

# THE OWL.

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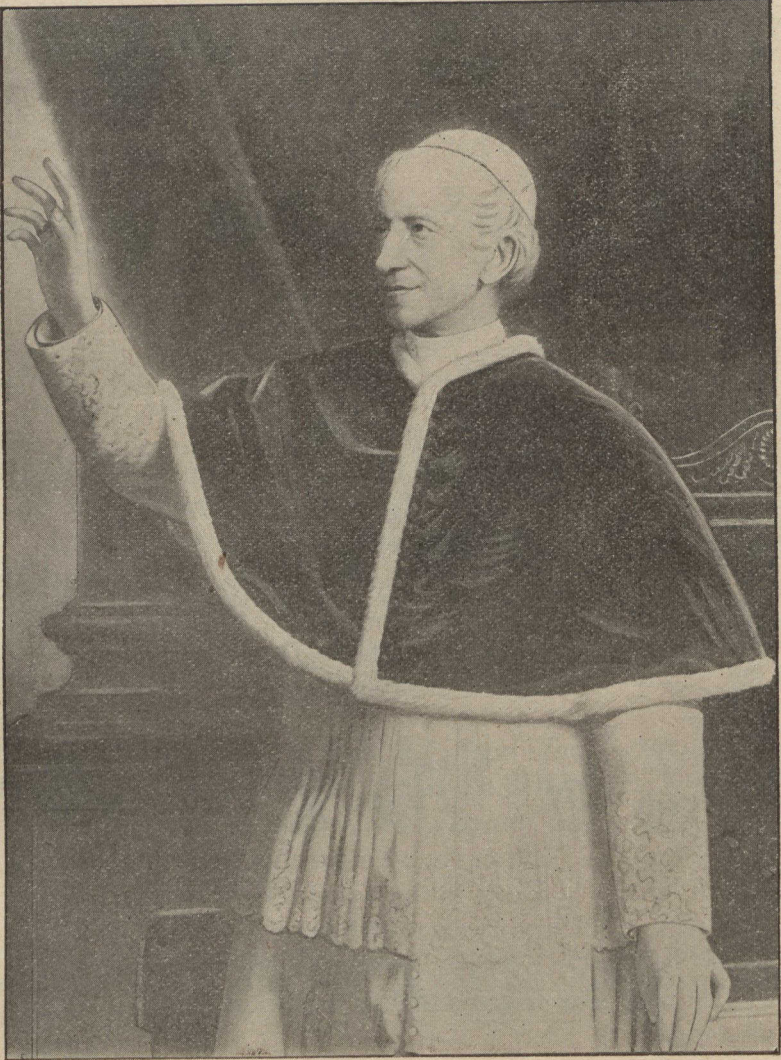
## CONFIDENCE.



EAR little bird that winter braves,  
Wee Chickadee with wistful eye,  
Earth is a land of shrouded graves,  
But thou, undaunted, lingerest nigh;  
Nor fearest when white with frosts the sky  
Thy puny spark of life be quenched;  
Nor failest to sing thy song of joy,  
Tho' all the trees in snow be drenched.

Come nearer, nearer, helpless mite,  
Who'd harm thy winsome, black-capp'd head?  
Tho' storm winds be abroad to-night  
Thou shalt be warmly housed and fed;  
Deep in the woods there is a bed  
Of summer verdure kept for thee;  
By Providence thy board is spread,  
Careless, confiding Chickadee.

M. R.



POPE LEO XIII.

*From a painting presented by His Holiness to the  
University of Ottawa.*

## POPE LEO'S LETTER.

**R**OMA locuta est: causa finita est. As loving children in a foreign land are overjoyed on receiving a father's letter, so do the Catholic people of Canada rejoice to-day over the recent encyclical of their spiritual father. Their joy is twofold; first, because they see in this encyclical a pronouncement on the great federal issue which has disturbed Canada for the past seven years; and secondly, they rejoice in the inestimable advantage which will accrue to the Canadian nationality, by the fact of its being brought so prominently before the eyes of the world. It is surely a signal favor that the Sovereign Pontiff, acknowledged as the Master of his age, should deign to take particular notice of our Canadian questions, to make examination of our social weakness and inequalities, "to probe into the causes of our suffering and strife," that he may point out to us the remedies therefor. And yet, this loving solicitude is his usual course. Since his accession to the Papal throne, now twenty years ago, not only has he guided the Universal Church, but he has made himself familiar with the local questions that affect even the lowliest of the countries in which Catholics reside, and it has been well said, "that there hardly remains to-day a single church either in the east or in the west, to which his voice has not spoken, which has not received from his august lips, counsel and direction." It was only natural then that the people of

Canada, whose eyes for some months past have been eagerly turned towards Rome, should expect something great, something far more than ordinary, something prudent and at the same time heroic, from the Grand Old Man, of the Vatican, from him who stands forth acknowledged by the whole world, as one of the greatest theologians, one of the first and wisest men, one of the deepest thinkers and one of the coolest and best heads of the age. In this they have not been disappointed. Within the octave of the New Year chimes, has been addressed to them the letter, which they as dutiful children of mother church have yearned so long to possess. The authoritative voice of Leo has spoken, but with that prudence and foresight for which he is remarkable. As the representative of the "Prince of Peace," he forwards to the Canadian people at this auspicious season a message fraught with sound advice, the literal acceptance of which must redound to their final triumph. By it he shows himself the wise governor of the Church of God. Let us ponder on what a remarkable thing is the government and administration of the Catholic Church. It branches out into a thousand ramifications, it is brought home to every individual, to every house, to every parish; it ramifies all over the earth, but as a fruitful vine, which, no matter how it extends itself here and there, still is derived from one root from which it draws all its sap and richness, so the whole

Catholic church, even though it is extended, yet gathers itself together and becomes one in the Pope of Rome, the head and centre of the Church of God. What wisdom then must be his whose words all men wait to hear, that they may be guided thereby! What a vigilant eye must he have who is expected to see wherever the Church is, from end to end of the earth! What laborious care falls to the lot of him whose command is to "Feed my lambs, feed my sheep, confirm thy brethren;" that wisdom, that vigilance, that laborious care is the life of our glorious Pontiff, Leo XIII! But his wisdom and vigilance have been exercised to a particular degree in the matter of the education of youth. He recognizes that the Church of God is founded on knowledge; she cannot, humanly speaking, exist without it, much less, flourish and triumph and pursue her apostolic career among the nations. She depends more than any other institution in this world on education, because her dogmas and practice demand a keen exercise of the intellectual faculties.

With her, religion is not a sentiment, but a real bond between God and man, based on immutable truth itself. But as Father Lambert says "There is education and education." There is the modern conception of education by which a divorce is decreed between man's intellectual and his moral faculties: and there is the conception which aims at developing simultaneously and harmoniously all that is noble in man, intellectually and morally. To the former, the world, goaded on by materialists, would wish to shackle mankind. Whereas it is education of the latter kind, the ideal, the Catholic conception, that the church

has always consistently and strenuously advocated, and that Pope Leo so authoritatively expounds in the present letter. If one should wish to learn the unity and Catholicity of the Church on this most important question, we have but to read the letters of preceding pontiffs, and especially, the encyclical addressed August '97, to the Bishops of Austria, Germany and Switzerland by our present immortal pontiff.

And just here it may be interesting to know what has called forth this remarkable encyclical to the Canadian bishops, and through them to the Canadian people. The immediate cause was the question of the Manitoba Schools.

With this question the great majority of our readers are conversant, but a brief review of the principal points relating thereto may not be here out of place.

In 1871, the year following the entrance of Manitoba into Confederation, the Manitoba government instituted throughout the province a system of separate schools, in the benefits of which both Catholics and Protestants participated.

This course, was at the time, universally understood to be but the fulfilling of the terms, upon which Manitoba agreed to enter Confederation.

These terms insured to Manitoba the continuance of all rights which she at that time possessed, or which she might subsequently obtain from the Federal Government.

In 1890, however, disregarding these clauses of the constitution, and assigning no valid reason whatever for its action, the Manitoba legislature abolished the Separate Schools, which the Catholics had now possessed for twenty years, and in their stead established a Public School

system. The Catholics felt that a grievous wrong had been done them, and immediately set about to find a remedy for the great injustice.

Three ways lay open to them. 1st. To petition the Federal Government that the Act be disallowed. 2nd. To have the action of the Manitoba legislature declared *ultra vires* by the courts, and 3rd. To make an appeal to the Governor-General-in-Council, on the plea of an aggrieved minority.

They chose the second, because they felt, that while the phraseology of the British North America Act, might be vague, yet they knew that the spirit which prompted the Act, that the statesmen who drew up the Act, were not only favorable to, but actually intended that the catholic people should be insured in the possession of their separate schools.

The case was brought before the Supreme Court of Canada, where the contention of the Catholic minority was upheld, but on further appeal to the Privy Council of England, this decision was reversed.

Yet the Catholics did not despair. They knew that in jurisdiction the provincial legislatures are limited; they knew that the federal parliament is empowered to legislate in favor of an aggrieved minority, and they in consequence addressed a memorial to the Governor-General-in-Council, praying intervention in their behalf.

The Government doubted its power to interfere, and referred the case to the courts for decision.

The Supreme Court of Canada decided that the Governor-General-in-Council, was not empowered to interfere, but on appeal to the Privy Council of England, this decision was reversed, and a plan of relief suggested.

By the decision of the Privy Council, not only was the existence of a grievance asserted, but the Federal Government was empowered to legislate in behalf of the aggrieved minority, in case the Manitoba Government should refuse to act.

In pursuance of this decision a memorial was addressed to the Manitoba Government, in which the Federal authorities solicited the good offices of the province in remedying the existing grievance. But Manitoba still refused to modify the law, and then the "Remedial Bill" was introduced in the Federal Parliament. Before this bill could be passed, parliament expired by lapse of time, and the question was thrown into the arena of federal politics. The federal elections were held, and the Opposition, under the leadership of Mr. Laurier, was returned to power. Negotiations were now begun between the Federal Government and the Province of Manitoba, with the result that a so-called compromise was arrived at. But this compromise had the novelty of being wholly one-sided, because the Catholic minority, the most interested party, was politely excluded from all the conferences which led to the alleged settlement.

This compromise was not a restitution of the rights violated, "it was not even an improvement that might conciliate with the prescriptions so formal in this matter. The episcopate did not approve of it; they could not approve of it. They declared it unacceptable, and the Catholics of Manitoba continued to support their own schools at the cost of the greatest sacrifice." The situation was becoming daily more acute. The Catholic people of the



other provinces were divided in opinion as to their duty in the matter, and the question was, in consequence, presented to the Pope, to the venerated head of the church, whom all Catholics acknowledge as their supreme pastor, that he might decide the question at issue, lay down the course of action which dutiful Catholics should follow, and thus remove that lamentable division within the Catholic ranks. Leo XIII readily consented to act as our teacher and our guide, but before pronouncing judgment on so grave a matter, he appointed an apostolic delegate, Mgr. Merry Del Val, who came to Canada as an aid to the Holy Father.

As a result of this report the encyclical was issued, and a review of its clauses will occupy the remainder of this essay.

The great letter may be divided into four parts. 1st. Relationship between Catholic Canada and the Apostolic See. 2nd. Principles of the Catholic Church regarding education. 3rd. Appreciation of events concerning Manitoba School question since 1890. 4th. Duties of Catholics and of all citizens regarding this question in the future.

With its opening words the Holy Father, shows the close connection which has always existed between Catholic Canada and Apostolic See.

To the Catholic Christian spirit he attributes, and attributes rightly, all the progress that Canada has made.

To her saintly missionaries is owing the introduction of Christianity in this Canada of ours. Amidst her primeval forest have these heroic fathers labored even unto death, to civilize the aboriginal savages, to lay the foundation of our young nation, to nourish the embryo of

despondent colonization, and to aid in no uncertain way in the upbuilding and maintaining of our glorious Confederation.

With no uncertain sound does the Holy Father present the grand and noble principles of the Catholic Church on education.

The Catholic Church demands the right and power to instruct and educate her children. But education knowledge, and instruction, she makes only the handmaid of her own divine purposes and religion.

She gives to her children all that the world can give of human knowledge, but she places hand-in-hand with that human knowledge, the all-important knowledge of religion, that there may be not only the power of knowledge in the intelligence, but that all the while the will may be strengthened, and the aspirations of her children unified.

In masterful arguments does the Canadian encyclical uphold the catholic doctrine on education. To the Catholics it presents the question as a matter of faith; to all others it argues from the standpoint of justice and reason, and in both cases with the same result, a complete justification of the catholic ideal.

From the standpoint of faith the Holy Father says:

"Where the Catholic religion is either ignorantly neglected or of set purpose attacked, where its teaching is despised and the principles on which it rests rejected, it cannot be lawful that our children for the sake of education should attend; and if in any place the Church permits such a thing to be, it allows it only grudgingly and under necessity, and applies many preventives, which, however, experience proves to be not often able to prevent the danger. And likewise that pestilential and

ever-to-be-avoided practice must be opposed which teaches that whatever a man wishes to believe he may without any danger approve, and has an equal right to think that there is no difference whether he holds right or wrong views about God and Divine things, whether he follows truth or falsehood. You well know, Venerable Brothers, that all educational views of such a nature are condemned by the judgment of the Church, for nothing has a more pernicious influence in destroying the integrity of the Faith and in leading the tender minds of children from the truth."

Arguing from a merely moral standpoint, the Holy Father continues:

"Not by mere literary education, not by any vague and superficial knowledge of virtue, is it possible that such Catholic scholars should be produced as a country wants and expects. Weightier and greater are the teachings which will make them good Christians and fruitful and honest citizens; it is necessary that they should be informed by those principles which are deeply seated in their conscience and which they must obey and follow because they spring spontaneously from religion and from Faith. For there is no moral discipline worthy of the name or efficient, if religion be removed. For the life and soul of all duty rises specially from those duties which bring men into communion with God, who commands and forbids, who orders good and reproves evil. Wherefore it is as foolish to wish to imbue minds with right moral principles while they are allowed to be deprived of religion as to call them to recognize virtue when the foundation of virtue has been removed. Now, to

a Catholic, the Catholic religion is one and the only one; wherefore he can neither accept nor recognize any moral or religious teaching unless it is sought for and derived from intrinsic Catholic sources."

Nor is the teaching of the principles of religion at specified times sufficient for the ideal education, for as the encyclical to the Austrian bishops avers "all the rest of the instruction should, as it were, exhale a perfume of christian piety." The whole atmosphere of the school in which Catholic youth is educated must be religious, and the culture of the will, of the faculties, of the soul, must go hand in hand with the acquisition of knowledge, be it literary or scientific.

