

# The



# Owl.

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## THE LABORS OF ST. THOMAS.

IT is indeed with feelings of the most singular deference that I approach that mighty theme, the "Labors of St. Thomas." Of these it is impossible to form any just estimate, for they are so far stretching in their vastness and so complete in their comprehension that the human mind in contemplating them but wanders from admiration into wonder, and is lost in the depths to which they lead. He lived in a time when a quiet intellect such as he possessed was necessary to successfully meet the unsound and highly dangerous doctrines which were being introduced into Europe at that time.

It was during the life of St. Thomas that the great undertaking for the deliverance of the Holy Land was on foot, and although the consequences of this great project were generally advantageous, it nevertheless caused the entrance into Europe of many pernicious principles that, at that time, found sincere advocates in the East. He considered it his duty to aim at the overthrow of these: "The highly colored and exciting elements of thought introduced from the East through the medium of the Crusades; the philosophical mysticism of Egypt; the shadowy dreams of India; the importation into Europe, particularly into France, Italy and England of the neoplatonism, gnosticism, pantheism, naturalism of the Arabian commentators on Aristotle; the rise in

large and thriving cities of important universities filled with the youth of every land and with professors of almost every type." A new danger had, on this account, found its way into society. Its seeds had been disseminated throughout the length and breadth of the Continent and threatened in many cases most serious dangers to Catholic tenets and worship. In every age, throughout the entire history of mankind, we see two contending forces arranged, one against the other, upholding by profound argumentation the principles which each desires to see triumphant. Faith is, was, and ever shall be menaced by reason. So it was amongst the Arabians, so it was amongst the Jews, so it was in the schools of Paris during the thirteenth century, and so it is as every one knows, this day among ourselves. During the thirteenth century, this antagonism between these two forces was at its highest, as previous to that period there was no perceptible rivalry, and the people, ever anxious for novelty, entered into the controversy with the desire of finding pleasure in them, and of throwing their whole minds and hearts into the seething waters of religious contention. Then it was that a man of superior intellectual power was needed to safely pilot the Catholic Church out of the dangers that menaced it. Was he to be found? An humble Dominican, schooled in all the rigors of that severe

order, was called upon to champion the cause of morality and truth, and to overthrow the advocates of disorder and error. It was, indeed, a wise dispensation of Providence, that placed him in the midst of those errors, while they were yet in their bud and were threatening to spread themselves and to cause the upheaval of all social order. He came with his splendid attainments, his profound insight into questions of a most subtle nature, his keen judgment and wonderful powers of argumentation, and irrevocably destroyed these questions pregnant with dangers to society and bearing on their face the stamp of irreligion and ultimate infidelity.

St. Thomas was a man endowed in a most perfect manner with all the higher and more ennobling qualities of our nature. Intellectually a giant, he blended in one most perfect whole the honesty and precision of Socrates, the keenness of Aristotle and the desire for knowledge which marked particularly the labors of Plato. The *Summa* of St. Thomas is surely a work which is not the outcome of man's unaided efforts, for the natural talent of the greatest intellect would be inadequate to the composition of such a masterpiece. It required a soul bathed in the waves of supernatural light and strengthened by something more powerful than the strongest flame of the human intellect. In a word, we must necessarily say that St. Thomas, who died at the early age of 49 years, could not have given to the world all the magnificent labors of his mind without a special grace of Heaven. Inspiration it was that did more than genius in bringing about these splendid results.

Let us gaze for a moment upon what are the practical results of St. Thomas' labors in our own times. Cast our eyes about and what do we see? Faith and religion unheeded, the doctrines of Christ reviled, morals insulted, and the Catholic Church but an object of scorn to contemptuous pedants. With all the wondrous order and regularity of the universe, with all the beautiful sights that nature presents to our view, men say there is no God. They pretend to see not in the constellations of Heaven the stamp of

supernatural labor. What their object may be it is difficult to say. I care not how depraved a man may be, how low he may have fallen into the mire of sin, he cannot cast his eyes about him and supported by stern convictions, say "There is no God." Such men there are, however, whether they be pantheists, atheists, naturalists, positivists, or emanatists, their creed is a denial of the Supreme Being, their doctrine, the blasphemy of the Most High. Where can we find a refutation for their false arguments? We have but to turn the pages of St. Thomas' philosophy there to find an answer to their sophistries. The existence of a God, as St. Thomas explains, can be proved only *a posteriori*, or by going from effect to cause. Experience teaches us that there exists in the world a series of causes and effects. This granted, either everything is cause and effect, or there exists a being who is cause without being effect. The first supposition is repugnant, as it would be necessary to suppose a being who is at the same time cause and effect, which is absurd. Therefore, there must be a first cause, which is not effect; that cause is God. Again, by considering necessary and contingent beings, St. Thomas teaches us how to arrive at a knowledge of God. The possible supposes the necessary, for were there a time when all was simply possible, nothing would exist, consequently nothing could have been produced. Then since something does exist, there exists also a being, who is not only possible, but necessary, namely, God. St. Thomas demonstrates this great truth properly, in five different ways. He reasons thus: 1st, Every movement supposes an immovable principle; 2nd, Every series of effects supposes a first cause; 3rd, The possible supposes the necessary; 4th, The relative supposes the absolute; 5th, Order supposes intelligence. Have we not, in these considerations of St. Thomas, powerful weapons to overthrow the false and immoral reasoning of those who deny God's existence? Not only is it upon this question, but upon any of the errors of modern times, we have only to refer to St. Thomas to successfully baffle these puerile sophistries.

The Angelical teaches us that obedience to law is a moral duty, that we owe respect to the authority of our superiors. Here, by recognizing inferiority and superiority in individuals we see the whole foundation of communism and socialism swept away at the touch of one master mind. Such it is with all the errors of our modern times and such it will be till time goes on, and new errors shall find a birthplace in the mind of man. St. Thomas was singularly well adapted to the task that was set before him. He counted among his ancestors on the paternal side such men as Frederic Barbaronssa, Frederic II and Henry IV, and among his maternal ancestors, Robert Guiscard and the Tancred. He imbibed from these that spirit of opposition to wrong which was the characterizing mark of his entire life. To have endeavored to give you an idea of the genius of this man would have been a futile effort. "What shall I say of

him," says Lacordaire, "would what I would endeavor to paint to you of this man and his labors be true? As much might I wish to give you an idea of the grandeur of the pyramids in telling you they had height and breadth. Leave aside these vain efforts, if you wish to see the pyramids. Cross the sea, advance into that country where so many conquerors have left the traces of their steps, and there behold something solemn, grand, calm, immutable, profoundly simple. These are the pyramids." These then are the characters which Lacordaire would give to St. Thomas solemnity, grandeur, calmness and simplicity. That he does not exaggerate is evidenced by the consensus of opinion of all learned men upon the question. To those who would desire to form some faint estimate of his labors, I would say: See for yourselves; read for yourselves.

W. F. KEHOE, '89.

### NORMAN FRENCH INFLUENCE ON ENGLISH LITERATURE.

WHILE English scholars claim for England the first rank amongst modern nations for imaginative literature, they give themselves but little trouble to point out the causes of their forefathers' wonderful progress in this department of letters.

They are content with the fact. If their assertion is disputed, they point triumphantly to their brilliant galaxy of Epic, Dramatic and Lyric poets, of romancers and novelists. But if asked to explain this progress they are more perplexed than ever. However they are not all such. Some there are that give causes of this progress. And with these we agree in saying that the most powerful cause of this fecundity was the union of the Anglo-Saxons with the Norman French. Both people had excellent qualities but neither alone could have produced a Chaucer, a Spenser, a Shakespeare or a Milton. A glance at the nature of the Anglo-Saxons

will show that they were wholly incapable of doing it.

For centuries they had roamed the North Sea till finally they obtained a footing in Britain. It was then the special traits of their character began to appear. Rich land had for them a great attraction; it acted on them as a magnet on steel, when once they came together nothing could separate them. Once established on the soil they were like the pyramids of Egypt, you could not move them. Their intellectual characteristics were in harmony with the rest of their nature; in all their dealings they displayed much good common sense, much equilibrium of mind or, as Lowell says, much intellectual good digestion, which made them what we call a very fixed fact. But you would not find a poet in a hundred thousand square miles of the country of such a people. In other words the Anglo-Saxon was deficient in taste and in a true perception of the

beautiful and consequently had no capacity for art. And we may extend this reproach even to Englishmen ; for what have they done for music, painting and architecture ? It is no exaggeration to say that they have made the finest working institutions and the ugliest attempts at art of any nation in the world. The only fine art the English have succeeded in is poetry and for this they must thank the Norman and the Celt.

