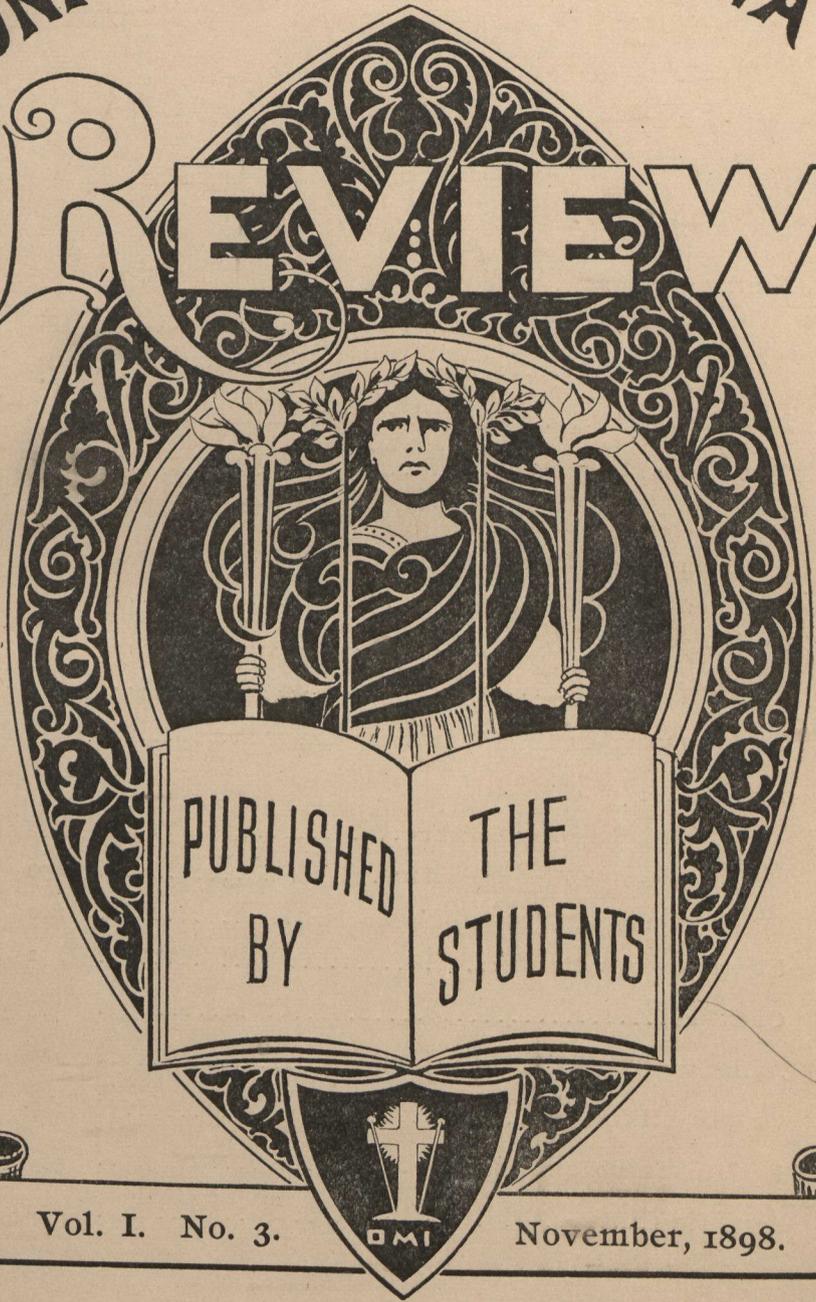


UNIVERSITY OF OTTAWA

REVIEW



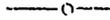
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University of Ottawa

REVIEW

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PARADOXES.



WHO walk with voluntary feet
The *Via dolorosa*, sweet
To those who love, will find adown
Abysses dark the radiant crown
Of heights sublime; will taste divine
Savors in Marah's bitter wine,
And feel delight's acme to be
The ecstasy of agony.

Who live for self shall often feel
Thro' velvet robes the sting of steel;
Shall find the fool's cap 'neath the badge
Of office, and devouring rage
Their smiles shall swallow; at the feast
Shall be their "highest place" reversed;
In their fulfilled desires shall be
The sickness of satiety.

Who for Christ's sake renounces all,
Will gain thereby, whate'er befall;
Richest is he when wanting most,
Nearest to love when love is lost:
Led on by poverty's barren hand
His is the Eldorado land,
And in death's utter gloom will he
Find light of Life's eternity.

CAMEO.

MOLIÈRE.

“Rien ne manque à sa gloire ; il manquait à la notre.”



“Who is Molière”, answered Boileau, the great critic, when Louis XIV, the Augustus of France, asked him. “Who is the greatest poet of the century?” Considering the brilliant galaxy of poets that were his contemporaries, looking at that pleiade of literary giants: Corneille, Racine, LaFontaine, and Boileau himself, who have won for their age the name of *Le Grand Siècle*, what greater glory could be his, what loftier pedestal of fame could he be placed upon than that from whose height he can look down on those who themselves would have crowned any age with immortality? And this from the lips of the legislator of the French Parnassus, the Horace of the seventeenth century.

Many who prefer the tragic to the comic art, or who are disposed to favor the simple tales of La Fontaine, may find the eulogy unmerited or exaggerated, may say with the the king “I did not think so.” However this may be (it is a matter of taste), one thing is certain, and it rests not on the authority of one man, but on the unanimous verdict of the literary world, Molière is the greatest *comic* poet, not of France, not of the sixteenth century, but of all countries and all ages. While Homer, Virgil, Dante and Milton dispute the palm of epic poetry; while Shakespeare, Racine, and Goethe, are placed on an equal footing in tragedy; while it is a question as to who among the lyric poets deserves to be crowned king of the Pindaric realm, Molière stands aloft on his pinnacle admitting of no comparison, suffering no rival.

In a study of this kind it would not be more pertinent to give a biography of Molière than for any modern essayist to tell us that Shakespeare was born at Stratford-on-Avon, Napoleon in Corsica; that Alexander was a Macedonian, and Caesar a Roman. With these men the details of their private life are hidden, we might almost say forgotten, in the contemplation of the great works



Isabel Aberdeen



Aberdeen

From photographs by Topley, Ottawa.

they have left behind them. Leaving therefore Pocquelin* to the minutiae-seeing mind of the biographer we shall contemplate in Molière the poet, the satirist, the moralist.

Before the advent of Molière the French stage was a mere imitation of contemporary foreign dramatic literature. Spanish and Italian comedies were the constant sources whence Parisian actors drew their plays. These were characterized by quaintness of sentiment, insipidity of wit, and intricacy of plot. Happily for the redemption of the histrionic art, two men endowed with a true conception of the essential qualities of poetry made their appearance in France. They conceived the ideal of the drama and felt that

"A play ought to be a just image of human nature"

These two were Corneille and Molière. The regeneration of the stage was a heavy task. They divided, as it were, the labor between them, Corneille taking human nature in its noble aspect, Molière treating it in its humors, foibles and pleasures. Corneille scrutinized the human heart in all its great emotions; he was the poet of virtue carried to heroism. Magnanimity, patriotism, unflinching obedience, martyrdom for the faith, were the noble themes of his poetic efforts. Molière, on the contrary, devoted the vast powers of his intellect to presenting the other side. Yet while dealing with a subject in which there was danger of moral degeneration he never, even to ridicule it, paused in the slime, nor presented a scene which, in the words of Blair, could "offend a modest ear or throw contempt on sobriety and virtue."

Molière began his career by complying with the spirit of the times, and imitating what later on he was to reform. His first plays written while wandering through the country towns of France with a company of actors, are of little or no merit. But at last the sun of his genius, approaching its meridian, dispelled the clouds that obscured its rising and shone forth in the full splendor of its glory. *Les Précieuses Ridicules* opens that long series of masterpieces which identify French comedy with the name of Molière. *Le Misanthrope*, *Le Tartuffe*, *L'Avare*, are so

* Jean Pocquelin adopted the name Molière to please his father who did not wish his son to disgrace the family by becoming an actor on the comic stage.

many rays emitted from that fiery spirit always in ebullition. From them is Molière judged, and from even a superficial study of them all critics must admit he was a poet in the true sense of the word.

The comedy of Molière is one of character. Of course allusion is here made to his masterpieces. Intrigue is developed only so far as it will break the monotony of the dialogue and excite curiosity. We do not laugh at ludicrous situations, nor at a play on words, but at the very comicality of the thought expressed by the various characters of the play, and the genius of the poet was such that there is no inconsistency between these thoughts and the character of the personage expressing them. His plays are not the *farce* so much in vogue now-a-days where truth to nature is sacrificed to a desire of forcing the audience to laughter by means of the extravagant and grotesque. In Molière there is no harlequin, no zany; high comedy is the term that best describes the productions of this great master. As a delineator of character Molière is surpassed by none. Shakespeare whose chief merit lies in being true to nature in characterization should not be placed above the French comic poet in this respect. The latter is his equal. His ability in this essential to dramatic writing is nowhere so evident as in *Le Misanthrope*. This play is the greatest gallery of typical moral pictures that can be found in any work of the kind.

Dialogue has been carried to a very high degree of perfection in the comedy of Molière, chiefly because of the lack of intrigue in all his plots. It is lively, natural, and never declamatory. In the mouth of a speaker there is never found an incongruous word, and thus the characters being contrasted, display their idiosyncrasies to the reader with the most powerful effect possible.

As regards the management of a drama Molière is a strict observer of the three unities. His versification, easy and natural, flows on without the constraint noticeable in Corneille. Though unable to do away with the monotony of rhyme, essential to French verse, he never forced the thought in order to adapt it to this construction. It is admitted that he is not happy in the catastrophe of his plots. But notwithstanding this he easily escapes censure when it is considered that action is of secondary importance in his comedies, and that these masterpieces were pro

duced amid the hurry and bustle of a life occupied with the thousand cares of actor, author, theatrical director, and courtier, and bearing the heavy burden of an unhappy domestic life. Besides all this we must consider the haste with which he often had to write to satisfy the demands of his royal master.

It has been said Molière's comedy was one of character; but this is, as it were, a colloquial form of satire, and so, as a satirist Molière has no equal; he is superior to Horace, Juvenal and their hosts of imitators. The objects of his censure were the abuses in society, science, religion, and at the fireside. The overbearing aristocrat, spurious science, feigned piety, exaggerated virtue, low passion, conjugal contentions, all find in him a relentless enemy armed *cap-a-pie* with ridicule, a most terrible weapon in the hands of a Molière. His comedy satirizes not only local defects but also such as are natural to humanity for all time and in all countries. His plays for that reason, like Shakespeare's, are ever new, and are as highly relished by an audience of the present day as they were when they first appeared. Against the arrogance of the nobles who looked down with contempt upon the poor, and were inflated with their own importance, he darts the *Impromptu de Versailles* and *Les Facheux*. The arrow of the satirist enters the hearts and quivers in the flesh of the victims, yet with characteristic vivacity each one attempts to persuade himself he is not wounded, that the shaft was aimed at his neighbor. The *Bourgeois Gentilhomme*, the *parvenu* who bought a title for some thousand francs and who looks as awkward in nobleman's attire as

“a clown in royal purple drest”

was struck in a vital part, cut to the quick. The wound was mortal; it was a repetition of Cervantes and Spanish knight-errantry.

