

C. M. B. A.

HEED FROM THE "CATHOLIC KNIGHT."
Be courteous to strangers that come among you.
Pay your dues and assessments without grumbling.
Never let an opportunity to speak a good word about it pass.
If you think of nothing good to say about it say nothing bad.
Remember that every dollar you invest in a permanent improvement is that much money at interest.
Never "kick" against any proposed necessary improvement for fear that your dues will be raised fifteen cents.
To the brother that thinks he is paying too much for two thousand dollars insurance we would offer two suggestions: First, ascertain at what rate per annum you can carry the same amount in any old life insurance company, and after due comparison see if you don't admit that the cost of carrying this amount is much lower in the C. M. B. A. than you are ashamed of yourself for growing as you have done. Second, attend your branch meetings regularly and take an interest in the welfare of every individual member and you will socially have the worth of your dues and assessments.

ROMAN DECISIONS.

(Catholic Standard.)
Below we give the substance and sometimes the text of several recently issued decrees.

THE MISSIONARY OATH.

The Bishop of Clifton, on behalf of himself and the other Bishops of England, has obtained from the Holy See an important decree respecting the Missionary Oath. In future the oath taken by candidates for ordination of *Indulgentia* is made binding not for any particular diocese, as formerly, but for the whole ecclesiastical province. Priests, therefore, who are ordained in future upon this title will be able to be transferred, whenever it may be desirable, from one diocese to another without renewing their oath. In action also retrospective. Any priest who has already taken the oath and may wish to change his diocese, can do so without referring the matter to the Holy See, providing he remains in the province, acquires a new title, and repeats his Missionary Oath.

DECRETUM.

R. P. D. Episcopus Cliftonensis suo et ceterorum Anglice Imperatorum nomine ab Apostolica Sede impetravit, ut iuramentum quod ordinati titulo missionis praestant, ex tunc obliget non pro aliqua diocesi tantum, prout antea consueverat, sed pro tota ecclesiastica provincia. Ita ut ordinati in hac provincia collatione novi tituli transferantur in aliam diocesam possint de consensu utriusque Ordinarii, quin necessarium sit ut ipsi novum iuramentum emittant. Insuper expostulavit ut quod praeteritum, missionarii ordinati titulo missionis pro aliqua diocesi intra provinciam, ad aliam diocesam transferantur, non tamen iuramentum novum titulum, novumque praestent iuramentum abque recursum ad Apostolicam Sedem.

Jam vero cum supplices istius proce-
Sanctissimus Dominus Noster Leo PP. XIII. fuerit relatus, in Audientia die 28 Junii, 1888, Sanctissimus Sacerdos in omnibus annis dignatus est et praesens in re Decretum expediri mandavit.

(S. C. de Propaganda Fide die 18 Junii, 1888.)

DUBIA REFERRING TO THE MASS, PRAYERS

AFTER MASS AND VERBES.

In answer to several dubia proposed by the Bishop of Lucon, the Sacred Congregation of Bishops has settled that:

1. On those days when the Rubric of the Mass (*Rub. gen. Miss. Tit. 17, No. 6*) ordains that those in choir should remain kneeling after the elevation till the *Pax Domini*, the Rubric is to be interpreted as meaning till the *Pax Domini* inclusive, or in other words till the beginning of the *Agnus Dei*. 2. That the priest is not to stand for the recitation of the prayer which follows the *Salve Regina*, which the present Pope has ordered to be said after every Low Mass; and 3. That in the parochial churches, where there is no obligation of reciting office in choir, the *Vesperae* of any office (e. g. of the Blessed Sacrament, of our Lady, etc.) may be sung Sundays and Feast days, provided that those who are bound to recite the Divine Office say privately the proper *Vesperae* of the office of the day.

