more complete.

If, again, the state, recognizing the full rights of any and every religious denomination, whether minority or majority; recognizing that the fear of God and respect for His law is not only the surest, but the sole basis of respect for human law and authority, that the only good citizen is the religious and conscientious citizen, decides, all theories and apparent advantages and disadvantages to the contrary notwithstanding, to grant those rights, and to ensure their maintenance, such a system is

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<sup>1</sup>The Piper and the Tune.

to say the least of it, worthy of serious study, both in its principles and in its practical working and effects.

If lastly, the test of any system, educational or otherwise, be its actual accomplishment of the work and purpose for which it was instituted; if, moreover, the work and purpose of education be, as indicated in the article referred to, the making and training of good citizens, the inculcation of the principles and practice of civic virtue, in the fullest and most comprehensive sense of the term; it should not be difficult to determine whether our Canadian system, or congeries of systems, is, or is not successful in proportion to the time, labour, and money expended on it.

The control of primary and secondary education by the Provincial Governments, rather than by the Federal Government may, or may not be a condition conducive to uniformity, national unity, or the utmost possible efficiency, but it is one which, apparently, we must accept as existing and likely to continue, and make the best of. Again, the existence of two distinct systems of education in any one province while theoretically, and, it may be—as at present administered—actually detrimental to real efficiency seems, also, one which we must accept as a fact, and make the best of, until some other system shall be shown to be both practicable and more effective in attaining the true end and purpose of education.

Apart, however, from its relation to efficiency, a “separate,” and still more, a denominational school system, existing, side by side, if not in rivalry with that of the state, is objected to, by many sincere and conscientious advocates of national unity, of the principle, “one people one school,” as tending to foster unnecessary distinctions, if not to promote actual disunion, and as being, to that extent, a hindrance to the work of making and training good citizens, in the sense above indicated. That the state should not merely tolerate and regulate a denominational system of primary schools, other than its own, but should place both on an absolute equality one with the other, as, in every sense, national; that the teachers of either system should rank, and be remunerated, without discrimination of any kind, as government officials, as civil servants, seems, to the ordinary supporter of public schools, the impossible and impracticable dream of an idealist, wholly unacquainted with “the facts and requirements of modern and efficient elementary education.” It will be fortunate, indeed, for the dreaming idealist aforesaid, if he be not suspected of, and openly charged with, a felonious design of “bringing our glorious system of free schools under the yoke and domination of Rome.”

If, finally, he were to suggest a state system of elementary schools which should be "essentially confessional," wherein religious instruction should be "given compulsorily in school hours and inspected by the clergy," his fitness for an asylum would, on the most charitable interpretation, be self-evident, or, on a less charitable, his jesuitry and consequent unfitness for citizenship in "a free and Protestant country."

Canada, it would be argued, by the mildest opponent of such a suggestion, is too Protestant, or too "mixed" a country, in some provinces more than in others, to allow the idea to be seriously entertained, for a single moment, "by any man in his senses," certainly not be any statesman or politician who set any value on his continued "public usefulness."

It may be well, therefore, to insist, first of all, on certain evident weaknesses in our Canadian systems of elementary education, as at present existing in various provinces, and then to enquire whether, in any modern, civilized and progressive country, in any country predominantly Protestant, if you will have it so, such a system as is here indicated, and so readily condemned as impossible and impracticable, if not essentially "popish," exists, or has ever existed, and with educational and national results. For, if it can be shown that a system, in any way resembling the one proposed does exist, under the conditions specified, the question is at once transferred from the domain of the theoretical to that of the practical, and a real and actual comparison of principles and results can be at once, and satisfactorily instituted.

The first and most obvious weakness attendant on the toleration of a school system other than that of the state is that taxation, municipal or provincial, is unequal to the task of providing adequately for both; there is not, in the homely phrase, "enough to go round." One, or both, of the existing—and in some sense, rival—systems must suffer in consequence; or where, as in Ontario, the public school system has, or appears to have, the manifest advantage of a larger taxable area on which to draw, not only are the children in the "separate" schools (who may be the majority) exposed to the risk of being less efficiently educated (to the state's detriment and their own); not only are their teachers less justly remunerated, but there is a distinct, and absolutely iniquitous discrimination, in the matter of rating, against the conscientious supporters of the less favoured schools. Where, as in some provinces there is no "separate" school system recognized by law, the double taxation imposed on those (be their creed Protestant, Catholic, or Hebrew) who conscientiously ob-

ject to neutral (and therefore sectarian) schools, is an infringement of the divine and inalienable rights of conscience, to which no single individual, much less, any minority, large or small, should be compelled to submit in a country which boasts of enjoying "civil and religious liberty."

The trouble is that, with the extremist, whether Catholic, Protestant, or "national-unionist," reason, theory, even elementary justice and charity, the existence of systems other than his own, have, apparently, no appreciable weight. Such persons are, of course—speaking with all reverence—as God made them, and it is no man's part, could he so much as conceivably dare to quarrel with His handiwork. But it is the part of every man who loves God, charity, his country and his neighbour, to bring every fact to bear that can be adduced in support of a system which shall be just, efficient and practicable, yet, at the same time, and as the sole condition of justice, efficiency and practicability, not merely "religious" in any vague sense, or in the sense that teacher and pupils are of the same faith, but theological and "denominational" in the strictest sense of either term.

No apology is, therefore, offered for the somewhat lengthy quotations here following; quotations which, while taken from so standard a work of reference as the eleventh edition of the *Encyclopædia Britannica*,<sup>1</sup> and therefore easily accessible, might not, perhaps, be sought for, in connection with the present school controversy, save by one who, like the present writer, desires to prove a particular point.

We assume, then, first, the weaknesses of our provincial systems of primary education, as above briefly detailed; next, the claim that, taking Canada as a whole, the population is either too strongly Protestant or too "mixed" to allow of a "confessional" system of state schools; and, lastly, that it is facts that count, and practical success in attaining the professed ends of education, not theories, however plausible or irrefutable they may appear to be.

Let the appeal to facts be made, by all means. Canada, as a Protestant, or "mixed" nationality, cannot and could never, as by any conceivable possibility—if the "facts" are as claimed—tolerate a system of primary (and secondary) education which has been in force, to all intents and purposes, for nearly two centuries—in Protestant Prussia, the leading state of an empire which ranks, surely, first among the great powers of the Continent of Europe. "State interference in education," says the authority

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<sup>1</sup>Vol. VIII. p. 522. Vol. XXII. p. 965.

referred to (VIII., p. 965)," is almost coincident "with the rise of the Prussian state." If a country be, as is claimed, largely, if not wholly, what its educational system makes it, then that rule must apply no less absolutely to Prussia than to Britain or to Canada. And that is the first fact to be taken into account by the advocates, or by the opponents, of any particular system of education.

While making, therefore, the fullest possible allowance for the alleged danger of reasoning from analogy, let us consider a few facts in connection with a system of primary and secondary education which, on the above showing, have made Prussia what she is today. I proceed to quote, *in extenso*, with such brief comment as shall appear to be necessary or relevant.

"In Prussia, education is compulsory, and the general "level" attained is very high. Each town or community must maintain a school supported by local rates, and under the supervision of the state." So far, I imagine, all Canadian educationists, public or "separate," will be in accord as to the excellences of the Prussian system.

"All public teachers," the account continues, "are regarded as the servants of the state," that is, as civil servants. They are not, therefore, as we may fairly presume, offered pittance of \$150 or \$300 a year (or their Prussian equivalents) as in Canada, nor is the teaching profession merely a means or a stepping-stone—in Prussia—to "something better," to the civil service, or to the law, to medicine, to business or the Church. And that is fact number two; also to be taken into account as seriously as the first.