They had need of such an impetus if they would do anything in imaginative literature. Their productions before the Norman Conquest were abominable. They wrote chronicles in bad prose and legends in worse metre and seemed wholly incapable of ever doing better. To them "the poet's eye in a fine frenzy rolling" was a thing unknown. There was need of the Norman leaven to relieve this home-baked Saxon loaf of its heaviness. Dwelling in the green fields of the sunny south it is no wonder that the Normans possessed a much livelier imagination than did the Anglo-Saxons in their fog-environed island. This was intensified by the Normans' love of glory and their chivalrous customs. Whilst sordid Saxons were intent only in raising large crops and fine stock the Norman French were struck with the beauties of nature by which they were surrounded and were impelled by their appreciation of them to illustrate these beauties in their works of art. The cold-blooded Saxons beheld in nature nothing but what could be turned to their own advantage, whilst the Normans, on the contrary, found there fuel to feed their imagination and thereby increase the genial warmth of their character. Chivalry, whose generous sentiments prompted so many noble actions, was wholly unknown to the Saxons. In fact the Saxon mind was so obtuse that what penetrated it had to be a very material fact indeed.

Here again it was just the contrary with the Norman French. Chivalry was, for a long time, the principal motive of all their actions. The vivacity of the Norman character gave them a literature at a very early period, a literature imperfect, it is true, but vastly superior to the miserable

attempts of their contemporaries, the stolid Anglo-Saxons. The influence of the Normans was felt in England during the reign of Edward the Confessor. As he had been educated in Normandy he was naturally inclined to adopt some of the Norman customs. After the battle of Hastings this influence became wholly predominant and gave to the Anglo-Saxon literature an impetus it had never known before. The imagination of the Normans and the solid understanding of the Saxons were the parts of English genius. The liveliness of the Normans deprived the Saxon mind of its uncouthness and infused into it the lightness and grace of the Norman literature.

If anyone wishes to form an idea of Saxon literature as it was before the Norman Conquest let him read one of John Gower's works. For, though Gower lived after the Conquest, he seems to have written only for the purpose of giving a last proof of the clumsiness and stolidity of the Anglo-Saxons. The first effect of the Norman yeast on the Saxon dough is to be found in Geoffrey Chaucer, who though contemporary with Gower differed from him as day from night. Gower has actually raised tediousness to a science while Chaucer has a certain freshness and charm that pleases even yet, notwithstanding the remoteness of the age. In proportion as the Norman influence gained ground the Saxon literature improved. First came Chaucer then Spenser and finally Shakespeare, the greatest dramatic poet the world has ever produced. It is then clearly proven that the union of these two nations was an unmixed blessing so far as English literature is concerned.

But was it equally beneficial to the English language ? As the Normans at the time of the Conquest were in a minority they made use of various means to perpetuate their predominance in England. They did not, however, endeavor to exterminate the Saxons ; on the contrary they sought to keep them on the soil as a subject and servile race. To accomplish this they endeavoured to depress the social and political condition of the Saxons as much as possible. They introduced

Norman laws and customs. None but Normans were appointed to any important office either in Church or state. Above all a strenuous effort was made to spread the Norman language throughout the island. No other language was spoken in court, or in camp, in parliament, or in the baronial hall. In this language the laws were written and the judicial proceedings conducted. The first step for every Saxon serf who wished to rise from his state of inferiority and servitude was to forget his native language and learn that of his Norman master. But the laws of nature are stronger than those of man. It is impossible for two nations to maintain for any length of time a separate existence when placed in constant juxtaposition as were the Saxons and the Normans. A mingling of races is the uniform and inevitable result. When two races become thus merged into one people it is impossible for them long to continue to speak different languages. In this case the Anglo-Saxon, being the language of the many, displaced the Norman French which was the language of the few, notwithstanding all the weight and authority that had been exercised in favour of the latter. It would be a great mistake, however, to think that the language underwent no change during the fiery ordeal. As there was a mingling of races so there was to a certain extent a mingling of language.

If we take a survey of the language as written a few centuries after the Conquest we will find neither pure Anglo-Saxon nor pure Norman French but a mixed tongue predominantly Saxon but with a large foreign ingredient. This mixed language is our modern English. The first effect of the Norman Conquest was to destroy

the old grammatical inflections and thus break down the wall that divided it from the Norman French. It also created a tendency to the adoption of foreign words. Hence its influence is not to be estimated by the number of words it actually introduced. In fact almost all the foreign words in our language owe their presence there to this influence. That the language has deteriorated much from its pristine purity by this wholesale introduction of foreign words cannot be denied.

However the evil that has been the cause of this is not without its compensating advantages. One of these is that the facility with which foreign words have been introduced into the language has made it the most replete in synonyms of any in the world. Moreover it frequently happens that of two words of different origin used to express the same general idea the one has acquired by usage a slight shade of meaning different from the other so delicate as scarcely to be defined and yet perceptible to a cultivated taste and beautiful in proportion to its delicacy. Indeed it is to an accurate knowledge of this that many authors may refer the success they have attained.

Considering everything therefore, there is no doubt that the influence of the Norman Conquest was from a literary point of view almost incalculably beneficial to the Anglo-Saxons. Without this, or some like impetus, the sluggish Anglo-Saxon nature would never have roused itself from its apathy and consequently English literature would never have attained that high state of perfection that it has at the present day attained.

DENIS MURPHY,  
*2nd Form.*

Rev. J. J. Fillatre, O.M.I., D.D., Director of the College was the recipient of congratulatory addresses on his patronal feast, March 19th. D. A. Campbell read the English and J. Landry the French address, to each of which the Rev. Director made suitable replies, thanking them for their good wishes and re-affirming his desire to continue to devote himself to their interests.

An innovation that tends to increase the love of investigation in higher physics has been introduced into the science classes of '88 and '89. This consists in the reading of an original essay with illustrative experiments by a member of the class. J. P. Donovan lately presented an essay on "Polarized Light" which had the effect of enlightening all the obscure parts of this most difficult question.

## ST. PATRICK'S DAY.

THE 17th of March is a day dear to the heart of every Irishman, and, it might be added, of every friend of Ireland. That day recalls memories—sad, yet pleasant—of all that the great saint did for Ireland, and of the untiring and successful efforts of the Irish people to preserve the faith that Patrick gave them, even though these efforts entailed great personal sacrifices and often a loss of life. The Irish students of Ottawa College offer no exception to the general rule. They are proud of their lineage and do all in their power to honor in a fitting manner the feast of their national saint. In this they are ably and generously seconded by their fellow-students of different nationalities, and it may with truth be said that no day of our scholastic year is more enthusiastically and becomingly celebrated.

St. Patrick's Day, '88, amply proved this. In the morning, the green ribbon or typical shamrock might be seen ornamenting the breasts of those who wished the Green Isle well, while the interest taken in the various proceedings of the day showed that Ireland held a high place in the hearts and affections of both students and professors. The celebration of the day was divided into three parts—the religious services in the morning, the banquet in the afternoon and the concert in the evening. The Irish are first and above all, a religious people, and their sons have been blessed with a good share of this religious spirit. They feel that in their religion lies the strength and vitality of their nationality, and the only hope for the salvation of their country. Hence, no great day can be properly honored by them without the celebration of the Sacrifice of the Mass. This, then was the act with which the students began the observance of St. Patrick's Day. Grand High Mass was sung by Rev. Father Griffin, assisted by Rev. Father Guillet and Rev. Mr. Constantineau, as deacon and sub-deacon respectively. Besides the regular Grand Mass, the choir rendered several

hymns appropriate to the occasion. The sermon of the day was to have been preached by the Rev. Father McGovern, of the Basilica, an ex-student, and greatly beloved by the boys, but just before mass began, word arrived that he could not possibly come. Father Guillet consented to fill the vacant place, and, though the notice was very short, he preached a brief, but most interesting sermon on Ireland's Apostle. He who loves a person, said the preacher, desires to give to that person what he has himself. St. Patrick loved the Irish people, and he wished to make a manifestation of his love and give them some lasting proof of it. This he did, when he obtained from God the gift of faith for the Irish, and prayed that their faith would never leave them. He obtained for them a firm, open and glorious faith, such as he himself possessed, and which manifested itself in outward signs. St. Patrick suffered for his faith; the Irish have suffered for theirs, and in these sufferings they have found their crown and the best safeguard for their nationality. Father Guillet exhorted the Irish students to imitate the virtues of their patron saint; to seek his strong faith and ardent charity, and thus best honor him by following his example.

The feeling of disappointment, which had arisen, when it was learned that Father McGovern would not preach, gave way to one of pleasant surprise, and many and favorable were the comments passed on Father Guillet's sermon.

The time between the conclusion of mass and one p. m., was taken up by the immediate preparations for the grand banquet of the afternoon.

## THE BANQUET.

That which was looked forward to with the greatest expectation, was the annual banquet. For some years past it has been customary with the Irish students, to celebrate the return of their national day, by a banquet, followed in the evening by a dramatic representation.