1. Ex Rubricis generalibus Missalis, Titul. 17, n. 6 in Missis Feriatis Adventus, etc., genuflectere debent omnes in choro, celebrantem Sacerdotem, usque ad *Pax Domini*. Quamvis utrum hac Rubrica intelligenda sit usque ad *Pax Domini* inclusive vel exclusive?

2. Quamvis utrum in recitandis precibus, quae ex Decreto Sanctissimi D. N. Leonis Papae XIII. in fine ejusdemque Missae sunt adhibendae, omnes in choro, celebrantem Sacerdotem, usque ad *Pax Domini* inclusive vel exclusive?

3. Quamvis utrum in ecclesiis mere parochialibus, ubi non ad obligatio Chori, Vesperae, quod ad devotionem populi debet Dominica et Festis cantantur, conformes esse debent Officio diei ut in Breviario, vel deestim possint ex alio quolibet officio, puta de Sanctissimo Sacramento, vel de B. M. V.?

Sacra vero eadem Congregatio, ad relationem infrascripti Secretarii, exquisitoque voto alterius ex Apostolicorum Cereemoniarum Magistris, omnibus mature perpensis, ita propositis dubiis respondendum censuit, nimirum:

Ad 1. Inclusive usque ad *Pax Domini* per celebrantem.

Ad 2. Negative in casu, ut ex responsio diei 18 Junii, 1884.

Ad 3. Licet cum in casu Vesperae de alio officio cantum dummodo illi, qui ad Horas canonicas tenentur, privatim recitent illas de officio occurrente.

(S. C. R., Dec. 29, 1884.)

CONDITIONS FOR GAINING THE INDULGENCES OF THE STATIONS.

Some of the Decisions given by the Sacred Congregation of Indulgences relative to the Stations of the Cross, which the Franciscan Fathers in their missions, and from long experience, have found to be practically useful to the clergy, have been collected by Father Jarlath of the Franciscan Monastery, Killarney, and inserted in the form of a chapter in his *New Franciscan Manual*. They are as follows:

1. Stations must be erected by a Superior of a Franciscan House of the

Observance, or by a Father delegated by him, or by any priest, secular or regular, who has special faculties from the Holy See. (April 3, 1731; May 10, 1745.)

When erected in a church or chapel not dependent on the Franciscan Order, the consent in *scriptis* of the Ordinary, and of the parish priest is required. (Aug. 28, 1754.)

2. It is necessary to pass from Station to Station, continuously, and to meditate briefly on the Passion at each Station. No vocal prayer is required; it is, however, customary to say one *Pater* and *Ave*, and an Act of Contrition at each Station. (April 3, 1731; June 3, 1828.)

3. If infirmity, or the crowded state of the church, renders it impossible, or very difficult to pass from one Station to another, it suffices to turn successively with a slight movement of the body towards each Station, meditating on the part of our Lord's Passion it represents, or if impossible of this, meditating on His sufferings in general. (Aug. 6, 1757; Feb. 28, 1841.)

5. Those who are physically or morally prevented from visiting the church, can gain the Indulgences by saying twenty *Paters* and *Aves*, holding in their hands a cross blessed by the Superior of the Franciscan Order, or by any Franciscan Father, or secular priest who has this faculty. This concession was granted by Clement XIV.

6. Those who can not say these twenty *Paters* and *Aves*, on account of sickness, can gain the Indulgences by reciting an Act of Contrition or the verse: "We therefore beseech Thee, help thy servants whom Thou hast redeemed with Thy Precious Blood."

This great privilege has been granted by a special indult of our Holy Father Leo XIII. to the Very Rev. Father Bernardine, Minister-General of the whole Order of St. Francis, and is to last during his generalate. He has also obtained the signal favor of the "privilege of the Rosary," for those who unite to say the twenty *Paters* and *Aves* above, provided one of them has the cross blessed for the Stations in his hands. All can then gain the Indulgences. (Jan. 19, 1884.)