"The expenses of the primary schools," we read further, "are borne by the communes" (XXII., p. 965), at which point there begins, as will be presently seen, a divergence between the Prussian and the fairest of our Canadian systems; "aided, when necessary, by subsidies from the state," which, doubtless, as above suggested, sees to it that its own officials, the teachers, namely are suitably remunerated, if it does not, as we may reasonably infer, pay their salaries itself. It is, however, in respect of the first subject taught *compulsorily*, be it remembered, by state officials, in state schools, paid for by local rates, and under the supervision of the priest, the pastor, or the rabbi, that we part company, as widely as possible, from the theory and practice of Canadian public schools. That subject is—theology; "religious instruction is given compulsorily, in school hours, and inspected by the clergy." This may be commended, as fact num-

ber three, to those who hold that religious, and, still more, "denominational" instruction cannot, and must not be given in the public elementary schools of Canada, and that these schools must, before and above all else, be "absolutely free of clerical control." Prussians, whether Evangelical, Catholic, or Hebrew are, it would seem, of a different way of thinking, and the Prussian government is, as evidently, in accord with them. More, it takes very good care that these "impossible and wholly impracticable principles" shall be the principles of its system of elementary education. Are the elements of a comparison fairly complete?

Further, and as bearing closely on a point urged in a former article, we are told that, "in all cases, the teachers are appointed with reference to religious faith," and that "the Prussian system remains today (after nearly two centuries) essentially denominational." Not only so, but "the general purport of the Prussian school law of 1906,"—the date, and its close coincidence with certain Autonomy Acts, are worth noting—"is to strengthen the system of separate confessional schools which it extends to certain provinces where it had not previously been in operation."

May I commend this, in all charity, and with all deference to honest conviction, as a fourth and last fact worthy the serious consideration of those who, having the welfare of education, of the children and of the country at heart, yet declare that a "separate" school system, still more; a "denominational" one is, essentially and inevitably, inimical to all three; that it cannot and must not be extended to Keewatin—as it should not be, if their objections are well founded? If the foregoing facts have any weight or pertinence, it may surely be asked: Has such a system proved inimical to the education, the welfare and the prosperity of so great, so powerful, and so Protestant a national as Prussia? If the answer be in the negative, and according to the facts, then, in addition to its elementary rights of conscience, of justice and of charity, the claim of the denominational school to an equal and legal place in our system of primary education, rests on the solid basis of practical and demonstrable actuality.

FRANCIS GREY, Litt. D.

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<sup>1</sup>Italics mine.



## Dog=Days.

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THAT morning I was awakened by a slight, scraping noise. I started, and jumped up. The sound stopped, and I heard Tom's voice calling me. I ran towards the doors and saw him standing there with his boots in his hand. "Here Peg, down, sir!" I jumped around him for a while and, as he moved towards the back door, I followed him. Silently we passed through the yard and out onto the street. It was scarcely daylight, and no one was in sight. Tom pulled out his watch and muttered, "Quarter after four—um" and then, sitting down on the lawn he pulled on his boots. He was about sixteen years old, and was never happy unless he was up to some mischief. We started off, at a brisk pace, and in about five minutes had arrived at another house, familiar to me. My friend, "Jim," lived there, with Tom's chum, Harry White. Tom threw some pebbles up at Harry's window, and in a few minutes the back door opened, and Harry came out, followed by "Jim." Jim's hair was standing up on his back, and he was growling; he was a white fox-terrier. However, he stopped when he saw me, and ran over to continue our conversation on our particular food likings. In the meantime Tom and Harry were whispering together, and soon started out the back gate, down the street. We followed, keeping up our interesting conversation.

We soon arrived at our apparent destination. The house was quite a large one, with a large white verandah. Tom took a notched spool out of his pocket and wound a great deal of thread about it. He then climbed up to the top of the verandah and attached it to a window. He kept hold of one end of the string, and climbed down. In the meantime, Harry had secured a large bag of sand, open, and filled to the top. This he leaned slightly against the door. Another bag was secured for the back door.

Then the two boys ran back in the direction they had come from. We dogs followed. As we departed, I thought I heard a faint whining sound. Tom still had hold of the string which was very long. Jim and I returned a few minutes after, out of curiosity, and saw the string disappearing down the street. The window was up, and an old, bald man was leaning out, shaking his fist after the retreating boys. A maid opened the door with a jerk, and the bag of sand fell inside, and, I think the maid had a

pretty hard time cleaning up that sand. We did not wait to see what happened at the back, but ran home, laughing all the way.

When I got home, I found that something had gone wrong with the stove chimney and that Mr. Jones, Tom's father, was sitting on a tin plate over the hole, to hold it on, while the glue was drying. Suddenly, we heard a bang, and a muffled bump upstairs, then the irate figure of Mr. Jones rushed downstairs and out into the garden, from where he could be heard giving Mrs. Jones, a "thorough going over." I saw Tom disappear towards the wood-shed, with his handkerchief in his mouth. I ran after him, and found him rolling around the floor, holding his sides. When he got his breath he sat down and told me the whole story. (Tom always tells me things, he knows I understand.)

"Well, Peg, it was rather a good idea to use up that little bit of powder I had left from the twenty-fourth. And then when Dad insisted on sitting on it! And Cook lit the fire! That was almost too good to be true!" And here he rolled over again.

In a week we moved out to the country, Harry coming with us and bringing "Jim." We had a lovely house there. A great big place that had been used as a farm. We had hardly been there a week, when Mrs. Jones announced at breakfast, that her maiden sister was coming to stay over night. Breakfast was not the time to give bad news, as my digestion is not of the best, and this news turned me ill, so I ate very little string that day. I think I like string best, but "Jim" likes coal. Coal is harder to chew than string. Well, to come back to Miss Smith, (or rather, she came back to us) she arrived. Her room was very tidy and clean, and the day had been pretty wet. She was a thin old spinster, and very cranky, as regards dogs. At dinner, Tom, in an endeavor to attract the people's attention from himself, threw a piece of cake at me; this was an insult. I swallowed the insult. After this, I went upstairs to Miss Smith's room and had a delightful meal off her hat. (She had me sent from the room, without any dinner). Then I went downstairs again. She discovered her hat, and I was punished severely by being given a bath and two lumps of sugar. After this I went out to the deepest mud puddle there was, and had a beautiful roll. Then I ran in the back way, dodged the rolling pin and a dish mop and ran upstairs and had another delightful roll in Miss Smith's bed. But, I was tracked and caught, and after a severe lecture, I was put here to think matters over, which I have done, and I have still the opinion that string is better to eat than coal, Miss Smith is

very disagreeable, and Tom's revenge on the old miser was appropriate.

*Mem.* I wish they would not give the cats fish all the time, I get so sick of it. The old cat scratched my paw. Tom put a bread poultice on it, I ate the bread poultice. I always sleep in the back yard, in the country. I like it.

R. BROPHY, *Matric.*, '15.

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"THE ROSE."

How fair is the rose! what a beautiful flower,  
The glory of April and May!  
But the leaves are beginning to fade in an hour,  
And they wither and die in a day.

Yet the rose has one powerful virtue to boast,  
Above all the flowers of the field;  
When its leaves are all dead, and its fine colours lost,  
Still how sweet a perfume it will yield.

So frail is the youth and the beauty of men,  
Though they bloom and look gay like the rose;  
But all our fond care to preserve them is vain,  
Time kills them as fast as he goes.

Then I'll not be proud of my youth nor my beauty,  
Since both of them wither and fade;  
But gain a good name by well doing my duty;  
This will scent like a rose when I'm dead.

DR. ISAAC WATTS.

## Aubrey de Vere.

**T**HE more I read that monumental work of Aubrey de Vere, "The Legends of St. Patrick," the more I admire the cheerfulness of the poet,—a cheerfulness that brooks no melancholy and that surmounts all sorrow. Here is a true poet—not a trafficker in mere poetic expressions, but the dispenser of a bounty of truly poetic thoughts which he never fails to endow with Gaelic optimism and which he expresses with beauty and spirit.