The gentlemen under whose control this year's celebration was conducted, were untiring in their efforts to do suitable homage to the memory of their illustrious apostle, and it can truly be said that they achieved a success unprecedented in the annals of the College.

Shortly after one o'clock upwards of one hundred students seated themselves around a well laden table, Mr. P. J. O'Malley occupying the chair, and having on either side, Rev. Father Augier Provincial of the Oblate Order in Canada, and Rev. Father Fayard, Superior of the College, among the other guests present were: Rev. Fathers Balland, Nilles, Griffin, Marsan and Ferron, Prof. Glasmacher, Mr. J. Loranger and others. The menu was an exceptionally well selected one, everything on the sumptuous tables "relishing of good cheer." Great praise, we think is due in this respect, to Rev. Father Gendreau for the interest he manifested in this feature of the programme, and he may congratulate himself on having been eminently successful in catering to the appetites of the banqueters.

When full justice had been done to the tempting bill of fare, the first toast on the programme was introduced. In commenting upon "The Day" the Chairman was very happy, and creditably acquitted himself in what is usually a difficult position to fill. He expatiated at some length upon the labors of the illustrious apostle, in the cause of religion and briefly enumerated his many claims upon the respect and admiration of the Sons of Erin.

Mr. M. F. Fallon in a masterly manner responded, reviewing in a few words the reasons why Irishmen honored the day. Being indebted as we are, he said, to him, whose name we to-day commemorate for our holy faith, it is but natural that we make some return for so great a legacy. He dwelt at some length upon the subject when considered from a national point of view and concluded by requesting the young Irishmen of Ottawa College to be in all things high minded, pure and patriotic.

Mr. J. T. Foley then arose in response to the toast "Present Hopes" and was

very enthusiastically received. During the course of his remarks he referred to the fact that while the dark past of the Irish struggle is hallowed by the blood of martyrs, to-day a more complete sacrifice of personal views and ambition, marks the fight than has ever been found in any similar struggle in the world's history. He also pointed out that if as many believed, God allowed Ireland to be oppressed "for the glory of the faith," the fact that Irishmen are to-day found in every part of the world, is a proof of the accomplishment, in this respect of her mission and a new reason for entertaining "Present Hopes"

Then followed the toast "Canada and the Canadians" to which Mr. Ronald McEachen responded. He said that not only, in the breast of an Irishman, was there joy and emotion on St. Patrick's Day, but in the breasts of many whose eyes had never looked upon the green hills of Erin and in whose veins there coursed not a drop of Irish blood. And among the latter were many Canadians, who were deeply sensible of the many favors received from the sons of St. Patrick. He also portrayed the many advantages, by way of climate, situation and soil, Canada possesses, and proved that there is good reason to hope that she will in the near future attain to a degree of prosperity and distinction surpassed by no other country.

Mr. J. L. Chabot, on behalf of the French Canadians, followed with an admirable speech, which frequently called forth well merited applause. He claimed for his countrymen, a share of the credit of having made Canada, a prosperous and happy country, and its inhabitants an enlightened race, of having sown the seeds of Catholicism in our midst and laid the foundations of our church. In the French Canadians, the best interests of our country have ever found firm and true supporters. He concluded by asking for the cooperation of the members of other nationalities, with their French Canadian friends, and the adoption of Catholicity, as the guiding star of all our actions.

The next toast proposed was "Ireland's

Friends," to which Mr. D. V. Phalen, in his accustomed clear and concise manner responded. Ireland, he said, no longer contends against the world in her struggle for national liberty. Her friends daily grow more numerous; shoulderto shoulder with Parnell, in the cause of Home Rule, stands the purest of English statesmen, the Hon. W. E. Gladstone. Wilfred Blunt submits to the indignities of a prison cell, for the cause of free speech, and Cardinal Manning exerts all the energies of his powerful intellect to raise the condition of the Irish people. In the United States the powerful engine of journalism is doing excellent work, whilst the different legislative bodies of our continent, have expressed themselves in sympathy with the cause of Home Rule. In the face of such circumstances then the cause of Ireland must ultimately succeed.

The toast "America's Flag," was next introduced. Mr. Cornelius Delaney in replying to the toast of his country's flag said that like all true Americans, he felt an honest pride upon hearing his country made the object of laudatory remarks. The United States like the old Roman Empire had been commissioned by God to prepare the way for Catholicity in our Western continent, and she ever by her laws, and by the tolerant spirit of her people diffused the light of God's truth and propagated that faith which St. Patrick implanted in the Irish. In this mission the American Union has been eminently successful as the prosperous condition of the Catholic church in the States to-day amply proves. This toast also brought to his feet Mr. L. Dooley, who, in a well delivered speech manifested his loyalty to his country and his esteem for its heroes, saying that when "America's flag" was first flung to the breeze, it was hailed by the glad cheers of the Irish people, and Irish valor and Irish devotion were ever conspicuous when that banner was enveloped in smoke or menaced by foes.

Mr. W. F. Kehoe next arose in reply to the toast "The Irish Press." He briefly alluded to the many and valuable services which the press of Ireland had rendered

to its injured people. In the struggle for National Independence, there was no more powerful advocate, than the press. It had gained much sympathy to the cause of Home Rule, by exposing the tyrannical policy of England, and while such men as a Sullivan or an O'Brien lived to oppose oppression and uphold justice, there was good reason to expect the ultimate triumph of Ireland's struggle. Ireland, he said, found many firm and faithful supporters among journalists upon this side of the ocean.

The next toast proposed was the "Thistle and Lily." On behalf of the former, Mr. D. R. McDonald, at some length, sang the praises of that land which Sir Walter Scott so well describes as the ;

"Land of brown heath and shaggy wood,  
Land of the mountain and the flood."

Irishmen in their affliction and necessities have ever met with sympathy and assistance at the hands of their brethren across the channel and the two nations have ever marched abreast, joined together by ties of the strongest friendship. In the great struggle for Home Rule, the sons of Scotia stand prominently forth, in aid of their ill-treated brethren and in doing honor to the memory of the illustrious St. Patrick, they gladly unite with the Sons of the Emerald Isle.

Mr. Rodolphe Paradis responded, on behalf of "The Lily," in a brief, but happy speech, dwelling particularly upon the national spirit which always characterizes the French people. He also made allusion to the kind feeling which has at all times existed between the French and the Irish and he hoped that that friendship would continue.

Rev. Father Balland also arose in response to this toast. He was very enthusiastically received, and his remarks were listened to with the most marked respect. He favorably referred to both Scotland and Canada, claiming a relationship with both of these countries, with the first, because the emblem of his own province also was a thistle, and with the latter on account of the many years of his life spent here, and concluded with a felicitous allusion to his connection with Ireland,

on the grounds that his advent into Ottawa was made on "St. Patrick's Day in the morning."

The toast, "The Priests of Ireland," was next introduced, and was ably responded to by Rev. J. Quinn. He paid a high tribute to the prelates of Ireland, through whose spiritual worth many valuable services had been rendered to the Church. He also enumerated many instances of devotedness and self-sacrifice exhibited on their part.

The "O. C. A. A." having been proposed, Mr. F. French, on behalf of the foot-ball team, entered into a somewhat detailed review of the club's history, and showed the many advantages which have arisen from the formation of the Athletic Association.

Mr. D. A. Campbell responded on behalf of lacrosse, and claimed for his club a share of the honor which has fallen to the lot of the students in all their manly endeavors. The lacrosse club, though yet in its infancy, had shown itself worthy of support, and a credit to the Association to which it is affiliated.

Mr. L. J. Weldon upheld in an excellent manner the cause of base-ball. He had followed the club in its growth, and was glad to say that it had never cast anything but an honorable reflection upon the Association. He saw with pleasure the number of admirers of the game, this year in our midst, and hoped that at the opening of the season, a club equal to any of our former ones, would be placed in the field.

In response to the toast of "The College," the chairman made a few happy remarks, referring especially to the rapid progress the College has lately been making. He was followed by Rev. Father Augier, who commended the harmonious spirit which has always existed between the students and faculty. Rev. Father Fayard spoke also in terms expressive of satisfaction with the work of the institution and the conduct of the students. He was followed by Rev. Father Marsan, who reiterated the statements of the Provincial and the Superior.

"THE OWL" was most enthusiastically received and was responded to in appropriate

terms by Rev. J. J. Griffin, who, after expatiating upon its merits, requested for it the moral and material support of the students. Mr. Kennedy, of the editorial staff, also upheld the cause of this journal. Being, as it is, essentially the organ of the students, it has a right to expect their most hearty support. While it has that support, its existence is assured, and it will grow in wisdom with the College, and be a monument of glory to the institution.