The Alcovists of the *Hotel de Rambouillet*, which from the cenacle of letters had become the centre of bad taste, became the laughing stock of the public after the appearance of *Les Précieuses Ridicules*. Excessive classicism, personified in *Vadius*, *Trissotin*, *Marphurnus*, *Pancrease*, comes under the lash of this social whipper-in.

Molière had a special grudge against the petty physicians of his time, a great many of whom, he judged, helped disease in its task. No occasion of sending a poisoned arrow at them is ever allowed to pass. Hypocrisy, impersonated in *Tartuffe* is the object of his pungent sarcasm, and so unmerciful was he in his castigation of this detestable vice that the term "Tartuffe" is employed in all languages to designate such human chameleons.

In *Le Misanthrope* the poet collects all the social vices and with a bitterness he alone can command, satirizes them through the intermediary of a virtuous man who, scandalized at them, goes to the opposite extreme yet not without paying his own tribute to the inclinations of our imperfect nature. In *L'Avare* he picks out one prominent vice, leaving all others out of consideration, personifies it and puts it into action. In this play the author wished for perfect freedom to depict his character: for this reason he wrote in prose. Whoever has read *L'Avare* cannot but have noticed that each scene is a perfect masterpiece.

Molière would not have been complete had he not entered the sanctuary of the family. Here he manifests his high chivalric feelings by siding with the weaker sex, censuring the tyranny of men and at the same time correcting the foibles of women themselves. These were his objects when he wrote *L'Ecole des Maris* and *L'Ecole des Femmes*. There was not a class in society that could hide its follies and vices from his penetrating eye. One after another he unmasked them all and thus naked he set them up to the derision of a people ever ready to laugh and jeer. To some he devoted a whole play; he grouped others and introduced them in a single representation, always managing, however, to preserve unity and concentrate interest in one principal character.

No one realized to a higher degree than did Molière the motto *ridendo mores castigat*: he therefore was a powerful agent in the correction of manners. While tragic poets serve the cause of good by exciting enthusiasm in behalf of virtue, he attained the same end by diverting us from vice whose true nature and consequences he so vividly portrayed. Of human nature he had a profound knowledge which he gathered from observation.

Molière was a highly moral writer. He has often been re-

proached with sneering at religion in *Le Tartuffe* and many pious minds look upon this play as a synonym of impiety, but in my humble opinion, this play had for object, and it attained its end with the fullest measure of success, to ridicule the hypocrisy that began to make its appearance at that time and was to culminate at the the close of the reign of the Great King.

This great comedian was a philosopher, and in *Le Misanthrope* we see him apply those principles upon which his philosophy was founded. *Le Misanthrope* is the incarnation of the universal maxim: Truth and virtue lie not in extremes.

In concluding this very imperfect essay, unworthy of the theme it has attempted, a brilliant quotation from D'Émouget may not be out of place. Enumerating in one grand period the chief qualities of Molière, he says:

"If we consider that astonishing union of the brightest and rarest qualities of the mind, that sagacity, that never failing wit; if we reflect on the fecundity of the genius that catered at the same time to the pleasures of the court, the amusement of the people, the needs of the troupe and the admiration of the connoisseurs; if we keep in mind that rapidity of execution, that style lofty and bold, a sort of frescoed painting that allows the brush no rest; if we place all this in the midst of active life, occupied by a thousand domestic troubles, and by the cares of actor, author, director and courtier we shall be of the same opinion as Boileau."

How easy is it now to understand the full force of that verse of Saurin, written on the bust of Molière in the French Academy in which on account of his profession the great comedian never was permitted to take a seat:

"Rien ne manque à sa gloire ; il manquait à la notre."

AURÉLIEN BÉLANGER, '99

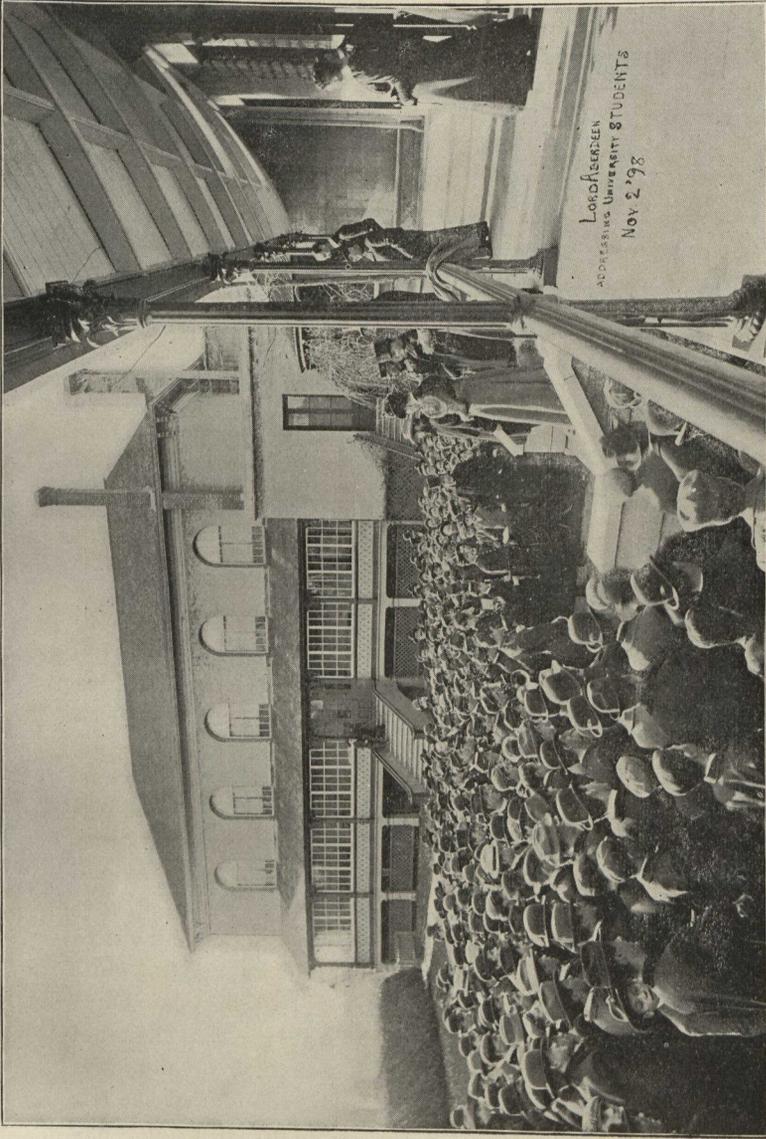


TWO HEROIC DAUGHTERS.



FILIAL ingratitude served as theme for the greatest tragic writer of antiquity, and for the greatest tragic writer of modern times—for Sophocles in *Œdipus Coloneus* and for Shakespeare in *King Lear*. Both the ancient and the modern dramatist have painted in the most sombre colors, and with the most harrowing details, the sin that runs counter to that solemn command: "Honor thy father and thy mother." But both, likewise in their respective plays, relieve the gloom, and the horror that would otherwise have been excessive, by the brightest examples of undying filial love personified in the heroines Antigone and Cordelia.

The stories of the two royal heroines, though differing widely, are carried along by the same impetuous current of filial affection. Antigone claims our unbounded admiration by voluntarily following her unfortunate father into exile and misery. For her father's sake she renounced the pleasant life that was at her command. By forswearing him she might have acquired wealth, power, whatever she desired. The temptation must have been strong, but it was not strong enough to overcome the generous sentiments that inspired the daughter of Œdipus. Duty pointed out the way and she obeyed its dictates. She sets out with her aged parent, prepared to face all troubles and trials and dangers, content to accompany him until his unhappy fate be fulfilled. What must not she have endured. The delicate, young girl, accustomed to every luxury, suddenly finds herself exposed to misfortune's cruel blast, burdened with the care of a blind and aged invalid. As Œdipus himself informs us, Antigone "from the moment she left off the nurture of a child, and acquired strength of frame, has been the old man's guide, many a time straying famished and barefooted through the wild forest, and toiling, poor sufferer, through many a storm and many a scorching sun's heat, she holds but secondary the comforts of her residence at home, if her father can be maintained."



From a photograph by Jarvis, Ottawa.

All this Antigone bears without a murmur ; and much more too, for Œdipus is not always the calm sufferer. Tortured by his unmerited miseries, he is often peevish and petulant. But Antigone is always the same kind child. Nothing can alter her feelings towards her father, and she submits to everything with the most admirable patience and fortitude. Not once has Œdipus reason to complain of her and his last moments are soothed by her gentle ministrations. Never was child more solicitous, more tender, more loving than Antigone, even when her father had reached the lowest possible degree of humiliation, disgrace and misery. Her every word, and her every act, condemn the selfish motives of her sister Ismene, and the unnatural conduct of her brothers, Eteocles and Polynices.

Sophocles presents Antigone in a dual relation. We see not only her admirable love for her father, but also catch a glimpse of her affection for her brothers. Her amiability is shown in the eloquent appeal she makes to Œdipus on behalf of Polynices. And when she sees that both brothers are about to fight, her sisterly love prompts her to attempt to dissuade them. This sublime trait in Antigone's character is further developed in the tragedy of "Antigone," where our heroine fulfills her brothers' request to give him burial, despite the king's proclamation, and is condemned to a horrible death in consequence.

Cordelia, on the other hand, offends her father because, unlike her unscrupulous sisters, she does not wish to stoop to falsehood. In the trial of professions, her conduct is sublime. When Lear questions her as to the depth of her affection for him, she is for a moment at a loss what to say. The artful falsity of her sisters speeches she thoroughly perceives, but such a course is repulsive to her loving nature. She "cannot heave her heart into her mouth," and merely answers that she loves him as in duty bound. She clearly foresees the effect of such a response, but her genuine affection will not permit her to answer otherwise. She carefully considers the matter, and of the two evils chooses the lesser. On the one hand had she stooped to the falsehoods of Goneril and Regan, not only would she be acting contrary to her better sense, but would be doing an irreparable injury to Lear himself. For she perceives his growing infirmities. His diseased

mind craves verbal professions of love, but Cordelia sees that if his desires are satisfied the evil will be augmented. For this reason she is not willing to follow the example of her sisters, who defeat her good intentions by their undutiful conduct. Though fully conscious that she will incur Lear's greatest displeasure, she willingly follows the course proscribed by duty. Inspired by the most tender regard for her father she prefers to suffer the worst rather than cause him the slightest injury. Her subsequent bearing towards her misguided father is worthy of our highest admiration. Her affectionate heart was deeply wounded by Lear's cruel denunciation of her as

"Unfriended, new adopted to our hate,
Dower'd with our curse, and stranger'd with our oath."

A father's curse is a terrible thing, and, as we see later on, Cordelia's first act on regaining Lear's favor is to implore his blessing. But though banished from his presence she never forgets him. Freely forgiving his injustice to her, she waits for an opportunity to do him service, for she well realizes that such opportunity will not be long a-coming, that Lear will soon be convinced of his folly in trusting the she-wolves, Goneril and Regan. Through the medium of the faithful Kent she is kept informed of all that takes place, and finally we find that she prevails upon her husband, the French king, to come to her father's assistance. How deeply Lear's "unnatural and bemaddening sorrow" affects her we hear from the Gentleman. Her grief expresses itself in sighs and tears, for such sorrow is too deep for words. But

"Once or twice she heaved the name of *father*
Panting forth, as if it press'd her heart"

The misfortunes of her parent weigh down her sensitive heart with inexpressible grief. But she loses no time in useless demonstrations of her feelings. Lear's pitiable condition claims her immediate care. His reason must be restored, and the anxious Cordelia, seeking health of the Doctor, cries with heartfelt tenderness :

"All bless'd secrets
All you unpublish'd virtues of the earth,
Spring with my tears! be aidant and remediate
In the good man's distress!"