There is such a multitude of ways in which this poet and his works may be considered that it is rather bewildering to be granted a free hand in choosing one's theme. However, I have chosen for mine de Vere's ever-present cheerfulness, a theme sufficient to prove the poet's worth, though disenclosing but a fraction of his many claims to recognition and distinction.

There is a spirit in de Vere's "Legends" which refuses to submit to sorrow and sadness. Not one of the poems ends in a sad strain. Even in the doleful tale of Milcho's disbelief, St. Patrick's sorrow for the death of his former master is brightened, towards the end of the poem, by the conversion of Milcho's two daughters, their happy death and the beneficent effect of their relics. So it is with all the legends, each is endued with that gladness which comes of the knowledge of some good accomplished, some stubborn soul is softened by baptism, some clan is won to Christ. It is impossible to read de Vere's stirring account of the marvellous conversion of our fore-fathers to the True Faith without suffering a slight quickening of the pulse and a slight sense of joy and pride in one's ancestry.

Both by narrative and description does the poet maintain the happy tone of his work. Narrative is, of course, his principal means as the tale of the Island's conversion is, necessarily, a joyful one. And de Vere has used this means with undoubted skill. Each cloud of sadness is dispelled by the relation of some happy incident flashing forth its ray of hope or of joy, each tale of the barbaric struggles 'twixt rival clans before the coming of Patrick is followed by a statement of their happy and peaceful union in the Church. An excellent example of this plan of narrative is found in the legend entitled "St. Patrick and King Laeghaire." Here de Vere pictures with admirable the implacable hatred entertained by Laeghaire for the rival clan of Lagenians. This

hatred the King manifests while living by waging fierce war upon the Lagenians, and when dead by being buried, spear in hand, and his face turned towards his foes. Yet the legend ends thus:—

“Such rites in the time of wrath and wrong  
 Were Eire’s: baptised, they were hers no longer:  
 For Patrick had taught her his sweet new song,  
 ‘Though hate is strong, yet love is stronger.’”

Though description plays a secondary part in producing that buoyancy and cheerfulness which is the theme of this essay, its effect is by no means small. As one reviewer says, “The Legends of St. Patrick paint in radiant colors the glorious sunrise of Ireland’s faith,” and the epithet “radiant colors” is indeed applicable to most of de Vere’s descriptions. Like Chaucer “All nature is with him alive with a fresh and active life-blood. His grass is the gladdest green; his birds pour forth notes the most thrilling.” The poet has some beautiful descriptive passages in the first legend, “The Disbelief of Milcho.” Cheerfulness and brightness pervade his descriptions of Ireland’s shores. What could be more pleasant than this,—

“..... cape succeeding cape  
 They passed, and heard the lowing herds remote  
 In hollow glens, and smelt the balmy breath  
 Of gorse on golden hillsides”?

Or what scene could be brighter than this,—

“..... Again by grassy marge  
 They rowed, and sylvan glades. The branching deer  
 Like flying gleams went by them. Oft the cry  
 Of fighting clans rang out: but oftener yet  
 Clamour of rural dance, or mart confused  
 With many-coloured garb and movements swift,  
 Pageant sun-bright: or on the sands a throng  
 Girdled with circle glad some bard”?

Passages as bright and as joyous as these are plentiful throughout the “Legends.”

The happiest character in the “Legends” is the little monk Benignus. He looks ever at the brighter side of things, and conceals the darkness of the cloud within the halo of its silver lining.

He is an oracle of optimism and of joy. When St. Patrick condemns the warfare carried on between the different Irish clans, Benignus pleads for his wayward countrymen in a hopeful and cheerful strain, likening Christianity to "the glad spring" tripping "above a dusky forest roof, leaving a track sea-green" and "above green copse of thorn, leaving a track foam-white," and though "not straight she ran; yet soon she conquered all." The figure very aptly traces the happy progress of Christianity in Ireland, turned aside, now and then, by a slight rebuff, but, in the end, conquering all. Benignus then asks the Saint,—

"O Father, is it sinful to be glad  
 Here amid sin and sorrow? Joy is strong,  
 Strongest in spring-tide! Mourners I have known  
 That, homeward wending from the new-dug grave,  
 Against their will, where sang the happy birds  
 Have felt the aggressive gladness stir their hearts,  
 And smiled amid their tears."

The phrase "aggressive gladness" is, I believe, very apt. It conveys an exact impression of that sensation which so often takes possession of one in balmy spring days and fills one with the joy of living. It is "aggressive gladness" which turns the poet's thoughts and pen to the praises of spring, and here, indeed, the phrase is a confession of what has moved Benignus to these "spring tide raptures."

But it would be interesting to know what caused de Vere to write the "Legends" in such a happy vein. True, the narration of a whole nation's conversion to Christianity is no occasion for tears, yet, while the nature of the subject must be admitted as a cause of the poet's joyful tone, it is admitted only as a partial cause. I will mention three other probable causes which lie in the poet's personality. First, the fact that he was Irish calls for optimism in his poetry for Irishmen are essentially optimistic. Secondly, the fact that Aubrey de Vere was a convert explains much of the joy and pleasure which he evinces in proclaiming the glories of the Catholic Church, his new-found Mother. Lastly, his great love of the Faith afforded him pleasure in his work and influenced him, no doubt, in painting the happy condition the Gospel left in its wake.

A. G. McHUGH, '13.



## Edmund Burke and Ireland.

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**E**DMUND BURKE was one of the greatest philosophic statesmen and orators of modern times. The exact date of his birth is not known but the most popular opinion is that this extraordinary man first saw the light of day in Dublin on the twelfth day of January in the year seventeen hundred and twenty-nine. His father was a Roman Catholic, but in order to retain a lucrative government position, he became a member of the Anglican Church. Burke's mother was a staunch Catholic and died professing that faith which was so dear to her. The one daughter followed the religion of the mother, while the three sons, Tarret, Richard and Edmund were brought up in the religion of the father. But, although a Protestant, Burke was not a bigot, and throughout his entire life he was always the champion of the oppressed Roman Catholics both in England and in Ireland.

At the age of eleven, Burke's education was entrusted to Abraham Shackleton, a Quaker, who conducted a private school at Ballitore, a village a few miles outside of Dublin. It was to this humble tutor that Burke owed his future greatness. The good man instilled into the heart of his young pupil two qualities that stood him in good stead in after life—namely—love of justice, and pity for the oppressed. Nor was Burke ungrateful to the man who moulded such a sterling character in him—"If I am anything today," he said, "it is the education I had there that has made me so." And when he heard of Shackleton's death, which took place in 1771, he wrote: "I had a true honor and affection for that excellent man. I felt something like a satisfaction in the midst of my concern, that I was fortunate enough to have him under my roof before his departure."

In 1748 Burke graduated with his Bachelor's degree from Trinity College. During the five years spent at this institution, he was not a student according to the ideals of a college professor, but, like many others, he studied only those subjects that appealed most to him. He tells us himself that he had four "furors"—"furor mathematicus," "furor logicus", furor "historicus" and "furor poeticus." He was an assiduous reader and lost no time, in fact, he much preferred passing the hours of recreation in this manner. His brother Richard said of him—

“When we were at play, he was always at work.” It was the intention of the young graduate to study law and for nine years he remained at the Middle Temple in London. But the calling of a lawyer was not Burke’s vocation. The great problem of social progress appealed more strongly to him, and all his time and energies were given up to its study. In order to understand the question more fully, he travelled extensively on the Continent. Some claim that he visited America, but, although he did express the wish of doing so, his wish was never realized.

The year 1756 was an important one in the life of the great orator, for it was the year in which he married, and in which he published his first work, “A Vindication of Natural Society by a Late Noble Writer.” In this essay Burke imitates the style and arguments of Lord Bolingbroke but he refutes that infidel writer’s attack on revealed religion. Bolingbroke tried to show that the world owed all its wickedness to Christianity, but Burke along the same lines of reasoning as employed by his adversary, proved that Christianity is, was, and always will be the cause and champion of all good and of all progress.