Leo XIII declares emphatically that the teachers of Catholic youth must be good Catholics. He writes:

"The teachers must be Catholics, and the books that are read and from which scholars are taught must be such as the Bishops approve \* \* \* \* Under your guidance and with the aid of the school managers a careful and wise system of instruction should be established, and every possible precaution should be taken that those who engage in the work of teaching, possess ample natural ability and are well trained."

In selecting tutors for their children, parents must look for a more valuable criterion of merit, than a proficiency in profane science. True, they should insist on this, but they must, likewise, provide teachers, whose every act will be an object lesson to youth, whose religious tenets are conformable to Catholic doctrine, and who are considered capable and confirmed in their office by religious authority.

These are plain and patent principles. No searching enquiry is

necessary to perceive their truth. To the thinking parent who values the eternal salvation of his child's soul, who appreciates the importance and influence of early training, their observance will be a matter of duty; rather than an act of obedience.

If he wishes his child to grow up a fervent Catholic, animated with a lively faith in God and Holy Church, respectful of authority and an enemy to vice, he will train him on the principles contained in the Holy Father's encyclical.

But some one will make answer that Catholic schools and colleges give an inferior training. Religion occupies too great a roll on the school curriculum. What if it does? Which is better, to gain the world, or lose the soul? But is it true that the Catholic schools are inferior in the matter of worldly knowledge? We affirm that it is false.

Wherever Catholic schools, colleges and universities exist to-day, they can compare most favorably with their neutral rivals, whilst their students all the while breathe with their every breath, the doctrine of the One True Church.

Yet, if the Catholic institutions of learning do to-day occupy a foremost position in our educational system, we may thank the great body of the honest Catholic people, who manfully "bore the brunt of battle" and stood by Mother Church in her great distress, whilst these fawning, invertebrate Catholics, whose cowardly spirit begets disunion, were bartering away what should be their dearest rights, for the hypocritical smile of and temporary tête-a-tête with their greatest foes.

By the careful student of the en-

cyclical, it will be noted that the Holy Father prescind entirely from a consideration of the constitutional questions involved, because they, as constitutional questions, do not come within his sphere.

He treats the matter from the standpoint of natural right, and one of the strongest points against state intervention in educational matters, is where he shows that to the parent and not the state belongs the right of deciding what shall be the training of the children. Of course should the parent neglect his duty, should he refuse to his child the educational advantages at his disposal, then and only then, may the state interfere, and compel the parent to fulfil his parental duty.

It is with this impious usurpation of natural right, that the Catholics of Manitoba accuse the government of the prairie province.

With them, as with all Catholics, the education of their children is a matter of conscience, and the abolition of their Separate Schools in 1890, with the further unwarranted confiscation of all the Catholic school property in 1895, constitutes a grievance, which the Privy Council of England deems "the violation of a parliamentary contract," and which the Holy Father unequivocally condemns in the great encyclical.

The condemnation of the so-called compromise is positive and resolute. It reads thus:

"Yet what the fact really is cannot be disguised: the law which was passed to repair the evil is defective, unsuitable, inadequate. Let no one deny that the Catholics claim, and rightly claim, much more. Besides, the arrangements decided on have this fault, that with a change in the local circumstances they may easily fail in their effect. To state the



whole matter briefly, enough has not yet been done in Manitoba to satisfy the rights of Catholics and provide for the education of the young."

And in this connection his approval of the attitude of the Catholic bishops towards the law of 1890, and the subsequent compromise will be received by all true Catholics, as one of the most important clauses of the great encyclical.

It must surely be to them a matter of joy and consolation to have their beloved bishops addressed by the Vicar of Christ, in the following noble words:

"Venerable brethren, your duty you have every one done so completely, that the general vigilance of you all, and your wishes worthy of you as bishops, shone clear before us.

Know that your action has our assent and our approval, for those things are most holy, which you have striven, and strive to maintain and defend."

This unanimity among the Bishops, not alone of Canada, but alike of the whole Catholic world, is a striking proof of the divine character of the Catholic Church. Never before in the history of the Church, have the bishops of the Universal Church, been more united and more loyal in their homage to the Holy See, than during the course of this present glorious pontificate.

The fact is a marvel to the world, and so may it ever be.

While the encyclical condemns in no uncertain terms the compromise afforded the Manitoba Catholics, yet, with the prudence and experience of a great statesman, the Holy Father commends to them, the value of moderation, goodness and mutual charity.

He expresses confidence in their final triumph, and bases this confidence "on the character of their suit, on the justice and wisdom of those who exercise public authority, and finally, on the good-will of all upright Canadians."

Until, however, Catholics can secure all their rights, they are counselled, to accept whatever temporary concessions may render the grievances more tolerable, for a half a loaf is better than no bread, and the same remark holds good of the crumbs.

But above all, the Holy Father deplores the unfortunate disunion among Catholics, upon the important question of education.

If ever, from a worldly standpoint, the Catholic Church is to become a power in the land, if she is to exercise an influence not alone on her members, but on all who differ from them in belief, she must be supported by the union of her children. Union not in the sense of mere theory, but on the broad basis of practical application to actual event, for theory, as theory, can never effect anything, if its precepts be not applied in practice.

For unity then does the Holy Father plead, when he writes: "Nothing can be more injurious to the attainment of this end than discord.

Unity of spirit and harmony of action are most necessary."

Again he exhorts all "to resolve in fraternal unity under the guidance of the bishops," to do that which the circumstances require and which seems best to be done.

He prays them "to endeavor to promote unity of thought and action" owing to the absence of which their cause has so far suffered, and upon the due observance of

which the future success of the Catholic cause must certainly depend.

The church of God calls on her children for a reasonable service, for a loyalty founded not upon ignorance, but upon a thorough knowledge of the subject, and investigation of the truth.

Shall we see her request complied with? Shall we see her cause supported by every Catholic? by the press whose aim should be the moral and intellectual upbuilding of our country?

Yes, we believe we shall. We believe the good disposition of the people will rise to the occasion of demanding a remedy for the grievance of an oppressed minority, but in any case will the great encyclical go down on the pages of Canadian history as the production of the greatest mind of the century, and as one of the most valuable documents in the possession of the Canadian people.

THOS. E. CULLEN, '99.



### YOUTH.

How beautiful is youth! how bright it gleams.  
 With its allusions, aspirations, dreams!  
 Book of Beginnings, Story without End,  
 Each maid a heroine, and each man a friend!



*AN ANGEL ARTIST.*

HE airy etchings of the Frost  
 Clear cut 'gainst heaven's blue hyaline,  
 Relievo's white, the hill tops deck,  
 An angel artist's dream divine.  
 There stately cedars, side by side  
 With graceful firs and poplars thrown,  
 Consort with weeds and tangled brush,  
 Growths decay'd and shapeless stone.  
 But now all wear the same white robe,  
 The same fair grace; in virtue sure  
 The vestal, Frost, hath touch'd them all:—  
*Pure are all things unto the pure.*

ETHAN HART MANNING.

# The Student's Waltz

By Sir L. H. Gervais O.M.S. - Composed for the College Band - Arranged for Piano by H. Collier Grounds.

*Andante*

*mf*

*Intro*

*Ped.* *Ped.* *Ped.* *Ped.* *Ped.*

*Ped.* *Ped.* *Ped.* *Ped.* *Ped.* *Ped.*

*Cres.* *ff accel.*

*Tempo di valse.*

*mf*

*3mm.*

*Ped.* *Ped.*

The image shows a piano score for 'The Student's Waltz'. It consists of five systems of music, each with a treble and bass clef staff. The first system is marked 'Andante' and 'mf', with an 'Intro' label on the left. It features several measures with 'Ped.' (pedal) markings. The second system continues the piece with more 'Ped.' markings. The third system is marked 'Cres.' and 'ff accel.', indicating a crescendo and fortissimo acceleration. The fourth system is marked 'Tempo di valse.' and 'mf', showing a change in tempo and dynamics. The fifth system concludes the piece with 'Ped.' markings and a final cadence.

First system of musical notation. Treble and bass staves. The treble staff contains a melodic line with slurs and ties. The bass staff contains a harmonic accompaniment. The key signature has two flats (B-flat and E-flat). The time signature is 3/4. The system ends with a double bar line.

Second system of musical notation. Treble and bass staves. The treble staff has a melodic line with a slur and a tie. The bass staff has a harmonic accompaniment. The key signature has two flats. The time signature is 3/4. The system ends with a double bar line.

Third system of musical notation. Treble and bass staves. The treble staff has a melodic line with a slur and a tie. The bass staff has a harmonic accompaniment. The key signature has two flats. The time signature is 3/4. The system ends with a double bar line.

Fourth system of musical notation. Treble and bass staves. The treble staff has a melodic line with a slur and a tie. The bass staff has a harmonic accompaniment. The key signature has two flats. The time signature is 3/4. The system ends with a double bar line.

Fifth system of musical notation. Treble and bass staves. The treble staff has a melodic line with a slur and a tie. The bass staff has a harmonic accompaniment. The key signature has two flats. The time signature is 3/4. The system ends with a double bar line.

Sixth system of musical notation. Treble and bass staves. The treble staff has a melodic line with a slur and a tie. The bass staff has a harmonic accompaniment. The key signature has two flats. The time signature is 3/4. The system ends with a double bar line and a fermata over the final note. A small 'R' is written below the bass staff.

THE OWL.

The first system of musical notation for 'The Owl'. It consists of a grand staff with a treble and bass clef. The right hand has a melodic line with various dynamics: *dim.*, *pp*, and *f*. The left hand provides a rhythmic accompaniment. The system concludes with a first ending marked '1st' and a second ending marked '2nd'. A signature 'E. W. Hughes in A. M.' is present at the end of the system.

The second system of musical notation. The right hand continues the melodic line with a *mf* dynamic. The left hand accompaniment features a steady eighth-note pattern. A *Ped.* (pedal) marking is located at the end of the system.

The third system of musical notation. The right hand features a series of chords and moving lines. A *Ped.* marking is placed below the first measure.

The fourth system of musical notation. The right hand has a more active melodic line with slurs. The left hand accompaniment includes chords and a steady eighth-note pattern. *Over Ped.* markings are present below the first and third measures.

The fifth system of musical notation. The right hand has a melodic line with a *Solo* marking above it. The left hand accompaniment features a steady eighth-note pattern. A *Cres.* (crescendo) marking is at the beginning. *Over Ped.* markings are present below the first and third measures.

The sixth system of musical notation. The right hand has a melodic line with a *p* dynamic. The left hand accompaniment features a steady eighth-note pattern. A *ff* (fortissimo) dynamic marking is present in the second measure. The system ends with a *C* (Coda) marking.



A musical score for a piano piece titled "THE OWL." The score is written in G major and 3/4 time. It consists of six systems of music, each with a treble and bass staff. The first system includes a fermata over the first measure of the treble staff. The second system features a first ending bracket over the final two measures. The third system begins with the instruction "Repeat 8w. higher and pp" written above the treble staff. The fourth system includes a "Rit." marking above the treble staff. The fifth system contains a "ff" dynamic marking above the treble staff. The sixth system concludes with a "D" time signature change at the end of the piece.

THE OWL.

The first system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music features a complex texture with many beamed notes and triplets. A fermata is placed over a measure in the upper staff. The system concludes with a double bar line.

The second system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The music continues with similar textures. A dynamic marking of *pp* (pianissimo) is present in the upper staff. A fermata is placed over a measure in the upper staff. The system concludes with a double bar line.

The third system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The music continues with similar textures. A dynamic marking of *pp* is present in the lower staff. A fermata is placed over a measure in the upper staff. The system concludes with a double bar line.

The fourth system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The music continues with similar textures. A dynamic marking of *pp* is present in the lower staff. A fermata is placed over a measure in the upper staff. The system concludes with a double bar line.

The fifth system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The music continues with similar textures. A dynamic marking of *p* (piano) is present in the lower staff. A fermata is placed over a measure in the upper staff. The system concludes with a double bar line.

The sixth system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The music continues with similar textures. A dynamic marking of *sf* (sforzando) is present in the lower staff. A fermata is placed over a measure in the upper staff. The system concludes with a double bar line and the letter 'E' at the end of the lower staff.

First system of piano introduction. Treble and bass staves with complex rhythmic patterns. A dynamic marking of *mf* is present at the end of the system.

Second system of piano introduction. Treble and bass staves with complex rhythmic patterns. A dynamic marking of *ff* is present at the beginning of the system.

Third system of piano introduction. Treble and bass staves with complex rhythmic patterns. First and second endings are indicated with dashed boxes and labels "1st" and "2nd".

*Var. ad lib.* 1st. *pp.* 2nd. *ff.*

Vocal line with lyrics: "The Day is en...ding, The night is dis...sing." The piano accompaniment is in the bass staff. Dynamics include *p* and *ff*.

Vocal line with lyrics: "And the boy's peal...ing all to sleep is cal...sing." The piano accompaniment is in the bass staff. Dynamics include *p* and *ff*.

## THE OWL.

*Allegro Vivo*

*ff Stacc.*

*8ve.* *loco.*

*rall.* *pp* *morendo.*

*Var. ad lib.* *1st. P.P.* *2nd. ff.*

The Day is en...ding, The night is dissen...ding,

And the bell peal...ing all the sheep is cal...ling, King! King!

First system of musical notation, featuring a treble and bass clef. The music is marked with a forte dynamic (**f**) and includes various chordal textures and melodic lines.

Second system of musical notation, marked with a mezzo-forte dynamic (**mf**). It continues the piece with similar harmonic and melodic development.

Third system of musical notation, continuing the piece with complex chordal structures and melodic passages.

Fourth system of musical notation, marked with a mezzo-forte dynamic (**mf**). It includes a section labeled "Finale" and features a prominent melodic line in the right hand.

Fifth system of musical notation, marked with a forte dynamic (**f**) and a presto tempo. It includes the instruction "Accel. Cres." and features a more active and rhythmic texture.

Sixth system of musical notation, concluding the piece with a forte dynamic (**f**). It features a complex, rhythmic texture with many sixteenth notes and rests.

*THE REVOLUTION OF 1688.*

HERE is perhaps no word in the language that creates a more profound impression than that one—Revolution. The cause of this may be found in the retrospective view it gives of the abuses leading up to revolution, or yet, of the cruelties perpetrated by those who share in it. Perhaps we shall find it in the awful retributions visited on the participants if failure should attend their efforts; or even in the license that generally follows these times, a license mis-named liberty. The odium attached to the word may be increased in intensity by the consideration of that most terrible of all revolutions—the French Revolution. Previous to it there had been many revolutions, but the world had yet to witness the extent to which man's passions will carry him when uncontrolled by thoughts of duty and humanity. This word recalls to mind the most trying times in the world's history, and bears with it the idea of cruelty and of everything that can inspire horror. Hence the general impression that revolution should be the very last resort to which a people should fly for redress of grievances.