7. (a) The Indulgences are attached solely to the crosses, hence the pictures can be removed or changed without loss of the Indulgences. (April 3, 1731; Jan. 10, 1839.) (b) The crosses do not lose the Indulgences if taken down for a short time (Sept. 20, 1839); or (c) removed to another part of the same church (Aug. 28, 1849); or (d) if the lesser part of them be destroyed, so that they are replaced by others (Nov. 13, 1887). (e) There must be fourteen crosses of wood (June 20, 1839). (f) They must be erected in a decent place, not used for any other purpose (Aug. 3, 1769). (g) A short interruption, which does not destroy the moral utility of the act, e. g., to hear Mass, whilst performing the Stations, would not hinder a person from gaining the Indulgences (Dec. 16, 1760). (h) There must be some distance between each Station (Aug. 28, 1759). (i) When erected outside a church or oratory they ought to begin or end at the church or oratory (April 3, 1731). N. B.—When erected in a church it is not necessary to begin at the Gospel side.

INDULGENCE PRAYER TO ST. THOMAS APOSTOLICUS.

The Holy Father in a Rescript of the Sacred Congregation of Indulgences, dated July 3rd of this year, has granted an Indulgence of twenty days to be gained once a day by the faithful of either sex, who will recite the following prayer:

Angelice Doctor, Sancte Thomas, Princeps theologiae, Guide philosophorum, bright ornament of the Christian world, and light of the Church, Heavenly Patron of the Catholic School; thou who hast "learned wisdom without guile" and dost "communicate it without reserve" beseech for us the Incarnate Wisdom, Son of God, that enlightened by the Spirit of Wisdom, we may understand what thou hast taught, and by following thy example fulfil what thou hast practised, so that being partakers in that virtue and learning with which thou didst shine as the sun in this world, we may finally enjoy with thee the sweet fruits thereof forever in Heaven, praising the Divine Wisdom for endless ages. Amen.

Doctor angelicus, Sancte Thomas, Theologorum princeps, et Philosophorum norma, praclarum Christiani orbis decus et Ecclesiae lumen, scholarum omnium Catholicarum coelestis patronus; qui sapientiam sine fictione didicisti et sine invidia communicas, ipsam Sapientiam Filium Dei deprecare pro nobis ut venientes in nos sapientia, quae docuisti intellectu conspicimus, et quae egisti imitatione complectamur; doctrinae et virtutis, quibus in terra, Solis instar, semper eluxisti participes efficiamur; et tandem eorum suavisimam fructibus perenniter tecum delectemur in coelis, divinam Sapientiam collaudantes per infinita saecula saeculorum. Amen.

(S. Cong. Ind., 3 Julii, 1885.)

PRAYER OF ST. JOSEPH AS PATRON OF THE CHURCH.

The Bishop of Salford, having represented to the Holy Father that the Recollections contained in Indulgences in invocation of St. Joseph as Patron of the Church, the following prayer has been enriched by His Holiness with three hundred days' Indulgence:

Prayer of St. Joseph, Spouse of the Virgin Mary and Patron of the Church.

O glorious St. Joseph, elected by God to be the reputed father of Jesus, the most pure spouse of Mary, ever a Virgin and head of the Holy Family, and hence chosen by the Vicar of Christ to be the heavenly patron and protector of the Church founded by Jesus Christ, with the greatest confidence I now implore thy powerful assistance for the whole Church militant. Protect in a special manner with thy truly paternal love the Sovereign Pontiff and all the Bishops and priests who are in union with the See of Peter. Be the defender of all who are laboring for souls amid the troubles and tribulations of this life, and make all the peoples of the earth submit with docility to the Church, the necessary means of salvation for all.

Do also, O dearest St. Joseph, to accept the consecration which I make of myself to thee. I consecrate myself entirely to thee, that thou mayest always be my father, my protector and my guide in the way of salvation. Obtain for me a great purity of heart and a fervent love of the interior life. After thine example may I be united to thee in the Divine Heart of Jesus, with the Immaculate

Heart of Mary and with thee, And finally, do thou pray for me, that I may share in the peace and joy of thy holy death. Amen.