Then what a succession of beautiful speeches by Cordelia have we in the scene where she meets her father, exhibiting as they do the intense love of that devoted heart. Cordelia's usual lack of words to express her thoughts is not seen here. The powerful emotions which agitate her make themselves known in her heart-moving supplication.:

"O you kind gods,
Cure this great breach in his abused nature !
Th' un'used and jarring senses, O wind up
Of this child-changed father !"

Her love speaks through the pathos of her words to Lear:

"O my dear father, restoration hang
Thy medicine on my lips ; and let this kiss
Repair those violent harms that my two sisters
Have in thy reverence made !"

Filial respect and reverence dictate that touching appeal to her afflicted father:

"O look upon me, Sir !
And hold your hands in benediction o'er me"

What a sublime example ! Lear's request to "forget and forgive" is wholly unnecessary; for Cordelia never entertained a thought of resentment for his conduct towards her, but on the contrary, with her customary piety she bent all her energies to securing his welfare.

After the fond hope she had cherished of obtaining "her aged father's right," was dashed to the ground, she still forgets herself in her concern for him :

"For thee oppress'd king, am I cast down;
Myself could else out-frown false fortunes frown."

Her words of deepest love, her tender ministrations, her love-born anxiety, are by very contrast the strongest condemnation of the unnatural conduct of her fiendish sisters, Regan and Goneril. Thus we see that throughout the play, she is inspired by the truest filial devotion. Indeed filial affection engrossed her whole being and overshadowed all other emotions of her heart. We must not however, judge her as incapable of any other affection than this. In the tragedy, she is presented to us only in the relation of

daughter, but we intuitively feel that she would be quite as worthy of our admiration in any other relation of life.

Comparison, therefore shows us that in both Antigone and Cordelia there is the same absence of all selfish motives. For them duty outweighs all other considerations. Filial piety influences their every action. In some respects, the two heroines may be said to exemplify Paganism and Christianity respectively; yet the creation of the pagan author is an essentially Christian character. Antigone not merely embodies the ancient conception of goodness but also clearly possesses those higher virtues which the Christian ideal demands. Such self-sacrifice, such love of father and brothers, such a spirit of forgiveness as she exhibits, are worthy of a Christian. In heroic virtue, she yields in no wise to Cordelia, though Shakespeare has thoroughly imbued his heroine with the efficacy of the Christian religion. In all her actions, Cordelia's motives are of the loftiest; in all her words she gives expression to the noblest sentiments and the most exalted principles. Cordelia is an ideal Christian daughter. Antigone is an ideal no less noble. Both teach us to love the grand virtues of filial respect and filial gratitude. True, both heroines suffer death for putting in practice the sublime principles that inspired them; but this sad yet noble and edifying consummation of their lives has the effect of more deeply impressing on our minds the lesson that their lives teach: "Honor thy father, in work and word and all patience, that a blessing may come upon thee from him, and his blessing remain in the latter end."

JOHN R. O'GORMAN, '01.



A SERMON.



O serve the Lord through all our days,
 To love and help each other;
 To strive by kindly word and act
 To raise a fallen brother;
 To aid the poor, to soothe the sick
 Are deeds of sweetest beauty;
 But God expects them all of us,
 They're but our simple duty.

To harbor no ill-will for those
 Who've wronged us or offended,
 Nor harshly judge another's moves,
 How e'er perversely tended;
 For how can our poor reason tell
 But what *we* deem distressing
 In God's infinite wisdom will
 Prove unto us a blessing?

Temptation lurks upon our way
 To snare where least expected,
 And busy minds and hands alone
 Are 'gainst its wiles protected.
 So let us then, in virtuous toil
 This short probation spending,
 Escape the lures of sin and death,
 Our posts of duty tending.

As on through long eventful years
 Life's changeful course pursuing,
 From day to day the onward march
 With buoyant hope renewing,
 When fate demands a bitter choice
 Make it, nor fear; in truth he
 Stands prince of heroes true and tried
 Who always does his duty.

Literary Notes.

And as for me, though that I konne but lyte (little)
 On books for to rede I me delyte,
 And to them give I feyth and ful credence,
 And in my herte have them in reverence,

—Chaucer.

INTERNATIONAL HUMOR.

It is no easy matter to define the difference between the humor of one writer and another, or of one nation and another. It can be felt and can be illustrated by quoting examples, but scarcely described in general terms. Every man of genius who is a humorist at all is so in a way peculiar to himself. The word itself forcibly suggests individuality. British humor, that of Shakespeare, of Sterne, Lamb, Thackeray, and Sydney Smith, had its root in the perception of character. It took as ground for amusement the characteristic traits of men and classes of men. It depended for its effect, therefore, upon its truthfulness, its dramatic insight and sympathy. There is no lack of individuality in the humor of the American Irving and Hawthorne and the wit of Holmes and Lowell, but though it is new in subject and application it is not new in kind. Irving was the literary descendant of Addison. His humor is essentially English. Hawthorne's rare humor differed from Irving's in temper but not in substance, and belonged, like Irving's, to the English variety.

When the perception of the characteristic traits is pushed to excess, it issues in the grotesque and in caricature, as in some of Dicken's inferior creations which are little more than personified single tricks of manner, speech, feature or dress. Much of what passes for humour in America is of this sort. It does not amuse by the perception of the characteristic. It is not founded upon truth, but upon incongruity, distortion, unexpectedness. The American satirists of the pencil are, it must be confessed, mere savages. The American political cartoonists are coarse and brutal.

The nastiness of Nast is over them all. The work of the Canadian, Bengough, is, at its worst, infinitely better than their best. I do not wish to imply that the Americans are inferior to English in the sense of humor. The truth is really the other way.

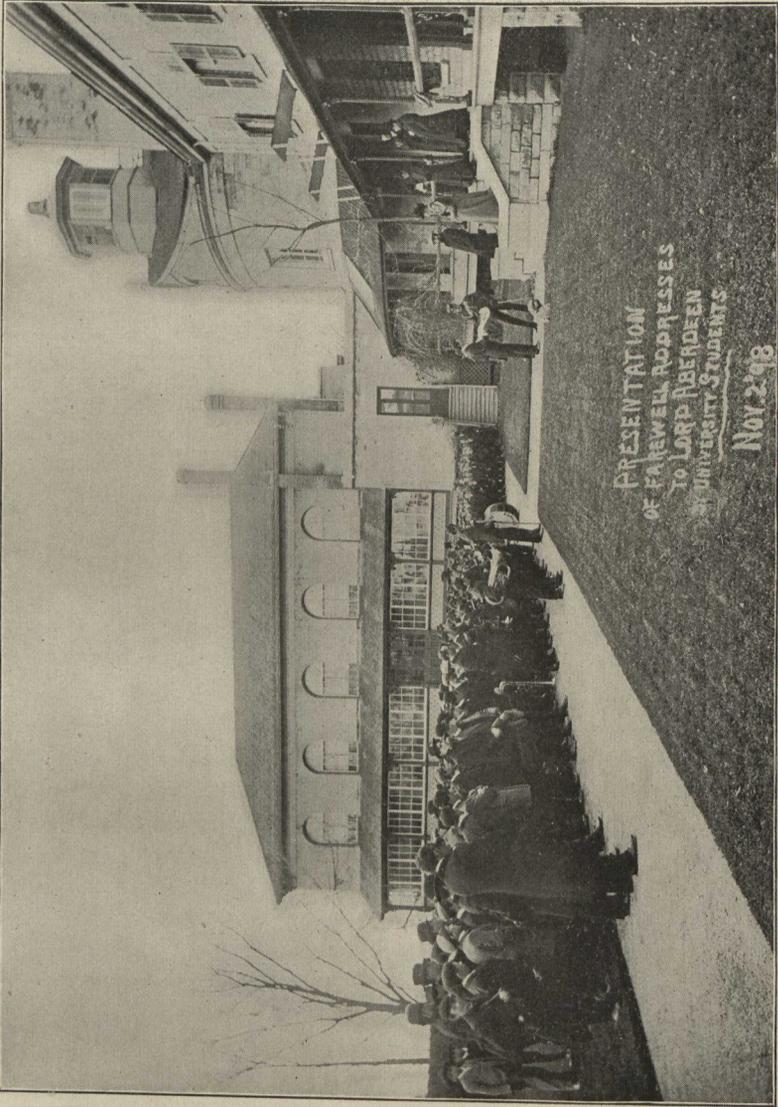
Gilray, who founded the school of English caricature, was a boor. Doyle, an Irishman, and one of the first contributors to "Punch", had a playful fancy, but was destitute of the satirist's light touch. Leech was an unrivalled portrayer of low life, and his humor was genuine. Du Maurier, the Frenchman born and Englishman by adoption, was a charming artist in social studies. Fenuiel, the successor of Du Maurier, deals mainly with political subjects, and although his work is seldom first-rate, compared with that of his American confreres, it deserves high praise. The bludgeon, not the rapier, is the weapon of the Americans. They actually find it necessary to label their characters, by printing the subject's name on some part of the apparel, a childish trick which one would suppose they borrowed from the slate artists of the primary schools. There has been also a class of newspaper jesters of professional humorists, whose products are so indigenuous, so different, if not in essence, yet at least in form and expression, from any European humor, that, it may be regarded as a unique addition to the comic literature of the world.

The American article at its best deserves the praise of every one who can enjoy a joke. I pity the man who cannot laugh, long and loud over the comic verse of Dr. Holmes, in which we find a reminiscence of poor Thomas Hood. Yet, Holme's prominent trait is wit, a different product. Humor is the charged atmosphere: wit the electric flash. Wit is the laughter of the head; humor the laughter of the heart. Humor is consistent with pathos: wit is not. In "The Biglow Papers" Lowell is chiefly a wit, in "The Courtin" he is a humorist. Artemus Ward is a humorist all along, and a great one at that. Mark Twain is a humorist with a weakness for satire and irreverence. To-day, Charles Dudley Warner perpetuates the better traditions of American humor. Of Josh Billings, Petroleum V. Nasby, Bill Nye, Eli Perkins, Orphens C. Kerr, *et hoc omne*, little need be said. The game would not be worth the candle. When they are good, they are very good, but when they tumble, and, like Falstaf, they have

an "alacrity for sinking" they rival Lucifer in the hopelessness of their fall. Yet, whatever the defects of American humor may be, it is impossible to consider its abundance without being surprised at the amazing fecundity of its source. The men - I have never heard of a woman humorist, have you? - who make columns of fun for the newspapers day after day, and week by week, produce their cheerful ware in such ceaseless abundance, that one is forced to conclude they formulate it with a mere turn of the humor wrist!