As the terms rebellion and revolution will be used throughout this essay let us distinguish between them. Rebellion is a rising against lawful authority and may be successful or not. If it be unsuccessful it retains the name of rebellion; those who take part in it are called rebels, and are pointed at in history as criminals and men to be despised.

But if they are successful the rising is called a revolution; the participants are called revolutionists, and in their country at least they are heroes. "Nothing succeeds like success."

Revolutions may be classified as Political and Religious. Political revolutions have for object the change of government in a state. These changes are generally from empires and kingdoms to republics, because the idea is prevalent that the country clown should exercise as much power through the ballot as the greatest political lights in the election of a ruler; that the laborer who cannot read should wield as much influence as the judge upon the bench in the choice of a president.

The faithlessness and greed of man have brought this about, for had government under the rule of kings been always honest and just, the power enjoyed by sovereigns would never have been taken from them. King John of England lost his power by oppressing his people. France would still be a kingdom but for oppression. The king and nobles trampled down the populace, and the French Revolution alone could forever crush out this spirit of tyranny. The revolution was carried to extremes but despair had extinguished every spark of mercy. There had been in France no small rebellions corresponding to those in England which gradually remedied evils; no, the wrongs of centuries were to be redressed. The people had patiently stood their burden of woes



till one insult greater than all others frenzied them and like an enraged animal they threw themselves against their persecutors regardless of the consequences. The oppression by England of the American colonies brought on the War of Independence. When man forgets his duty to his fellowman and attempts to crush him, then the spirit of freedom that fills the breast of all but the willing slave rises in revolt, and the sufferer is not always considerate in the means adopted to rid himself of his persecutor.

Political revolutions may be sometimes justifiable; religious revolutions, never. Since God established a religion giving us a solemn assurance of its perseverance in truth, He meant that it should teach us how He wished to be served and honored. We have no right or power to change God's plan. The Master commands; the servant has no right to question: he must obey. Refusal means dismissal from the Master's household. Has the servant the right to dictate how he will serve, and then oblige the Master to accept his services?

Political revolutions are justifiable if they are governed by the three following principles: 1. The cause must be just, 2. There must be no other means of obtaining redress. 3. There must be a reasonable chance of success.

*A Cause is just* when subjects rise against oppression; when unjust laws are forced upon them, and the authorities refuse to repeal them; when subjects are denied liberty of conscience; when constitutional liberties are violated. In the last case the constitution no longer exists, for subjects are bound to respect it as long only as its provisions are carried out; but as soon

as privileges, as rights guaranteed by it are no longer respected, it becomes a dead letter and does not bind those who had promised to support it.

*There must be no other means of obtaining redress.* All legal means to obtain their rights must have been exhausted before subjects are justified in rebelling. Petitions to the governing bodies, memorials of grievances must have been forwarded, praying for removal of their wrongs. These means must precede the thought even of rebellion.

*There must be a reasonable chance of success.* There is no difficulty in seeing the soundness of this principle, for in case of failure, the rebels would find themselves in a far worse condition than before. The leaders are either imprisoned or hanged, and the party thus loses the very men whose aid it most needs to revive its claims. The rank and file may obtain a pardon, but they are ever after branded as disloyal. History tells of terrible vengeance wreaked upon unfortunate rebels. In our own country, not many years ago the hangman set at rest forever the turbulent mind of him who headed the Northwest Rebellion. The fate of Monmouth, of Sir William Wallace whose head crowned with a circlet of laurel was placed on London Bridge, tells us of the awful effects following the disregard of this great principle. But rebellion should be as we have said, the very last resort. "Truth crushed to earth shall rise again: the eternal years of God are hers." Truth and Justice must at last overcome the machinations of those who try to subvert them.

Having thus treated in a general way of rebellion and revolution, let us

enter into our subject, the "Glorious Revolution of 1688." This revolution had its remote cause in the Reformation, which was itself a revolution. We have shown above that such revolutions are never justifiable. It is admitted that certain abuses had crept into practices among some of the members of the Church, but this was no reason to attempt the destruction of the Church itself. Her doctrines had not changed. The extirpation of the evils was necessary, nothing more. No one, on finding his house in an unsatisfactory condition, burns it down: he simply cleans it.

After Luther's innovations England had become Protestant, not by the force of conviction, but by that of terrorism, exercised by Henry VIII and his protestant successors. Another potent factor helped Henry: this was the complete liberty of action permitted by the new doctrines. Never did a King impose his opinions on a nation with more success than did Henry VIII. He, a monster disgraced by the vilest of earthly passions, had himself proclaimed Head of the Church, a title still borne by the sovereigns of England. The great Sir Thomas More died on the block for refusing to acknowledge this claim, and it cannot but strike one as strange that the matter-of-fact English nation should accept for this position a man whose character is one of the blackest in the annals of history.

When Charles II came to the throne after the reign of Cromwell, he found England Protestant to the core. No Catholic had the right to occupy any position of trust. Charles lived an irreligious life, only on his death bed did he become a Catholic, receiving from Friar Hudleston the last sacraments.

He made his confession with sincere repentance and promised that if he were restored to health he would make amends for his past life. He died however, leaving to his brother a kingdom dissatisfied with the new ruler even before his reign began.

The cause of this hatred for James was his religion. He openly professed himself a Catholic—he was a convert—and the people did not want a sovereign of that faith. It is seen that James came to the throne with circumstances against him. Moreover the Earl of Shaftesbury desiring the accession of the Duke of Monmouth, one of the illegitimate sons of Charles, had left nothing undone to create enemies for him. He had kept continually before the public eye the declarations of that arch-perjurer, Titus Oates, that the Catholics had formed a plot to murder all the Protestants in England. He had preached sedition and treason of Catholic subjects, and Catholic aggression should a monarch of that faith come to the throne. He had favored the Exclusion Bill that attempted to prevent the accession of James. He had done all in his power to have Mary who was married to William, Prince of Orange, supplant her father in his royal rights. But before Charles died, Shaftesbury's intrigues with Monmouth and Oates were discovered, and he was forced to fly the country. He died shortly afterwards in Holland.

Shaftesbury had disappeared from the public scene but the effects of his work still remained and when, on the death of Charles in 1685, James ascended the throne, almost the entire nation was opposed to him. He however created a favorable impression by his solemn declaration that he would endeavor to

preserve the government of England, both in Church and State, as it was then by law established.

Monmouth and the Duke of Argyle, both exiled during the reign of Charles, seeing James quietly mount the throne, determined to invade Britain and dethrone him. Argyle declared that a Catholic king should never reign over Scotland. Accordingly he landed in the north with a small force of volunteers from Holland, but he was not supported by the Scotch. Captured at the ford of Inchanan he was brought to the block and died uttering imprecations against "popery and prelacy and all superstition whatsoever."

While Argyle was meeting with defeat in Scotland, Monmouth landed in the south, and although in his proclamation, addressed to the people of England, he left to the wisdom of the nation their choice of a sovereign, he took the title of King on landing. At the battle of Sedgemoor, Monmouth's forces were completely routed: he himself was captured and afterwards beheaded. His rebel followers met with terrible punishment. Determined to make an example of them, James appointed Justice Jeffreys, a man of stern disposition, to try the rebels. Jeffreys followed to the letter the orders of his sovereign, and enforced the laws against treason in all their rigor. His name has come down to us associated with all that is cruel and barbarous. But perhaps, injustice has been done to this man. It is quite possible that after the accession of William and Mary the chroniclers, who were Protestants to a man, may have exaggerated the cruelties practiced on their co-religionists by Jeffreys, and it is more than probable they would not sup-

press any details that would tend to make him and his Catholic King hideous in the eyes of the nation. Historians have prejudices like ordinary human beings, and in the case of Jeffreys, though his atrocities can in no way be justified, according to our present notions of punishment, these prejudices may have played an important part in the blackening of his reputation.

In judging of an historical character we must consider the predominant ideas of the age in which he lived and form our opinion from that standpoint. The terrible punishments inflicted on the rebels were no innovation; they had been in practice for centuries. Burning at the stake, whipping at the post and in the market place, were common punishments even during the Commonwealth. Jeffreys was far less wicked than those who hounded out of England, persecuted and burned priests of the Catholic Church, men who were preaching the Gospel and ministering to the spiritual wants of their followers. He was punishing men guilty of taking up arms against their lawful sovereign, they of persecuting peaceful citizens, fulfilling their duty to God and their fellow-men. There is too much sentiment and too little fact in the opinion formed about this man. We do not wish to excuse him, but he was no worse than those about him, and his words to Dr. Scot, on his death-bed, almost exonerate him: "What I did, I did by express orders, and I was not half bloody enough for the prince who sent me thither." James is thus seen to be the real author of these cruelties, but he acted thus to establish his throne. These were harsh measures, but they were adopted in self defence. He thought to overcome his subjects and thus

deter them from ever joining anyone who should present himself to claim the throne. It will be remembered that William and Mary had been proposed by Shaftsbury, and James wished to guard against invasion from that quarter. But these cruelties were the real cause of his downfall, for feeling himself secure, he attached no importance to the murmurs of the people till it was too late.

One of James' greatest desires was to see his co-religionists on equal political footing with those of his subjects who belonged to the established church in England. There was another class that suffered from the tyranny of the laws: these were the Puritans whose influence and power had died out with the Commonwealth. The latter vied with the Anglicans in their hatred of Catholics, and both parties had heartily joined in supporting the Test Act passed in the reign of Charles II. This was a most iniquitous bill aimed particularly at James and his fellow Catholics and intended to deprive him and them of any influence in the government of Charles. Its chief object was to prevent him from becoming King.

As a Catholic, James naturally desired the repeal of this Act and as the Parliament was opposed to his wish, he granted dispensations and thus employed Catholics in his councils and in the army. A noticeable instance of this was the placing of Tyrconnel at the head of the army in Ireland. James is said to have put him in that position to ensure a safe retreat should he ever be forced to leave England. These dispensations gave great offence to the Established Church and even to the Dissenters. James afterwards took another step: he granted liberty of conscience,

permitting everyone to worship as he pleased. This was unlawful. The Test Act, as yet unrepealed, provided that: "Every individual refusing to take the oath of allegiance and supremacy, and to receive the sacraments according to the rites of the Church of England should be incapable of employment, public or civil." A bill was also introduced and passed not only that the oath should be taken and the sacrament received but also that a declaration against Transubstantiation should be subscribed by all persons holding office, under the penalty of a fine of £500, and of being disabled to sue in any court of law or equity, to be a guardian to any child, or executor to any person, or to take any legacy or gift of deed, or to bear any public office."

With these facts before us can we wonder that James acted unlawfully, to lift this burden from his fellow Catholics. He acted unconstitutionally but by the fact that Catholics Emancipation was afterwards granted, England has wholly exonerated him from any blame in the matter. In his attempts to give "Liberty of Conscience" to his subjects we see only what is proclaimed to-day as the proudest boast of all Protestant countries, although, contradictory as it appears, Protestants still find fault with James on this score. The only accusation we can see that holds is that he acted contrary to an established law, but the evil of his action entirely disappears when we consider the injustice of that law.

The great sin of James was lack of prudence. Almost immediately after his coronation he permitted himself to be seen at Mass. After this he threw open the long-closed Chapel of St. James. He persuaded Sanford, en-

voy of the elector palatine, to have one fitted up in his residence, and he had another built for his own use at Whitehall. This reviving of the old religion by the King who attended Catholic service with all the pomp of royalty, raised fear in the bishops that it would come into favor. James also encouraged the religious orders: colonies of Benedictines, Carmellites and Jesuits were soon established in London. The latter opened a school "which was frequented by Protestants as well as Catholics, on an understanding that the teachers should not interfere with the religious principles of their pupils." There was no harm in this: it is permitted to-day when the people of England believe themselves as enlightened, to say the least, as they were then; but it was contrary to the sentiment of the nation, as well as to the laws of the land that had proscribed all priests under pain of death, and gradually, popular feeling turned against James.

The King had granted liberty of conscience. The Nonconformists hastened to express their gratitude, but the bishops of the established church were displeased. Their congregations suddenly became thinned out. Many had attended their services merely to conform to the law, and as soon as the proclamation was published they went to the meeting-houses of the Puritans, the Quakers and the Baptists where the services agreed better with their ideas of divine worship. But a new feeling soon arose in the minds of all, church-men and Dissenters: they suspected James of having granted this privilege merely as a blind, and in order to further the interests of the Catholics. Under these circumstances it was obviously the best policy for the king not to do anything

that might be interpreted as an encroachment on the rights of legal orthodoxy.

The King's imprudence is here again evident. He was counselled to place the University degrees within the reach of all. Proceeding on this advice, he ordered the vice-chancellor of Cambridge University to confer the degree of Master of Arts upon Alban Francis, a Benedictine monk, without exacting from him the usual oaths. Dr. Peachell presented the mandatory letter to the senate: this body refused to obey the King's order. Alban's claims were allowed to drop, but Dr. Peachell was dismissed from the vice-chancellorship. The quarrel with Oxford led to graver results. James recommended Mr. Anthony Farmer for the presidency of Magdalen College left vacant by the death of Dr. Clarke. The choice was not acceptable to the University authorities. They protested. Doubts were cast upon Farmer's moral character. James desisted but ordered a new election this time recommending Dr. Parker, bishop of Oxford. The choice was not more acceptable for Parker "was obnoxious as a prelate of courtly principles and suspected orthodoxy." James was victorious in the end. His opponents were compelled to abandon their freeholds and declared "incapable of holding any ecclesiastical preferment, or if laymen, of being admitted to holy orders." Their places were filled by men of both religions. This earned for the King the enmity of the great body of the clergy.

But the measure of discontent was filled to overflowing by the prosecution and trial of the seven bishops. A year had elapsed since James had proclaimed liberty of con-

science. He now ordered it republished and appended to it a clause declaring that all his subjects should possess freedom of conscience forever. This was certainly done to relieve Catholics from the oppression to which they had hitherto been subjected. The bishops saw his aim and refused to have it read in the churches. They presented James a petition in which they declared he had no power to grant liberty of conscience; that that power rested in Parliament. He had them brought to trial: they were acquitted amid general rejoicings.

A child had been born to James. This forever blasted the hopes of those who desired the accession of Mary the Protestant daughter of James. Hence secret negotiations were opened with William Prince of Orange, Mary's husband that he should invade the country. James saw what his imprudence had called down upon him, but too late. He hastened to repair what he had done, granted concessions with apparent cheerfulness, restored Dr. Hough and the fellows of Magdalen College. These concessions were received with many marks of gratitude by the bishops, three of whom with the most of the peers had at the same time promised their help to William. James prepared to resist invasion. He raised an army of 40,000 men, but on none could he place any dependence.

