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SPENCER ON EDUCATION.



WHAT knowledge is of most worth? Such is the question proposed by this great English philosopher and educationalist, as an introduction to his very remarkable treatise on Education. And what is his answer? "That knowledge," says he, "is of most importance which enables us to live completely." But what must we know in order that we may live completely? We must understand how our bodies are to be treated that health may be preserved, and disease guarded against, consequently a knowledge of physiology and hygiene is necessary. The mind requires an especial treatment, therefore psychology must be studied. A family must be brought up and fitted for society demanding an acquaintance with the laws of domestic economy and morals. Nature's resources cannot be properly utilized without a knowledge of chemistry, physics, mineralogy and agriculture, nor can we understand our social and political relations unless we have given some attention to moral philosophy and political economy. Such then is the programme which children must follow if they would attain the end of education as seen by Mr. Spencer. This is what he means by complete living, and this is the test which must be applied consciously, methodically and in all cases.

Direct self-preservation, indirect self-preservation, preparation for parenthood and citizenship, together with the miscellaneous refinements of life, make up his entire curriculum of studies. Now, all this sounds very well, and apparently embraces all that is required to be known,

but does it satisfactorily answer the question, "what knowledge is of most worth?" We fancy not. That knowledge is of most worth, which best enables us to fulfil the end for which we were created. But for what end was man created? To know and serve God here on earth, and after to see and enjoy Him for ever in Heaven. This is clear to all, for otherwise a knowledge of the creature would take precedence of a knowledge of his Creator, our interests would be superior to God's interests, and Heaven, so far as we are concerned, would have been created in vain. In vain too, would Christ have left the bosom of his heavenly Father to live in the womb of his earthly mother. In vain would he have taught and preached concerning the kingdom of his Father, and in vain would he have shed his blood on the hill of Calvary for the redemption of man. "Who are those" asked Father Faber in one of his conferences "that have avoided hell?" Those and those only, who on earth took up their cross, and took it up daily, and so and only so, and always so, have followed Christ." Is not then a knowledge of God, and our duty towards Him, really of *more worth* than the transitory things of this world? For what will it profit a man if he has lived this life completely, if he suffer the loss of his immortal soul? "Self-preservation is the first law of nature," is a maxim, which though true to a certain extent, admits of limits. The soldier, obedient to the orders of his commander, risks his life on the battle-field that the honor, peace and integrity of his country may be preserved. So, too, the soldiers of Christ, obedient to their Master's orders, to teach all nations, have sacrificed all earthly comforts and pleasures, exposed

their lives to the dangers of infectious diseases and the savage cruelty of barbarous nations, that their divine mission might be fulfilled. When duty calls they freely and willingly go. Nature's first law is to them an idle command.

Again, the welfare of society ultimately depends on the nature of its citizens. If the citizens individually are honest and honourable, the safety of society is assured. But what must we think of that society whose individual members have been taught from their infancy to regard self-love, self-esteem, self-interest and self-preservation as superior to all other considerations? The foundation is unstable, and therefore the structure cannot last. The moral law was written alike for individuals and nations. Let them neglect and deride it, and the inevitable consequences will follow, for in the words of the Italian poet, "the sword of heaven is not in haste to smite, nor yet doth linger." Such, then, are some of the results which naturally flow from a system of teaching which confines itself to a knowledge of the things of this life and scoffs at the revealed truths of God. "Education," says the venerable pontiff Pius IX, "which, without the aid of Christian doctrine and its salutary moral effects, instructs the minds and moulds the tender hearts of youth, naturally prone to evil, must infallibly produce a generation that will have no guide but their own wicked passions and wild conceits, and be a source of the greatest misfortunes to the commonwealth and their own families." But has our author nothing to say on this most important branch of education? Most assuredly he has, but as he regards the absolute and divine as beyond the sphere of science and wholly inaccessible to human reason; society subject to laws as necessary and stringent as those which organic matter obeys; the belief in the immortality of the soul an effect of mere ignorance, we are not surprised to find his idea of moral education limited to the relations of man towards man. No sane person will deny that the preparation of the young for the duties of after-life is one of the main ends which parents and teachers should have in view, but that instruction is necessarily inadequate which excludes the strongest and tenderest ties of the Christian family. In the absence of this proper preparation, it is not to be wondered at that the man-