On January the twenty-seventh, 1766, Burke delivered his first speech in the British House of Commons and received the congratulations of Pitt for his creditable effort. From this date on, the life of Burke is the history of the times. During his long political career he was always honest and brilliant, and it was not without reason that he was named “the Bossuet of politics.” He advocated freedom of the press, Catholic Emancipation, and religious tolerance, but showed his abhorrence for Atheism in the following words: “The most cruel blow that can be offered to civil society is through Atheism.”

In 1774 Burke was elected Member of Parliament for Bristol, and his speech, on that occasion, in which he outlined the duties of a representative towards his constituents, is one of the most-read pieces of oratory today.

The speeches and attitude of this great parliamentarian, before, during and after the American war furnish us with a striking example of a man who did not fear to speak his mind come what may, and of a leader who had the courage of his convictions. He openly denounced the dealings of the government with the American colonists as unworthy of a nation such as England and confessed his sympathy with the oppressed thus: “I confess to you freely that the sufferings and distresses of the people of America in this cruel war have at times afflicted me more deeply than I can express.”

In 1780 Burke achieved one of his greatest successes—the Economical Reform. By this bill the country was saved millions of pounds annually which otherwise would have gone to waste in the corruption of the House of Commons. Unnecessary offices and secret pensions were done away with, while many positions with fabulous salaries and “revenues” attached to them were either abolished, or the salaries were much diminished and the opportunities of deriving “revenues,” rendered nil. It is of interest to know that the Reformer himself was one of the first to be affected by his work, when he was appointed paymaster of the forces at a salary of four thousand pounds, a position which previously rendered a “revenue” of two and fifty thousand pounds.

The year of the Introduction of Economic Reform is the date when Burke's influence and repute were at their height but by a strange coincidence of fate, it was in that same year that he suffered the great humiliation of losing his seat for Bristol. His speech before the election is a masterpiece. It shows Burke in his true colors, as a dignified man with the interest and greatness of his country at heart.

Throughout his entire life the great statesman's outstanding trait was his love for justice. As a politician he possessed in the highest degree “a passion for good, wise and orderly government,” so that when Warren Hastings was accused of misrule and atrocious crimes during his administration in India, Burke at once took it upon himself to bring the accused one to task. For six years he persisted in his prosecution but did not succeed in convicting the wrong doer. Hastings was acquitted in 1795. In all, Burke had laboured fourteen years on the case, and when it terminated, he gave utterance to the following: “If I were to call for a reward, it would be for the services in which for fourteen years, without intermission, I showed the most industry and had the least success. I mean the affairs of India; they are those on which I value myself the most; most for the importance; most for the labour; most for the judgment; most for constancy and perseverance in the pursuit.”

The world was now approaching the great Crisis—the French Revolution. Burke heard the first rumblings with distrust. As the movement progressed this distrust changed to hate, contempt and dread. The “Reflections” appeared in seventeen-ninety. This admirable work denounces the Revolution as vile and destructive. “When a separation is made between liberty and justice,” he wrote, “neither is, in my opinion, safe.” Being an

authority on the all important questions of social progress, he foresaw the terrible state of affairs towards which the Revolution led and for this reason many of his lines in the "Reflections" were really prophetic. And well it was for England that Burke condemned the Revolution, for had it not been for his attitude, a Revolution, similar to that which took place in France, would have undoubtedly occurred in England.

Burke's hatred and contempt for the French Revolution was so intense that he could not endure hearing anyone speak disparagingly of the "Reflections." The distinguished orator and statesman, Charles James Fox, was his closest friend. A bill was introduced which would remedy the mis-government of Canada. In discussing articles concerning church establishments and hereditary legislators, Fox made some uncomplimentary remarks on the "Reflections." A few days later he again trod on forbidden ground during the debate on the Russian Armament; when the first opportunity presented itself Burke rose in the house to explain his attitude concerning the Revolution. This was the signal for a great uproar from his own partisans, and among those who took part in the tumult was Fox. Burke was highly offended and immediately informed Fox that their friendship was at an end. Fox called to him that there was no loss of friends.

"Yes, yes," cried Burke. "there is a loss of friends. I know the price of my conduct. I have done my duty at the price of my conduct. I have done my duty at the price of my friend. Our friendship is at an end." From that day on, they always met with the formalities of strangers.

An eminent historian has written—"The absenteeism of Ireland's men of genius was a worse wrong to Ireland than the absenteeism of her landlords. If Edmund Burke had remained in the country where Providence had placed him he might have changed the current of its history." This is no doubt true, but Burke, although an absentee, was never so occupied in other affairs, as to lose sight of the interests of the land of his birth. When elected to the British Parliament his first thought was that he now filled a position in which he could be of use to his native land.

In 1761 Burke accompanied Lord Hamilton to Ireland. At that time the people of the unhappy isle were being hunted down, persecuted and oppressed. The odious penal laws were in force, numerous restrictions greatly hampered Irish trade and industry, and jobbery and corruption were rampant among the gov-

ernment officials all over the land. The landlords spent the greater part of their time in England or on the Continent and took no interest whatever in the welfare of the country. Roman Catholics were looked upon with loathing, rage and terror, and in many districts to speak to a person of that faith was considered almost a crime. While Burke resided in Dublin a White-boy outbreak of considerable proportions occurred. It was heralded throughout Britain as a "papist rebellion" and in consequence many Irish Catholics were executed as participants. But Burke was not deceived; he immediately saw the cause of all the trouble and did not hesitate an instant in describing English rule in Ireland as tyrannical and criminal.

When in 1778 a bill was introduced in parliament which would do away with many of the restrictions imposed upon Irish trade, Manchester, Glasgow, and even Bristol, the constituency which Burke represented in parliament bitterly opposed the measure. Burke's action on this occasion was praiseworthy. Notwithstanding monster petitions and private letters from personal friends in Bristol urging him to cast his vote against the bill, he not only championed it, and voted in favor of the propositions, but he did his utmost to persuade the government that the bill was not liberal enough. The penalty of acting justly was the loss of his seat.

However Burke did not always act towards the land of his birth as he should have acted. When Pitt introduced his famous commercial propositions in 1785, which would have given Ireland free trade as well as several other material advantages, Burke followed the lead of Fox in doing his utmost to bring about the defeat of the measure. Success crowned their efforts. His action on this occasion has been somewhat smothered over, because, it is said, he suspected Pitt's good faith, but if a man of Burke's talent and experience had examined the questions closely, he would have soon informed himself that his fears were without foundation.

When the wave of revolution swept over Europe Burke was filled with uneasiness in regard to Ireland. The powerful Association of United Irishmen was formed with aims decidedly revolutionary in character. The great parliamentarian felt that England was placed in a very precarious situation. Ireland was a part of the British Empire in name only, and his one desire was to conciliate the Irish and thus to abolish "that bank of discontent every hour accumulating, upon which every description of seditious men may draw at pleasure." If Burke was living to-

day he would see his wish about to be realized in the Home Rule Bill introduced by Premier Asquith in the British House of Commons a few days ago.

Burke was now becoming well advanced in years. At the close of the trial of Warren Hastings he resigned his seat in parliament. His son, who was undeserving of such a father, but upon whom the aged man placed his fondest hopes, was nominated to fill the vacancy. It was intended to create Burke a peer with the title of Lord Beaconsfield, but the whole course of events was changed by the death of young Burke in August, 1794. The old father's grief was unconsolable and he gave expression to it in the following beautiful and pathetic lines: "The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honors; I am torn up by the roots and lie prostrate on the earth .....I am alone. I have none to meet my enemies in the gate .....I live in an inverted order. They who ought to have succeeded me have gone before me. They who should have been to me as posterity are in the place of ancestors."