The Scottish guards in whom he placed his only reliance expressed reluctance to draw their swords against his opponents. Dartmouth, the admiral of James' fleet, had written that he would be loyal, but would not answer for the men under his command. By his arbitrary acts James had estranged the whole

nation. His Catholic subjects not being numerous enough to offer any effective resistance to William, he was left alone in his hour of need.

William had made his preparations for invading England. To disarm the suspicions of the Catholic sovereigns of Europe he wrote them saying he was undertaking a voyage to England at "the request of the English nobility for the purpose of effecting a reconciliation between the King and his subjects; that he should take with him a small military force, both infantry and cavalry but solely for the protection of his person; that he had no intention of offering injury to the King or his rightful heirs, much less of advancing any claim to the throne, or of occupying it himself." Lingard says: "The history of diplomacy is in a great measure made up of attempts to beguile and to mislead; but never perhaps was positive falsehood so boldly and unblushingly put forward, as in these memorials of the Prince and the States."

The force William took with him "solely for his protection" is thus detailed. "Sixty men of war took under their protection 700 sail of transports; the force which he had collected amounted to 4,500 cavalry and 11,000 infantry; and an immense supply of military equipments revealed his expectation of numerous reinforcements."

William landed at Torbay in England. Daily desertion from the ranks of James increased his army. His ministers, even Ann his favorite daughter on whom he had lavished his parental love, deserted him. She was a Protestant, but her father had never molested her in her belief. When the King heard of her desertion he exclaimed: "God help me!



My very children have forsaken me!". After this he knew he could rely on no one, and though he attempted to call the parliament together, he was powerless to prevent his downfall.

He left England and was welcomed to the palace of St. Germain by Louis King of France who treated him as if he were still the King of Great Britain. William and Mary became joint Sovereigns of England. Thus was accomplished the revolution that placed England wholly under the influence of Protestant rule.

For over a hundred years after the accession of William and Mary Catholics suffered more or less active persecution, but in 1829 Catholic Emancipation was granted. Since then they have been nominally upon the same footing in all professions and callings as their Protestant fellow-citizens. Through the efforts of Cardinals Wiseman and Newman, Father Faber and many other distinguished writers, England

has gradually been returning to the faith she abandoned. To-day five and a half millions of her people profess the same faith as did their forefathers before Henry VIII robbed them of that precious jewel. In the Queen's Privy Council there are nineteen Catholic members; the House of Lords has thirty-one peers of the same faith while seventy-three members of the House of Commons kneel before the altar at which Alfred the Great worshipped a thousand years ago. Priests are no longer looked upon as criminals; from the steeples of Catholic churches, the Angelus rings out on the calm evening air, calling the sturdy islanders to the expression of their deep reverence for their God, and their profound thanks that through all these storms He has preserved them the faith that has come down through the ages unchanged and unchangeable.

L. E. O. PAYMENT, 99.



THE END.

Let no one till his death  
Be called unhappy. Measure not the work  
Until the day's out and the labour done.



## POETRY, PRO AND CON.

ONE day, a few years ago, I was, as it happened, travelling by rail to Montreal. I had retired late for several nights previous, so, as I had a long journey ahead of me, I decided to take a nap. It seemed as if I had been asleep but a few minutes, (although by glancing at my watch I found that more than an hour had elapsed) when I was awakened by the sound of voices.

I looked up and saw two boys, seated in front of me, conversing earnestly. By their general appearance I concluded they were students, probably returning to college after the Christmas vacation, and the bit of colored ribbon in the back of each hat confirmed me in this opinion. One of them was tall, slight, and fair complexioned, with one of the most expressive countenances I have ever seen. In it could be traced the signs of a lofty and noble character, an earnest and thoughtful mind. His companion, one could see at a glance, was quite a different type of boy. Tanned and chubby, a pair of eyes sparkling with merriment, and yet withal a firm, resolute mouth, he was probably a lover of sport and fun, but not so good a student as the other. Both seemed to be about the same age as far as I could judge—in the neighborhood of fifteen years.

As I could not go to sleep again I took a novel out of my valise and tried to while away the time. But it was dull and uninteresting, and I found my thoughts wandering. I

threw the book aside, and as I did so my attention was attracted by a remark which the chubby boy addressed his to companion.

"Say, Walter, what are you fellows in the 3rd form reading in English now."

"'Evangeline,'" was the response, "and I tell you, Arthur, it is one of the best poems I have ever read. I like poetry and have read considerable, but in pathos, beauty of sentiment and many other qualities, I think it excels."

"Pshaw," said the other, "I do not see what you can like in it. Mother gave me a copy of Longfellow's works, on my last birthday. Just to please her, I read it through, but—well I did not come across one passage in the book to suit my fancy, and I have not looked at it since. All poetry is rot, say I."

At this point I became greatly interested, and listened with delight to the discussion which followed.

"Not at all," replied Walter indignantly, "poetry is the grandest and best form of literature. It is the greatest of all the fine arts, and far superior to common, everyday prose. Anyone can be a prose writer, but it requires a person endowed with special gifts to write poetry."

"I do not think so. None of your poets can begin to compare with some of the world's prose writers. The greatest names in literature are those of men famous for their prose works."

"You are entirely mistaken. What

writers of prose have we to approach. Homer and Virgil in ancient times, or Shakespeare and Milton, in modern days?"

"That is your opinion," replied Arthur, "but it is not mine. You could put Scott, Thackeray, Dickens, or many others I could mention, on one side of a balance, with those you named, on the other, and the poets would kick the beam."

Walter was about to expostulate, but Arthur continued. "What is poetry anyway? Merely prose put into rhyme and disguised under high-sounding words and expressions without either meaning or sense. It is related of the poet Browning that upon being asked for an explanation of a certain passage in one of his writings, he confessed that he did not understand it himself. The only reason why most of the people who profess to like poetry do so is that they wish to appear as possessors of thoughtful and artistic minds, and so superior to the 'common herd'."

"You are simply wasting your time talking in that strain, and you know what you say is not so. I see that you have not a true idea of poetry, and so I will endeavor to enlighten you. Poetry is the means by which highly imaginative minds express their thoughts, fervor, and sense of beauty. It appeals to the feelings as well as to the intellect, and aims to convey emotional thoughts and sublime ideas to the mind:

The word of the Poet by whom  
the deeps of the world are stirred,  
The music that robes it in language  
beneath and beyond the word."

Does not that quotation do away with your remark about the kind of words generally used by poets? They always seek such expressions

as contain the most beauty and suggestiveness. This kind of language appeals to the imagination of a reader and assists him to understand the object which the poet is endeavoring to portray. Besides—

"That is no answer to my argument," interrupted Arthur, "I contend that poetry is only for the classes, while prose is the language of the masses."

"If you had said that poetry is especially for the educated, who have been taught to perceive beauty in verse, but that the illiterate are confined to prose, you would have been nearer the truth."

"Well, is not that what I said? The masses of the people, not only the illiterate, but those of mediocre education, have no inclination for poetry. Those who, as I said before, profess to like it are but few in number. However, can you tell me what is the good of poetry? You know as well as I do how much of the stuff called such, is absolutely worthless. Now what value do you set upon the superior class of poetry? I cannot perceive its worth in life."

"I have already told you all I can, which is not very much. What I consider the superior class of poetry, as you style it, is that which contains wholesome matter, profound thought, lofty feeling, or the accurate portrayal of human life and character. A poem of this kind gives us a concrete image, and a sense of beauty and pleasure. It is my firm belief that, next to Christianity, poetry has been the chief factor in civilization. This sublime art has done much towards raising us from the depths of barbarism, for it has a grand refining and elevating influence on man. I could enter into a lengthy explanation of this statement but I am sure that you

can perceive the truth of it yourself and will admit it. Think my words over."

Arthur did not at once reply and I saw that he was in what is generally known as a "brown study." He seemed to be pondering over the arguments brought forth by his companion. Finally he turned to Walter and said: "Well, perhaps I am wrong I did not give the question much thought before, and as I was never very brilliant in the study of English Literature, I came to dislike all poetry. But your arguments have opened my eyes. I now perceive that the defect was not in the poems but in myself, for, failing to grasp their power and beauty, I foolishly pronounced them useless. Although I never expect to be as ardent an admirer of the verse-making art as you, still I feel bound to withdraw my first assertions of which I

now perceive the extravagance."

"I am glad to see that you have modified your opinions," said Walter, "but I too have some concessions to make. My first delarations were as exaggerated as yours. Poetry and prose, the two divisions of literature, have each their separate functions, and we cannot judge between them. But here we are at our destination, and the discussion ends with the journey."

The train slowed into the station, stopped, and the two boys, smiling and happy, alighted and mingled with the throng on the platform.

I have never met either of them since, but I hope to, some day. Even if we never meet again I will always cherish the memory of the incident which brought them to my notice.

JOHN R. O'GORMAN, '01.



### THE WORLD AND THE WORLD

If all the world must see the world  
As the world the world hath seen,  
Then it were better for the world  
That the world had never been.



*THE RECENT DESTRUCTIVE FIRE.*

THE first week of the year 1898 will long be remembered by the students and friends of the University of Ottawa. Wednesday, January 5th was a fair day. The bitter cold which marked the several preceding days was somewhat abated, and a delightful calm prevailed over everything without. It was an ideal winter day, one that appealed irresistibly to the strolling disposition of the students who were spending the holiday season under the hospitable care of *Alma Mater*. However, its ideality was not its most impressive circumstance. Other days were as fair. It might easily be forgotten on that score. It will be remembered because on that day occurred the conflagration which reduced the east wing of the building and our beautiful chapel to ruins.

The students were assembled in the recreation hall about 9 o'clock when a messenger appeared at the door of the reading room, and announced in a voice quivering from excitement and fear, that there was fire in the junior students' dormitory. Immediately a rush was made for the place. On reaching it, a bright flame was seen in the eastern end of the room, near the ceiling, leaping wildly behind a cloud of smoke. It was grasping fiercely at the woodwork of the wardrobes, and appeared as if endeavoring to hide its destructive machinations in the thick smoke. The crackling of wood and the falling of charred pieces to the floor gave token of its firm hold.

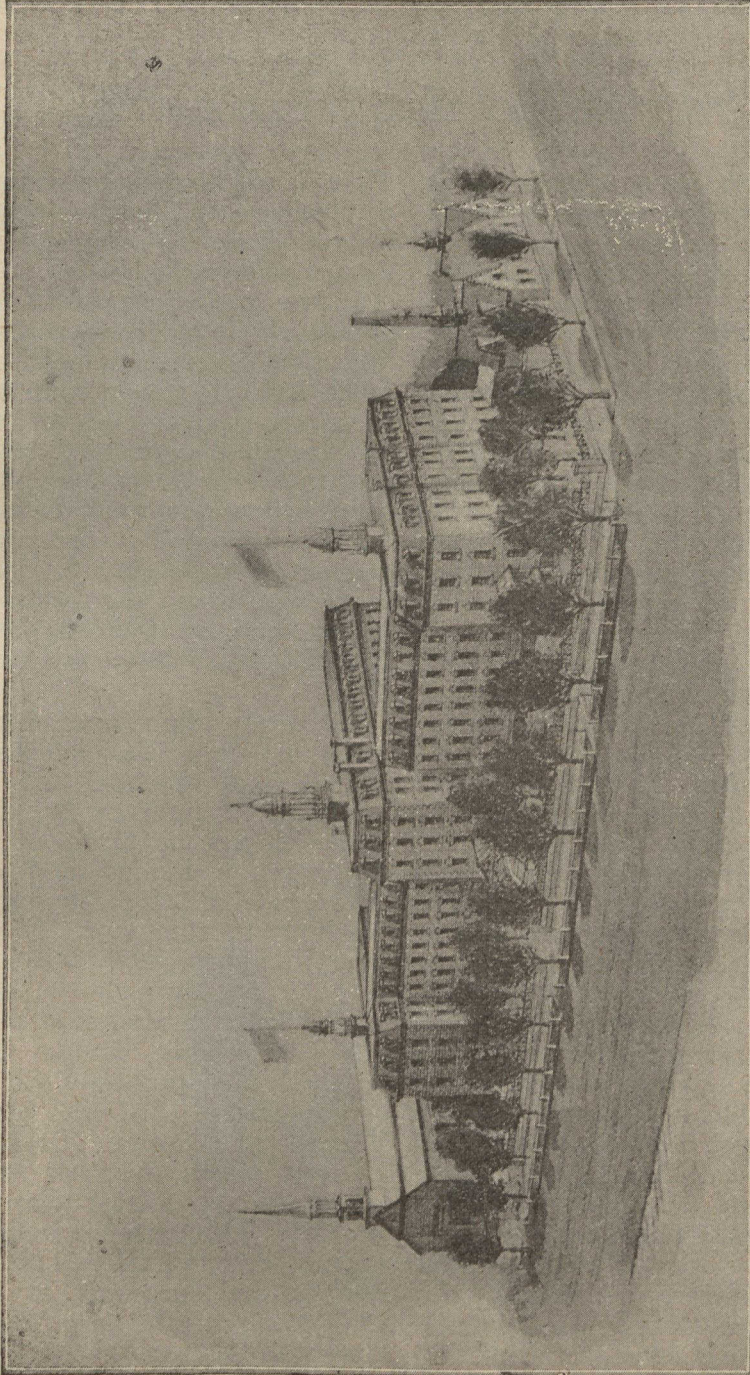
Many stood nonplussed at the sight of the blaze. Others, seizing buckets and divers vessels, ran to every water spout in the house.

In the meantime the theological students were vigorously fighting the fire. They were among the first to reach it, having been routed out of their class-room on the fourth floor by the smoke. They carried out a large quantity of clothes and various other articles from the wardrobes nearest the fire and did all in their power to prevent its advance. Every faucet in the wash-room was turned on, but in the anxiety of the moment the flow of water was aggravatingly slow.

Gradually the flames increased. Each moment the smoke grew thicker and blacker. The blaze stretched out in every direction. It made its way up along the ceiling, burning the lathing and causing great patches of plastering to fall crashing to the floor. It burned everything completely as it extended. It burst out through the windows and licked the icicles on the roof's edge to boiling liquid. It even reached the stone wall of the exterior, where it left the blackened impress of a fierce attack. The charred pieces that fell from the sides and top soon began to burn the floor. The fire then commenced to spread downwards. The smoke became so dense as to obscure everything in the large dormitory except the flames.

It was no longer safe for the students, though willing and fearless, many of





THE UNIVERSITY OF OTTAWA.

The Wing next the Church was destroyed by fire and water

them already thoroughly drenched, to attempt to extinguish the blaze. Nor was it necessary. The city fire department had by this time arrived, and were making strenuous efforts to stay its progress. The firemen found much difficulty in getting to work. They were unacquainted with the corridors in the building and could not easily reach the fire on the inside. However, they labored fearlessly and with perseverance, and in a short time had several streams played on the flames.