agement of children, and more especially the moral management, is so lamentably bad. We do not contend that all the imperfection of nature can be totally eradicated, or an ideal humanity produced by an education based upon religion, but we do contend, and daily experience proves the truth of our contentions, that it is only by keeping before our minds the stern and inviolable teaching of Christianity, that we can ever hope to restrain our natural passions, or diminish our natural imperfections. Scandals, quarrels between friends, bankruptcy, disclosures, selfishness, dishonesty and brutality are of everyday occurrence, and in nine cases out of ten are traceable to parental misconduct, parental negligence, and parental irreligious training. The youth who has appropriated to his own use the goods of another, is told by his affectionate parents that such an action is not right, and that it should not be repeated; but do they warn him of the sin he has committed, the commandment of God he has violated, and the danger of eternal punishment which he incurs unless these goods or their equivalent be restored. But perhaps parents of this kind should be numbered among those who regard life as intolerable or even impossible, when there exists too keen a sense of rectitude or too elevated a standard of morality. "Is it not manifest," says our author, "that as ministers and interpreters of nature, it is the function of parents to see that their children habitually experience the true consequences of their conduct, neither warding them off, nor intensifying them, nor putting artificial consequences in place of them." True, misconduct always bears with it a certain natural punishment, but the question is whether this punishment which follows so naturally from a course of wrong-doing, is always suitable to the crime. The clerk, through carelessness fails to fulfil the duties intrusted to him, and consequently is discharged by his employer. The business-man fails for want of punctuality, the avaricious tradesman loses his customers, and the inattentive physician his practice. So far the rule holds. Experience is a dear school, yet it is said that fools will learn in no other. But let us carry this principle, which Spencer regards as applicable alike to men and children—a little farther. Must the in-

nocent child, in order that it may learn a lesson on the properties of heated bodies, be allowed to lay hold of the fire-bars, thrust its fingers into the candle flame, or spill boiling water on its skin? Must the school-boy, ignorant of the great necessity of study, be permitted to waste his time in idleness and folly, because in manhood he will certainly pay the penalty? Must the drunkard who impoverishes and maltreats his family, the thief who robs his neighbour, or the murderer who deprives his fellow-being of life be left unmolested to the pangs of their own guilty conscience? "Yes," says Mr. Spencer, "because not only have our artificial means of punishment failed to produce reformation, but they have in many cases increased criminality. If, Judas-like, our murderers would, after contemplating the wickedness of their actions, go and hang themselves, we might then be able to dispense with at least a portion of these punishments; but unfortunately those who can be guilty of such atrocious crimes are not troubled with over-delicate consciences, and therefore, for the sake of society and individual safety, "we had better endure those ills we have, than fly to others we know not of." This is Mr. Spencer's *guiding principle of morality*. This is the system of moral education, so beneficent in its efforts, and so admirably calculated to supply the wants of the first, last and intermediate divisions of life.

But we are told that it is particularly in the family that this golden rule works to best advantage, for there the child, suffering nothing more than the painful effects brought upon it by its own wrong actions, must recognize the justice of these natural penalties. The parental and filial relations will be more friendly, and therefore more influential. Children will be less disturbed in temper and parents may enjoy a state of comparative equanimity. Is this a moral training? Are parents justified in thus erecting a wall between themselves and those for whose conduct they must answer before the judgment-seat of their Creator?

Man's inhumanity to man may make countless thousands mourn, but parents' coldness and indifference to the conduct of their children, blight their future hopes and render artificial punishments a grave necessity. These are his ideas of moral

education, let us see whether his treatment of intellectual education is any better. At the outset, we meet with the usual bigotry and prejudice. "When men received their creed and its interpretations from an infallible authority deigning no explanations, when believe and ask no questions, was the maxim of the church, it was necessary that the teaching of the school should be purely dogmatic. But now that Protestantism has gained for adults the right of private judgment, and established the practice of appealing to reason, there is harmony in the change that has made juvenile instruction a process of exposition addressed to the understanding." Truly there was a time, and that time has not ceased to be, when men received their creed from an infallible authority, but there never went by a time, when that creed was received without explanations, when explanations were required or possible. Believe and ask no questions was and is to-day a maxim, when to question would be the sheerest folly.