The toast "Our Guests" being proposed Rev. Father Nilles arose to express the pleasure which it was for him to be present. He joined with his Irish friends in honoring their glorious Saint, and complimented them upon the successful manner, in which they had done so. He was glad to see the spirit of unity so prominently manifested in the assembling of so many different nationalities, to do honor to the memory of the glorious St. Patrick.

Mr. J. Loranger in his usual warm and interesting manner, also gave utterance to his feelings. The celebration, he said had being a most fitting one, and he hoped that the return of St. Patrick's day would long continue to bring joy to the hearts of the students of Ottawa College, and that the memory of the Saint of the Emerald Isle would ever continue to receive the respect and esteem so thoroughly its due.

The list of toasts being now ended, a few words of congratulation by the chairman brought the banquet to a happy and successful termination.

During the progress of the speeches a telegram was received from Toronto, whither the Rev. Director had been called on business. The telegram read "We are with you heart and soul" and was signed by Father Fillatre and G. A. Griffin.

Between each of the toasts some of the sweetest of Irish melodies were rendered in excellent style by the Glee Club. Those sung in honor of the O. C. A. A. and THE OWL were composed for the occasion by Rev. Brother Dacey. The singing was led by Rev. Father Emard, and an orchestra in the gallery played sprightly and appropriate airs at intervals. For an account of the evening's entertainment see the column headed "Dramatic."

## MAX O'RELL.

ON Sunday evening, 18th ult., Rev. Father Fillatre, O.M.I., with two of the students called on the distinguished author and lecturer, Mr. Paul Blouet, (Max O'Rell), and invited him to visit the College.

Mr. Blouet received them courteously and kindly consented to come and address the students, amongst whom he has many admirers.

On Monday morning the students assembled in the Academic Hall to receive him, and Mr. J. T. Foley on their behalf addressed him in the following words :

*Mr. Paul Blouet,*

In the name of the students I desire to bid you welcome to Ottawa College, and to thank you for the honor of your visit.

We, the students of this College, whatever our nationality, feel that as a Frenchman, you are not altogether a stranger. For to your compatriots, who, for the love of education and the love of us exchanged fair France, for this "far land of snow," we owe the existence of our beloved Alma Mater.

As a teacher yourself, you have another claim on our sympathy and respect. But as the eminent author Max O'Rell, you are an old and loved friend.

It is given to few men to be able to tell others their virtues without flattery and their faults without offence.

It is a task of extreme delicacy to point out national defects without wounding the susceptibilities even of the most phlegmatic. That you possess this talent in a pre-eminent degree, is acknowledged by half the world.

You are familiar enough with the United Kingdom to know that Friend MacDonal and Paddy can enjoy a joke on John Bull with as much zest as can Jacques Bonhomme. Their descendants in America are in this respect very like their cousins across the Atlantic.

Our Scotch fellow-students like all Scots, proud even of their foibles think "ye're no bad ava."

The Englishmen seem to have taken to heart, Pope's advice,

"At every trifle scorn to take offence  
That always shows great pride or little sense,"  
and bear you no enmity.

Our French friends, proverbially sensitive, are pleased to be told that in some respects they can learn from their English neighbors when the counsel is so good-naturedly given by one of themselves.

Even "that delightful loveable race of young scamps from eleven to fourteen. —the *genus boy*" so largely represented here if they did not know you before to-day have at least a claim on your affection, for I can solemnly assert that there is not one of them who has not "a redeeming fault or two."

The Irishmen to which class of students I belong, at first felt disposed to be indignant at your neglect of Ireland; but as your books would in a great measure lose their spiciness if there were no *faults* hit off in your own inimitable way, we came to the conclusion that you did not wish to risk your reputation by writing of Irishmen.

Now in conclusion allow me once more to welcome you most heartily, and again to thank you most sincerely for the honor you have done us.

Mr. Blouet was received with hearty applause. He said it gave him infinite pleasure as a teacher, to meet the students of Ottawa University and to see so many smiling faces before him. He assured the "boys" that he liked them all the better on hearing that they had a redeeming fault or two. He then spoke of his experience while in connection with one of the great public schools of England, and illustrated his remarks with several humorous anecdotes. What he said we shall give as nearly as possible in his own words.

The English are very fond of teaching their boys philology. It does not matter whether they put French words together so as to make sense if they know the Latin or Greek or Sanscrit word from which the

French is derived, They are great at derivation. I once asked a boy the meaning of *tropique*. "It is derived" said he "from the French *trop, too much, igue* from Latin *hic, here, heat* understood. *Too much heat here.*" Learned notes are appended to the text just as if boys read notes. They do sometimes however, as the following story shows.

*Diab! c'est quil est capricieux le bon-homme* was to be translated. A boy found in a note "*capricieux* from Latin *capra* (a goat), skipping about like a goat—capricious." He wrote "The good man is devilishly like a goat."

Once I think I rendered a service to England. For fifteen years the French examiners invariably asked this question at the matriculation into London University. "Which is the only substantive in French ending in *ence* that is of the masculine gender and why?" Imagine the unhappy candidates going through the thousands of words which make up the French vocabulary. Now *silence* comes from the Latin *silentium* which is neuter as you know while all the others come from the Latin ending *entia* which are feminine. Well one day I suggested "don't you think it would be better to ask the question if you *must* ask it, in a more straightforward manner? He accepted the suggestion and for two years more the question was asked thus: "Why is *silence* the only French word ending in *ence* that is masculine?" One morning he came to me furious and said "I believe one of the candidates is laughing at me." "Indeed?" said I. "Yes indeed, look here, saw you ever such impudence? I read the answer to the famous question. "*Silence* is the only French noun that is masculine because it is the only thing that women can not keep." I do not know, but I believe that I saved that young wit from being *ploughed*. But this I do know that never since has that question been asked in the matriculation papers of London University. This is a good thing for I think a question should be changed say every three years; at any rate seventeen years was long enough for that question to be asked. I don't know what French

dictionaries you use here but in England, they have free trade there you know, they can get dictionaries very cheap. From my experience I could not blame the boys if they trusted in Providence for the word rather than the dictionary. They were often more fortunate. The lazy boy always takes the first word, sometimes the English pronunciation of the French word. The cute one takes the last to make you believe he has been through the whole list. I tried to impress on them the necessity of using words which make good sense in English, and to use common terms. How is this? We were translating one day Jules Sandeau's 'Mademoiselle de la Seigliere.' The Baroness de Vaubert says to the Marquis de la Seigliere "*calmez-vous*." It was translated "calm yourself." I asked for something more colloquial, some every day expression for this. A little fellow held up his hand "please sir I have it." He always has it. Well? "Keep your hair on old man."

How is this? "*Mon frere a tort et ma soeur a raison.*" "My brother has some tart and my sister has some raisins." This is translation *at sight*. Numerous other similar anecdotes kept the students laughing for half an hour. He showed that he could even give a lesson in French without losing any of his characteristic humor. I always found he said that English boys studying French always had great difficulty in telling when a verb had to be conjugated by "*avoir*" and when with "*être*."

How is a boy to know that "I have arrived" in English is "I am arrived" in French? Of course there is a long list of words in the grammar, which are conjugated with *être*. Those grammars! they are worse than the dictionaries. When *être* is to be used the verb denotes a *state* as well as an *action*. Thus when you *have* arrived you *are* here. When you *have* died you *are* dead. When you *have* washed yourself you *are* washed,—that is of course if you have done it properly.

Those grammarians give an exercise on the subjunctive mood and think the boy should know all about them. They gen-

erally get all the verbs of that exercise in the subjunctive—even those that should be in the indicative.

Altogether his lecture was most enjoyable, and though *John Bull Jr.*, his last work published February, 1888, had already found its ways into the College, still the stories were new to many. Max O'Rell is not the English lecturer but rather the French *conferencier*. Space does not allow us to speak of his lecture in the Opera House further than to say that it was, of its kind, a masterpiece. Nowhere is it more pleasing to see that a man has a *heart* than in a humorous lecture.

He was shown through the College and the Fathers express their delight with his magnificent conversational powers. His visit will be long remembered.

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### COLLEGE NOTES.

Rt. Rev. Ronald McDonald, Bishop of Harbor Grace, Newfoundland, paid the College a visit on his passage through the city a few weeks ago.

The classes of '88 and '89 have now increased facilities for perfecting themselves in practical electrical work, as the Physical Laboratory has been enriched by several new instruments, among them being a Bertin-Ampère table, and several instruments for electrical measurements.

The lectures on general literature by Prof. Glasmacher have given a marked impetus to literary study in his classes, and have won for the Professor many encomiums.

The Faculty have received two medals from His Eminence Cardinal Zigliara which will be awarded to the students holding first position in the sixth and seventh forms.