While America may, on the whole, be pardoned for taking a smiling pride in her great army of humorists, she should not deny that other nations have produced masters of the art of jesting on paper. Indeed, although the alleged comic journals of America are nearly as numerous as faces on Broadway, it is questionable if one of them deserves to rank with the "Punch" of Britain, or the kindly "Fliegende Blätter" of the Germans. Neither of those famous publications makes weak nationalities the subject of bitter jibes. They do not constitute the petty failings of citizens who are honorable in every serious relation, the object of vulgar sneers. In general, they act on the amiable maxim that it is better--much better--to lean toward the side of compassion than severity. I wish American comic journals could truthfully say as much for themselves. Until they are able to do so, their smug disparagement of British comic journalism must be considered as on a par with the fox's depreciation of the grapes he failed to clutch.

It was Artemus Ward -- "Artemus the delicious", as Charles Reade called him--who first secured for American humor a friendly reception in England. Ward's humor was as characteristically American as Lamb's was characteristically English. He concealed his identity under cover of an assumed name, thus setting a precedent destined to be extensively followed by persons of his calling. He was a traveling showman who went about the country exhibiting a collection of wax "figgers", and whose experiences and reflections were reported in grammar and spelling of a most ingeniously eccentric kind. The traveling showman's *alter ego* was Mr. Charles F. Browne of Maine. When Artemus lectured in London, the gravity of his bearing at first imposed



From a photograph by Jarvis, Ottawa.

upon the English, who are not abnormally gay; but as "the show" proceeded and the "showman" increased his drollery, it gradually dawned upon the fat London intellect that it had been imposed upon, and that too, in the funniest and most harmless manner possible. "Man-kind likes to be fooled," was a dictum of another showman, the late Barnum. Artemus at once became the lion of London; and since then American humor has been greatly enjoyed in Great Britain.



THE PRONUNCIATION OF THE NAME "EVANGELINE"

The poetry of Longfellow presents a contrast to his cold moony, narrow-minded prose. When he woos the Muse he assumes a new and higher nature: he seems to be exalted above his normal self. Someone has said that the severest Protestant is not likely to appreciate a Madonna of Raphael, unless he is able for a time to forget his Protestantism and enter into the feelings of the devout Roman Catholic. This citation is, I believe, profoundly true. As Carlyle so finely says "the heart lying dead, the eye cannot see". True art is spiritual, and the Church is spiritual; consequently they own very much in common. But I must not allow myself to drift to sea. I have no intention of writing an essay on Art and the Church. All I wish to remark here is that, as a maker of poems "to be understood of the the common people," to use a phrase from the "Book of common Prayer," Henry W. Longfellow the poet is immeasurably superior to the Puritanical Henry W. Longfellow, the author of "Outre-Mer" and "Kavanagh." Among the poems the master-piece is "Evangeline," whose touching story is, as all the world knows, founded on a tale of English cruelty which partisan historians have labored assiduously but in vain to fritter away. Evangeline is an exceedingly pretty name when it is pronounced aright. But to many the vocalising of it comes extremely

difficult. There is a vicious pronunciation which is widely used, as is usual with things vicious. How did Longfellow pronounce the name of his sweet Acadian heroine? Miss Alice Longfellow says in a note to the poet's publishers: My father always pronounced Evangeline with the "i" short. Indeed I never heard it with a long "i" until quite recently. It seems to me very objectionable and I trust will not become prevalent." This authoritative statement should, one would think, bring about a speedy correction of the error on the public lips.



ALMOST A LOST ART.

Few are the examples that present themselves either in current books or conversation of "the soft answer that turneth away wrath." Such forms of speech contain that benevolence in small things which may be defined as politeness. This is a rough, bustling, money-grabbing age, and politeness, it is said, has little or no place in the general rush. But it will scarcely be denied that to cultivate kindness is a highly practical employment for even a modern man of business. Kindness attracts as much as boorishness repels, probably more. Tact, means intellectual lightness of touch. Kindness is the root principle of tact. The talent of tact—it is a talent, a great one—is nowhere better put into use than in dealing with well-meaning and unconscious mediocrity. Two examples the practice have recently come under my observation. The first is from the "Memoir of Lord Tennyson," by his son. The poet wrote the following gentle and sound advice to a man who sent him some verses and asked whether he should adopt poetry as a profession;—"As to your poem, it is so much the habit of the age to try and express thought, each one for himself, that there are not, I suspect, many listeners (for such work as yours), and therefore poetry is not generally profitable in a money point of view. By all means write, if you find solace in verse, but do not

be in a hurry to publish. Poetry should be the flower and fruit of a man's life, in whatever stage of it, to be a worthy offering to the world."

The sly insinuation that so many are now employed in writing poetry, there is no one left to listen, is delicious. And the hint to do as Horace taught and Virgil practised by being slow to publish, is also very good.

The second instance is by no means so fine. It has about it somewhat too much of the ill-nature of pure wit. As an admirer of Dr. Holmes, I find myself hoping the anecdote is a fiction. But here it is just as I clipped it from a newspaper :

"A woman tells the Youth's Companion of a reply which she, sitting in a street car, heard Dr. Holmes make to a complaining writer of little wit and less talent. "I've worked with all my heart on that book," said the young man, who had been treating the doctor to a long account of a recent collection of poetry which he had edited. "I've used my best taste and judgment and research, and I feel confident that nobody could have done the thing better or more thoroughly than I have. And what reward do I get? Harsh criticisms for my omission of a few popular poets and a paltry hundred dollars!" Echoed the Autocrat of the Breakfast Table, wearily, "Why, I wouldn't have written that book for a thousand dollars. I'm sure." The collector of poetry smiled with gratification, but the listener turned to regard a passing dray, lest her face should betray her.



AN ENGLISH FUNNY BOOK.

Like Artemus Ward, the author of "Three Men in a Boat" "Stageland", "The Idle Thoughts of an Idle Fellow," and a recent work, "The Second Thoughts of an Idle Fellow," is not only cheerful but kind as well. He seems to believe and practice as Carlyle thought but did not practice, that the essence of true humor is love. He who loves mankind is just to all the nations. Regarded from this high ground Jerome's humor is as warm as sunshine and as beneficial. It makes no wounds, hurts no feelings, and bathes its objects in a genial and abiding glow.

Here is a passage from "The Second Thoughts" (London and New York: Longmans, Green & Co.), wherein a dog is made to speak his mind:

"Mr. Jerome sees his dog far off down the street asking another dog, 'You haven't smelt my man about anywhere, have you?'—

"No, I haven't smelt any man in particular," answered the other dog. "What sort of a smelling man is yours?"

"Oh, an egg-and-bacony sort of a man, with a dash of soap about him."

"That's nothing to go by," retorted the other; "most men would answer to that description, this time of the morning. Where were you when you last noticed him?"

At this moment he caught sight of me, and came up, pleased to find me, but vexed with me for having got lost.

"Oh, here you are," he barked; "didn't you see me go round the corner? Do keep closer. Bothered if half my time isn't taken up finding you and losing you again."

The rooks have founded a club in the tree nearest his bedroom window, and this is how the club was formed:

About two months ago, a single rook—suffering from indigestion or an unhappy marriage, I know not—chose this tree one night for purposes of reflection. He woke me up: I felt angry. I opened the window and threw an empty soda-water bottle at him. Of course it did not hit him, and, finding nothing else to throw, I shouted at him, thinking to frighten him away. He took no notice, but went on talking to himself. I shouted louder, and woke up my own dog. The dog barked furiously and woke up most things within a quarter of a mile. I had to go down with a boot-jack—the only thing I could find handy—to soothe the dog. Two hours later I fell asleep from exhaustion. I left the rook still cawing.

The next night he came again. I should say he was a bird with a sense of humour. Thinking this might happen, I had, however, taken the precaution to have a few stones ready. I opened the window wide and fired them one after another into the tree. After I had closed the window he hopped down nearer and cawed louder than ever. I think he wanted me to throw more stones at him; he appeared to regard the whole proceeding as a game. On the third night, as I heard nothing of him, I flattered myself that, in spite of his bravado, I had discouraged him. I might have known rooks better.

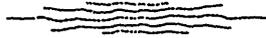
What happened when the club was being formed, I take it, was this:

"Where shall we fix upon for our Club House?" said the secretary, all other points having been disposed of. One suggested this tree, another suggested that. Then up spoke this particular rook:

"I'll tell you where," said he, "in the yew tree opposite the porch. And I'll tell you why. Just about an hour before dawn a man comes to the window over the porch dressed in the most comical costume you ever set

eyes upon. I'll tell you what he reminds me of—those little statues that men use for decorating fields. He opens the window and throws a lot of things out upon the lawn, and then he dances and sings. It's awfully interesting, and you can see it all from the yew tree."

I wish I had space for more quotations from this kindly and sensible volume. I venture to term it sensible because it is so kind.



STORIES OF JAPAN.

Shakespeare, one of the wisest of men, thought that "Home Keeping youths have ever homely wits." Travel teaches toleration, a kindly virtue. It rings the death knell of that cramping perseverance in prejudice which in Englishmen is termed insularism, in Frenchmen Chauvinism, and in Americans provincialism. But it is not every one who can command the pecuniary means to go abroad. To many of us whose purses are too short for our aspirations, sketches of foreign countries and their inhabitants come as pleasant substitutes for travel. "All that mankind has done, thought, gained, or been", says Carlyle, "is lying as in magic preservation in the pages of books." Those thoughts sprung up in my mind after I had read the volume containing the five short stories of Japan, to which their author, Mr. John Luther Long, gives the attractive title of "Madame Butterfly." (New York: The Century Co.) Those who have gathered their impressions of Japan from writers of the Sir Edwin Arnold type would imagine the country to be a land of eternal sunshine, where poverty and care were unknown, and where the people led simple lives, free from the evils of both luxury and want. The more or less glowing pages of Mitford, Lafcadio Hearn, Pierre Loti, Professor Morse, and others, do little to dispel the illusion—for such it is. After those highly colored relations we feel prompted to address Japan in the famous words of Tom Moore:

"Bed of peace! whose roughest part
Is but the crumpling of the roses,

Mr. Long's book quite breaks the magic of that dream. He ruthlessly unveils another side to Japan and Japanese life, a darker one, and shows that sordidness and sadness make their homes there as elsewhere on earth. As this sort of revelation has a decided tendency to render persons who live out of Japan intelligently content with their situation thus inducing them to think better of their country, I shall not deny that "Madame Butterfly has a wide and beneficial utility.



ALL'S WELL.

The clouds, which rise with thunder, slake
Our thirsty souls with rain ;
The blow most dreaded falls to break
From off our limbs a chain ;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew !

J. G. WHITTIER.



THE GREATEST OF GREAT CATHOLIC LAYMEN.

(Continued.)