Once again Burke took up his burden. When the Duke of Bedford attacked the action of the government in granting him annuities he drew upon himself Burke's biting sarcasm which found expression in the "Letter to a Noble Lord," considered to be the most splendid repartee in the English language. Writing about his last production "Letters on a Regicide Peace," Jenkins says that "it is distinguished by the same fervent eloquence, profound wisdom, and far seeing sagacity that characterized his earlier productions on the French Revolution.

The great man had now but a few months to live. He founded a school near Beaconsfield for French orphans and emigrants who had been forced to leave France. The last glimpse we have of him is in the midst of these children gambolling and rolling with them about the carpet. On the ninth of July, 1797, at the age of sixty-eight, England's Saviour and Ireland's greatest son, breathed his last. Thus terminated the life of "Burke, that consummate statesman and orator, who shed abroad over the whole of Europe.....a copious store of political sagacity and moral experience drawn from the primitive source of al political wisdom.....who saw farther into the Constitution of States, and into religion as the bond of social and political existence, than any philospher could have done."

J. A. TALLON, '14.



## The Empire of Japan.

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ANY books have been written about Japan, but among these, setting aside artistic publications and works of a purely special character, these really precious volumes will be found to number scarcely a score. This fact is evidently due to the great difficulty of perceiving and comprehending what underlies the surface of Japanese life. It is remarked by all writers that no work picturing Japan within and without can be written for at least another fifty years. Even among the Japanese themselves, no scientific knowledge of their own history is yet possible; because the means of obtaining that knowledge have not yet been prepared, though mountains of material have been collected.

As first perceived, the outward strangeness of Japan produces (in certain minds, at least), a queer thrill impossible to describe. You find yourself moving through queer small streets full of odd small people, wearing robes and sandals of extraordinary shapes; and you can scarcely distinguish the sexes at sight. The houses are constructed and finished in ways alien to all your experience; and you are astonished to find that you cannot conceive the use or meaning of numberless things on display in the shops.

You will soon observe that even the physical actions of the people are unfamiliar, that their work is done in ways opposite to the western ways. Always the left side is the right side and the right side the wrong. Mr. Percival Lowell has truthfully observed that the Japanese speak backwards, read backwards, and that this is only the abc of their contrariety. They even turn keys, to open or close a lock, in what we are accustomed to think the wrong direction.

The civilization of the Japanese being less evolved than our own, and intellectually remote from us, is not on that account to be regarded as necessarily inferior. But Japanese civilization is peculiar to a degree, for which there is perhaps no western parallel, since it offers us the spectacle of many successive layers of alien culture imposed above the simple indigenous basis, and forming a very bewilderment of complexity. Most of this alien culture is Chinese, and bears but an indirect relation to the real subject of these studies.

The real religion of Japan, the religion still professed in one

form or other, by the entire nation, is that cult which has been the foundation of all civilized religion, and of all civilized society—Ancestor Worship. In the course of many years this original cult has undergone many changes and modifications and has assumed various shapes; but everywhere in Japan its fundamental character remains unchanged. These Japanese forms of cult are classed together under the name of Shinto, which signifies “the way of the gods.” It is not an ancient term, and was first adopted only to distinguish the native religion or “way” from the foreign religion of Buddhism called “Budrudo,” or “the way of Buddha.” These three forms of Shinto worship of ancestors are the Domestic Cult, the Communal Cult and the State Cult.

The constitution of the old Japanese society was by no means more than an amplification of the constitution of the family, the patriarchal family of primitive times. But society in Japan never till within the present era, became one coherent body, never developed beyond the clan stage. It remained a loose agglomeration of the clan tribes each independent religiously and administratively of the rest; and this huge agglomerate was kept together, not by voluntary cooperation, but by strong compulsion. We may call it feudalism; but it resembled European feudalism only as a tree-fern resembles a tree.

In the history of the Japanese people we find a patriotism which strongly explains the high rank which Japan occupies among the great powers of today. Among no other people has loyalty ever assumed more impressive and extraordinary forms; and among no other people has obedience ever been nourished by a more abundant faith, that faith derived from the cult of the ancestors. To his divinely descended lord, the retainer owed everything in fact even goods, household, liberty and life. Any or all of these he was expected to yield up without a murmur, on demand, for the sake of the lord. Thus in early societies arose the custom of human sacrifices, sacrifices at first obligatory, afterwards voluntary.

The whole nation is being educated with government help, upon a European plan; and the full programme includes the chief subjects of western study excepting Greek and Latin classics. From kindergarten to university the entire system is modern in outward seeming; yet the effect of the new education is much less marked in thought and sentiment than might be supposed. Still, in spite of the new system and programme the whole of Japanese education is still conducted upon a traditional plan almost the exact opposite of the western plan. In the moral

training of a child, we begin to repress him in his childhood; the European or American teacher is strict with the little ones; we think it is important to enforce the duties of behavior as soon as possible. Later on more liberty is allowed. The well grown boy is made to understand that his future will depend upon his early training.

Now Japanese education is always conducted on a reverse plan. The object has always been to train the individual, not for independent action, but for cooperative action, to fit him to occupy an exact place in rigid society. Constraint among ourselves begins with childhood; and gradually relaxes; constraint in Far-Eastern training begins later, and thereafter gradually tightens. Not merely up to the age of school life, but considerably beyond it, a Japanese child enjoys a degree of liberty for greater than is allowed to Occidental children. Punishment is given only when absolutely necessary, and on such occasions, whipping is not a common punishment. To frighten a child by loud or harsh words is condemned by general opinion, all punishment must be inflicted as quietly as possible.

All things considered, the marvel is that Japan should have been so well able to hold her own; and it was certainly no common wisdom that guided her first unsteady efforts in new and perilous ways. Certainly her power to accomplish what she has accomplished was derived from her old religious and social training; she was able to keep strong because, under the new form of rule and the new conditions of society, she could still maintain a great deal of the ancient discipline.

J. McNALLY, '14.



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## THE "TITANIC" DISASTER.

The world stands aghast at the horrible tragedy just enacted in the North Atlantic, when the crowning triumph of the shipbuilders' art, in the proud moment of her maiden voyage, crashed into a mighty iceberg and met destruction, carrying with her sixteen hundred souls to a fathomless grave. The great heart of humanity throbs with pity at the poignant scenes which, little by little, the aerogram has revealed, staggering imagination by the very magnitude of the disaster. And yet amid all, there surges an emotion of noble pride at the thought of the sublime heroism displayed in those fateful moments, when manhood was put to the test and was not found wanting, but shone forth with a light pure and bright, amid the darkness of that tragic April night. No monument shall mark their resting place, no dirge shall be theirs save the ocean's boom, but their death shall be inscribed in golden characters on the most glorious page of history, to serve as a source of uplift and inspiration to the human race.

## THE HOME RULE BILL OF 1912.

Premier Asquith's great Home Rule Bill of 1912 has been presented, and its first reading carried in the British Parliament by a majority of 104. The Orange organs of course are raving, but the English progressives as well as the great bulk of the Irish people at home and abroad, hail the measure as eminently fair and practical, in both a national and imperial sense, and its endorsement by the Irish National Convention is a foregone conclusion.

The principal provisions of the Bill are as follows:—

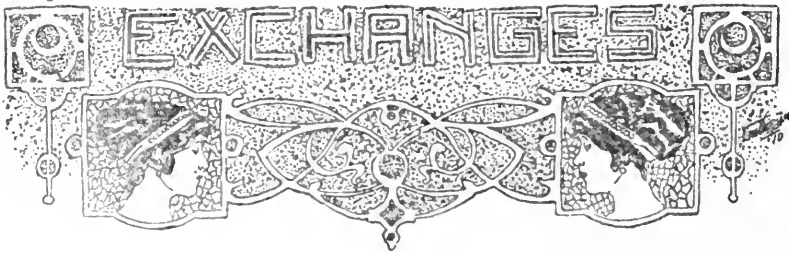
The establishment of an Irish Parliament consisting of two Houses, a Senate and a House of Commons. The Parliament shall have power to make all laws necessary for the peace, order and good government of Ireland.