What private judgment has done and is doing, towards facilitating and harmonizing the processes of education, may be seen in the rationalistic tendencies of our age, an age in which "human reason summons before the bar of its judgment not only the doings of men, but the revelations of God, although at no other time have the fundamental principles of reason been so constantly outraged." Its effects, too, are evident from the confusion, doubt and contention which exists at the present time and which is daily increasing among the various Protestant denominations. It is even still more manifest from the signal failure, notwithstanding their almost unlimited resources and vast expenditures, to evangelize pagan lands. And not only have their efforts in almost all cases been unproductive of good, but they have actually impeded by their want of unity, the true and only evangelizers, the priests of the Catholic Church. After all, private judgment with its natural consequence, rationalism, should not be the distinguishing characteristic of the Protestant church, were its members true to the principle laid down by their great founder three centuries ago. Luther was not in favor of private judgment as now understood, otherwise he should not have said to his followers,

“sin bravely, but believe strongly.” Listen to what Macaulay has to say on this subject. “Free inquiry on mathematical subjects produces unity, but free inquiry on moral subjects produces discrepancy, and this discrepancy will be amongst the most diligent and candid, as long as the condition of the human mind and the nature of moral evidence continue unchanged. That we have not freedom of inquiry and unity together, is a very sad thing, and so is it that we have not wings, but we are just as likely to see the one defect removed as the other.” Catholics are content with unity without the freedom. Protestants are not content, because the excessive use of the one has destroyed the other. After a few more comments of a similar nature on the state of affairs some centuries ago, when there existed uniformity of belief—religious, political and educational, he proceeds to show how by discussion, experiment, comparison of results, elimination of errors, and aggregation of truths, a correct and complete system of education is being gradually built up. Correct and complete it never can be, so long as religion, the basis of education, is excluded; but considered from a mere material standpoint many of the theories advanced by Spencer are not only true, but worthy of the most serious consideration. The once universal, and even yet much used system of *learning by rote*, he condemns in unqualified terms. *Rule-teaching*, as producing an appearance of knowledge without the reality, shares the same fate. “Rules,” he says, “are gathered from practice, they are the result of induction to which we come by long observation and comparison of facts.” Hence the absurdity of teaching grammar (a collection of laws and rules) to young children before they have acquired any facility in the use of their language. We might here observe that the fault consists not so much in the teaching of grammar as in the fact that grammar is not properly written, otherwise it would be an aid rather than a hindrance to the beginner. Of all the improvements which have been made during the past few years, the most important, perhaps, is the “systematic culture of the powers of observation.” Let us illustrate the truth of this by a familiar example.

Suppose the tables of weights and measures are to be taught to a class of small

boys. Weeks and even months will have elapsed before, by the old parrot like fashion of repeating words without understanding their meaning, the teacher can expect to have problems solved requiring the application of these rules. But let him place before his class, a balance, a pound and an ounce weight, a foot and a yard measure, a square and a cube, a pint, a quart, a gallon and a bushel, and by allowing his class the free use of these, he will find how quickly all difficulties will vanish. But this system has other commending features, besides the advantages of the concrete over the abstract mode of teaching. It is at once the most natural, the most interesting and most attractive manner both of imparting and receiving instruction. Moreover for the one pupil who fails through want of actual ability, ten fail through disgust at the tasks allotted them, or through discouragement at their slow progress. For his success as an educator, Pestolozzi is as much indebted to his kindness, sympathy and care for children in all their needs, as to his calmly and well-reasoned out plans of mental culture. Children, whatever else may be their natural defects, are not by nature indolent, and many of those styled such are but the result of unwise and unskilled teaching.

But there is another reason, and one still more convincing, why education should be made a process of pleasurable instruction. To be useful it should not cease at the expiration of school-days. But it is difficult for us to imagine a boy, whose time at school was one of apparent penance and oppression, the very thought of which recalls numerous painful recollections, and almost freezes his young blood, sitting down, when free from dreary tasks, threats of punishment, and parental coercion, to continue the studies begun under such unfavorable circumstances.