The fire engine was stationed on Waller Street, near the college engine house. Ladders were run up on the front and on the Cumberland Street side of the building, on which lines of hose were carried to the most advantageous points. The iron fire escape in the rear was also used as a means of ascent to the dormitory. Huge clouds of smoke belched forth from every window on the top story, even to the center of the building, and it seemed as if the whole interior was on fire.

In a few hours the eastern wing was thoroughly flooded, and the progress of the fire downwards was obstructed. The firemen then turned their attention to preventing its spread to the other dormitories by fighting it back from the latter place. Access was gained through the windows of dormitory No. 2 to the roof of the wing extending east from the centre. Several holes were cut in the roof, and as many streams turned in. This manœuvre effectually prevented the spread of the fire westward, and confined the damage almost wholly to the eastern side of the house.

While the fire raged its fiercest, anxious watchers in the chapel noticed with painful feelings the

beginning of its destruction. The ceiling of the sanctuary, which was directly beneath the source of the fire, was burned through. Flying sparks threatened ruin to everything. The fathers, ably seconded by the students and the boys from the Juniorate, and assisted by many persons from the city, hastily began to carry all movables from the chapel and vestry rooms. Vestments, statues, candelabra were indiscriminately removed and deposited in the academic hall in the western wing. Before the work was half finished the water began to trickle down from the deluged dormitory. This, no less than the constant dropping of debris, endangered the altar. A covering was procured and placed over it, but unfortunately not soon enough to preserve it from all injury. The organ in the gallery was also covered, although it received a thorough drenching and was utterly ruined. The work of removing was continued until everything that could be easily carried was safely taken out.

The University library, though in no immediate peril by the fire, was thought to be in danger of injury from the water. The books from this were also removed to the academic hall. A homogeneous mixture of literature resulted. Clothes baskets, bed covers and various other contrivances were improvised to convey the books, while a score of messengers carried them by the armful. They were thrown together in deplorable confusion.

Many of the students in the different dormitories and also some occupants of rooms, packed their trunks and removed them to the yard.

All this while the flames stubborn-

ly resisted the stoutest endeavors of the firemen to extinguish them. They had, however, ceased to extend. Slowly, but, nevertheless effectually, the powerful dashes of water began to show good results. The smoke became less dense, the first sign that the fire was dwindling. The blaze gradually disappeared. By 12 o'clock, after about four hours fierce burning, it was almost entirely out. The water was turned off, the engine stopped, and the ruins left to observation and the winds.

Viewing the wrecked east wing from Cumberland Street, the destruction seemed complete. The roof of the front part was caved in, all the windows were out, and the walls were scorched black. Inside the ruin was most extensive. Looking through the juniors' dormitory from the entrance at the western end the sight was one of confusion and wreck in every direction. Bedsteads were bent into all sorts of shapes, and the bedding destroyed. Wardrobe doors hung partly open, all loosened from their hinges many of them minus their panels, disclosing a motley collection of scorched books and articles of clothing. Many wardrobes were burned out entirely. Others were destroyed on the inside, having a heap of dust at the bottom as the remains of their contents. In the midst of the ruins an occasional trunk could be seen, disfigured almost beyond recognition. Scarcely a thing remained in its accustomed place. Where a few moments ago the whole interior was a seething mass of flames, and where, a little while before, it was a veritable haven of rest and comfort, all was now, through the roofless top, ex-

posed to the weather. Icicles hung from every projecting point.

The dormitory in the main central building was wholly disarranged. A huge heap of trunks stood near the door. The floor was littered with books and clothing from the wardrobes on the eastern side, some burned, some only scorched. Everything was blackened by the smoke. The philosophers' dormitory did not suffer at all, though in the hasty removal of the trunks and effects of the absent students, many of the wardrobes were broken open.

After the excitement was all over, a conclusion was tried to be reached as to the origin of the fire. This was a difficult matter. Nothing could be learned about its beginning. The fire was discovered by Brother Madden, master of the juniors' dormitory, and was then raging in the eastern end of the large room. The cause has since, by diligent investigation, been ascribed to imperfectly insulated electric wires.

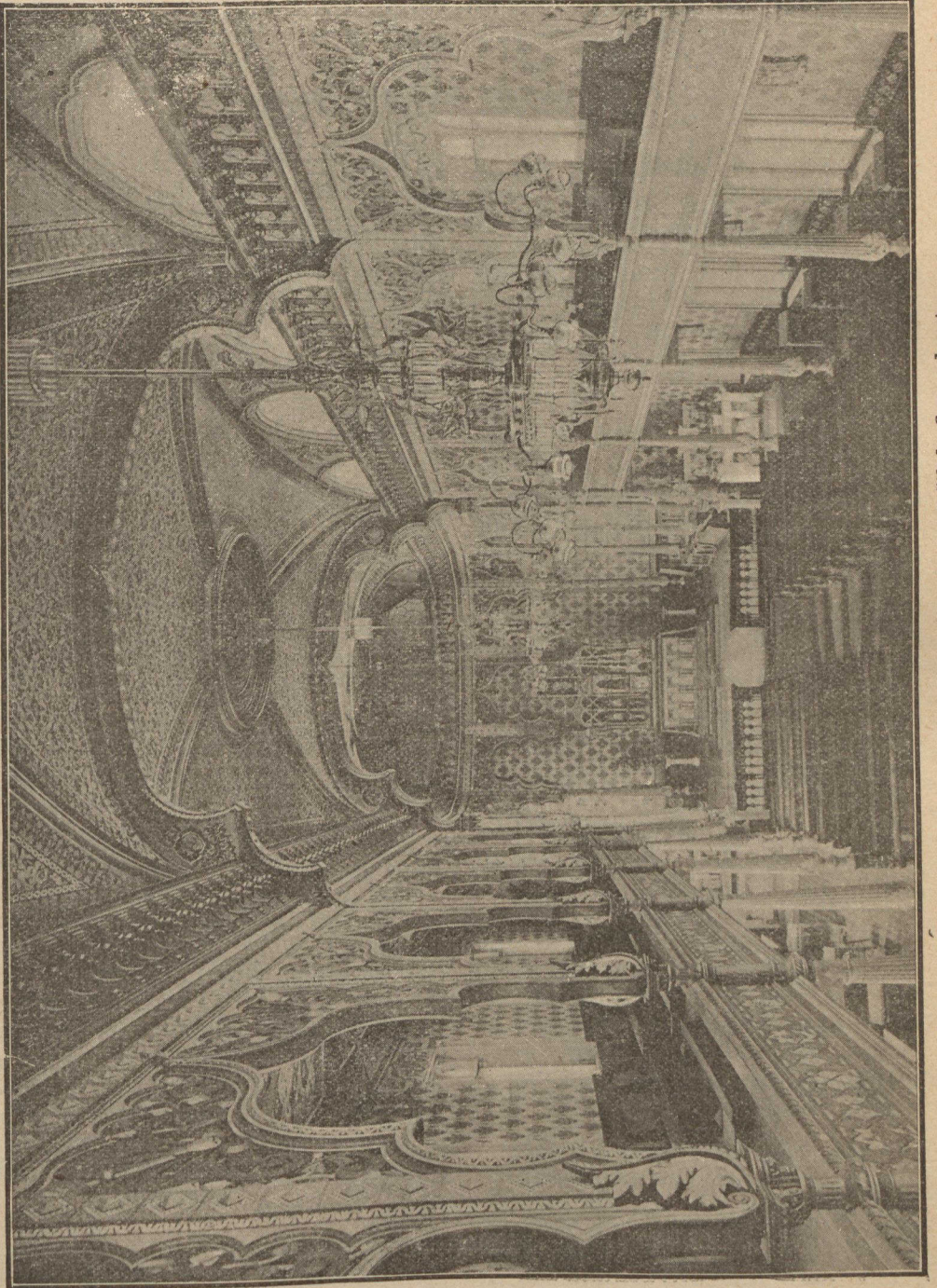
For four days, three members of the Dominion Adjusting Bureau estimated the damage. They finally placed the total loss at \$33,503 and allowed an insurance of \$28,753. The damage done to the artistic work in the chapel amounted to \$18,750, but as the insurance on this portion was only \$14,000, it did not cover the total loss.

Men are already at work removing the debris from the burned building, and it is hoped to have the east wing soon again ready for occupation.

D. McTIGHE,

First Form.





THE UNIVERSITY CHAPEL.—Ruined on January 5th by fire and water.

*RACING IN LITERATURE.*

**T**HERE is narrated in one of the works of Marion Crawford, a little incident which strikes me as very suggestive.

An aged musician was entertaining an acquaintance, and in the course of the evening's conversation, chanced to remark how advisable it was always to look at the bright side of life, and accordingly, to be merry, when possible. To substantiate his statement, he picked up his violin. Laying his bow over the strings, he struck a chord and began playing over and over again the same notes, so that the constant monotony of them buzzed like a vexatious insect in the hearing of his guest. Still on and on the bow sawed over the same strings, sounding the same everlasting chord, without variation, without pause. After several frantic, but futile endeavors to escape from his tormentor, the visitor, at length, cried aloud, and sank into a chair, entirely overcome by the torture that seemed boring its way into his very brain. Then with a smile of triumphant satisfaction the old man laid aside his instrument, remarking that he had just been giving an illustration of "life without laughter."

Yes, life without laughter would certainly be unendurable; and though human pleasures really are

"Like snow that falls upon a river,  
A moment white, then gone forever,"

yet such is the constitution of our nature that a life in which merriment and recreative amusements have no part, must come to an untimely end. If anybody doubts this

assertion, he has but to look around him, and he will be obliged to admit that the countenance of him who endeavors, even in adverse circumstances, to preserve a light heart and a merry mind, invariably beams with a smile of youthful cheerfulness; while the haggard, care-worn, wrinkled brow belongs to the man who frets, who does not see fit to admit into the sanctuary of his serious mind even a ray of the sunshine of life, and thus becomes old before his time.

Should we not then expect to find this principle worked upon in literature, and especially in such parts of it as describe human actions, real or imaginary? Assuredly so; for literature is but the expression of nature, and what is true in nature must also be found in true literature. Nor is this vain theorizing on our part for "Fact" comes forward to verify our conclusion. Even a cursory glance at the standard literature of the world will reveal what a prominent part was allotted to sports and amusements by every great writer whose object was to please as well as to instruct. There is scarce a work of fiction which does not contain a detailed account of some exciting game or entertaining combat, of some kind of contest requiring agility, strength or skill. In this essay it is my purpose to treat of only one of such amusements, that of racing.

In the case of most of the descriptions of racing which we read in the literary masterpieces of the world, the author has set himself the

task of writing a minute, accurate, and glowing account of an event which he has never seen, of an event which, mayhap, has never taken place. And this is, without doubt, a difficult feat to successfully accomplish. "Oh," one of my readers may say, "if the race has never taken place, it matters not how a writer describes it. There is no danger of denial or contradiction." But it does matter. Freedom from danger of being contradicted is not the sole object for which the novelist or poet must strive. Though the race never assumed the garb of reality, he must lead his readers to the belief that it really did take place, and in exactly the manner in which he has described it. And to do this, he must make use of his imagination. He must call upon both his memory and his inventive talent to assist him in placing before the eye of his mind, a vision of a race as perfect in all its details as he would enjoy were he one of the applauding thousands eagerly bending over the track when the reality was taking place; he must then bring forth his choicest powers of description, in order to give an exact pen-picture of the race as he himself discerned it. The fruit of his labors he then hands over to the reading world; and the success or failure of the author is rated according to the vividness with which the reader can, from the material placed before him, form on the shadowy course of his imagination, a representation of the contest as it is described. This vividness depends, in a considerable degree, no doubt, on the reader's powers of comprehension, but still more on the distinctness of the author's vision and the accuracy of his description. And from these facts we

can easily understand why it has always been looked upon as a lofty encomium to attribute to any writer of prose or verse, the possession of a vivid imagination.

Nor is the practice of racing of modern invention. Among the ancient Greeks and Romans it was looked upon as a very desirable source of amusement; and such contests two thousand years ago took a far stronger hold on the public mind than they do to-day. And wily authors of that time, in order to insure the popularity of their works readily catered to this desire of the people for such exciting amusements. Thus, for instance, the two passages in which Virgil describes respectively the boat and foot-races are among the most highly praised in the *Aeneid*; and most critics place them among the best-wrought episodes to be found in the poetry of any language. For the benefit of those of my readers who have never perused them in the original, I will here give a brief summary of the details of both races as they are described in that great epic.

The occasion is one year after the death of the father of Aeneas, who, determined to celebrate the anniversary in what was then considered the most fitting manner, institutes funeral games, and appoints prizes for the winners in them. The first event on the programme is a boat race,—

Four galleys first, which equal rowers  
bear,  
Advancing, in the watery lists appear.

Their respective captains were Mnesthus, Gyas, Sergestus and Cloanthus; and the race consisted in rowing to a rock far out in the ocean, turning round it, and then returning



to the starting point. The signal is given, the four get an even start, the rowers one and all put forth their most strenuous efforts,

And side by side the rival vessels  
row,  
The billows lave the skies, the  
ocean groans below.

As they approach the rock, however, Gyas outstrips the others; but his pilot, Memoetes, allows his fear of foundering on the "secret shelves" to prevail over the repeated and emphatic commands of his captain, and on the turn leaves too wide an intervening space between his boat and the rock. The bold Cloanthus grasps the opportunity, turns closer to the shelvings, and "weeling, gets before." Gyas, infuriated at seeing an adversary thus pass him through an advantage which was his but for the timidity of his helmsman,

Blasphemed the gods, devoutly  
swore,  
Cried out for anger, and his hair  
he tore.  
Mindless of others' lives, (so high  
was grown  
His rising rage) and careless of  
his own,  
The trembling dotard to the deck  
he drew,  
And hoisted up, and overboard he  
threw.

This done, he grasps the helm; Cloanthus is now on the lead; and as Mnestheus and Sergestus come fast behind, the latter plunges head—long into the danger for avoiding which Menoetes was so summarily punished—he steers too close, and is stranded upon the rock. Meanwhile Mnestheus, urging his men by every argument and appeal at his command, rushes swiftly on. He easily passes Gyas (now handicapped by the loss of his pilot,) and is rapidly

gaining on Cloanthus. They near the goal; the excitement on the shore grows more intense.

Shouts from the fav'ring multitude  
arise;  
Applauding Echo to the shouts re-  
plies;  
Shouts, wishes and applause run  
rattling through the skies.

The result remained dubious, and honors would probably have been evenly divided between the two, had not Cloanthus made use of a plan frequently resorted to in those days. Extending his hands to the sea, he implores the "gods of the liquid realm" to come to his aid, vowing in return to offer them abundant sacrifices, should the glory of the race be his. The prayer has the desired effect, and as Virgil tells us, a choir of watery nymphs pushed on and sped his galley to the land,—

Swift as a shaft or winged wind she  
flies,  
And, darting to the port, obtains  
the prize.