THUS far O'Connell's way had been rugged and weary. Obstacles to others seemingly insuperable had been strewn thickly athwart his line of march. Difficulties innumerable had harassed him along the route. Time after time had he been obliged to slacken his eager pace that his slower-marching followers might overtake him; again and again, he had to retrace his steps to urge stragglers into line. Now he had to rouse the drooping courage of his command; now, to restrain their too ardent spirits. Rugged indeed, and weary had been the way; but ruggedness and weariness, alike, had been overcome by the Agitator's well-nigh superhuman energy. Now, however, it seemed that he had reached a point where further progress was an utter impossibility. Right before him yawned a chasm deep and dark, worn out by the floods of bitter passion arising from political, racial, and religious enmity. A leader less convinced of his mission, or less confident in his powers, would have recoiled from the verge of the precipice to sink down in despair. But O'Connell calmly surveyed the situation and soon determined on a course of action. Two steps to gain momentum, a mighty leap and O'Connell had reached the other side of the abyss. Cis-abyssal friends, on perceiving his intention, had in vain endeavored to hold him back from attempting a purpose in their eyes so rash and imprudent. Trans-abyssal enemies had pronounced him mad; but mad or not, there he was now 'in the midst of them and there, unaided, he fought them until he forced them to acknowledge certain rights of his country and to build across the chasm with their own hands the bridge over which his countrymen came to aid him in the struggle for the plenitude of Irish rights. In unfigured language the story runs as follows. O'Connell's plan, as we have seen, involved the necessity of arguing Ireland's case before a certain jury—the Parliament of Britain; and before a

certain judge-- the Government of Britain. This necessitated the election of O'Connell himself to a seat in the parliament at Westminster. The Liberator saw that the moment for the great crisis had come. He must now secure a seat in the British House of Commons. But how? O'Connell was a Catholic, and this fact was sufficient to stamp him as ineligible. Racial hatred born of a seven-century struggle to subdue a race that would not be subdued, religious fanaticism born of a three-century struggle to down a religion that would not down, political intolerance born of both racial and religious animosity and strengthened by stern enactments of thrice-bigoted parliaments--all these were against the Liberator and his scheme. How then was he to overcome such a formidable array? When genius has a will, genius soon finds a way. O'Connell was not long in forming a plan. But that his project should prove successful he saw that two preliminary steps were necessary. First, he must bring the people to disenfranchise themselves from the tyranny of the landlords at the polls. Secondly, he must secure the good will and assistance of his Protestant fellow-countrymen. An opportunity of taking the first step soon presented itself. The general election of 1826 was at hand. O'Connell determined to send his own chosen candidates (Protestant, of course) to contest several counties under the sway of the great Ascendancy families. Before polling day, the Agitator and his agents went out among the people and called upon them to throw off all craven fear of their oppressors. Roused by the burning words of the great Tribune and his friends, the peasantry of the counties of Waterford, Louth and Monaghan rushed to the polls with a new-born sense of independence. In vain the landlords stormed and threatened. The tenantry returned with overwhelming majorities the candidates of O'Connell's choice, though thousands of the poor electors paid for their vote by the loss of their homes. The second step was taken when, in 1828, the whole Catholic population of Ireland, at the suggestion of O'Connell, addressed to the English government a monster petition praying for the abolition of the Test and Corporation Acts which had so long weighed heavily upon the Protestant dissenters. The fruit of the petition was not long in forthcoming, for the same year saw the passage of a bill for the repeal of these odious acts. And then

came the leap that seemed madness. Mr. Vesey Fitzgerald, member of Parliament for Clare, having accepted office in the Duke of Wellington's cabinet, was obliged to seek re-election by his constituents. O'Connell's opportunity had come. He determined to contest the seat of Clare. An artfully-reasoned document announcing his intention to the electors of Clare, was supplemented by the fiery speeches of the eloquent Shiel who travelled through the county in the interests of the Liberator. On the day of polling, Mr. Vesey Fitzgerald addressed the multitude and in pathetic conclusion moved his warm-hearted listeners to tears, for they loved him for his many noble qualities and for his constant kindness to them. Then the great Tribune arose. Gradually he led his hearers forth from the land of sentiment and poetry to the land of sober fact. He told them of their sacred rights that were not, and of their grievous wrongs that were. He placed before them the griefs of Ireland—persecution, outrage, injustice. His fervid imagination illumined his thoughts and fired the imagination of his hearers until their whole being thrilled with every emotion of his soul. Then he commanded them to vote for him, nay, not for him but for faith and country—for God and native land. In wildest enthusiasm the voters poured forth to the polling place and at the close of the election sixty thousand male voices, in glad acclaim, hailed Daniel O'Connell as member of Parliament for Clare.

When Parliament opened in March 1829, a petition was presented against the return of O'Connell for Clare. The Liberator demanded and obtained the appointment of a Parliamentary Commission to consider his claims to a seat in the House. O'Connell's plea before the Committee was ingenious. He claimed that he had a perfect right to his seat—he had been duly elected by the people of Clare and there was nothing in English Law to oppose his occupation of the seat. If, he argued, Catholics had hitherto been debarred from the House, it was not on account of any legal stigma of ineligibility but simply because of their inability in conscience to take the required oaths *after election*. According to English Law, "Any person was entitled to be elected without any disqualification affecting a Roman Catholic as such; for that, although the oaths and declarations were necessary to entitle a

person to sit and vote, yet until that period had arrived, and he failed in taking the said oaths, he was completely a member of the House, to all intents and purposes; and his election was good and valid.* Now in the words of O'Connell's counsel, "there was no Act of Parliament which fixed the indelibility of the Catholic faith upon a man, like holy orders." "What," he asked, "was there to prevent Mr. O'Connell from taking these oaths, although my learned friends on the other side would argue, that although he did so, he could not yet be a member of Parliament. The Committee must, to decide in favor of the petitioners, adopt two propositions—first, that Mr. O'Connell will not take the oaths; and secondly, that when he presents himself for the purpose of doing so, he will not be permitted. That discussion could only arise when Mr. O'Connell presented himself to the House and then a great question would have to be decided." In brief, O'Connell maintained that being debarred from the House because of ineligibility and debarring one's self, of one's own free will, by refusing to take certain oaths, were two things entirely distinct.

His ground was so well chosen that it kept the wise-acres of the English Bar busy for two long months pouring over the statutes from the time of Elizabeth down; and his position so impregnable that on the conclusion of the investigation Lord John Russell, as spokesman of the Parliamentary Committee, reported to the House that Daniel O'Connell was duly returned for Clare. O'Connell was at length a member of the British House of Commons. It still remained to be seen whether he must sacrifice his seat, and with it his cherished hopes, to the exigencies of conscience. During the investigation into the validity of O'Connell's claims, Wellington, succumbing to the inevitable, rushed through both Houses in the short period of five weeks one of the most important bills that ever came before the English Parliament—the Emancipation Bill of 1829 which freed Catholics from the civil and religious disabilities under which they had so long labored. One provision of this Emancipation Act, however, was cunningly phrased so as to deal a blow at the hopes of the Agitator. It was stipulated that the benefits of the Act should be enjoyed by

*Speech of O'Connell's Counsel before Parliamentary Committee.

those Catholics only that should "*after the commencement of that Act* be returned as members of the House of Commons." When, therefore, O'Connell presented himself to claim his seat in virtue of the decision of the Commission, he was handed a copy of the oaths of Supremacy and abjuration, wherein he found he was called upon to swear that the Sovereign of Britain is the head of the Church and that "the Sacrifice of the Mass and the invocation of the Blessed Virgin Mary and the saints, as practised by the Church of Rome, are impious and idolatrous." He calmly but firmly refused to take the oaths, saying to the Clerk: "You will be good enough to inform the Speaker that I do not think I am bound to take these oaths." He then remained silent at his place until the Speaker ordered him to withdraw from the House. Then a very lively debate began which ended in the carrying of a motion that O'Connell should be allowed to state his case before the House. A few days later, the Liberator again appeared in the House of Commons. He came not, however, in the manner of a suppliant. He came not to beg a favor but to demand a right. In words respectful but firm and forcible, he presented his case:

"I cannot, Sir, help feeling some apprehension when I state that I am very ignorant of the forms of this House, and therefore that I shall require much indulgence from you, if in what I am about to say, I should happen by anything that may fall from me, to violate them. I claim my right to sit and vote in this House, as the representative for the County of Clare, without taking the Oath of Supremacy. I am ready to take the oath of Allegiance provided by the recent statute which was passed for the relief of his Majesty's Roman Catholic subjects. My right is in its own nature complete. I have been returned as duly elected by the proper officers. It appears by that return, that I have a great majority of the County of Clare who voted for my return. That return has since been discussed in a Committee of this House and has been confirmed by the unanimous decision of that Committee. I have as much right to sit and vote in this House, according to the principles of the constitution, as any of the honorable or right honorable gentlemen by whom I am surrounded. I am a representative of the people and on their election I claim the right of exercising power with which their election has invested me. That question cannot arise at common law; it must depend only on the statute whether a representative of the people is bound before he discharges his duty to his constituents, to take an oath of any description. Up to the reign of Elizabeth, I believe I am correct in saying that no such oath existed. Up to the close of the reign of Charles II, no oath was taken within the House; the 30th Charles II was the first statute requiring any oath to be

taken within the House itself. The Oath of Allegiance (and no man is more ready to take the Oath of Allegiance than I am) and the Oath of Supremacy, and the Declaration were for the first time introduced by that statute; and it not only required them to be taken and subscribed, but it went on to provide remedies against individuals who should neglect or refuse to take and subscribe them. The purpose of that statute was obvious; it was stated to be "for the mode of serving the King's person and government" and the mode of attaining that object was disabling the Papists from sitting in either House of Parliament. I am, in the discourteous language of the Act a Papist—I come within their description. I cannot take the oath prescribed and shall think from signing the Declaration. The object of the Statute is sufficiently clear from its title and the construction of the statute must follow from that title. Therefore it is perfectly evident that as long as this Act remained in force, it would have been vain for the people to elect me for any county or borough, as I could not exercise the right vested in me. The law declares expressly that a refusal to take the oath shall be followed by the vacating of the seat and the issue of a new writ. Up to the period of the Legislative Union with Ireland this statute by means of other Acts, was enforced, that is, it was partially enforced; the Declaration was enforced and I find by reference to the statute, which I took out of the library of this House, that as to the oaths they were repealed by 1st William and Mary, Sect. 1, C. 1. That act altered the form of the oath of Supremacy; therefore it was an oath asserting affirmatively that the supremacy in spiritual matters was in the Crown, but that act negatives the foreign supremacy or spiritual jurisdiction. So stood the statute law until the period of the Legislative Union with Ireland. At that period, in my humble opinion, an alteration took place in the effect of the statute law. I submit that the statute of Charles II could not operate upon this Parliament: that it was an act of the English Parliament. Even a statute passed after the union with Scotland could not operate; nothing can operate in this Parliament but a Union statute, or a statute subsequent to the Union. This seems to me a perfectly plain proposition such as no lawyer can controvert, and such as no judge could possibly overrule. First then, I claim to sit and vote without taking the oaths, by virtue of the Union Act. Secondly, I claim under the Relief Bill to sit and vote without subscribing to the Declaration. Thirdly, I claim under the Relief Bill to sit and vote without taking the Oath of Supremacy; and fourthly I claim under the positive enactments of the Relief Bill to sit and vote without taking any other oath than that mentioned in the Relief Bill itself."

In an elaborate argument, O'Connell then proceeded to prove that the laws of Britain supported his four claims and finally concluded his plea in the following forcible language:—

"The question is: Is it not my right on this return to take the seat to which I have been duly elected by the people? Is the question free from doubt? If there be a doubt, I am entitled to the benefit of that doubt. I

maintain that I have a constitutional right founded on the return of the Sheriff and the voice of the people, and if there be a doubt on the subject, it should be removed * * * If it had not been for the interest of those who sent me here, my own right would have been buried in oblivion. But now I require the House to consider it. * * * I have endeavored to treat this House with respect. My title to sit in it is clear and plain; and I contend that the statute is all comprehensive in its intention, in its recital, and in its enactments. It comprehends every measure and principle of relief with such exceptions as are thereafter excepted. But while I show my respect to the House, I stand here on my right and claim the benefit of it."