Sanctissimus Dominus Noster Leo Papa XIII. in audientia habita die 18 Julii, 1885, ab infrascripto Secretario Sacrae Congregationis Indulgentiarum Reliquiarum propositis ambabus utriusque sexus Christi Adulteribus profertur orationem corde calidius contrito ac devote recitantibus Indulgentiarum tantum dictum defunctis quod applicabilem, semel in die lucrum benigne concecit. Present in perpetuum valituro abque ulla Brevis expeditione. Contrariis quibuscunque non obstantibus.

Datum Roma ex Secretaria ejusdem Sac. Congreg. die 18 Julii, 1885.

J. B. CARD. FRASER, Praefectus. FRANCISCUS DELLA VOLPE, Secretarius.

The Bishop of Mantua has issued to the clergy of his diocese the decisions of the Sacred Congregation of the Indulgences in reply to certain dubia proposed by him relative to the baptism and burial of non-Catholics. The Bishop's questions and the answers of the Congregation are as follows:

Baptism: If a Protestant man and wife, through having no minister of their own, bring their child to a priest for baptism, desiring that they baptize themselves, to bring it up in the Catholic religion, may the priest baptize it to secure for the present its eternal salvation; putting aside all considerations of what may happen in future on its coming to the use of reason?

Answer: Negative, praeterquam in periculo mortis.

Burial: (1) Can a Catholic priest in place where heretics have no minister of their own, accompany the body of a heretic from the house to the cemetery, provided the body is not taken to the church and the bell is not tolled? If this be allowed: (2) Can such a practice, which would thus become tolerated in other countries, be tolerated in Italy? And if this again be allowable: (3) What sacred vestments must be worn to accompany the body, and may the processional cross be carried before it?

Answer: Ad I. Negative. Ad II a III, Positive in Primo.

(S. Cong. Ind., 6 Aug., 1885.)

Correspondence of the CATHOLIC RECORD.

D'YOUILLE CONVENT CELEBRATES ITS SILVER ANNIVERSARY.

The twenty-fifth anniversary of the founding of D'Youville Convent, Plattsburgh, New York, was celebrated on Wednesday evening, and it goes without saying that the affair was a brilliant success, for the managers of this institution always make a success of whatever they undertake.

About 150 of the former pupils of D'Youville Convent presented themselves at the Convent in response to the published invitation, to aid in observing the completion of the first quarter of their Alma Mater.

The exercises were held in the classrooms of the west end of the building, which were tastefully draped with white lace and back ground, adorned with the garlands of the arch way a floral "25," indicating the age of the institution.

Interested spectators of the entertainment were the Very Rev. Thomas Walsh, Vicar General, Rev. Father Amyot, O. M. I. Father Petit, O. M. I. Father Marion, O. M. I. and Rev. Father O'Brien, O. M. I.

The visiting nun present were the Rev. Mother General, of Ottawa, Sister Rivest of Hull and Sister Lavoie.

Strict justice would enforce praise for every number and each performer. The musical and vocal selections were rendered with remarkably correct intonation, the instrumental solo, accompanied in a style which was the very best, upon both instructor and pupils; the recitations, readings, colloquies, etc., were admirably given; the stage movements were gracefully executed, and the whole entertainment was charming. The many excellent points of the programme were heartily applauded. We append the full programme, which will be seen, was taken part in by many of the old pupils of the convent:

THE PROGRAMME.

Piano Duet—"Light Cavalry"—Misses Chavivin and B. Senechal.

Vocal Duet—"Concert des Romains"—By the Pupils.

French Dialogue—"Noes d'Argent"—The Pupils.

Piano Duet—"Gaiete de Cour"—Misses Chavivin and B. Senechal.

Vocal Duet—"The Song of the Bird"—Misses Chavivin and B. Senechal.