On Thursday, March 27th, a lecture most appropriate to the season was delivered in the Academic Hall by Rev. Father Dontenville, O.M.I. His subject was "Gustave Doré," a series of whose scenes in the life of Christ were presented to us through the medium of the stereopticon. Father Dontenville's excellent ar-

tistic taste enabled him to point out the beauties of those masterpieces of the great French artist, and to show wherein he is superior and wherein inferior to other painters who have treated similar subjects.

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### RETROSUM.

Adown the foot-worn, dusty paths of ages  
The story comes of kingdoms and of peoples  
Which, in their time, fulfilled the task of life.  
Their names forgotten are, and of them now  
No relic may be found except perchance  
A household implement of wood or stone  
Or clay or brass, to tell that far away,  
The early dawn of light looked down and smiled  
On men and women,—children as we are;—  
That they enjoyed the sun and all the wealth  
Which nature gives with bounteous hand.

But here  
And there a monument contrived by brain,  
And fashioned by the rules of crowning art,  
Completed with a skill of which the key  
No more is known to us, appears and thrills  
Our hearts with joy, and makes us feel that those  
Whose might upraised the slanting pillar or  
The shafted column were a part of us  
And we a part of them.

The pyramids,  
The needle raised in Cleopatra's honor,  
The tombs of kings Assyrian,—the walls  
Of Romans in our British Isle,—the mounds  
Of Indians on our western shores proclaim  
That greater men have been before us on  
The shifting sands of life, and that to-day  
Alone belongs to us, while of the vast  
Uncertain gulf they call to-morrow we  
Are naught save by the good we leave behind.  
Where are the bones of Alexander now?  
Where sleeps Cambyses of undying fame?  
Where shall we look for Milo of Crotone  
Who in his day could rend in sunder oaks  
With naked hands? Where is the grave of him  
Whom men preferred to God,—Barab'as called?  
We know the victim dwells above, and where  
Does Helen sleep who stirred to war the Greek  
And Trojan of heroic days, and where  
The poet's grave who sang of her? they live  
Upon the page of history alone.  
A few more years and men will ask of us:  
Who were the ants who gathered up this mound?  
What foxes delved these holes? what spiders wove  
Those rusty cobwebs on decaying poles  
Of which we are to-day so proud,—through which  
We speak to friends at distances unmeasured.  
Our lives will be mere passing shows if we  
Leave not behind us something more than these.  
Some deed, some word which on the tide of time  
May bear our name down to the coming crowd,  
And lift our souls up to the throne of grace.  
Aylmer, 20th March, 1888.

T. P. FORAN, '67.



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closely the students of the past and present to their  
Alma Mater.

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Students are requested to patronize our adver-  
tisers.

VOL. I. APRIL, 1888. No. 4

The Faculty have decided that criticism  
of members of the teaching staff does not  
come within the province of this journal.  
Deferring to this decision we shall not al-  
low anything of this kind to appear in  
future.

ST. THOMAS ACADEMY.

The entertainment on St. Thomas' night  
gave the students in general an idea of the  
work done by the St. Thomas Academy.  
This is not the place to notice the several  
features in detail. But the discussion on  
Brute Souls was suggestive of many inter-

esting considerations, one of which we  
shall notice

Societies for the prevention of cruelty to  
animals appears at first sight to be very  
laudable institutions but, after a close ex-  
amination of the question we must come to  
the conclusion that their object is quixotic,  
and even positively injurious to those who  
take an active part in them. The argu-  
ments used in the Academy were drawn  
from various sources which it would be  
impossible for us to mention so we hope  
that we may not be accused of plagiarism  
if we do not do more here than collate a  
few of them.

God wishes the brute creation to suffer.  
For following their God-given instincts,  
brutes, of which domestic animals are a  
mere fraction, are constantly inflecting  
pain on each other.

Those who laud such actions as the esta-  
blishment of hospitals for homeless cats  
must find it shockingly repulsive to read  
the habits of the carnivora. Why do not  
some of them extend their sympathy to the  
helpless mice, or try to teach spiders to be  
less cruel to the dear house flies? If a  
man illtreats his horse he is doing an act  
for which he deserves to be reprimanded.  
He is doing a foolish act, nay more  
he is needlessly inflicting pain and  
this has a degrading influence on himself.  
But in as much as man is superior to the  
horse the motive should be to save the  
man rather than the horse. Numerous  
experiments prove that the lower animals  
do not suffer nearly so much as man would  
under like circumstances.

An exaggerated motion of the sensibility  
of brutes and a disregard for human  
suffering are the direct outcome of all this  
talk about cruelty to animals. *Our Dumb  
Animals* tells us approvingly that half the  
world believes in a hereafter for the lower  
animals?

Reasonable persons prefer that the time and money devoted to such purposes should be spent in the alleviation of the suffering of human beings, and especially of poor little children many of whom might thus be saved not only from physical suffering but from lives of shame and crime.

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### CENTRALIZATION.

Centralization seems now to be the watchword of many. It pervades much of the recent legislation in Canada. Imperial Federation though not quite so gigantic as Tennyson's "Federation of the world" marks the same spirit. And wonder of wonders some are seriously speaking of the Protestant sects. This is not very new however. It is the same tendency towards centralization in educational affairs against which *Queens College Journal* with reason protests, "a dull leaden uniformity is enforced by threats and anything like local initiative or local action of any kind is out of the question."

Is not the famous University confederation scheme a big step in the same direction? We think that all this is the outcome of what has been aptly called *statolatry*. How few there are who do not deny to the parent the natural right to educate his children as he wishes, and who do not look on the state as merely doing its duty when it usurps this right. The state has the right to see that children receive an adequate education but the parent has rights as well. Centralization in educational matters (as in everything else) is carried to its extreme limit in France and a study of its working there would be beneficial to those interested in such subjects here.

If this go on we may expect in the near future that tailors will have to pass an examination in order that all the members of a community shall wear the same kind dress.

IN a communication which we publish this month it is urged that Canada should establish a university similar to the great Catholic university about to be founded in the States. It is in accordance with our wishes that old students and friends should send us from time to time their opinions on such matters and we therefore publish it with pleasure. The difficulties in the way of such a scheme, however, seen to us insuperable. Our French Canadian co-religionists could not be expected to support, to any great extent, a college whose language would not be their own. And the English speaking Catholics are too few and too widely scattered over the Dominion to undertake such an immense work. Moreover when we consider that the American university will be especially for those who have already made an ordinary college course, it will be seen that Canadians may enjoy its advantages as well as Americans. Schools of Law and Medicine similar to those already existing in Quebec and the United States, will no doubt be established in connection with an English college as soon as circumstances will permit.

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EVEN the most lukewarm Catholics must feel their hearts touched when the sufferings of our Lord are recalled to their minds during Passion-Tide. The offices and ceremonies of Holy Week, so well calculated to excite sentiments of sorrow and love in our breasts, are performed with the utmost solemnity in the College. This year additional grandeur was added to the ceremonies by their taking place in the new chapel with its spacious sanctuary and aisles. The procession on Holy Thursday was a most beautiful and impressive spectacle, and the repository wherein the Blessed Sacrament was placed was visited during the afternoon by a large number of the faithful of the city.

A UNIVERSITY FOR ENGLISH  
SPEAKING CATHOLICS.

To the Editors of THE OWL:—

For years the Catholic clergy and the Catholic press of the United States have been urging the necessity of a Catholic university, with affiliated law and medical courses; and, as a result we have the proposed—it may be said *the*, for the matter has gone beyond a mere proposal—university in Washington.

If such an institution is necessary in the States, is not a similar institution equally necessary in Canada? Will this Washington university supply our needs? I think not, and for several reasons, among which may be mentioned that its distance from us is too great; and moreover, the course there is likely to be too expensive for the great majority of us Canadians to take advantage of. We may, I think, assume that the course will not be less expensive than is that of our present Catholic colleges in the neighboring republic; and that our colleges are cheaper than their sister institutions across the line is evidenced by the number of Americans who come to us to receive their education. Am I wrong in attributing this incoming to the expense.

All, or nearly all, the leading Protestant or so-called non-sectarian colleges in Canada have flourishing law and medical faculties connected with them. The same is true in the States. McGill, Queen's, and away east, Dalhousie, Yale and Harvard are notable examples.

Need I prove the necessity of having such courses? Surely, the benefit to be derived from having our students subject throughout their entire course to Catholic influence is a sufficient argument. But beyond this, while I am glad to be able to say that now, many of our Catholics before entering on their studies for a profession have completed an art course in some one of our colleges, and are thus fairly grounded in the leading principles of Catholic ethics; still, there is and perhaps must be a large number who never had and will not have this advantage, and as a result are not prepared to see where the teaching of their legal or medical lecturer runs counter to Catholic teaching.