It was stated at the beginning of this short essay, that the treatise under consideration is a remarkable one, and such indeed it is, for although that portion which treats of moral education cannot be said to be entirely false, since our relations towards one another are well and truly outlined, yet if we consider moral education in its proper light, as that sublime power which infuses into us a love for virtue, a hatred for meanness, a defiance for all perils, as that which binds

us by an indissoluble tie for life and death, to truth and duty, and fills our our souls with an unflinching trust in God when misfortunes press heaviest upon us, we cannot fail to see how useless, nay how decidedly injurious are the principles laid down by Spencer. His passage from the moral to the intellectual training involves considerable difficulty. In a work on Education, where the salutary effects of the great Protestant Reformation are to be distinctly set forth, it would be too much to expect, that the Dark Ages, those barbarous times when "believe and ask no questions" was the motto of the ruling power, would not come in for their usual quota of abuse.

Mr. Spencer has evidently forgotten how the Catholic Church, "gathered up the learning of the Roman Empire when it was destroyed by the ravages of the northern tribes in the fifth century—how she guarded the literature of Greece when the genius of the Sons of Athens had departed—how she cherished the Bible when pagan and unlettered men would destroy it—how she treasured up the sciences, the laws, the books and valuable works of the ancients—how she moulded the mind of England and taught her how to love liberty—how she moulded the laws of France, Germany, Austria, Spain, Italy and every nation of Europe—how the language we speak is loaded with her ideas and breathes her doctrines." Under her inspired hand the cold rock, the dead canvas and the dull music became divine and filled with life. In architecture she has blended the symmetry and beauty of the Greeks, the strength and massiveness of the Romans and the solidity and harmony of the Egyptians, thus forming a style more graceful, more noble, more sublime than any that had ever gone before. The ruins of ecclesiastical buildings tell the history of her glories and her work in past ages. The cathedrals and churches of England, the Universities of Oxford and Cambridge, and the noble pile of Westminster Abbey, are everlasting monuments of the greatness of the Catholic Church before the Reformation was even dreamt of.

All this is known and sanctioned by the best Protestant writers, but in a work on education such as the one before us, which should be a guide to those whose

duty and privilege it is to instruct the young, all information of this nature however important it may be towards banishing from the minds of pupils and teachers those errors which bigotry and prejudice have begot, can find no place. But Spencer's work on education despite its faults, faults truly dangerous in themselves, will always be a guide to educators. The last half of his chapter on mental and the whole of his chapter on physical education are highly commendable not alone to parents and teachers, but to everyone who believes in the old maxim "mens sana in corpore sano." "The first requisite to success in this life," he says, "is to be a good animal, and the first condition requisite to national prosperity is to have a nation of good animals." But while fathers read books and periodicals, attend agricultural meetings, try experiments, and engage in animated discussions on the relative values of oilcake, hay, chopped straw, &c., for fattening prize cattle, and while mothers spend hours of precious time in music and language lessons, in preparation for the next grand ball, or the reception of the latest visitor, very little time can be found to bestow on the rearing, management, education and physical training of children. Where is the nation of healthy animals to come from? From the hands of unskilled, incompetent, thoughtless nurses, whose heads are filled with all kinds of antiquated prejudices? We should at least give as much time, care and attention to the rearing of a healthy child, as we usually give to the fitting of a trotter for the course or a setter for the chase. As the twig is bent so will the tree incline. If the child suffers from under or over feed—and in this case nature must act as guide—from want of proper food, clothing or exercise, from over-taxation of body or mind, the future father or mother will lack that mental and bodily strength necessary for the generation of a healthy family. If defects consequent upon neglect in youth would cease with the grave, the case would be different, but since the bodily deformities and mental weakness of parents are inherited along with their other faults by the children, it becomes a matter of the gravest consequence, to see that the future fathers and mothers bring not into the arena of life, to meet its fierce contests,

or to bear its hard shocks, shrivelled, puny bodies, limbs trembling with weakness or palsied with pain, nor yet minds enfeebled by long study, over-exertion or dissipation, for to the strong hand and strong head, the capacious lungs and vigorous frame, "fall and always will fall the heavy burdens, and where the heavy burdens fall, there the great prizes fall too."