The Executive power in Ireland shall be vested in an Irish cabinet like the one in England. The Senate will consist of 40 Senators, nominated in the first instance by the Imperial Government, and subsequently by the Lord Lieutenant on the advice of the Irish cabinet. Senators' term of office shall be eight years, and one-fourth of the number shall retire every second year. The House of Commons shall consist of 164 members, returned on the existing franchise, and practically for the existing Irish constituencies. After three years the Irish Parliament may alter the qualification of electors and the constituencies, and the distribution of members among the constituencies. Money bills must originate in the Commons and cannot be rejected or amended by the Senate. Regarding other bills, if the Senate rejects a bill passed in the Commons, and if, in the next session, the Commons again passes it and the Senate again rejects it, there shall be at once a joint sitting of both bodies, when the bill will become law if it secures a majority.

Ireland shall be represented in the Imperial House by 42 members. The entire charge of Old Age Pensions, the Insurance Act, Land Purchase, and the collection of taxes, until the deficit is paid off, is to be borne by the English Exchequer. The Irish Exchequer will receive annually a sum equal to the proceeds of all the existing taxes of Ireland, and the proceeds of any new taxes imposed by Ireland, as also the proceeds of the Irish Post Office, which is handed over to the Irish Government. It is calculated that the revenue of existing Irish taxes amounts roughly to \$50,000,000, while the expenditure is, roughly, \$60,000,000. The Irish Exchequer will be charged the cost of all Irish expenditures, except Old Age Pensions, Insurance, Land Purchase, and collection of revenues. Ireland is to receive annually an amount to cover all these charges,

and in addition will provide for a surplus of \$2,500,000 a year, subsequently to be reduced to \$1,000,000.

The Imperial House retains the power, technically, of imposing customs and excise, but as soon as these duties are fixed, the Irish Parliament will have the power of abolishing them altogether, or of reducing or increasing them. Similarly it may add not over ten per cent. to the income tax, death duties, or custom duties, other than duties on beer and spirits, imposed by the British Parliament; it may levy or reduce any taxes levied in Ireland. The Royal Irish Constabulary automatically reverts to the Irish government in six years, while the judiciary shall be appointed by it immediately.



*The Geneva Cabinet*, resplendent in a new cover design, contains several excellent articles in the March number. "Told by the Clay Harlequin" and "The Island of the West" maintain the high standard of excellence for which this exchange is noted.

*St. Mary's Chimes*, published by St. Mary's College, Notre Dame, contains in its latest issue a wealth of good things. We enjoyed thoroughly several contributions, and especially the poetic effusions, "To Erin" and "March Winds." "The Last Days of Pompeii" and "Characteristics of National Danees" were quite up to the average, in fact the information conveyed by the latter proved most instructive and interesting.

It was with genuine pleasure that we read in the *Georgetown College Journal* of the successes which attended the efforts of the university dramatic club in the presentation of its two plays. Frequently has it occurred to us that the development of dramatic art has suffered considerably from a spirit of indifference, in many of our Canadian institutions, and a concerted attempt to further this art would in no wise be amiss.

*The Schoolman*, a quarterly published by the students of St.

Jerome's College, Berlin, contains in its latest number many articles which did not particularly impress the reader. A more careful application of the oft quoted principle, "less quantity and more quality," might prove immensely beneficial to our contemporary.

The arrival of no exchange is anticipated with keener pleasure than that of the *Nazareth Chimes*. It is always a source of genuine pleasure to scan its pages and assimilate the literary gems which so frequently adorn them. The appreciation of "Charles, Comte de Montalembert" was unusually well written. "The Flaming Cross" was a most entertaining story that held our undivided attention to the very end.

We acknowledge: *Vox Collegii*, *Western University Gazette*, *Vox Wesleyana*, *Mt. St. Mary's Record*, *Echoes From the Pines*, *University Review*, *Queen's Journal*, *Laurel*, *McMaster Monthly*, *Weekly Exponent*, *McGill Daily*, *L'Etudiant*, *Mitre*, *Solanian*, *O. A.C. Review*, *Pharos*, *The Columbiad*, *Patrician*, *College Mercury*, *The Niagara Index*, *Fordham Monthly*, *Niagara Rainbow*, *St. John's University Journal*, *The Young Eagle*, *Viatorian*, *University of New Brunswick Monthly*, and *The Comet*.

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### FRENCH DEBATING SOCIETY.

The year which is ending has been indeed a very successful one for the Debating Society.

The classes of our distinguished professor of elocution, M. P. Colonnier, in themselves would have been sufficient, to give to our meetings a peculiar characteristic which ranks them above those of the preceding years.

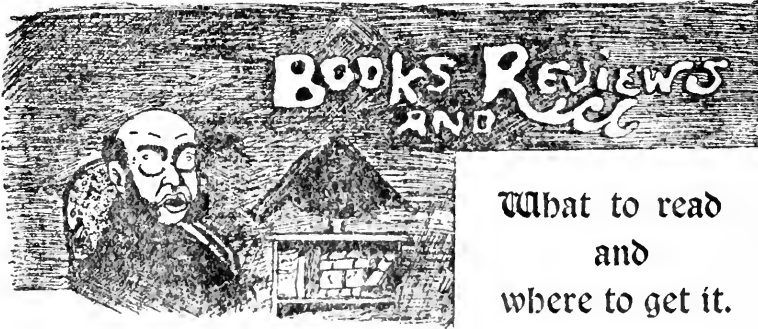
But this year the Society has been unusually favoured by a great number of students whose oratorical accomplishments and good will, have contributed to its welfare.

The following subjects were debated:—

"Resolved, that the completion of the classical studies, is in the interest of the students."

"Resolved, that Cartier's influence has been more beneficial to Canada than that of Lafontaine."

"Resolved, that Lachine's massacre was more cruel than the Arcadians' deportation."



*Contemporary Review*—March, 1912.

“Method of Research in History”: Sir W. Ramsay.

Knowledge of Ancient History is acquired through the collecting, classifying and correct interpretation of details. Thus it is evident that details are of paramount importance. The deeper we are able to perceive the significance of details, the more fully do we comprehend the limits of history, and the more fruitful is our research. Then, again, facts must be stated in such a manner as to show the writer’s adherence to true principles. As a presumable example of the method he advocates, the author reviews the different forces which now characterize the progress of different walks in national life. In politics we find the Reform movements, advocating freedom of thought and religion. Then also we find the Church exerting a force in order to protect her interests and to withstand her oppressors. In economics, at the present time, the land question, carrying with it a wide significance, is an important element of force. Various perceptible forces are exercised in Britain to-day. The Englishman maintains a rigid aloofness from the foreigner. Another tendency of the people is that of clinging to the soil; herein we see the significance of security of tenure.

“Syndicalism and the Labor Unrest”: J. H. Harley.

Ours is the age of the Fourth Estate. The labour question stands on a high pedestal at the present moment. And in connection with its solution we find Syndicalism or Industrial Unionism, claiming for foster-father the one Georges Sorel, imbibing of the socialistic principles of Marx and Proudhon. In the remedies which he suggests, Sorel always finds place for his assumption that the consciousness of class struggle must ever be present. The author concludes that the measures proposed by Sorel would be quite impracticable.



*Chats by the Fireside*, a study in Life, Art and Literature, by Thos. O'Hagan, Ph.D. (Rosary Press, Somerset, Ohio.)