O'Connell then withdrew from the House and an animated debate arose as to whether the great Irishman should be allowed to keep his seat without taking the oath of Supremacy. During the discussion, Brougham declared that after the masterly argument of O'Connell "no member of the House need be ashamed to confess his doubts upon the nice points of law involved, and if so, the member for Clare was entitled to the benefit of their doubts. They had all heard the able and manly, though mild and unobtrusive manner in which Mr. O'Connell had urged his claims at the bar. *That argument had not been touched.*" Despite the fact, however, that O'Connell's position remained unassailable, a large majority declared for the taking of the objectionable oaths as a necessary condition of his retaining his seat. Again, therefore, was he asked to take the oaths and again did he refuse. Writs were immediately issued for a new election in Clare. O'Connell again presented himself to the brave electors to secure their "ratification of the former election." A second time was he triumphantly returned and at the next sitting of the Legislature, he took his seat at Westminster without opposition.

(To be continued)

E. J. CORNELL, O.M.I.



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Vol. I.

NOVEMBER, 1898.

No. 3

QUEBEC CHAMPIONSHIP WON.

For the third time in three successive years, our footballers have brought home with them the Quebec Championship and have thus secured a permanent title to the much coveted trophy. Unfortunately, the series of matches closed in an unsatisfactory manner owing to the default of the Granites in the final game. Ottawa College has since had to support a great deal of undeserved abuse. The *Citizen* and the *Evening Journal* of this city, and the Kingston *Whig* made themselves particularly conspicuous in their endeavors to place our footballers, the student-body, Rev. Father Fallon and the whole faculty of this institution in a false position. The *Whig* was peculiarly rabid with rabidness. In an editorial under the heading, A Fine Exhibit, the Kingston sheet presented to its readers "a fine exhibit" of what a shallow brain, and an illogical mind can do. And all because our football team would not accept as referee, Elliott of Queen's whom the Granites brought down as a player but whom they, on learning that he was to be protested by Ottawa College, considered capable of doing for them quite as efficient work as referee. Captain Clancy was quite wil-

ling to agree to any other impartial man besides MacDougall; in fact, he did accept several other gentlemen whose names were suggested. He drew the line at Elliott only. The Granites, however, would not merely, not have MacDougall but would have no one other than Elliott. It was very evident therefore from the conduct of the Granites that they had no desire to face the issue of a game unless success was pre-assured by the appointment of one of their own players as referee. That Rev. Father Fallon condemned the conduct of the team is another fiction. Father Fallon never for a moment held that the students had not a perfect right to act as they did. He merely, requested Captain Clancy to *cede his right* and to play the Granites under any referee whatever, even were such official chosen from the Granite players. Captain Clancy, exercising the perfect freedom of action that was his, declined to play under such conditions, though he signified his willingness to make a compromise by accepting Mr. E. Herbert Brown as referee and Mr. Elliott as umpire. Even this offer was refused by the Kingston aggregation. All attempts to meet the Granites half-way having failed, the lawfully-appointed referee summoned the two teams to play, and on the Granites' refusal to answer the call, he awarded the game to Ottawa College by default. At the meeting of the Quebec Union a few days later, the action of the referee was ratified and the Ottawa College fifteen declared winners of the Quebec Championship with permanent title to the trophy that they had won by constant success in a hard three years' campaign.

We have only to add that we feel more honored by the condemnation of such journals as the *Citizen*, the *Evening Journal* and the *Whig* than by their commendation. Their statement that Ottawa College is all wrong, is incontrovertible evidence that "She's all right."

CANADIAN CHAMPIONSHIP LOST.

The loss of the Canadian championship was a blow to us. We have been so long accustomed to receive the pleasant visits of Victory and to extend our hospitality to the whole family of Championships that we naturally feel somewhat grieved to see our old

friends pass us coldly by to seek the quarters of our old rivals the Ottawas. But we have always been manly enough to celebrate victory with moderation, so we are still manly enough to accept defeat with unruffled mind. Nor indeed have we any reason to be ashamed of our footballers. On the contrary, we have great reason to be proud of their action throughout in arranging and playing the disastrous game of Thanksgiving Day. From the very first, the College committee endeavored to meet the Ottawa executive but the latter kept resolutely just on the other side of vanishing point although it did a great deal of talking through the medium of the press of this city. When at length representatives of each team did meet the Ottawas were so persistent in their determination to leave everything to the Canadian Union as to afford grounds for the suspicion that they had already arranged matters in that quarter to suit themselves. At any rate, the champions of '97 did not receive from the Union the treatment that was in justice due to them. Yet, rather than have no contest, they determined to meet the Ottawas on their own grounds according to the decision of the Union. If the adage *Fortes fortuna adjuvat* gave expression to an immutable principle, then, assuredly, would victory have been on the side of the wearers of the Garnet and Grey. Once again, however, fortune proved her claim to fickleness. Yet, as we have said, while we feel sad over the defeat of our gallant representatives, we are proud of their chivalric valor in carrying the war into the very stronghold of the enemy. We can scarcely, on the other hand, admire the chivalry of an enemy that refused to come out to battle on equal terms on neutral ground.

THE RELIGIOUS MOVEMENT IN ENGLAND.

RITUALISM.

The most interesting situation in the religious world at the present moment is the position of Englishmen towards the Established Church. A large number of the clergy, among them being many bishops, and the Archbishop of Canterbury himself, are in favor of a change. "disloyalty to the Book of Common Prayer." They desire an approach to the teachings of the

Catholic Church. Already in many places they imitate the Catholic ceremonies of the mass, hear confessions, and perform many other offices according to the Catholic ritual. All these things are indications that ecclesiastical affairs in the country are in an unsatisfactory condition, that Anglicanism is a failure. That the spirit of antagonism to the Church has existed so long in England is a fact that can be explained only by the enforcement of the Penal Laws, the consequent humiliating position of Catholics previous to Emancipation, by the conformity required with the prescriptions of the Act of Uniformity, by ignorance of the real teachings of the Catholic Church, and by an unfounded fear that Catholics were sworn enemies of all progress and liberty.

It is a cause for wonder that Englishmen who are so practical in all that concerns everything else, should have been so grossly misled in regard to religion. It is surprising that they should not have realized how absurd it is for a parliament, composed of ordinary laymen, of whom some are anti-Christian; many, practical atheists, and others, professed infidels, to be given the power to legislate on matters pertaining to the belief of a Christian people and the government of a Christian church. That they should assent to the decisions of such a body and refuse to submit to the decisions of Ecclesiastical Councils is beyond understanding.

The present movement is a natural uprising of the people against spiritual bondage, soul slavery. They perceive that the teachings of a church which not only claims to be not infallible, but ridicules the claim of infallibility put forth by the Catholic Church, cannot command the adherence of their faith unless reason be altogether set aside; and the giving up of one's reason cannot be asked of anyone. Reason is the foundation upon which the edifice of faith must be built. Reason leads up to the acceptance of the belief in God; faith then steps in and receives divine revelation as beyond though not contrary to reason. Now this revelation must be taught by an authority that cannot err. If, as the clergy of the Church of England admit, they are liable to err, how is it possible for an enlightened people to place any faith in their teachings?

We thus see the absolute necessity of an infallible authority. The Church of England is founded on the authority of the parlia-

ment of England ; and since no man nor collection of men, can force man's conscience, the Church of England has no authority to command the respect, much less the obedience and faith of the people of England. The people have become too enlightened much longer to remain members of its communion, and it is destined to become the church of those only whose adherence to Protestantism is the result of blind ignorance. The enlightened portion of its members are daily becoming adherents of the only Church that can command absolute belief in its tenets by the reasonableness of its doctrine. This is the Catholic Church founded by Jesus Christ, the only Church whose teachings are capable of satisfying all the cravings of the human heart, the doubts of human reason, the hunger of the human soul.



Events of the Month.

By D. McTIGHE.

Lord Aberdeen's Departure.

The Canadian people have always shown a striking generosity towards their Governors-General. But that which was displayed towards Lord Aberdeen during his five year's stay here and the splendid demonstrations in the form of farewell leave-takings given in his honor in all the chief cities of the Dominion, were never equalled before. And the justification for these demonstrations has not been for a moment questioned. Lord Aberdeen fulfilled the office of Governor General very successfully. The duties of this high position require an intelligence, shrewdness, tact and wide knowledge of a large variety of interests, social and political, — all which qualities were admirably blended in him. Besides, the possibilities of the position, while perhaps not very extensive in regard to shaping public affairs, are yet of sufficient scope to be a decidedly important feature, and the official who, while taking an active interest in current events, at the same time restrains himself from the temptations due to his situation, may honestly be said to have reached a high degree of

success in the discharge of his office. This was one of Lord Aberdeen's chief merits. He was thoroughly alive to every public question of the day, and had his own views on them; which views he knew well how to control. At the banquet recently given in this city, speaking, in a sense of his prerogatives, he said:

I dare say that you have found me—though in this I perhaps only resemble my predecessors—of somewhat an inquisitive turn of mind, but, if so, they have certainly not manifested any disinclination to meet that part of the official requirements; for it is probably unnecessary for me to remark that it is a well recognized part of our constitutional system, that while the Crown, or the representative of the Crown, acts only upon the advice of the responsible advisers thereof, such actions is not expected to be taken blindfolded or as by a deaf mute. It is for that reason, among others, that there is so much scope and occasion for conference and communication between a governor-general, and of course, primarily and mainly his prime minister, but also when occasion requires with individual members of the Cabinet."

During his official residence here there have been many propositions affecting the public welfare agitated among the people, some of which, unfortunately, due to the pitiful misconception of justice in the minds of a few public men, are still a source of discord between religious and political classes. In the heated strife of these dissensions Lord Aberdeen maintained a strict neutrality, —a signal instance of tact and of the quality of minding one's own business. It was on account of these characteristics, more than for any other consideration, that the Canadian people were prompted to the demonstrations that they have given. However the social popularity of the Governor-General and his no less celebrated consort the Countess of Aberdeen, was undoubtedly the source of a large share of the festivities in their honor. The energetic Countess has left behind her a material testimony of her interest in Canadian progress, in the two associations of women which she established, the National Council and the Victorian Order of Nurses. Many addresses were presented to Lord and Lady Aberdeen. These tokens have come from the people of numerous cities, from all sorts of organizations, schools, colleges and universities. In them the noble recipients will find a liberal expression of gratitude and good wishes; and in the pleasant memories which Lord and Lady Aberdeen have left behind, the Canadian people will find sufficient reason to justify all their complimentary words to the departing Governor General and his distinguished Lady.

Lord Minto's Arrival. Right Honorable Gilbert John Murray Kynynmound Elliott, Earl of Minto the new Governor-General of Canada, arrived at Quebec on the 12th inst. He was met there by Lord Aberdeen, the retiring governor, who formally transferred the office to him. Lord Minto comes to the country well equipped for the duties of his high position. His knowledge and experience are such as to assure a brilliant administration. His former residence here will enable him to take up the work of his predecessor without the delay incident upon becoming acquainted with the country.