Then comes the foot race, in itself a very interesting incident, and graphically depicted by the author, with the choicest embellishments of style and fiction of which the versatile Latin is susceptible. So little, however, does it differ in reality from a trial of speed between modern "sprinters," that we will pass over it, and come immediately to the consideration of another kind of race, common among the ancients, but now known only as a matter of history. I refer to chariot racing.

Consideration for your patience, kind reader, witholds me from entering upon any lengthy, learned, or laboriously wrought dissertation on the subject in general; and I will content myself with sketching the famous

description of a chariot race to be found in Lew Wallace's book. "Ben Hur." The scene is laid in Antioch, where, shortly after the birth of the Savior public games were announced to hail the coming of a new Roman consul. Antioch was at that time a great commercial centre, and accordingly all the surrounding provinces had representatives to take part in the contests, so that the games took the form of an international display. Many and varied were the events in which the athletes were to test their skill; but that around which public interest was chiefly centered, that to which the sight-hungry thousands who crowded the mighty amphitheater looked forward with most eager expectation, was the chariot race.

To the ordinary reader, the mention of "chariot-race" conveys an idea extremely hazy and indefinite, and a few words of explanation may not be out of place. The turnout required for such an event was very simple. "To understand the carriage known to us all as the chariot of classical renown one has but to picture to himself a dray with low wheels and broad axle surmounted by a box open at the tail-end." It is drawn by four horses, which the driver prefers to yoke all abreast; and, in order to allow the fullest freedom of action "the harness resorted to was peculiarly simple; in fact there was nothing of it save a collar round the animal's neck, and a trace fixed to the collar, unless the lines and halter fall within that term." Other details will be mentioned as we proceed with the particulars of the race under discussion.

The entries for it were six; namely, a Corinthian, a Roman, an Athenian, a Byzantine, a Sidonian and a Jew.

An observer on the streets of Antioch on the days immediately preceding the race, could not fail to notice that nearly everyone wore the colors of his favorite. A little closer investigation would disclose to him the fact that the majority of the people displayed either white or scarlet and gold ribbons, thus signifying that, while the other competitors had a few adherents, the great mass of public sympathy was divided between the Jew and the Roman, whose respective colors were those to which I have just referred. The latter, Messala by name, though a young man, was one of the highest dignitaries in the province; and was, as a matter of course, supported by all the Romans in that part of the Empire, and by such of the natives as courted the favor of their rulers. The Jew was named Ben Hur. His very nationality won for him many friends; and the fact that he drove a four owned by Ilderim, an Arab Sheik, enlisted many more well-wishers under his standard. Moreover, there prevailed among the people of the East, a general desire to see the haughty Roman humbled; and the many turned to Ben Hur as the one in whom their hopes were most likely to be realized.

Such was the state of affairs as far as the audience was concerned. Between the contending parties the feeling was still more intense; and in the case of Ben Hur, had reached the pitch of deep and long nurtured hate. Six years before, he was living in peace and contentment amid all the joys and pleasures of home. The designing Messala, casting a jealous eye on the riches of the house of Hur, had the son arrested on a false charge, "made disposition of the family," appro

priated the wealth, and sent the accused member to wear away his budding life in the uniform of a galley-slave. By an unexpected gambol of fortune, however, the youth had escaped from the oar, and was now to meet his prosecutor in an event on which the eyes of the East were turned. On the other hand, Messala had hazarded on the outcome of the race his whole fortune, amounting, in our currency to a sum of about half a million dollars. Add to this the notoriously revengeful nature of the Jew and the indomitable pride characteristic of the Roman, and we will have a fair idea of the sentiments with which Ben Hur and Messala entered upon the contest.

The time for the event at length arrived; the signal was given. "Fourth from each stall, like missiles in a volley from so many great guns, guns rushed the six fours; and up the vast assemblage arose, electrified and irrepressible, and leaping upon the benches filled the circus and the air above it with yells and screams. This was the time for which they had so patiently waited!—this the moment of supreme interest treasured up in talk and dreams since the proclamation of the games!"

The race began, all aiming at the same point, all striving to gain first place at the wall. A collision seemed inevitable; and a collision did take place. Messala won the coveted position, but, as he turned in, the end of his axle caught the fore-leg of one of the Athenian's horses, throwing the four into confusion. At the same moment the wheel of the Byzantine struck the tail-piece of the pausing chariot, knocking the feet from under the unfortunate Athenian who was thus thrown out

of the race before it had rightly begun. Ben Hur, however, did not participate in the wild rush for the inner wall. Crossing the track behind the others in such a way as to lose least time, he avoided the danger of clashing, in which his antagonists, one and all, had placed themselves; and by the dexterity of the move, placed himself to the front, coursing freely forward, neck to neck with the Roman. Immediately behind them were running side by side the Corinthian, the Byzantine, and the Sidonian. The race was on; the souls of the racers were in it; over them bent the myriads. As they approached the second goal, Messala recognized Ben Hur, and at once his matchless audacity flamed out in an astonishing manner. Whirling his lash with practiced hand he caught the well-doing Arabs a cut the like of which they had never known. The blow thus unexpected, and the plunge which followed were well intended to throw the Jew off his balance, render his four unmanageable, and thus destroy his chances of victory. The desired effect, however, was not produced. Ben Hur proved equal to the occasion. "He kept his place, and gave the four free rein, and called to them in soothing voice, trying merely to guide them round the dangerous turn; and before the fever of the indignant people began to abate he had back the mastery. Not that only; on approaching the first goal he was again side by side with Messala, bearing with him the sympathy and admiration of every one not a Roman. So clearly was the feeling shown, so vigorous its manifestation, that Messala, with all his boldness, felt it unsafe to trifle further."

And at the beginning of the sixth round,—there were seven in all—the relative positions remained unchanged. “Gradually the speed had quickened, gradually the blood of the competitors warmed with the work. Men and beasts seemed to know alike that the final crisis was near, bringing the time for the winner to assert himself.” Soon Messala, slowly but certainly, began to forge ahead; soon Ben Hur turned in behind the Roman’s car; the joy of the Messala faction knew no bounds; they filled the tablets of the Jew’s backers with wagers of their tendering. So ended the sixth round, so began the final. “First the Sidonian gave the scourge to his four, and, smarting with fear and pain they dashed desperately forward, promising, for a brief time, to go to the front. The effort ended in promise. Next the Byzantine and Corinthian each made the trial with like result, after which they were practically out of the race.” Then everyone not a Roman joined hope in the Jew, and with overwhelming uproar, urged him on. As they approached the second goal Messala was still on the lead. His spirit was high. “On the three pillars only six hundred feet away were fame, increase of fortune, promotions and a triumph ineffably sweetened by hate, all in store for him. Then Ben Hur leaned forward over his Arabs and gave them rein. Out flew the many-folded lash in his hand; over the backs of the startled steeds it writhed and hissed, and hissed and writhed again and again; and though it fell not, there were both sting and menace in its quick report; and as the man passed thus from quiet to resistless action, his face suffused, his eyes gleaming, along the reins

he seemed to flash his will, and instantly not one, but the four as one answered with a leap that landed them alongside the Roman’s car.” At the moment chosen for the dash, Messala was moving in a circle round the goal. “The thousands on the benches saw the signal given—the magnificent response; they saw the four beside Messala’s outer wheel,—Ben Hur’s inner wheel behind the other’s car. But they did not see the cunning touch of the reins by which, turning a little to the left, he caught Messala’s wheel with the iron-shod point of his axle, and crushed it. Then they heard a crash. Down on the right side toppled the bed of the Roman’s chariot. There was a rebound as of the axle hitting the hard earth; another, and another; then the car went to pieces; and Messala, entangled in the reins, pitched forward headlong.” Those who looked that way saw the Sidonian, unable to stop, rush into the wreck; but the far greater number followed Ben Hur in his career. “And such running! It was rather the long leaping of lions in harness; but for the lumbering chariot, it seemed the four were flying. When the Byzantine and Corinthian were half way down the course, Ben Hur turned the goal. And the race was won!”

Such was the chariot race as described by Wallace. It should be remembered, however, that I have given only the main points of the event; to form an idea of the real worth of the original description, one should not be content with what can be said in a brief essay, but should pursue the very work of which the race scene forms a part. The steeple-chases described in Lever’s “Jack Hinton” and

"Charles O'Malley" are also well worthy of a few hours attention, but lack of space prevents us from making special reference to them.

But sufficient has been said to prove that races have, on many occasions, furnished litterateurs with the choicest of matter on which to exercise their descriptive abilities. Nor is this anything to be won-

dered at; for human nature ever revels in excitement; man delights in combats and competitions of every kind; and it is not, therefore, strange that the public loves to ponder on masterly descriptions of this most universally and deservedly popular of all innocent pastimes.

JOHN T. HANLEY, 98.



#### WORDS.

O! many a shaft, at random sent,  
 Finds mark the archer little meant!  
 And many a word, at random spoken  
 May soothe or wound a heart that's broken!





*ABSENCE.*

THE pageantry of the weird North-light wars,  
 When eve has lock'd the burning sun-God down,  
 The panorama of cold silver stars,  
 The far, pale jewels of Night's dusky crown,  
 Seem fairest now that golden Day has gone.

Rare winter sunshine on a bare, brown hill,  
 Deck'd with but meagre grass and scanty leaves,  
 Seems richer than the wealth of summer still,  
 Better than Autumn with her fruits and sheaves,  
 Thus present Good the absent Best bereaves.

A. H.

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## THE FIRE.

On another page of this issue we give an account of the destructive fire that visited Ottawa University on January 5th. But we feel it a duty to speak a word of editorial thanks for the heartfelt sympathy which the event called forth from all quarters. From high personages in Church and State came messages of consolation and encouragement, while the Press was most kindly in its references and valuable in its services. All the friends of this institution will be glad to learn that, great and unexpected as was the

catastrophe, it would have been much more serious had the fire taken place in any other part of the college buildings. As it is, the work of the institution was not interfered with, not an hour's class having been lost, the damage was fairly covered by the award of the insurance adjusters, and, with the exception of being somewhat crowded, we are all as comfortable as before the blaze. Were it not for the temporary exclusion from our beautiful chapel, we should soon forget the calamity that overtook us, and the greater danger that for a time menaced the whole institution.

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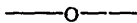
## CATHOLIC EDUCATION IN IRELAND.

There is a strong and determined fight on in Ireland for equal rights in the matter of University education. The Catholics demand, not as a favor or privilege but in strict justice, that a Catholic University be established and endowed for the higher intellectual training of their children. There is nothing ambiguous about the character or terms of their claims. Below is a set of resolutions adopted at a recent meeting of laymen, in Dublin. The refreshing courage and candor that mark this Irish declaration of educational rights are things worthy of admiration, approval and imitation. These claimants for educational equality with their fellow-countrymen of other religious beliefs resolved

"That it is the constitutional right of

all British subjects to adopt whatever system of Collegiate or University education they prefer." "That perfect religious equality involves equality in all educational advantages offered by the State." "That a large number of Irishmen are at present precluded from the enjoyment of University education, honors and emoluments on account of conscientious religious opinions regarding existing systems of education." "That we, therefore, demand such a change in the system of Collegiate and University education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow-countrymen as regards Colleges, University honors, and emoluments, University examination, government, and representation."

The position taken by Irish Catholics in this matter has the approval of some of the most distinguished public men of Great Britain. Mr. Balfour, Mr. Morley and Mr. W. E. H. Lecky, whose other views are widely different, are a unit in proclaiming the justice of the Irish demand. As there are no divisions in Ireland's ranks on this question, it is but reasonable to hope for the early establishment and endowment by the British Government of an Irish Catholic University.



### WORTH NOTING.

*The Northwest Review*, the brainy organ of the Catholics of Manitoba, has detected a very important inaccuracy in several of the most widely circulated of the English translations of the Papal Letter on the Manitoba School Question. A vast deal of comfort was taken in certain quarters from the supposed

unqualified approbation of what had already been done towards remedying the intolerable grievance under which the minority in Manitoba suffers. The following paragraph from the *Northwest Review* puts a different complexion on the matter:

Our translation of the Holy Father's Encyclical was made in this office directly from the Latin original. We have collated it with four other English translations, the *Tablet's*, the *Catholic Times*, an English version sent to the Archbishop of St. Boniface and read last Sunday in St. Mary's Church, and copious extracts given in *Free Press* telegrams. These four versions seem to have been made with constant reference to, if not directly from, the French authorized version, and, therefore, suffer from the too free-and-easy tendency of French translators. An example will make our meaning clear. The Holy Father writes: "Non sumus nescii, emendari aliquid ex ea lege *coeptum*." The other translators write: "We are not unaware that something has been *done* to amend the law." The *Catholic Times* comes nearer to the original by translating "some measures have been *undertaken*." The Pope does not admit that anything has actually been accomplished; he merely acknowledges that something has been begun, *aliquid coeptum*, and so we translate: "a beginning has been made of amending something in that law."



### TO A FRIENDLY CRITIC.

Our editorial on "Separate Schools Ahead", in the November number of *The Owl* elicited a friendly private criticism and several suggestions as to the inner and outer workings of our schools in Ontario, from one whose character, mildness, love of truth, and deep, genuine interest in the

educational advancement of Catholics, merit more than passing notice and deserve serious consideration. The managing editor, to whom these well-timed comments and carefully pondered proposals were addressed, has kindly acquainted us with their nature and scope. To most of the writer's contentions, we append a decided affirmative; to others, we affix, not an unqualified negative, but rather a demurrer on the plea of existing circumstances, not so much extenuating as insurmountable by nature.

When our friendly critic paints in glowing colors the happy sympathy between religion and education, between the soul and one of its faculties, the intellect, in Catholic Schools; criticizes in terse, vigorous English of the very best style, the manifest disadvantages under which Catholics labor in matters educational in Ontario; wishes Catholic education to flourish and bring forth good fruit, we agree with him and wish him "*God-speed*" in his labors. On the contrary, when he proposes means to attain that desirable end of perfection, we cannot agree with him without adding a few restrictions.

To his contention, that examinations should not be made, as they now are, the guiding star of supreme excellence, the merest novice of a single month's experience in wielding "the birch rod," will not hesitate for a moment to say "Amen." Examinations too

frequently prove to be the first symptoms of educational consumption; unfortunately, educators cannot discover the antidote and in this case, at least, all attempted cures are worse than the disease itself. Examinations will continue to be a necessary evil, until a hitherto uncompounded remedy will have been devised. Entrance examinations have during late years, thoroughly vindicated Separate School teachers and students, from any base charge of incompetency and lack of proficiency; in fact they have won for instructors and pupils, the highest honors and the brightest chaplets of laurels in the gift of the educational department of Ontario.