Let me take an example or two to show such adverse teaching. Take divorce. Unless I have been misinformed a Catholic lawyer is forbidden to take part in such a case. Will he ever be told this in the ordinary law school? Again, there are cases of homicide in which there is no legal crime, but from an ethical point of sight, the guilty party must be condemned. There are also cases in which, although there is no moral guilt, still, legally, the accused will be found guilty. Even if as matters of law these decisions must be taught, should not the attention of the student be called to their ethical bearing? It goes, I think, without saying, that the medical schools differ in their teachings and on the most delicate points, from those of our Catholic moralists. The Catholic student is taught and advised to perform operations which as a Catholic he could never think of.

Is not too, the association a consideration of great moment? Take up the last McGill College journal. Read its complaint of the low moral tone of conversation in the reading room of the medicals. What must the atmosphere there be like when the organ of the university has to remark its impurity? Certainly not such as we would wish to see a Catholic student live in, if we wish his morals to be in a healthy condition. Perhaps to this source may be traced that carelessness in religious matters so apparent in many of our leading Catholics in the profession.

Something must be done to meet this evil. What means are to be taken? Perhaps the good Oblates would be willing to add to the labors they have already undertaken. They are obstacles in the way, but cannot they be surmounted? Will not THE OWL open its columns and give to our leading Catholics an opportunity to express their views on this important question?

H. F. C.

NOTE.—The suggestion of our correspondent is not new to the College authorities. It was a cherished idea of the late Rev. Dr. Tabaret, who was giving his great energy to its accomplishment when he passed to his reward; and it is the hope of his successor that it will yet be realized.

EDITORS.

A CELEBRATED CASE.

At the beginning of the present term a vacancy occurred in the committee of the Debating Society owing to the withdrawal of C. J. Mahoney from the College. As Mr. Mahoney had been a member of the Fourth Form, class of '91, it was necessary that his class should elect some one to fill the vacated position. Although the necessity of such an election was not known until the evening on which it occurred, all were aware that two gentlemen had been canvassing for at least three months. (If any one is so obtuse as not to be able to reconcile these statements, he must be content to know that it is a paradox.) The two gentlemen in question were Jeremiah Coriolanus Moriarty and Francis Lucretius French. The election took place and Mr. French was the lucky candidate. At once Mr. Moriarty in the dark depths of his manœuvring intellect conceived a project for crushing his successful rival. (We should like to add a footnote just here, but fearing it would spoil the appearance of the page we shall parenthetically explain that the above sentence is highly figurative, and that in reality Mr. Moriarty was urged on to his diabolical action by extraneous forces utterly beyond his control.) The nefarious plot consisted in the prosecution of Mr. French for bribery and corruption in connection with his election. The injured and guilty innocent was summoned to respond to these charges before the High Court of Justice presided over by Judge Foley. The case was argued for the petitioner by Messrs. Fallon Q. C. and McDonald Q. C., for the respondent appearing Messrs. Phalen Q. C. and Campbell Q. C. (Should any of

our readers be sufficiently ignorant not to know the signification of the letters Q. C. attached to a lawyer's name, let them learn that these are the initial letters of the Latin words *qui capit, magnam mercedem* being understood.) Contrary to all legal precedent the case was tried before a jury, composed of six most acute and intelligent jobber-knows. These gentlemen having been sworn Mr. Fallon proceeded to open the case for the prosecution. Mr. Moriarty entered the witness-box and began at once to prejudice the jury in his own favor. He swore that the respondent had embezzled the funds of the Farmers' Institute in his native town, and had been guilty of many other misdemeanors which should make him amenable to the law. The only matter on which this witness was not quite positive was his own identity; on this subject he was an Agnostic. On cross-examination he admitted that he had been a pedagogue. This should at once have rendered his evidence worthless but his Lordship allowed it to pass. Detective Ryan was next put upon the stand. He testified to the very good character of the petitioner and the very bad character of the respondent. Being cross-examined the witness denied ever having stolen shirts, collars, neckties or three cents stamps. Mr. Kirkpatrick's evidence was of a very *stable* character and filled the court with an exceedingly strong order. The atmosphere assumed a blue tinge, and a smell as of brimstone assailed the nostrils of all. Lastly Wolfremite Wheeler came forward. His evidence was of a very straightforward and circuitous nature, the statements made by him being diametrically opposite to one another. Owing to the fact that the new calendar had come into use but an hour before the sitting of the court, Mr. Wheeler was somewhat confused as to days and dates, but this was merely an accidental defect and did not affect the essence of his evidence. The witnesses for the defence were now brought forward, the notorious Lucretius French being first to enter the box. He was evidently a sceptic, whose first principle was that of universal doubt, for he could not be certain of anything, thus presenting a striking contrast to his rival whose opinions on all subjects but the one of his identity had been abnormally positive. Mr. French refused all "tips" and "pointers" from his counsel, and persisted in swearing to the truth in defiance of good sense and judgment. The result of his examination was most favorable to the cause of his opponent. Skobeloff McNally being called, denied that he was the same person with Simon McNally, the man who had stolen the pie; and he seemed to regard this insinuation as a *pie*-ous fraud. Explained that it was altogether by accident that this pie came in contact with his unspeakables. Had "sit, fought and bled" in the Revolution; knew Mr. Moriarty and his witnesses, particularly Mr. Ryan to be persons of the most odious and insidious character, and Mr. French and friends to be martyrs to the cause of righteousness. This witness had evidently been well "primed" beforehand, as he foreswore himself with all possible glibness. Private Detective

Smith then took the stand in much fear and trembling. He had acted as agent for Mr. Moriarty in his election, had done all his facinorous work, and otherwise shown himself to be utterly void of principle. He had done this, however, in the interests of truth and justice, thus proving himself a gentleman of the nicest honor. Had bribed several voters for Mr. Moriarty; said voters, however, voted for Mr. French. Produced an official permit on which the date had been erased and another substituted to prove his having been in the city on a certain day. After Mr. Devine had testified, Mr. Phalen Q. C., on behalf of the respondent, addressed the jury a most bathetic appeal in which he stigmatized this conspiracy as more infamous than that of Catiline. This touching speech was greeted by the jurors with approving smiles. Mr. Fallon Q. C. then followed and showed most plainly the sophistries, fallacies and other erroneous arguments of the opposing counsel. He protested that he had not hurled epithets at the witnesses as he had been accused of doing. Hereupon the learned counsel was interrupted by Foreman Black, who wished to make the very pertinent inquiry whether this "hurling of epitaphs" was calculated to do bodily injury. When Mr. Fallon had finished, his Lordship arose and arranging his wig which was somewhat awry, began in a sonorous voice (they are enemies of his who say his Lordship's voice is shrill) to charge the jury. He pointed out to them that the evidence before them was so clear and so contradictory that they could not be mistaken in their judgment; remarked that the witnesses who had all perjured themselves had been proved to be "all honorable men" and therefore worthy of belief. The jury retired but were not long absent. When they returned the foreman read a decision which was evidently just and predetermined; "we find both petitioner and respondent guilty, but recommend the lawyers to the mercy of the court." His Lordship after having congratulated them upon their verdict, referred to an un repealed statute of Edward the Confessor and proceeded to pronounce the most rigorous sentence permitted by the law: "The petitioner and respondent shall be condemned to lose that which they hold most dear, *videlicet* their mustaches; it may not be generally known that they possess these hirsute appendages, but such is the case. As to the lawyers the recommendation to mercy cannot be heeded, and they must suffer the severest penalty, to wit, that they spend five hours in each other's society."

Thus ended a case the most celebrated since that of "The Crown *vs* Quigley."

*Queen's College Journal* is the handsomest of our Canadian contemporaries. The number for March 17th contains some excellent editorials, that on "Excessive Examinations" being particularly pointed. A lengthy account of the Inter-Collegiate Debate with Toronto University is doubtless of interest to many. The "Constitution of the English Class Room" seems to be a joke on one of the professors.

## EXCHANGES.

The *Xavier*, while complimenting us on our prose, finds fault with our poetry. Criticism, unlike charity, does not begin at home else had our esteemed contemporary not passed over halting metre and defective rhymes in "White with the Years of the Altar," before pointing a scornful finger at "De Vita Ottaviensi." The former is a pretentious poem on a lofty theme, but it is marred by such rhymes as "God" and "Lord," "God" and "sword." On the other hand the "De Vita" is of a light, humorous nature and deals with a subject purely local. That which is "meaningless jungle" to the uninitiated may be fraught with musical mirth for those who understand it. The *Xavier* has a large and varied table of contents, the articles most worthy of notice being a sympathetic essay on Father Ryan's poetry, and "Art Notes," neither of them written by students.

*Trinity University Review* says "De Vita Ottaviensi is good." Truly there is no accounting for tastes! The article on Kingsley's "Water Babies" is an appreciative exposition of the plan of that charming book. We would beg of the *Review* to remember that "fine feathers do not make fine birds," nor would more ambitious apparel make THE OWL essentially better than it is. You yourselves hold no low rank among college journals although your garments are not of the finest texture.