United States Elections. The recent elections in the United States for members of Congress resulted in the choice of a majority of Republicans. The House of Representatives will remain in their control, and the Senate, which has been in their hands for a number of years, will not be altered. It is difficult to reason out to a certainty how this result came about, since the principle separating the two great parties and the basis upon which the vote was cast have not materially altered for years, and were practically the same as laid down a few years ago when the Democrats were successful. The newspapers of the country that happen to be adherents of the victorious party are loudly proclaiming the result to be a sweeping vindication of all Republican doctrines, policies, measures and men. This is questioned by the Democratic newspapers which maintain that the main principles separating the two great parties, namely, currency and revenue, were lost sight of to a great extent in the late campaign, and that Democratic doctrine was the victim of circumstances, as in 1886 it was of insufficient education. These undefined circumstances are inferred to be due to the war. It is a well-settled fact that the American people are extremely chivalrous towards their war heroes. They gave a sufficient number of instances to prove this in the reconstruction days following the civil war of 1861-65, when Union veterans occupied every important position under the government, from president down. During that conflict the Republican party was in power and engineered the government safely through the crisis. The same party is in power to-day and is just now enjoy-

ing the fruits of having prosecuted a successful war, if not with brilliant methods. at least with satisfactory results. And as the Republican party, because of its position, gained considerable advantage in 1864, the same may be said of it to-day. The vote for Congressmen may always be taken, in the natural order of things, as an expression of public opinion, but there are times when the natural order of things is departed from. In the gubernatorial elections, in which the Republicans made the greatest gains, war issues were unmistakably uppermost. This was especially so in New York. Col. Roosevelt was formerly connected with the administration, and assisted in making the preliminary preparation for the war. Later he made a dashing success of his cavalry exploits in Cuba, and came home somewhat of an idol. His name was in the newspapers every day, it was heard on the streets and in public places. His deeds were no less widely heralded. Everyone seemed to feel that he was familiar with the Colonel, and the people, like the Greeks of old, gave him the best they had.

Obituary.

EDWARD J. O'REILLY, EX. '96.

From St. Boniface, Man., has come the sad and unexpected news of the death of Mr. Edward J. O'Reilly, ex. '96. The untimely event occurred on the 20th ult. after two weeks illness in the hospital at St. Boniface. Mr. O'Reilly was born at Wolfe Island, Ont., and was twenty-five years of age at the time of his death. Previous to his entry into Ottawa University he attended the Sydenham High School. In September, 1889, he began the classical course here and matriculated in 1892. He commenced the university course in the fall of the same year, but completed only the first year. On leaving college he obtained a lucrative position as agent for the Grain Exchange of Richardson and Sons, of Kingston, Ont., and later became their representative at Winnipeg, Man. Although many years have passed since Mr. O'Reilly was one of our number, and

though but few of the present students knew him personally, his memory still lingers with us and the news of his death was painful to us all. The remembrance of his many sterling qualities of mind and heart will make his memory a dear and lasting one. As a student he was docile and diligent, as a companion kind and unassuming. The remains were brought to Railton for interment. Rev. P. O'Brien, '91, celebrated mass for the eternal repose of his soul. To Mr. J. J. O'Reilly, '01, brother of the deceased, and to the other members of the bereaved family THE REVIEW tenders the sincere sympathy of the faculty and students.

Among the Magazines.

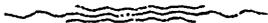
BY MICHAEL E. CONWAY.

One of the most interesting articles in the November number of the *Rosary Magazine* is "Friars in the Philippines" from the facile pen of Father Coleman. Several important points concerning religion, education and Spanish rule in these newly-acquired American possessions are fully discussed. Father Coleman's statements have the ring of truth, and will we think do much to remove many false ideas so eagerly scattered abroad by unscrupulous writers.

Radiant and cheerful comes the Thanksgiving number of *Donahoe's Magazine* to our *Sanctum*. Under the title of "Hallowe'en Memories," the popular observance and origin of Hallowe'en form subject matter of a valuable paper that is full of interest. The calm and impartial review of the famous Dreyfus case is worth special consideration particularly on the part of those who have been convinced by late doings in France that the young captain was unjustly deported to the penal settlement of Devil's Island. After a careful criticism of the facts of both trials, the author reaches the conclusion that "whether the investigation that is to ensue proves the guilt or innocence of Dreyfus, nothing has been advanced during all the heated controversy that rages around him to justify the attack made on his military judges, in this country and in England." "The Story of Ninth" is a vivid portrayal of the experiences of the Ninth Mass. Volunteers in

Cuba, by James B. Connolly whose former letters have attracted considerable attraction. Other contributions which hold the interest of the reader are the serials "The Pilot's Daughter," "Winona" and the short stories "Where the Cactus Blooms" and "The Red and Black Poster."

A charming and attractive description of the scenery and points of interest of Arezzo, Cortona and Orvieto with a character sketch of St. Margaret of Cortona is found in the opening pages of the *Sacred Heart Messenger* for December. From this part of classic Italy we turn to shores nearer home, for under the title of "A month in Porto Rico" the reader is furnished with a vivid and pleasing description of a Catholic priest's experience in that island.



Of Local Interest.

By W. P. EGGLESON.

On the afternoon of Wednesday, the 2nd instant, the students went to Rideau Hall for the purpose of paying a farewell visit to Their Excellencies Lord and Lady Aberdeen, previous to their departure for home. The University Band accompanied the students and rendered several selections *en route* and at the vice-regal residence. Their Excellencies, on their appearance, were greeted by the singing of the national anthem, GOD SAVE THE QUEEN, followed immediately by a rousing V-A-R-S-I-T-Y. An appropriate address was then read in French by Mr. A. A. Frappier, '02, and Mr. F. Stuart Albin, '00, voiced the sentiments of all in an English address which was couched in the following terms:

To the Right Honorable Sir John Campbell Hamilton Gordon,

Earl of Aberdeen, Governor General of Canada:

MAY IT PLEASE YOUR EXCELLENCY:—

The students of the University of Ottawa appreciate very highly the privilege of once more meeting you and the noble Countess of Aberdeen. Your approaching departure give to this visit a special interest, and reminds us of your Excellency's strong claims to our esteem and gratitude. During the years that you have been the representative of our sovereign lady, the

Queen, your excellency has won the confidence and affection of the people of Canada, by your unselfish labor, courtesy and Christian earnestness. As students of history, we know that these qualities are most valuable in one occupying your position, but we doubt not that the happy results of your efforts to promote the welfare of Canada whilst the administration of this vast and important part of the empire was intrusted to you, will be fully realized only when viewed through the vista of time.

Your Excellency is entitled to the personal regard of the students of the University of Ottawa for much kindness shown to our *Alma Mater*. We have been honored on several occasions by the presence in our midst of yourself and Lady Aberdeen, and on those occasions your Excellency failed not to address us words of encouragement and advice. You have annually gladdened the heart of some diligent student and moved many others to put forth their best efforts, by the donation of a silver medal for excellence in class work. We thank you most sincerely for your many kind acts in our behalf, and now we have to say to your Excellency and the Countess of Aberdeen, that saddest of words—farewell. We hope indeed that this leave-taking may not be a final one, but that Canada may be often again favored by your visits, as before you came to dwell in Rideau Hall. Whether it be so or not, we pray that we may all meet in those bright realms above where there is no division nor separation. It is the warmest of our wishes that your Excellency and the members of your estimable family may have a safe and pleasant trip homeward and that the Great Ruler and Giver of all may accord you many happy days and the fullest measure of success in all your undertakings: to quote your own worthy motto "*Fortuna Sequatur.*"

His Excellency replied in a brief, but touching speech. He thanked the Students for their thoughtful act of courtesy, and assured them that their visit and addresses would be for him a prized souvenir of his stay in Canada.

On the invitation of His Excellency some time was spent in visiting the vice-regal residence, and grounds.

* * *

During the present month we have been honored by visits from two distinguished Canadian prelates. On Thursday the 10th. inst., His Lordship Bishop Lorrain of Pembroke favored us with his presence, and the students took the opportunity of congratulating him upon his recent elevation to the rank of first Bishop of Pembroke. Addresses were read and presented by Messrs. J. F. Breen, '00, and R. Bonin, '03. His Lordship made a happy reply. He had just returned, he said, from visiting St. Therese College,

his *Alma Mater*. St. Therese College and Ottawa University having the same end in view, viz. the education of young men, were sister institutions. Consequently if the former were his *Alma Mater*, Ottawa University was his *aunt*, and politeness would not permit him to return without visiting his *aunt*. He thanked the students for the welcome shown him, and gave them some excellent advice.

The second distinguished visitor was His Grace Archbishop Gauthier, who spent Wednesday the 16th. inst. with us. In the morning His Grace was tendered a reception in the Academic Hall where an address of welcome was read by Mr. J. J. O'Reilly, '01 In the afternoon a banquet was given by the faculty in honor of our illustrious visitor.

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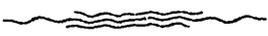
The first public appearance of the University Dramatic Association of 1898-'99 was made on the night of Wednesday the 23rd inst., in a four act comedy entitled "Le Voyage de Monsieur Perrichon." The following is the cast of characters :—

Monsieur Perrichon.....	Mr. L. E. O. Payment
Louis Perrichon.....	" A. A. Frappier
Henri Perrichon.....	" V. Valiquet
Daniel Savary... ..	" K. Bonin
Armand Desroches	" T. Stuart Albin
Le Commandant Mathieu.....	" J. Dubois
Majorin.....	" R. Lafond
Un Aubergiste... ..	" C. Leduc
Jean, domestique de Perrichon	}..... " O. Lachance
Joseph, " du commandant	

Apart from a financial standpoint the play was very successful. The original comedy suffered considerably in its revision for the college stage. The elimination of several characters and the numerous changes introduced completely destroyed the original plot, and the new one was by no means an improvement. Nevertheless ample scope was afforded for histrionic ability, and to most of the performers THE REVIEW has only favorable criticism to offer.

Mr. Payment as "Perrichon" deserves first mention in the roll of honor. The most difficult part of the performance was his ; but it could not have been allotted to a more competent person. His impersonation of this character was most satisfactory. His thorough conception of his *rôle*, the careful study evidently given to it, together with the energy and enthusiasm he displayed in his work, speak volumes in his behalf. "Armand Desroches" was faithfully impersonated by Dr. T. Stuart Albin. From the nature of his part and by an intelligent interpretation of it he won the sympathy and applause of the audience. Mr. Bonin acted to perfection the hypocritical part of Daniel Savary. Mr. Dubois as "Le Commandant Mathieu" showed signs of no mean ability. Mr. Frappier appeared to good advantage as "Louis Perrichon," while Mr. Lafond did full justice to the *rôle* of "Majorin."

Between the acts the University Band rendered several selections in a very acceptable manner.



Priorum Temporum Flores.

BY M. A. FOLEY.

From far all Cavite comes a letter from James McMahan, who while here was universally known as "Texas." In his epistle, our quondam fellow-student graphically describes the military camps on the Pacific; the embarking of the troops for the Philippines; the long sea voyage; and finally the battle of Manila which gave the city over to the control of the United States Government. James has enlisted in the 18th U. S. Infantry, and we hope as he himself says "some day to see him nearer the summit," than is the rank of a private.