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of her broad mind and the charity of her noble heart.

Since its existence, this convent has afforded instruction to 41,385 pupils, many of whom, Rev. Mother, were the objects of your own tender solicitude, during our fourteen years of devotedness in this mission.

Who shall say that this cultivating in the sunshine of God's blessing, have not already produced rich and abundant fruits? Who shall say that the welfare of our beloved country, has not already been contributed to, if, so much of a nation's destiny hangs on the influence of woman? Our wish is, that this, our "Alma Mater" may celebrate its Jubilee of Gold, say, of Diamonds—that, even like the many model monastic institutions of the Old World, it may count its career of usefulness by centuries? And to us who have shared in these inestimable advantages of a Christian education, what fond remembrance cluster around these hallowed walls. Memory pictures to our minds by-gone days, when we, too, were the objects of the kind Sisters' gentle guidance; but amidst all the joys which fill our hearts on this happy anniversary, gratitude is the uppermost feeling.

On years five and twenty, I would that some strains might blend your far-off echoes with its heavenly refrain.

We can not mock the big song, Nor paint the diamond's ray, Nor can we live these over again, Alas! not one brief day.

As powerless are tongue and pen These "silver years" to sing, And yet our brilliant stars to-night Would some fond tribute bring: To lay upon loved ones' hearts, In gratitude for all The deeds of love and kindness This Jubilee recalls to us.

This Jubilee recalls to us, Plattsburgh, N. Y., November 4, 1885.

D'Youville Convent of Plattsburgh, has for its Mother House the Grey Nuns of Ottawa, whose Mother House was founded in Montreal in 1745, by the devoted Mme. d'Youville for the benefit of hospitals, asylums and schools.

In 1860, Sister Lavoie, Sister Mary of the Conception, Sister St. Josephine, Sister Beaudry, Sister Yoville, Sister Robillard, Mary of the Sacred Heart came to Plattsburgh, and laid the foundation of this Convent assisted by Mother Buryer, Superior General, Rev. Father Gavin, O. M. I., then being resident parish priest of St. Peter's.

He is now in Lowell, Mass., and so infirm as to be unable to be present. Sister Lavoie from the first held the office of Superior for eight years and is at present Superior of the "Ogdensburg City Hospital."

Sister Mary of the Nativity, (Lafayette) the present good and efficient Sister Superior, spent a few years at D'Youville Convent as teacher of music under Sister Lavoie. This was in 1863 being removed from here she was absent nineteen years, returning in 1882 as Sister Superior.

During its twenty-five year's existence here this institution has afforded instruction to a large number of pupils, and its refining influence is strongly marked in the community, and we heartily join in the wish of the English address that D'Youville "may celebrate its jubilee of gold, say of diamonds," and that it may count its career of usefulness by centuries.

After the entertainment, the guests were escorted to the various departments where tables were laden with all the delicacies imaginable.

Thus happily ended the 26th anniversary of D'Youville convent and Academy.

DIocese of London.

SACRED CONCERT IN THE CATHEDRAL.

The sacred concert given in St. Peter's Cathedral on Thursday evening, in aid of the organ fund, was well attended by our citizens of all denominations, and proved a decided musical success.

His Lordship Bishop Walsh presided, with Vicar-General Mr. Bruyere and the several priests of the parish in attendance. The following well-selected programme was performed:

Organ Solo—"The Song of the Bird"—Misses Chavivin and B. Senechal.

Vocal Solo—"The Song of the Bird"—Misses Chavivin and B. Senechal.

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bestowing his benediction he took his departure leaving behind him an ineffable impression of his goodness and zeal—Ottawa Free Press, Nov. 9.

Canadian Pacific Railway.

The last Steamer of the Canadian Pacific Steamship Line will leave Owen Sound (weather permitting) for Port Arthur, on the 17th November, for the final trip of the Season.