The *University Gazette* is giving publicity to a rather indelicate dispute regarding a Science Fellowship. The issue of March 10th contains an article on "Evangeline" which might be criticised somewhat severely. We thank the exchange editor for his good wishes.

The *Dalhousie Gazette* wishes that our patron goddess may continue to favor us. This journal is criticising the action of the Board of Governors in extending the college session from six months to eight.

The *Varsity* is welcome to our sanctum. We expect to derive much pleasure and information from a perusal of its columns, if it be worthy of the high reputation it has gained among college journals.

The *Catholic Press* of London, England, was established by English Catholics who disapproved of the stand taken by the *Tablet* on certain questions. Of course the latter will continue to live upon its reputation, but it deserves to be supplanted by the *Press* which is a very ably written paper, and "Catholic" before it is "English." Lengthy accounts of foreign missionary work appear in each issue, and the tone of the leading articles is serious and dignified. We are delighted to find our modest performances observed and appreciated at such a distance, and words of encouragement from journals like the *Catholic Press* make us determined to try to deserve them.

The *Canadian Freeman* is one of the briskest and brightest papers in the field of Canadian

Catholic journalism. Its Christmas number was one that any paper might well be proud of, and its regular weekly issues are uniformly excellent. Messrs. Cicolari & Daley have the courage of their convictions, as was proved by their not being daunted by the action of the Orange ruffians who tried to murder William O'Brien.

The *Catholic Record* which is a weekly visitor to our sanctum is becoming more widely and favorably known with every year of its existence. It is an able and fearless champion of Catholic rights.

The newly organized diocese of Wichita, Kansas, has already a diocesan organ, the *Wichita Diocesan News*. This is a neatly gotten up little monthly. The number before us is filled with local and general church news, and short, spicy clever editorials.

## ATHLETIC NEWS.

On Thursday, March 1st, the annual winter sports of the A.A. took place. The day was looked forward to with much interest by the members, and we feel convinced that the results of the contests proved highly satisfactory to contestants and spectators. The weather was excellent for outdoor sports, and hence a large number witnessed the snow-shoe and skating races, and the hockey matches. The green race on skates was a laughable exhibition, while much skill was shown in the two mile race, especially by the members of the junior department. The fancy skating also, though not very closely contested, was an exceedingly interesting competition, and would have done credit to professionals. In the gymnasium the contests that excited the keenest interest were the sparring matches, the tug of war, and the Indian club and dumb-bell exercises. In the sparring some clever work was done by the competitors, and the winner of the final round proved himself to be an adept in the manly art. The winning team in the tug of war will soon meet some of the best teams of the city organizations. The storming of the ice palace and a grand hop ended what was a most enjoyable day, and we hope, an annual feature of our cycle of winter sports.

The following is a list of prize winners:—

Swinging Indian clubs, 1st T. F. Black; 2nd C. Gaudet. Dumb-bells, 1st, N. D. Pound; 2nd, E. Hedekin. The hockey match was a draw. The handball contest was won by Mr. Masson's team. One hundred yard dash on snow-shoes, 1st, O. Labrecque; 2nd, P. Guillet. Fancy skating, 1st, R. Macauley; 2nd, R. Paradis. One mile race on snow-shoes, 1st, O. Labrecque; 2nd, John Chabot. Skating race, two miles, 1st, J. J. Ryan; 2nd, C. J. Kennedy. Long jump on skates, 1st, J. J. Ryan; 2nd, William Bourgeau. Green race on skates, T. Abele. Sparring—four classes, Messrs. McNally, Clinton, T. Murphy and Panet. Tug of war, Mr. Hedekin's team.

## NOTES.

We congratulate the baseballers on the selection of J. J. Ryan as manager for the coming season.

Snow-shoeing is over for this season. This sport has always been well patronized by the members of our association, and those who took part in the tramps express themselves as delighted with the pleasure and benefit derived therefrom. It is to be hoped that the same enthusiasm will be shown in the future as has been in the past.

Two Oxford men are at present making a tour of this country for the purpose of studying American football, and of afterwards making such changes in the English rules as their observations will suggest. We hope that the result will be satisfactory and that American and English teams will be able to compete in future on terms of equality. Call around and see us, gentlemen, and we might give you a few points.

We learn from an exchange that at a recent meeting held by the students of Dartmouth, sixteen hundred dollars were collected in a few hours for the benefit of athletic sports. Athletics should flourish in Dartmouth. Here we manage to conduct a tolerably good athletic association, embracing almost every branch of sport, with considerably less than one-fourth that amount. But then some people will be extravagant.

We think it is time that the committees of the various clubs should bestir themselves. From present indications lacrosse and baseball should flourish this spring and summer. There has not been, in the past four years at least, a more promising outlook for lacrosse, and, though there are a number missing in last year's baseball nine, there should be no difficulty in forming a team strong enough to continue the victorious career so well inaugurated last spring. In Branigan, Macdonald, Kehoe, Barry, McAuley, Murphy, B. Campbell, Devine, R. Paradis, Morell, D. Campbell, Delaney, Cormier, Wheeler and several other promising young players, no one can dispute that we have the material for a team fit to compete with all but first-class teams.

The Executive Committee of the Athletic Association have now under consideration a plan for the regular spring field-day, and the knowing ones say that this will be the most successful all gala-day we have ever had. We would suggest that a number of events be left open to amateurs of the city, and we think that if a few medals were offered in these contests, a good field could be secured. At any rate we would advise our youthful and ambitious aspirants for athletic honors to be prepared for some closely contested events.

## DRAMATIC.

Without a dramatic entertainment in the evening, our celebration of St. Patrick's day would not have been in keeping with the traditions of

the college. Accordingly at 8 p. m. on the evening of the 17th Academic Hall was filled with the members of the faculty and the students, and the strains of Ireland's favorite melodies floating down from the band gallery notified us that the entertainment was in progress.

The "Gems of Ireland" by the band was followed by the appearance of Mr. J. McKenty on the stage, and in a few moments the students were listening to a most artistic rendition of that pathetic Irish Badlad—"Kathleen Mavourneen." Mr. A. A. Delaney was then attentively listened to as he effectively sang Moore's "Sublime was the Morning," "Come back to Erin" by Mr. J. J. Ryan was the next number on the programme, and was most creditably rendered. The band again took up their instruments and fired the patriotism of the audience by their execution of the "Wearing of the Green."

From music, the programme changed to drama, and the curtain rolled up on the first act of Racine's famous satire, "Les Plaideurs," which was the contribution of our French friends to the evening's entertainment.

The following students took part:—Dandin, juge, A. Ouimet; Leandre, fils de Dandin, E. Leonard; Chicaneau, bourgeois, E. Groulx; Petit-Jean, portier, F. Brunette, L'Intime, secretaire, J. Landry; Le Souffleur, J. Chabot.

Considering the difficult nature of the piece, the performers were very successful, Mr. Brunette especially, deserving praise.

A selection—"Remembrance of Dublin"—by the band filled up the interval between "Les Plaideurs" and "A Regular Fix" which was next played, with the following cast:—Mr. Hugh De Brass, T. J. Black; Mr. Surplus, a lawyer, W. F. Kehoe; Charles Surplus, his nephew, J. Collins; Master Willie, D. J. Cahalan; Mr. Hezekiah Carter, steward to Surplus, F. L. French; Abel Quick, Clerk to Surplus, F. Kelly; Smiler, a sheriff's officer, J. J. Ryan; Porter, F. Owens.

Mr. T. Black in his personification of Hugh de Brass claimed the attention of the audience from the outset; and it is but just to say that he deserved it. Mr. Kehoe's "Lawyer Surplus" was also a piece of forcible acting. The remaining parts of the play were of minor importance, yet were faithfully delineated and on the whole the programme was an agreeable surprise after the exhibition of "Look after Brown" a few weeks previous.

"Les Plaideurs" and "A Regular Fix" will be presented before the public on the occasion of the "Athletic" Association's entertainment, on Easter Monday evening.

The Dramatic Club have taken up Bulwer Lytton's "Richelieu" with a view to its representation on the feast of the Patronage of St. Joseph, the patronal feast of the college. It is a heavy piece, but we trust that the club will put forth its best efforts and eclipse all previous performances.

## JUNIOR DEPARTMENT NOTES.

## COLLEGE SOCIETIES.

Connell Higgins, a student of the commercial course, who was lately so ill is now quite out of danger.

The Owl's representative in the House of Commons Press Gallery is Brunet '98.

There is already much talk concerning the annual maple sugar feast. A meeting has been held and a committee of management appointed. It has been decided that the feast will take place at the College farm on the 10th of April. Immediate steps shall be taken to make every necessary preparation, so that the affair may be a grand success. Those who are appointed to act as a committee are; president, A. Sabourin; secretary, A. Bedard; treasurer, P. McGuire; D. St. Pierre, P. Paradis, D. O'Connor, A. Charlebois and G. Constantineau.