Should Catholics disregard the provincial Entrance Examination and refuse to send up pupils to undergo the official provincial test? If our reviewer had spent his early days on a Public School bench with the writer and remembered the character of our opponents in Ontario, we imagine that he would think a few thousand times, ere he rushed into such a hornets' nest, as he would find descend upon his devoted head as the result of such a proposal. The strictly magnanimous and entirely impartial anti-Separate School men would accuse him of sheer cowardice, born of self-conscious inability to qualify his pupils for this supposedly infallible test.

To offset such a charge, our quasi-opponent proposes that Catholics prepare a set of entrance papers for

their own pupils. The idea in itself is an excellent one; it would be the genuine article, were there not at least two volume-making "*ifs*" in the way. The bare fact that a student has been successful in passing the departmental entrance examination gives him a standing in the province, to which the non-entrance student cannot lay claim. It would follow as a necessary consequence, that a Catholic boy or girl would be at a decided disadvantage, did he or she not possess the much coveted entrance diploma. Were not "*if*" number two a stern reality, all would be plain sailing. The watchman on the Separate School tower could cry out "all's well," *if* the provincial authorities would place the proposed Catholic Entrance Examination on a par with the departmental one. Will they? We scarcely think so. Our answer may be pessimistic; but keeping in view the chequered history of our Separate Schools in Ontario, our reasons are very cogent to our way of thinking.

The bark of Separate Schools has been buffeted by and has encountered many storms since it was first launched upon the troubled waters of education in Ontario. We firmly believe that any such move on the part of our pilots, would render the boat unseaworthy. One might object that the ship was insured and assured, if you please, by the constitution. The mere existence of Separate Schools is guaranteed, we admit;

the system of schools, as at present developed and perfected, is not safe-guarded by the constitution. The actual Separate School system is a piece of patchwork, put together bit by bit, for the very simple reason that the former, primitive, constitutionally constructed web was a crazy-quilt, nice to gaze upon, but practically useless. The old system was burthensome, irritating, unworkable. To remedy this defect, amendments were carried in the teeth of the most strenuous and virulent opposition. Even a casual reader of the Separate School code can easily perceive the various oscillations which the system underwent before it attained its present state of comparative perfection. Amendments are by taste very capricious, and can make themselves non-entities in an incredibly short space of time. Our amendments are no exception to the general rules, for they have always been won in spite of certain politicians who move with more or less suspicious caution—a caution biased by peculiar views always congenial to jealous bigotry, indicative of untiring impatience and mental obliquity.

We fear, we only hope that we are mistaken, that any refusal on our part to recognize the provincial entrance examination or any demand for an entrance of our own authorized by the department of education, would sign the death-warrant of these amendments. Such

a calamity would make our schools unworkable and would weave a labyrinth of disorder out of which no human intellect could find an outlet.

Teachers who prepare students for the entrance examination need not use any Public School book, with the exception of the reader, in which not even the most squeamish can find much objectionable. The entrance examination is not more distinctly Protestant than Catholic in its scope; we know from our own experience, that no question having reference to religious controversies is ever asked. The most serious objection of all could be raised against the Public School History, not so much on account of what it says, as of what it does not say. But there is no obligation whatever laid upon a Separate School teacher to employ this history as his text-book in order to prepare his students for the entrance examination; disputed points are carefully eschewed on the examination papers and other historical references are the same in both text-books. Discussion is beside the mark so long as the Public School Fourth Reader is not Protestant in its proclivities.

### *THE STUDENTS' WALTZ.*

We publish in this issue a piece of music composed by one of our professors, Rev. L. H. Gervais, O.M.I. The "Students' Waltz" was written for the College Band during the pe-

riod of Rev. Father Gervais' directorship of the Cecilian Society. It was first played in the University Academic Hall on the Feast of St. Thomas, March 7th, 1895, on which occasion a chorus of fifty voices rendered the words which are taken from Longfellow.

The desire was frequently expressed that the Waltz should be arranged for the piano. The arrangement was finally undertaken and completed by our professor of music Mr. H. Collier Grounds. We now present the result to our readers, assured that "The Students' Waltz" will take a prominent place among our most popular pieces of college music, and even be received with fitting welcome in more ambitious and exacting quarters.



### *EDITORIAL NOTES.*

The University of Chicago gives eighty scholarships and fellowships aggregating \$20,000. Harvard gives 115 scholarships of \$225 each. Yale gives \$30,000 to needy students. At Cornell 125 students receive free education, and there are given in addition to this, twenty-seven scholarships of \$200 each. Columbia gives twenty-nines scholarships of an average value of \$200.

Bigotry in England recently received a serious blow by the conversion of Viscount Encombe, great-grandson of Lord Eldon. The latter was Lord Chancellor in the times of George III and George IV, and strongly opposed Catholic

Emancipation on the grounds that it would cause the overthrow of the British Constitution.

St. Joseph's College, Colombo, Ceylon, was opened on the 2nd of March 1896, and placed in charge of the Oblates of Mary Immaculate. The following paragraph is taken from the first Annual Report of its Rev. Rector, and indicates progress :

"We number at the present moment 247 in the College and 267 in the School—514 in all. The average daily attendance is 212 in the College and 217 in St. Charles' School. This is a most satisfactory result, the value of which is enhanced by the two following facts: (1) That all fees for tuition are to be paid and *are* paid in advance at the beginning of each month; although this looks like a hard and fast rule, it has this great advantage that it does away with the baneful practice of allowing students to contract arrears which they are seldom able to pay; (2) That we do not give gratuitous instruction to any boy. Without condemning other institutions in which free education is given to a large percentage of the pupils, we are of opinion that education in a College whose curriculum comprises Latin, Greek, modern languages and science, ought to be paid for by the students who aim at these high attainments, exception being made for such bright and promising boys only, as are too poor to pay the college fees; and even these ought not to be a burden on the College, but the payment of their fees should be secured by means of burses or scholarships to be won by competition. Of such bursaries, we have at present but three, the Brito scholarship, the John Clovis de Silva

scholarship, and the Father Maver scholarship. We could do with a few more, and hope that the wealthier members of our community, who are always ready to tender a helping hand to their poorer brethren will soon supply this want."

The *Ave Maria* quotes the following passage from a work of Philip Stubbs. The work was published in 1583, and proves that neither the game of football nor the objections against it can be considered new: "Now, who is so grosly blinde that seeth not that these aforesaid exercises not only withdraw us from godliness and virtue, but also haile and allure us to wickednesse and sins? For as concerning football playing, I protest unto you that it may rather be called a friendlie kinde of fyghte than a play or recreation; a bloody and murthering practice than a felowly sport or pastime. Dooth not everyone lye in waight for his adversarie, seeking to overthrow him and piche him on his nose, tho it be on hard stones, on ditch or dale, or valley or hill, or whatever place soever it be he careth not, so he have him downe? And he that can serve the most of this fashion he is counted the only fellow, and who but he?.. So that by this means sometimes their necks are broken, sometimes their backs, sometimes their legs, sometimes their armes; sometimes their noses gush out with blood; sometimes their eyes startout; and sometimes hurte in one place, sometimes in an other. But whosoever scapeth away the best goeth not scot-free, but is either forewounded, craised or bruised, so as he dyeth of it or else scapeth very hardlie: and no mervaile, for they have the sleights to meet oue betwixt two, to dash him against the hart with their elbowes, to butt him

under the short ribs with their griped fists, and with their knees to catch him on the hip and piche him on his neck, with a hundred such murder-ing devices. And hereof groweth envy, rancour, and malice, and some-times brawling, murther, homicide, and great effusion of blood: as ex-perience daily teacheth."

During the last few years it has frequently been asserted that Catholicity is dying out in England. The following statistics furnished by Mr. John S. Howell will give some idea of how little truth there is in the assertion. The figures in the United States of America are also given, since, during the years mentioned, a great number of immigrants, largely Catholic, have come from England to America.

## UNITED STATES.

Year.	Catholics.
1790 .....	30,000
1800 .....	100,000
1810 .....	150,000
1820 .....	300,000
1830 .....	600,000
1840 .....	1,500,000
1850 .....	3,500,000
1860 .....	4,500,000
1878 .....	7,000,000
1893 .....	8,902,033

## ENGLAND AND WALES.

Year.	Catholics.
1800 .....	135,000
1815 .....	90,300
1826 .....	432,000
1839 .....	471,894
1850 .....	1,000,000
1860 .....	1,275,000
1870 .....	1,297,000
1880 .....	1,353,575
1897 .....	1,500,000

The number of Catholics in Scot-land in 1839 was 90,000, and in 1895 it was 365,000.

The Duke of Norfolk replying to a request from the Very Rev. Canon Gordon of Sheffield, to take part in a meeting to answer certain charges made by some so-called "ex-priests," declined the invitation, saying that he considered it better to ignore these "filthy lectures" and the people who attend them. No fair-minded person, he says, will believe these stories, and it would be insult-ing them to suppose they would. "It is," continues the Duke, "be-cause I thank God with my whole heart that in His mercy I am a Catholic; because I glory in belong-ing to the old faith; because I love and reverence our priesthood as I do, that I decline to be driven to bay by accusations which no decent man would listen to, no generous man believe. Thank God two of my sisters are nuns. Thank God one of my wife's last acts in this life was to found a convent. Am I wrong in thinking that Sheffield would be ashamed that I should have to defend their fair fame before my fellow citizens? I cannot but think that on reflection every one will feel that the attack upon us is not worthy of such a demonstration as is proposed, and I trust the idea of it will be given up."

Dr. J. K. Foran, in his critical re-view, *The Pen*, speaks as follows of our recent fire:—"The whole Do-minion was grieved to learn of the very serious fire that recently de-stroyed part of the Ottawa Univer-sity. The beautiful and costly chapel—one of the most perfect gems of its kind in Canada—was practically destroyed. There is some satisfac-tion in the fact that the loss was covered by insurance; but no insur-ance can ever restore that which has been wiped out. For a special rea-son we feel an exceptional sorrow;



the institution was our *alma mater*; inside its walls ten happy years of our life went past; we entered the college when it was almost at its commencement; we left it when it had become a recognized university; the last link that bound us to it was the granting us of a special degree; and the whole chain that unites us to the past has been formed of memories that must last as long as life endures, and that grow brighter, lovelier and fonder as the distance that separates us from their source extends."

Another note of sympathy that we value highly is the following from *'Varsity*, the journal of the students of the University of Toronto:—"The recent calamity that has befallen our sister university at Ottawa recalls very vividly our own great fire of eight years ago. Though that happened before the present body of undergraduates arrived, the life-long scar remains to remind us only too painfully of our loss. We are able therefore in the truest sense of the word to extend our sympathy to our fellow collegians in the East."

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### OBITUARY.

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VERY REV. JAMES McGRATH, O.M.I.

To convey to the former students of Ottawa University the sad news of the sudden death of an old student and afterward a professor is to-day our sad duty.

In the Union Station at Albany, on the night of Monday, January the eighteenth, the Very Rev. James McGrath, O.M.I., suddenly died. He was traveling to Lowell to participate in a conference of the Oblates when his Master called him to his reward. He died with the rosary

entwined around his hands, and the crucifix pressed to his lips.

Father McGrath was a native of Tipperary, Ireland. He studied for some time at Dublin and then came to the University of Ottawa, where he remained till his graduation. Shortly afterwards he was ordained and then began the arduous duties of his missionary life. In Lowell he built the church from which his funeral took place, and then from Albany to Buffalo he continued his work as a minister of the Gospel.

His ability was so marked that he was appointed to the very honorable position of Provincial of the Oblates in the United States. He held the post for twelve years and his health failing he was assigned to the post of pastor of the Holy Angels Church, and President of the College in Buffalo.

As has already been said he was on his way to Lowell when his death occurred. Father McGrath was sixty-three years of age, forty of which have been spent in America. Wherever he was known, there he counted his friends by legions; wherever he was known, he was loved, not only by the rich, but more particularly by the poor who were his especial charge.

The present students of Ottawa knew him but by reputation, but still we love him with a deep and tender love, and our unceasing prayer shall be that his pure soul may find in the Lord the reward his saintly life deserves.

*Requiescat in pace.*

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### OF LOCAL INTEREST.

In accordance with a time-honored custom, the students grasped the earliest opportunity after Christmas holidays for reorganizing their De-

bating Societies. The following officers were appointed to take charge of the English Society:—

Director—Rev. W. J. Murphy. O. M. I.

President—J. T. Hanley.

Secretary—R. O'Meara.

Councillors—S. Albin, M. Conway and F. Sims.

On the evening of January 23rd the first meeting was held, when Messrs. J. A. Meehan and J. Carroll upheld the negative, while Messrs. M. O'Connell and J. F. Breen pleaded for the affirmative of the question—"Resolved, that the discovery of the Klondike gold fields has proved baneful rather than beneficial." After an interesting discussion the result was declared in favor of the negative.

In the meantime our fellow-students of French extraction have not been idle. On January 10th they elected the following officers for their society:—

Director—Rev. A. Henault, O. M. I.

President—L. E. Payment.

Vice-President—J. R. Lafond.

Secretary—A. Pinard.

Councillors—A. Lavergne, O. Lemay and R. Bonin.

At the first meeting of the society the question—"Resolved that orators are more influential than editors"—was discussed by J. R. Lafond and R. Bonin for the affirmative, against L. Payment and U. Valiquette for the negative. The debate was closely contested and resulted in favor of the affirmative.

Our Dramatic Society has for some time been making preparations for the staging of Lytton's famous play "Cardinal Richelieu". We feel that we can say without boasting that we have this year in our midst some valuable histrionic talent—most of last years "stars" having returned,

together with several new men of undoubted ability. Judging from this fact and also from the long and careful training the characters have been undergoing we feel safe in predicting an enjoyable and profitable entertainment for those who assemble in our Academic Hall on the evening of February 10th.



### AMONG THE MAGAZINES.

With the January number of the *Rosary Magazine*, its talented editor, Father O'Neil is obliged, on account of ill health, to sever his connection with that publication. We sincerely hope that the day is not far distant when he will return, recuperated in health, to resume his work. This number is filled with excellent reading matter. The first seventeen pages are taken up with the fourth paper of Louis B. James on Father Ryan. The following is part of a criticism which appeared after he lectured in Ottawa on Ireland and the Celtic Race:—

"His style of delivery is not of that order which is ever surprising by glowing climaxes, but on the contrary is of that calm, dispassionate, conversational order, which wins by its simplicity and convinces by its earnestness.... In tracing the history and dwelling upon the characteristics of the Celtic race, the highest tributes were paid to that branch of the family of nations. Their wit, poetry, romance, oratory, and unswerving faith in matters of religion were all eloquently spoken of by the reverend lecturer. No succinct account of the lecturer's remarks can convey anything like an adequate idea of the beauty of the speaker's words—so apt, so well chosen, so natural, so convincing, so earnest

and entertaining." Perhaps the most instructive article which has appeared in the *Rosary* for some time, is that of Rev. Joseph Selinger, D.D., entitled "Preparation for the Reading of Dante." Here is what he says of the great Italian's masterpiece. "The Divina Commedia places Dante among the geniuses of the world. He was hardly laid to eternal rest when men began to commentate upon his great poem. It furnished new ideals to painters, to sculptors and to writers. The true value and dignity of Dante's work is everlasting; its charms have continued and seem to have increased with the distance that time has placed between it and the readers. The poem seizes on the heart by means of the terror and pity it inspires, and holds the fancy of objects. It displays throughout an originality of conception, into which only Homer and Shakespeare can be admitted in the claim for pre-eminence."