We welcome this dainty book to our table all the more readily that it is the work of an alumnus. Dr. O'Hagan surely needs no introduction to readers of *The Review*, nor indeed to Canadians in general, for his splendid contributions to our newspapers and maga-



zines easily place him in the forefront of Canadian writers of to-day. In the present volume the scholarly editor of the *Chicago New World* maintains the high standard of former works and quite lives up to his brilliant reputation. As the title "Chats" would imply, we have a series of short articles which appeared during the past two years in the columns of the *New World* of Chicago, and the *Catholic Register* of Toronto. The range of subjects is quite varied, including, among others, talks on Education, Travel, Languages, Art, Woman's Education, Poetry, Fads and Customs, the Stage. These are treated in a most interesting manner, and the author has drawn on his own rich experience and wide reading for many apt incidents and illustrations. Were we to single out any particular

"Chats" for commendation, our choice would fall upon those wherein the author speaks on educational topics, for education has been the object of his especial study and predilection. We congratulate Dr. O'Hagan and wish him a wide circulation for this his latest book.

"Foreign Affairs": E. J. Dillon.

"The British Deputation to Russia," composed as it was of men noted in all the higher walks of public life, bids fair to have created much good feeling in Russia. The deputation journeyed to Russia for no special mission, but merely for the purpose of

strengthening peace relations. In this they have been quite successful. It is probable that measures of relief for Persia were undertaken. However, the furtherance of friendly relations between England and Russia will mean much for both countries.

"The China Puzzle" finds its intricacies in the changes which have lately taken place. Local decay has given place to the introduction of European culture, Social and political transformations have been accomplished which present all the essentials of a wonderful metamorphosis. But the preservation of the Republic will be a difficult proposition, having numbered among its hindrances the tendency of the border states to alienate from the central provinces.

*Review of Reviews*—March, 1912.

"On the Eve of Irish Home Rule": W. T. Stead.

The late author gives an interesting summary of the aspects of the Irish Bill on the eve of its presentation in the House of Commons. The author predicts that the Bill will pass the House of Commons and be rejected by the House of Lords. This will happen again in 1913. In 1914 the Bill will pass the first Chamber, and whether rejected or not by the nobles, it will become law. The Liberals are following in Gladstone's footsteps. The Tories are in strong opposition, yet it seems as if they are disposed to meet the Home Rulers half-way. Then, as regards conditions in Ireland, a more favorable aspect has probably never before been presented in that country. Poverty has given way to property. The country is in comfortable and prosperous circumstances. The people live in a state of happy contentment, rippled only by their eager anticipation of the advent of Home Rule. In fine, everything seems favorable for the reception of the long desired system of self-government.

"A Preventive of Strikes": Louis Graves.

Interest is at present much attracted to the conciliation board in the United States. Its duty is to investigate disputes arising in the operation of the anthracite mines. It is composed of six members, named by President Taft. The board has been of much service and has done much to prevent litigation and decrease the number of grievances.

*The Little Apostle on Crutches*, by Henriette Eugénie Delamare. Benziger Bros., publishers, N.Y. Price, 45c net.

This is a story of Catholic life which will interest and benefit the young Catholic reader. The writer shows the reward which comes of piety and patience in one's afflictions and, incidentally,

the great things which a little child may accomplish. The hero, a little boy, eight years of age and a cripple, sets out as a newsboy to help his widowed mother support a family of four. Despite his crutches, Willie always wears a winning smile and soon makes many friends on the street. Among these is a Dr. Ferris. Willie has an older sister, who is very dull. Our hero finds out that the cause of the girl's dullness is defective sight. He solicits the aid of his friend, Dr. Ferris, and his sister's sight is saved. Willie has, also, an older brother who has left home and is leading a dissipated life elsewhere. This brother returns home and is reformed by the example of his industrious little brother. The story possesses a secondary plot in the search of Dr. Ferris for his wife and child who have deserted him. Willie has been let into the secret and, as a fitting conclusion, our hero finds the doctor's wife and child and reunites the family.

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## Among the Magazines.

"An Army Officer's Philippine Studies," in *The Rosary Magazine* is a minute and very complete description of the Filipino's character and customs. The article satisfies a pressing need in throwing light upon the character of the Filipino, who has been a source of great annoyance to his American rulers, mainly owing to misinterpretation of his nature. The writer evinces much good sound sense in his detailed study of this race. In the same magazine there is an excellent appreciation of Herbert Cardinal Vaughan by the Comtesse de Courson. The many apparent crudities of the noted prelate are ably shown to have been reconcilable with his high ideals, his energetic temperament, and his severe private life.

There is, in *The Ave Maria*, a well-deserved eulogy of the late Mother Theresa, Superior for half a century of an institution for young ladies affiliated with Alma Mater. The article is from the pen of Anna T. Sadlier, an Ottawa lady and Catholic writer of considerable merit. The subterfuges of the Socialists are annoying, to say the least. A recent number of *The Ave Maria* tells us that the Socialist mayor of Schnectady, N.Y., endeavored to establish, in the public schools of that city, "study classes" by which he hoped to instill into the minds of the children the principles of Socialism, disguised under the appellation of "Social Science." The mayor was surprised when told that he had no more right to use

the public school system in this way than has any political party to use it for campaigning.

An article in *America* deals learnedly with the question of "Education and Crime." The writer states that American morality is in a wretched state and he proceeds to show that the cause of this condition is mainly the Godless school. The products of such schools may be "magnificent animals," but they are poor apologies for men. However, the mistake is being recognized, and many movements are on foot to establish proper religious training for youth at the schools. We learn with pleasure from the correspondence column of *America*, that the Church in France is showing signs of great activity and energy. These happy symptoms, that point to a revival of religion in France, are in a certain measure, the writer believes, due to the separation of the Church and State, by which, at the price of poverty, the Church in France has regained her independence. The more active co-operation of the laity is another beneficial result of the separation, for now the clergy have much more occasion to call upon their flock for assistance. Recognition of the importance of the intellectual development of women and young girls is a feature of this revival and associations have been formed whose object is the protection and welfare of Catholic girl-students in France.

Writing on "Ethics and the School," in *Our Dumb Animals*, Prof. J. Howard Moore reiterates and upholds what has been the opinion of Catholic educationalists for ages, namely, that while it is right to teach the child practical sciences and the languages, it is of infinitely greater value to teach him "the science of ethics." But the professor does not go far enough — the child should be taught his religion, for by it he will know not only his moral obligations but his supernatural ones as well. "Protection for the Fur-Seal," in the same magazine, is a timely article considering the cruel and wanton depletion of the Alaskan seal herd.

*The Educational Review* contains many helpful suggestions for teachers. *Scientific American* denounces, and with reason, the Forest Bill now up before the American House in which the appropriations for the protection of forests will be reduced by almost one-half. At present the Forestry Department in the States is not over-supplied, there being but one ranger for every 150 square miles of forest.

## Priorum Temporum Flores.

The following favored us with visits during the month:—Rev. Fr. Quilty, Douglas; Rev. Fr. Fay, South March; Rev. Fr. French, Brudenell; Rev. Fr. McCaulay, Osgoode; Rev. Fr. Brownrigg, Richmond; Rev. Fr. Dowd, Chelsea; Rev. Dr. McNally, Almonte; Rev. Fr. Raymond, The Brook; Rev. Fr. Letang, Pembroke; Rev. Fr. Jones, Arnprior; Rev. Fr. D. McDonald, Glen Nevis; Rev. Fr. J. McDonald, Kingston.

We are pleased to announce that our genial friend, Mr. P. C. Harris, '11, who underwent an operation in the Water Street Hospital a few weeks ago, is rapidly recovering, and will be able to leave the hospital in about a week's time.

Mr. Ernest Rainboth, a former student of Ottawa University, is contemplating a trip to Alaska with an exploration party, which will spend some years within the Arctic circle.

*The Review* wishes to offer its sincere sympathy to Mr. Thomas Daley, '13, and his family, on the death of their respected father. R.I.P.





Rev. Fr. Fortier, O.M.I., our one time Prefect of Discipline, was a frequent visitor during his Mission in Hull last month.

We received a call from Rev. Fr. Bernaski of Wilno recently.

Rev. Fr. Cousineau, of Thurso, was a visitor at the University last month.

Rev. Fathers Decelles, O.M.I., and Allard, O.M.I., called on us in April.