Many of our juniors are daily practising various calisthenic exercises preparatory to their Easter Monday performances.

It is somewhat surprising to see the eagerness with which our small boys take picks and shovels to assist in making drains through the yard. As a consequence the melting snow and ice is rapidly disappearing. They are ahead of their seniors in this work; no doubt they foresee the enjoyable games forthcoming as soon as the yard is cleared.

The officers of the Junior Athletic Association have all necessities in readiness for the summer games, as suits, balls, clubs, lacrosse-sticks, etc. It is a pleasing sight to see our young athletes in their prettily made suits, sauntering to the playground with the air of real professionals.

The members of the National Baseball nine are in good condition and anxiously look forward to the first game of the season which will be played against a city team. The Nationals are quite as strong as last year and of the following, the first three are of the old nine: A. Sabourin (captain), A. Gervais, F. Burns, E. Paradis, H. Pinard, L. Rattey, A. Ryan, W. Foster, G. Constantineau.

The other baseball teams of the small yard "Maple Leafs" "Zouaves" and "Emeralds" shall be prepared for effective playing when the season opens.

Our Prefect of discipline has made frequent visits to the city of late, perhaps some of our juniors can tell the reason of this. Some one has remarked that it being the time of the year for foxes, he may be on the watch for them.

The small boys came in for no small share of the honors on the gala day. Among those who particularly distinguished themselves were, O. Paradis, W. Bourgeau, E. Saucier, A. Brunet and H. Leveque.

The students of the grade classes for the month of March rank according to the order of their names. 1st. grade, A. Larocque, A. Beaulieu, E. Larocque; 2nd. grade, A. McDonald, W. Wier, D. McGee; 3rd. grade, (1st. division) L. Nevins, J. O'Donnell, A. McDonald; 3rd. grade, (2nd division) L. Burpee, H. Doyle, E. Perusse.

SODALITY OF THE BLESSED VIRGIN.—The hour of meeting has been changed to 5 p.m. on Wednesdays.

SODALITY OF THE HOLY ANGELS.—On February 20th, was held the reception of new members, when eighty-five postulants including the officers were admitted into the sodality by Rev. Father Fayard.

ST. THOMAS' ACADEMY.—The latter portion of the notes on the proceedings of this society in the March number was written hurriedly in order to appease an insatiate craving on the part of the printer for "more copy." Inadvertently omission was made, in the report of the meeting on St. Thomas' Day, of W. F. Kehoe's elegantly written essay on "The Labors of St. Thomas," which we print this month, and also of an excellent paper on "Free Governments," by A. Ouimet.

DEBATING SOCIETY.—On March 11th, "Resolved that a prohibitory liquor law would benefit society," was the subject on the table. At 7:30 the debate was opened for the affirmative by J. P. Donovan who held that because of the abuse of liquor its use in moderation should not be forbidden, and said that a prohibitory law would interfere with man's free will. He was followed by W. F. Kehoe who eloquently described the wretchedness caused by the liquor traffic, which he believed the State should suppress in self-defence. W. F. McCauly brought an array of facts to the support of Mr. Donovan's cause, but J. W. Wheeler's caustic and witty remarks won more favor for the society. The vote being taken, a large majority for the negative was announced.

FRENCH DEBATING SOCIETY.—This society was recently established by the French-Canadian students who desire to perfect themselves in speaking their mother tongue. Rev. A. Langevin, O.M.I., is director, and the members of the committee are Messrs. Ouimet, Masson, Brunette, Landry, with E. Leonard as secretary. Several debates have already taken place, in which the following gentlemen took part: Messrs. Chabot, Ouimet, Masson, Groulx, Leonard, R. Paradis, J. Paradis, Brunette, Devlin, Brousseau and Lajeunesse.

MINERALOGICAL SOCIETY.—On February 29th, after Professor Macoun's lecture, the society had the pleasure of seeing Achilles and Hector, or to be more explicit, Coriolanus and Lucretius wrestling over a mineralogical analysis.

At the meeting on March 9th, A. J. E. Leonard read a most interesting and instructive paper on "Plants as geological agents." He was followed by A. McDougall with an essay on "Carbonic acid gas."

On March 14th, Rev. G. Gauvrau, O.M.I., lectured on "Life in Archæan times," his object being to prove that both vegetable and animal life existed at that geological period. Mr. Laberge's essay on "Oxygen and carbon compounds," was one of the most valuable papers given to the society during the present session.

## FLORES ALIENI TEMPORIS.

Rev. Thos. J. Cronin '81 now exercising the ministry at Norwich, Conn. writes us that "THE OWL is just what the doctor ordered."

M. F. O'Farrell, commercial graduate of '87 holds the position of book-keeper for the firm of F. G. Johnson & Co., Ottawa.

M. J. McKenna, B. A. '85, is principal of a school in Portland, N. B.

Wm. P. Barry, '74, is principal of the Pawtucketville Grammar School in Lowell, Mass.

Jos. E. Ball, M. D. '76, is engaged in the practice of his profession in Chelsea, Mass.

Rev. John Kenny, '81, is pastor of St. Matthew's Church, Indian Orchard, Mass.

Lionel Dansereau, '87, is at present on the staff of *La Presse*, Montreal.

Alfred E. Lussier, '87, has undertaken the study of law in the office of Scott, McTavish & McCracken, Ottawa.

J. W. Kelly, '78, is a member of the reportorial staff of the *Boston Globe*.

Wm. A. Leonard, '80, has removed from Hoosic Falls, N. Y. to Lawrence Mass., where he is organist and choir director of St. Mary's Church.

Archibald McLellan, '78, is a successful land surveyor residing at Margaree, C. B.

Wm. Haggerty, '84, was in the city this week and paid us a visit. He has just been appointed a member of the Dominion Labor Commission.

J. E. Bellemare, '74, has a large and flourishing tailoring establishment in this city.

Louis McGreevy, '84, died at his home in Quebec last month.

Michael Dineen and Chas. J. Welch, former members of the class of '89 are at present the former in St. Joseph Seminary, Troy, and the latter in Victoria Medical School, Montreal. Sheehan, Dineen and Welch were as fine a trio as Ottawa ever numbered among its students.

Thomas McTiernan, an alumnus of the class of '91 who left the College some months ago, has accepted a lucrative position as clerk in the Union Club, New York city. We are glad to hear that "the people" is succeeding.

Rev. P. T. Ryan, '84, preached the panegyric of Ireland's apostle in Pembroke on St. Patrick's Day. His sermon is spoken of very highly by the local press. At the dinner given by the St. Patrick's Literary Association on the same day, the toast of "The Day" was responded to by E. O'Meara.

Frank Endress, who was killed in a railway accident last summer, and whose untimely death was mourned in the College, sends us a subscription, not from the other world, but from his home in Altoona, Pa. Glad to hear you have another life left, Frank. It is not everyone who lives to read his own obituary notice.

## ULULATUS.

Oh! Mickey, don't!

"Amid the gathering clouds of the thunder-storm."

"Whisky has existed since the beginning of the world." "So have snakes!"

Tay-Pay made a noble endeavor to smoke a cigar in honor of Ireland's Saint.

"Our Lordship" made a most successful chairman on the occasion of the St. Patrick's Day banquet.

"Gentlemen," said the honorable member from Wolfe Island, "You know how much reliance is to be placed on Justin McCarthy, he is a *scititious* writer."

What about that article on "Architecture oriental," Jack? Send it in, we will put our *veto* on it, and it will be published.

We notice that a couple of juniors are growing very *saving* and are beginning to *bank* their money. It is to be hoped that they may not have to meet a heavy *check*, and that their business may not end in a *smash*.

Chaoun n'agh pot 'a pighe,  
Chaoun n'agh pot 'a morah;  
Chaoun n'agh pot 'a morah,  
Chaoun n'agh pot 'a pighe.

Some one, knowing the insatiable appetite of one of our North Adamites for milk, concocted a tempting glassfull, the chief ingredients of which were salt and water, and placed the coveted liquid where our young friend could reach it. He reached it.

The game was very exciting. All eyes were bent upon our hero. He had a fine hand, an exultant look was upon his face and he puffed his pipe contentedly as he waited to euvre his opponent, when sh-h-h—snap—bang,—a brilliant seething flame shot up from the bowl of his pipe and lighted up his now blanched countenance into an impressive *tableau vivant*. Recovering his presence of mind he heroically dashed his nicotine retort against the wall amid the applause of the audience.

If the baker says dough,  
And if rivals say pooh!  
Why don't tailors say sooh  
And the color is blooh.

Though the driver says whoa,  
And the pussy cat mew,  
Why they should I don't knoa,  
But its certain they dew.