The REVIEW numbers among its staunchest friends Mr. Frey, who is now engaged in a most lucrative business in Chicago. Together with his best wishes for the success of the REVIEW comes the ever welcome green back. Thanks, and good luck attend you.

We welcomed back this fall to our *Alma Mater* several old students who came down to see the football matches: Rev. Fathers Duncan and Daniel MacDonald, I. French, McGovern, P. C. O'Brien.

Ross Murphy, one of the Quebec Champions of last year, is playing a brilliant game at half-back for the Royal Military College.

Hector Bisailon, '00, is the captain of the Intermediate champions, the Britannias of Montreal. Congratulations to yourself and team, Hector.

Frank Smith has informed us that by his efforts the Garnet and Grey were adopted by the hockey club of Winnipeg. May the good work continue, Frank, until our dear old colors float high the world over.

From the *Vermont Sun*, of St. Albans, Vt., we learn that ex-postmaster John H. Donnelly of Vergennes, an old Ottawa College student, was recently united in the holy bonds of wedlock to Miss Katherine M. von Groll at St. Joseph's Church, Roxbury, Mass., by Rev. J. T. O'Brien, Chancellor of the archdiocese of Baltimore and cousin of the bride. Rev. Father O'Brien was assisted in the ceremony by Rev. Father Kelly, an old classmate of Mr. Donnelly's. Mr. and Mrs. Donnelly spent their honeymoon in Montreal. The REVIEW sends its heartiest congratulations to the happy pair.

From Montreal comes the good news of the success of Mr. Adrien Brault, ex-'95, who has lately passed successfully the Provincial examinations and is now a licensed pharmacist. Adrien is the more to be congratulated from the fact that a very small percentage of aspirants to a provincial certificate were successful.



Athletics.

GRANITES, 12. COLLEGE, 5.

It was a vanquished team that returned from Kingston on the night of October 29. Defeat, however, must not preclude congratulations for the losers. They have to their credit a game manfully contested, a defeat manfully sustained, and as later results showed, they had after this defeat a strong determination to redeem their reputation as winners of trophies and championships. The score of 12 to 5 tells the story briefly. It would be futile to attempt to assign the cause of defeat. The players put up a plucky fight and were beaten only because they were pitted against a team which, with the advantage given by home grounds, together with the exercise of rough play, were slightly their superiors.

In a certain sense the victors won on their merits. It is not to be understood, however, that they played an excellent or a faultless game. The scrimmage and wings did not display any superiority over the College line, but the back division did excellent work. McCrea in particular on the half-back line was their star. His playing was without an error and he would deserve the highest praise had he not made the most cowardly and brutal attempts at injuring the players of the College team.

The college backs made brilliant plays at times. Eddie Murphy made several long runs. One of these was probably the longest and most sensational ever seen on a football field. Eddie obtained possession of the ball from a scrimmage at College's 20 yard line, and started down the field. He worked his way round Granites' left end, escaping the clutches of their fast wing men. He passed the backs in succession and when at Granites' 50 yard line he had a clear field. The touch was made directly between the goal posts. This brilliant piece of work aroused the greatest enthusiasm among the College supporters. Several other times during the game the trick was nearly repeated.

The teams lined up as follows :

COLLEGE :—McGuckin, full-back ; E. Murphy, C. McGee, Duval, halves ; P. Murphy, quarter ; Boucher, Clancy, Murphy,

scrimmage ; McCreadie, Prud'homme, McCabe, Fahey, O'Gara, Nagle, Lafleur, wings.

GRANITES :--Reyner, full-back ; Metcalfe, McCrea, Hamilton, halves ; Dalton, quarter ; Milo, Chown, Dehaney, scrimmage ; Rankin, Elliott, Etherington, Young, Varney, Clarke, Bristol, wings.

Referee, A. Rankin.

Umpire, F. McRobie.

COLLEGE. 3. MONTREAL, 2.

The final game of the scheduled series took place on the College campus November 5, between the Montreal and College teams. The day was an ideal one for football, and the game put up by both teams was all that could be desired by the most enthusiastic supporters of each. The score of 3 to 2 is a fair indication of the nature of the game. Not a touch was made by either team although the play was fast throughout. The ball was carried from one end of the field to the other and back again many a time, but still neither team was able to overcome sufficiently the defensive work of the other as to carry the ball over the line.

The score at the end of the first half stood 2 to 1 in favor of College. No change in that score resulted until within a few minutes of the end of the second half, when Montreal scored another rouge. Great interest was aroused as the ball was kicked off from College 25 yard line. A tie meant that the championship was decided, as Montreal had already won two games, whereas College had only one to its credit. Excitement ran high. College rushed matters and in less than two minutes from the kick-off the ball was carried into touch close to Montreal line. From a scrimmage that followed, the College quarter kicked the ball over, and the wings, following up, forced the full back to rouge. This ended the scoring. Montreal struggled on, but were on the defensive till the close.

It was a grand exhibition of football. Both on the back division and on the line neither team showed superiority enough to have the play one-sided. From a spectator's point of view, all declared that it was a magnificent game.

The teams and officials were :

COLLEGE :—McGuckin, full-back ; E. Murphy, C. McGee, Duval, halves ; P. Murphy, quarter ; Boucher, Clancy, P. Murphy, scrimmage ; McCabe, McCreedy, Prudhomme, Fahey, J. McGee, Smith, Lafleur, wings.

MONTREAL :—Hamilton, full-back ; Molson, Fry, Barclay, halves ; Jack, quarter ; King, Vipond, Forbes, scrimmage ; Lash, Van Horne, Porteous, McClaren, Lowe, Massey, Reid, wings.

Referee, A. Rankin.

Umpire, A. A. Sanderson.

COLLEGE, 23. MONTREAL, 1.

The scheduled series ended with all three teams of the Quebec league on an equal footing. An arrangement was made by the Union to have the championship decided in two games. The College and Montreal teams were to meet first in Montreal, the winners afterwards to play on home grounds with the Granites of Kingston. In consequence of this arrangement the College team journeyed to Montreal on November 12, to do battle with the fifteen stalwarts of that city. The game was looked forward to with some interest. The result of the meeting of the two teams on November 23 showed them to be fairly evenly balanced. Still the College men went down with a strong determination to win, and thus determined, they carried off a magnificent victory.

The score stood 23 to 1 when the referee's whistle sounded for the last time. At no stage of the game was there any doubt as to the final result. The collegians were able to push their opponents at will, sometimes making rushes of thirty or forty yards. These rushes together with the grand runs of the Murphy brothers, and the excellent punting of McGuckin and McGee enabled them to score repeatedly and utterly demoralized the Montrealers. McGuire, who played his first game at quarter showed up admirably ; to him the victory was largely due.

The teams and officials were :

MONTREAL :—Hamilton, full-back ; Molson, Fry, Barclay, halves ; Jack, quarter ; King, Vipond, Forbes, scrimmage ; Lash, Van Horne, Porteous, McLaren, Lowe, Massey, Reid, wings.

COLLEGE:—McGee, full-back; Murphy P., McGuckin, Murphy E, halves; McGuire, quarter; Boucher, Clancy, Murphy, scrimmage; Smith, Lalleur, Fahy, McGee, Prudhomme, McCreddie, McCabe, wings.

Referee, L. J. Counsell.

Umpire, C. Howard.

COLLEGE VS. GRANITES.

The College won from Granites on November 19, by default, and thus became champions of the Quebec League, and winners of the valuable trophy, which they have held for three consecutive years and which in consequence, now remains permanently with them.

CHAMPIONSHIP OF CANADA.

OTTAWA CITY, 11, OTTAWA COLLEGE, 1.

Thanksgiving Day brought with it a surprise for the wearers of the garnet and grey. In a final struggle for the Canadian championship between the College and City teams, Ottawa City for the first time in the history of Canadian football carried off the highest honors. This game had been looked forward to with great anxiety and with many conjectures and speculations as to the result. The last meeting of the two teams was a memorable one. The game was left unfinished owing to the entreaties of the Ottawa captain, who on the plea of darkness urged the referee to stop the game. The score stood 8 to 3 with the ball close upon the Ottawa line. It was a virtual defeat for the Ottawas as some of them were frank enough to admit.

Shortly after this game followed the suspension of the Ottawa team from the Quebec League on account of rough play. This occasioned great bitterness of feeling between the suspended team and those that had been instrumental in the suspension. The College players had to bear a great deal of the harsh criticism that the Ottawas thought fit to lavish on all who had dared impede their progress to football honors over the bruised bodies of their opponents.

This year the Ottawa executive succeeded in putting nearly the same aggregation into the field, this time under the eye of the

Ontario Rugby Union. The Ottawas succeeded in winning the Ottawa championship, and by defeating the Inter-collegiate champions approached very near the much-coveted Canadian Championship, to attain which all that remained was to defeat the winners of the Québec championship.

The Ottawas obtained from the Canadian Rugby Union the very great privilege of playing on their own grounds. However the College waived its right to the customary privilege of defending on neutral grounds the title of "Champions of Canada," which they had held two years in succession, and consented to abide by the ruling of the Canadian Rugby Union. Even yet the Ottawa City team had not assurance enough of victory. The officials were the next most important consideration. When approached by the college executive in regard to officials the Ottawa management could not see their way clear to any arrangement. Unlike true sportsmen and contrary to custom, they refused to propose men of their choice, nor would they even consider the names proposed by the College. They evidently depended on the influence they exerted with the Canadian Rugby Union, or, which is more probable, they had previously made arrangements with that Union in regard to officials.

The game took place, and the Ottawa City team won by a score of 11 to 1. We would congratulate the winners did we feel convinced that they won on their merits as footballers. But such is not the case. The players of the College team feel certain that they could defeat the same team if anything like justice were done them. As fighters the college men yield the palm to the victors of the day. The referee, in his rulings, did not always punish the real offenders. Lasseur, College's great wing played only 18 minutes during the whole game; a strange fact certainly, and one that has been much commented on. Several other peculiar decisions were also made. Almost every time that Eddie Murphy received the ball from a scrimmage, and was in a fair way to make one of his phenomenal runs, the referee had the ball brought back to the scrimmage, or gave the Ottawas a free kick. It is also to be noted that from outset until close the Ottawas made forward passes, yet not once were they penalized for such violation of the rules.

Fighting and rough play were the chief features of the game. There was an absence of brilliant football. In fact the play was disappointing in the extreme. It was not what was expected in the final match. However, all the work done was interpreted into football, and, since the score was in favor of the Ottawa players, we must cede to them the honors of the championship.

The teams and officials were as follows :

OTTAWAS :—Wilson, full-back ; McGee, Southam, Beaulieu, halves ; Kenny, quarter ; Cameron, Kennedy, Buckham, scrimmage ; H. Walters, Pulford, M. Walters, Rayside, Shore, Powers, Shillington, wings.

COLLEGE :—McGuckin, full-back ; E. Murphy, C. McGee, P. Murphy, halves ; McGuire, quarter ; Boucher, Clancy, Murphy, scrimmage ; McCabe, McCreadie, Prudhomme, J. McGee, Fahey, Smith, Lafleur, wings.

Referee, J. McMurrick, Toronto.

Umpire, B. Osler, Toronto.