The *Messenger of the Sacred Heart* for February is bright and lively in appearance and as usual it contains choice and interesting stories and sketches. "Thoughts on Benediction" by Rev. M. Russell, S.J. is a short study of the Benediction of the Most Holy Sacrament. "A Model Baptistery" is a short account of the Baptistery of the Church of St. Ignatius Loyola in New York. Mr. M. F. Nixon's paper is a beautifully written sketch of the life of Saint Cecilia, the patroness of music. "The Boy Savers" is the title of a new department added to the *Messenger*. Although intended for youth, the remarks are well worth the attention of adults.

In the issue of the *Catholic World* for February is an article entitled

"Spiritual Development vs. Materialism and Socialism" by Rev. Morgan M. Sheedy, the well-known author of "Christian Unity." From it we clip the following portion of a speech of General Brinkerhoff on the methods of preventing the alarming increase of crime in the United States: "First and foremost, what is essential is to revolutionize our educational system from top to bottom, so that good morals, good citizenship, and ability to earn an honest living shall be its principal purposes, instead of intellectual culture, as heretofore. . . . I am not asking that creeds should be taught, but ethics, which is the science of morals, or of conduct as right or wrong, which all creeds recognize. Does any sane man object to the teachings of the Ten Commandments or the sermon on the Mount? If there are such, I have never heard of them. Let us have a text-book that all creeds can approve. Then with a text-book thus approved, let it have first place in every school curriculum, from the kindergarten to the highest university." In the department headed, "Living Catholic Men of Science," we notice a short but excellent biography of Rev. Father Griffin, Ph. D., who was so long connected with Ottawa University, both as student and professor. But there is one thing which the writer has apparently overlooked, it is, that Father Griffin was the founder and first editor of THE OWL, and no doubt it gives him joy to receive the monthly visit of the wise "old bird."

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PRIORUM TEMPORIUM  
FLORES.

On December the eighteenth, his Lordship Mgr. Maxime Decelles,

coadjutor bishop of St Hyacinthe, conferred the sacred order of priesthood upon Michael Abbott, in the Cathedral at Montreal. On the same day also Charles Mea '95 was raised to sub-deaconship and Thomas Fay '96 received Minor orders. To all these gentlemen, two of whom were valued members of its staff, *The Owl* offers its most sincere congratulations.

Another star has been discovered in the legal firmament in the person of James Murphy '94 who was recently admitted to the Bar. He will practice in Ravenstoke B. C. The OWL glories in the certain success of another of its former editors, and offers him its sincere congratulations.

Before the departure of the students for the Christmas vacation we were agreeably surprised by a visit from Walter W. Walsh '96. Mr. Walsh is at present pursuing his law studies in Victoria B. C. and we hope to hear of his continued success in the Great West.

We beg to congratulate Mr. J. P. Logue, a former student in the commercial course, on his marriage to Miss Marguerite Slattery of Ottawa. Mr. Logue is engaged in the mercantile line at Maniwaki, and is the head of a most prosperous business.

Mr. L. Raby, a commercial graduate, is the registrar of Labelle county, P. Q. with his office at Buckingham. Under his efficient direction this important position will be undoubtedly well filled.

Edwin McDowell, perhaps better known as "Joker", has been elected manager of the base-ball team of Manhattan College. Edwin is in his last year and is a leading light of the institution. We all wish him

and his team the fullest measure of success.

The sympathy of every student of Ottawa University goes out to Dennis Murphy in his sad bereavement occasioned by the death of his wife. She departed this life on the 8th inst. after a short illness. Again we extend our condolences and sympathy with a fervent prayer for the happy repose of her soul.

The Right Rev. Bishop Dontenville, co-adjutor of Bishop Durien of New Westminster and a former student and professor paid his Alma Mater a short visit during the holidays. His Lordship, it is said, will again visit us soon, when we shall have an occasion to more fully testify our regard and esteem for him.

Dr. Leo N. Phelan, '87 has joined the ranks of the Benedicts. He was recently married in Chicago, and the OWL extends him its best wishes for long life, prosperity and happiness.

The Rev. M. F. Fitzpatrick has been appointed by his Lordship the Bishop of Peterborough to the charge of the parish at Young's Point. This is a recently formed parish with two outside missions. The selection of Father Fitzpatrick is a high and fitting proof of his undoubted worth.

At a recent meeting of the Law Association of Carleton County, Mr. M. J. Gorman was elected president. This choice is a splendid testimony to Mr. Gorman's merit as an exponent of the law, and a marked proof of the esteem in which he is held by his brethren of the legal profession. Mr. Gorman is a graduate of Ottawa University, and his Alma Mater rejoices in the honor

that has been conferred upon him, and trusts that it is only a foreshadowing of the greater honors that the future holds in store for the new president of the Carleton County Law Association.



### OUR BRETHERN.

The January number of *The Fordham Monthly* contains a pretty story of an incident in the Cuban insurrection. However, although appreciating the merits of the tale, we do not think that little Pedro is well introduced. It is scarcely probable that a Cuban colonel returning to his regiment, after a short time spent at his home, would take his five-year-old son a few miles on the road with him, intending to have one of his men accompany him home again.

"New Year resolutions are generally about as thick as snow-balls in a winter school-yard," says *The Tamarack*. It carries the comparison still further, and says that "like snow-balls, they are very apt to break as soon as they bump up against anything hard." This is a most appropriate comparison.

Detroit seems to abound in poets. There must be something in the environment of the students that is peculiarly favorable to such poetic effusions as are met with in the columns of *The Tamarack*. The poems it contains are many and of no inferior order. We shall have to study the geography of that vicinity to account for the fact.

Our friend from Loretto Academy, Niagara Falls, is teeming with very interesting and instructive matter. The article that especially claims our attention is "The Disadvantages of Civilisation." Although the title has

somewhat of a pessimistic ring, a perusal of the article will convince us that there is much truth in what the writer says.

The editors of *The Notre Dame Scholastic* are to be congratulated on the manner in which they conducted the Corby Memorial Number.



### ATHLETICS.

It has been authoritatively announced that it is the intention of the Lacrosse clubs, in the future, to give their attention to Rugby football. At a meeting of their association, measures were taken to that effect, and propositions were made for the formation of a league to include clubs from Ottawa, Toronto, Cornwall, and Montreal. This news was certainly received with regret by all lovers of football, and by all those who desire to see the game retain that unblemished reputation it has so long possessed as a clean, honest and manly sport. It can not be denied that the size and general respectability of the associations connected with the above lacrosse clubs entitle them to public participation in this grand old pastime, but it is to be feared that what lacrosse men will gain by such participation will be enjoyed only at the expense of serious loss to the game itself. The past year showed deplorable exhibitions in certain athletic quarters, but against a repetition of any such monstrous developments as were exhibited in others, Angels and ministers of grace defend us!

The College hockey club is again in the city league, comprising the Aberdeens, Maples, Victorias and Capital II. College should be able to pick a strong team from among the following players: McDermot,

R. Murphy, Copping, Kearns, P. Sims, Bonin, O'Gara, Edge, Kelly and Dontigny. Here is their schedule for the season:—

January 24 College vs Victoria.  
 January 31, Maple vs College.  
 February 3, Capital vs College.  
 " 7, College vs Maple.  
 " 14, College vs Aberdeen.  
 " 22, College vs Capital.  
 " 25, Aberdeen vs College.  
 March 2, Victoria vs College.

\* \*

The first game of the above series resulted in a defeat for College, the Victorias scoring five goals while our players could get the puck between the goal-posts but four times. Let our hockeyists remember the lesson of the football season; a first defeat is but the earnest of final victory. The following players represented the College: Goal, McDermott; Point, Ross Murphy; Cover-point, Edge; Forwards, O'Gara, Bonin, Kearns and P. Sims.

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The inter-class games are arousing much enthusiastic rivalry and will greatly tend to develop hockey. There is a hard struggle for first place between the 2nd, 3rd and 5th forms.



### JUNIOR DEPARTMENT.

On Jan. 12th our hockey team opened the season by a match with the Victorias on College ice. The visitors were much heavier than their opponents and used their weight to such advantage, that at the call of time, the score read, Victorias, 5; College, 2. The weakness of our team lay principally in the forward line. This was partly due to absent-mindedness on the part of O'Leary, who in the heat of the

battle was observed in a remote corner of the rink, vainly attempting to imitate the bewildering devices, inscribed on the ice by Carriere. Then McGuire, one of our would-be meteors, was handicapped by making his debut in protracted trousers, which besides retarding his speed, proved the cause of much distraction to their wearer, on account of the complimentary remarks bestowed upon them from the grand stand. The only regrettable feature of the game was the protest filed against Referee Costello, and grounded on the base aggravation that the officials were "bought." The sporting public of Canada will be pleased to learn, that at a recent meeting of the Junior Hockey Association, the protest was indignantly voted out.

#### AFTER THE GAME.

Mara.—Yes, there was a large audience at the match.

Finan.—"Audience" is incorrect; you should say "spectators."

Mara.—O. I don't know. I guess you have'nt heard McGuire's new trousers?

—

The sparks of revenge which slumbered in the hearts of the "Teareumps", since their unpleasant experience on the gridiron last fall, were fanned into a flame, by witnessing our defeat at the hands of the Victorias. On the same night, a secret meeting of that far famed organization was convened some place within the inner darkness of the "gym". The wildest enthusiasm was aroused by Captain Todd's address, which from exordium to peroration, was a series of such impassioned outbursts of oratory as have seldom fallen from the lips of man, since the days of Mark Antony. We

quote his closing remarks, the originality of which we do not doubt for one moment.

“There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune ;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea are we now afloat ;  
And we must take the current when it serves,  
Or lose our ventures.”

Then did each and every member rise up and swear by the little tin sword of his infantile days, that the hour for revenge was come. For several days, the air was rife with reports concerning the personnel of the team, which hoped so fondly to retrieve its lost laurels, by one fell swoop upon the unsuspecting juniors. Pothier was waited upon by a delegation and after mature deliberation, consented to stand between the flags and obstruct any chance shots, which might be directed that way. Joe Carroll was given a place at point, on the strength of his assertion, that during his trip down the canal last summer, he had picked up several pointers, by watching a game of “shinny”. The intelligence that Lawless had buckled on the steel, was sufficient to quell all other aspirants for the position of cover-point. What wonder then if on the day of battle Tod was heard to exclaim “Our defence is simply impregnable ; now it only remains for me to electrify the spectators, by my lightning shots on the poles.”

When the game commenced, those small boys developed such a

combination as would make a modern safe-crafter assume the conventional green tint of envy. O! what a fall was there my contrymen ; then Todd and Bouchard all of them fell down. But why dwell upon a scene, which, though it be a triumph for us, can awaken in our opponents, only memories of defeat and agony and humiliation. The declining rays of the wintry sun fell sadly upon the figures of seven crest-fallen hockey-ists, as they wended their weary way to the senior department, there to bemoan their losses and contrive how best they may erase the dishonor of defeat by a score of 7 to 0.

The teams and officials were :

Small Yard—Goal, W. Richards ; point, O. Landriau ; cover point, J. Ebbs ; forwards, F. McGuire, M. O’Leary (captain), B. O’Neil, P. Pinard.

Big Yard—Goal, C. Pothier ; point, J. Carroll ; cover point, D. Lawless ; forwards, J. Mills, T. Barclay (captain), E. Bouchard, W. Callaghan.

Timekeepers—H. Gilligan, J. McGuckin.

Referee—H. Belanger.

Police constables—Choquette and Lebel.

The amateur standing of Mills and Callaghan will be investigated, at the next meeting of the C. A. A. where Jean De Chadenedes, O. C., on behalf of the small yard, will endeavor to bring in a true bill of professionalism against the precious pair, who went over to the enemy, in the recent hockey contest.

The present hockey season introduced an innovation in the form of a series of games, between our players and a team representing the Juniorate. The first game was played on January 19th, and resulted in a victory for the Small Yard ;

the score standing 5-4. Mr. E. Bolger acted as referee.

The following Wednesday witnessed the lowering of our colors, in the return match. Each member of our team went on the ice imbued with the idea of his own prowess and the comparative inferiority of the other fellow. The result is best related by the eloquence of a scoreboard recording Opponents—4; Small Yard—2. Mr. Bolger again acted as referee and on this, as on every other occasion, sustained his reputation of being a thoroughly unbiased official.



### ULULATUS.

Who said Profs. ?

Roddy should have had a *day* off.

Tush! Holton, it is not his wig t'is herwig.

Doc played under great difficulties having had water on the knee when he went on the rink, and during the game it froze and he has now a *nice* knee. He is applying hot oysters.

There were many kinds of stars and a few stripes in the prof cleric game. O'M—r a shooting star, Doc a falling star, McT—h a fixed star.

Capt Fred banquetted his men, after defeat, on fried snow balls served with simile sauce.

Do'd says the first time he wore bicycle shoes he fell off his wheel. Guess the wheel was "tired," he remarked.

Jim—What's wrong Edgar?

Ed—g—r—My shoes are so troublesome that I have to give them a good lacing every morning. I have also reason to complain of their loquaciousness, for their tongues are altogether too long.

Jimmy has just received his own cuffs and somebody *elses* collars.

Frank—(during holidays)— Say Larry, I just came in from the cold, and guess I'll have a roast.

While on an electric car the other day Lawless remarked that everyone got a ring for 5 cents.

Germany says he likes not Jose's coon coat; says he'd prefer a Persian lamb; because all coons look alike to him.

D—nl—p who saw every person in the electric car get a transfer hailed the conductor and said, "Have I not paid my five cents? Yes, replied the conductor. "Well then, I'd like to get a receipt for it too."

In the profs. corridor we have frequently heard of late, "Balance like me. L. E. O. P." Is there a dancing academy?

Prof.—Mr. S—m—s—Who was Aeneas?

Mr. S—m—s—(quite seriously). The great grandfather of all the Romans.

And the Ward McAlister of the 3rd Form could not make out what the class was laughing at.