The All Rail Route, however, is open, and travellers can take advantage of a through Canadian Route, thus saving themselves the annoyance of Customs scrutiny and charges, and frequent changing of Cars. The Company runs daily trains by the Canadian All Rail Route.

THE OTTAWA COLLEGE FOOT-BALL CLUB, CHAMPION OF ONTARIO.

The College of Ottawa, which has made such wonderful progress in every respect, has lately added to its reputation by another brilliant success in a matter of no small importance. During the present season, it has been a novel and surprising spectacle to see a Catholic institution enter into competition with other institutions of this province, not only in the field of moral and scientific training, but also in the arena of manly sports and healthy development of bodily strength.

On this latter subject the foot-ball club has particularly distinguished itself. Almost every holiday has been marked by a contest, and every contest has resulted in a great victory.

Queen's College, the Royal Military College, and the University of Toronto, whose clubs had themselves respectively won laurels from other minor institutions, received severe treatment at the hands of the Ottawa "Varsity," and left in its possession the college championship.

On the other side the championship in the town series remained with the Ottawa club, who vanquished all the clubs it had to meet, and made remarkable scores, specially against our London team, whose members must have thought the Ottawas invincible.

On Saturday, November 7th, the two rival teams met to decide the championship of all Ontario, each with all the strength at its command, and accompanied by a host of admirers and supporters wearing the colors of their respective clubs: A better looking crowd of young men could not be found in all Canada than the picked fifteen who fought under the college banner, but the Ottawas were full grown men, and in weight and muscular power seemed superior to their young opponents. The contest was most exciting.

At the very outset the College boys forced the ball to their opponents' line and scored 4 points. The ball being then kicked by the Ottawas was not returned, and the students had to defend their own position.

The Ottawas brought to bear in a fierce scrimmage all their strength and weight, but the college boys stood like a wall, and never broke their stone-like foundation, till one of their men, Kehoe, seized the leather and made what is probably the best run ever recorded in foot ball.

Down the field he dashed with lightning speed for more than 100 yards, and touched the ball behind the Ottawas' goal, before any one of them could overtake him. To kick for goal was unsuccessful. Then Booth of the Ottawas set the ball far down the field, but it was magnificently kicked back by Blanchard, swiftly followed by Hughes, who, during the whole game, seemed as if he dropped from above, together with the ball. The Ottawas backs were paralyzed in their attempt to remove the ball and the danger from their frontier, and soon, in order to avoid greater loss, they allowed the College one more point. This closed the first half, the score being 9 for the College and 0 for the Ottawas.

During the second half the play was mostly a hard scrimmaging game. The city players, perceiving that they were slowly but surely driven back, attempted to break through the College forwards, but the latter were too quick for them, and either secured the rubber or collected every one who attempted to carry it away. Little, on the Ottawas' having once succeeded in escaping them, fell a victim to MacCarthy's subversive tackling. The ball was soon again within the Ottawas' 25 yards line, and Riley, by most skillful dodging escaped through the score of arms raised against him, and made another touch down which culminated in a splendid goal. Victory had long since fled from the reach of the Ottawa club, and they were now desperately fighting against the threatening white-wash; whilst the Varsity struggled to add more points to their score. Once more the latter succeeded, Phelan making another touch down. Time was then called, and the referee pronounced the game a victory for the college club, by 21 points to 0. Thus the Ottawa College club remain the champion of Ontario, and will hold the challenge cup of the "Ontario Rugby Foot-ball Association."

This grand success was enthusiastically celebrated by the students, who offered their champions a beautiful concert in the large hall of the University.

We give the names of the players who compose that team, now famous throughout the Dominion.

Back—Blanchard.

Half Backs—Riley and MacCarthy (captain).

Quarter Backs—Kehoe and Bannon.

Forwards—Hughes, Phelan, Ostellan, Brennan, O'Malley, Mahoney, Loranger, Hillman, Senecal and Herckenrath.

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