The genial "Tommy" Church, of Toronto, who never fails to visit the institution when in Ottawa, called recently.

Rev. Fr. Desjardins, O.M.I., Hull, was a recent visitor.

Rev. Fr. A. Blanchin, O.M.I., Hull, also paid us a visit last month.

The following members of the staff went to various parishes to render assistance at the Easter services:—

Rev. Fr. Kelly, O.M.I., went to Aylmer.

Rev. Fr. McGuire, O.M.I., went to Mt. St. Patrick.

Rev. Fr. Healey, O.M.I., went to Renfrew.

Rev. Fr. S. Murphy, O.M.I., went to Quinville.

Rev. Fr. Hammersley, O.M.I., went to Campbellford.

Rev. Fr. Fallon, O.M.I., went to London.

Rev. Fr. Binet, O.M.I., went to Hull.

Rev. Fr. Lajeunesse, O.M.I., went to Grenville.

Very Rev. Fr. Roy, O.M.I., D.D., went to Alexandria.

A very interesting lecture on Home Rule was given at the Gloucester St. Convent on Tuesday, April 16th, by Mr. O'Farrel of Ireland.

*The Review* has learned with pleasure of the appointment of Monsignor Joseph H. Conroy as Auxiliary Bishop of Ogdensburg, N.Y. Bishop Conroy has been a frequent visitor at Varsity, and has always proved himself a warm and practical friend. *Ad multos annos!*



### Winners of the "O."

At a meeting of the O.U.A.A., especially called for the pleasant purpose of distributing the "O." to the deserving members of the various teams the sport emblem of our University was given to the following students:—

#### SHIELDS.

"O."—Quilty, Kennedy, Gilligan, Sullivan, Leacy, Nagle, Cyra, Sheehy, Cornellier, Killian, Harrington, Chartrand, Heffernan, O'Leary, Pfohl, Egan, O'Brien, Chantal, McDonald, Brisebois, Minnock, Poulin, Kelley, Huot, Milot, Renaud, Morisseau, D. Guindon, F. Burrows.

"F."—Quilty, Kennedy, Gilligan, Sullivan, Leacy, Nagle, Cyra, Sheehy, Cornellier, Killian, Harrington, Chartrand, Heffernan, O'Leary, Pfohl, Egan, O'Brien, Chantal, McDonald.

"H."—Brisebois, Minnock, Heffernan, Poulin, Kelley, Huot, Killian, Chartrand, O'Leary, Nagle.

"B."—Milot, Renaud, Morissau, Poulin, Egan, Sheehy, Leacy, Heffernan, Killian.

"T."—D. Guindon, J. Harrington, F. Burrows, P. Leacy, S. Quilty, R. Sheehy, Chantal.

#### Shields of Honor.

In every university there are a number of gentlemen, who have not been endowed by nature with the requisites to enable them to take their places on the various university teams. Nevertheless their interests are intimately bound up with the interests of the teams, and they are only too anxious to do what outside work they can, in order to assist those taking active part. It is only fair that some little mark of appreciation should be given to these gentlemen. For this reason Ottawa College established "Shields of Honor," which on this, the first occasion, have been presented to, F. Burrows, J. Simard and G. Gallopin.



## Of Local Interest

### DEBATING SOCIETY.

Owing to lack of space no account of the debates was published in last month's issue. The following debates have taken place, however, since Feb. 19th:

Feb. 19th. Resolved, that Capital punishment should not be inflicted on circumstantial evidence.

Affirmative: R. C. Lahaie, M. F. Killian, T. E. Lajoie.

Negative: J. D. O'Brien, H. J. Ryan, C. B. Nagle.

Won by the affirmative.

Feb. 26th. Resolved, that Canada will derive greater benefit from the Grand Trunk Pacific Railway than from the Georgian Bay Canal.

Affirmative: L. W. Kelley, R. A. Sheehy, C. T. J. Sullivan.

Negative: P. A. Leacy, W. J. Sullivan, H. J. Ryan.

Won by the affirmative.

March 4th. The Ontario legislature should give local option in taxation to all municipalities.

Affirmative: M. J. Minnock, J. J. Hogan, W. J. Cross.

Negative: F. L. Poulin, James Hogan, F. A. Laudrian.

Won by the affirmative.

March 11th. Resolved, that the most efficient form of civic government is that of an elected and salaried commission, with the right of recall and referendum reserved to the citizens.

Affirmative: T. P. Holly, H. A. Gouthier, J. C. Leacy.

Negative: W. M. Egan, J. O. McDonald, E. T. McNally.

Won by the negative.

March 19th. Resolved, that the United States is more indebted to Daniel Webster than to George Washington.

Affirmative: F. H. Burrows, F. J. Murphy, G. W. Larey.

Negative: J. J. Power, V. J. Price, E. Vincent Munn.

Won by the negative.



March 25th. Resolved, that all public utilities should be owned and operated by the government.

Affirmative: L. A. Laudriau, J. S. Cross.

Negative: F. W. Hackett, A. L. Cameron.

A tie was the decision of the judges.

April 1st. Resolved, that the right of voting should be extended to women on the same conditions as those on which it is enjoyed by men.

Affirmative: P. A. Leacy, J. J. McNally.

Negative: L. W. Kelley, G. M. Trainor.

Won by the affirmative.

April 16th. Resolved that Labor Unions are more detrimental than beneficial to society.

Affirmative: A. A. Unger, P. F. Harrington.

Negative: J. Harrington, W. A. Martin.

Won by the affirmative.

Mr. M. A. Gilligan spent the Easter holidays with Mr. James Kennedy, at the thriving metropolis, Quyon. (They returned via Hull on the 8th inst.

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## Junior Department.

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We are now in the baseball season. At the beginning of each season, the Small Yard is always confronted with the task of training almost all new men for its First Team. This year is no exception to the rule. There is not one of last year's players on hand as a quantity that could be reckoned with. We are always a little sceptical at this time of the year, when anyone, Cub Reporter or other, ask us: "Who is who on your team"? But we must admit that there are aspirants galore for places on the First Team. With a little good will and a lot of practice, we may have a team that will compare favorably with those of former years. The players in evidence at the workouts were: Langlois, Loulan, Doran, Dube, Fahey, Gouin, Robert brothers, Brennan brothers, Grimes, Payette, McMillan, Sauve, McCosham, Doyle, McCann, Goulet, Mineau, St. François, O'Brien, Bergin, Bigras, Hayden, Diaz, Power and others. Those wishing to try for a place on the team even those not here mentioned, should be around to practice on Wednesday, Saturday and Sunday afternoons.

“Our Reporter” says that Ryan is the nucleus of a lacrosse team. Who joins?

As the J. A. A. has now two official photographers, we expect to have many important events of Small Yard recorded in picture. The Association is thinking seriously of engaging the services of P-p-n le Bœf as a true-to-life sketch-artist.

Those of the day-students who can come during the noon and evening recreations and wish to do so, are invited to give in their names for the Inter-Mural League about to be organized.

Lunny saw H-gg-nsand L-ng practising and he thinks they will do for his Under-Midget Team. They conform to the regulations as to size.

B-rg-n is credited with stating that he is going to be playing-trainer this year, but of what team he did not say.

Remember our great annual outing that comes in June. It is not too soon to begin to prepare for the big event. If you wish to carry off prizes in running, jumping, baseball throwing, etc., you should be up and doing.

There will be such an overflow of the aspirants to First Team that we should have a good Second Team.

The Midgets, directed by Fr. Paradis and managed by P. Bacher, are as busy as bees in the honey season.

The Junior Editor hopes that none of the boys are neglecting their studies on account of sports. Baseball and other out-door amusements are for recreation and the games should not be played over again in the imagination during study time instead of applying yourselves to your books. Your studies come before all else.

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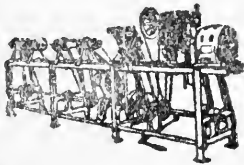
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