On the whole, then, it must be confessed that Herbert Spencer, notwithstanding his many irreligious tendencies and blind prejudices, possesses a thorough grasp of what should constitute a mental and physical training. With a mind strengthened by reflection, by philosophical and scientific research, this most prolific and original writer of the 19th century, might be in the eyes of all one of England's shining lights, had he maintained unbroken the sacred bond which shall forever link science to religion, and had he displayed the same faith in the nobler and higher destiny of man, that

he does in his capabilities to material progress. God he does not openly deny, but like all other positivists, he will concede to man but a vague and confused idea of His existence. The Supreme being is the great unknowable, beyond the reach of human reason, man's sole guide. He bows to humanity as his God, and his fervent devotion to her constitutes the sum and substance of his religious tenets. Had it been otherwise, had the light of God's revelation but pierced the clouds encircling his brow, had he but seen as far and as clearly with the eye of faith as he was able to penetrate with the eye of reason, his influence for good, especially at this time of unbelief, would have been incalculable, and his work on education, comprising at once the utterly false and supremely true, instead of being a source of danger to minds yet unformed, would be their most fertile field for useful and salutary information.

M. F. FITZPATRICK, '91.



I have always envied the Catholics their faith in that sweet, sacred Virgin Mother, who stands between them and the deity, intercepting somewhat of His awful splendor, yet permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of woman's tenderness.—*Nathaniel Hawthorne.*

REFLECTIONS ON NATURE.

I.



FROM this cold earth let us spring,
Fancy, on thy soaring wing,
And a novel anthem sing
Through the sky!
Leaving sin and strife below,
Care, and grief, and earthly woe—
Pure as white flake of the snow
To the eye;
Let our hymn of praise resound,
All creation round and round,
'Till an echo it has found
There on high;
With the eagle's stately flight,
Rising in his kingly might,
In the azure out of sight,
Let us vie!

II.

Far above this dreary sod,
By frail mortals ever trod,
Let our souls arise to God,
And in praise,
Let us view the wonders grand,
Works of His Almighty Hand,
Whose supreme and dread command,
Worlds can raise!
See yon sun in splendour bright,
Source of never-failing light—
Lost are shades of dismal night
In its blaze:

THE OWL.

Thus the clouds of Sin must fly,
 When through the eternal sky,
Justice's Sun appears on high,
 In His rays!

III.

See yon stars that twinkle bright
 In the azure dome of night,
 Shedding down a mellow light
 In each beam!
 See yon orb that slowly glides,
 Where the evening cloud divides,—
 All the planets now she hides
 In her stream!
 Thus of old did virtue shine,
 Far away in Palestine,
 'Till an orb of ray Divine
 There did gleam :
 And its floods from high above—
 Lights of everlasting love—
 Lit the souls that upward strove
 As a dream !

IV.

What a dream for man to dream !
 All was changed, and all did seem
 New, regenerate in that beam
 Of the East.
 Orb that lights our earthly way,
 In your grand and golden ray,
 You invite the world to pray
 As a priest !
 You remind us of His might,
 You remind us of His light,
 And the chains of darksome night
 He released :
 You are there to ever preach ;
 You are sent to guide and teach,
 In your glowing, silent speech—
 Gorgeous Priest !

V.

When the evening shadows roll,
As the sun is near his goal,
See yon bow, from pole to pole,
 Bending there !
Seven hues are blending bright,
Seven form each ray of light,
Seven times to human sight
 Is it fair !
Thus the ray that comes from high,—
From the mansions of the sky—
Falls upon the clouds that lie
 On our air ;
In the prison of the heart,
Decomposed that ray will dart,
And in Seven Gifts will start
 Rainbows there !

VI.

See yon stream that leaps along,
Singing to the woods a song,
Rushing now with current strong
 To the sea,—
Thus the tide of life now flows,
Not one moment of repose—
Bounding onward to its close—
 To be free !
First the stream is limpid, bright,
Fairy, silvery to the sight,
Then it blends into the might
 Of the sea ;
Thus each life from day to day,
Seems to ever roll away
Towards thy vastness, dim and gray,
 Eternity !

JOSEPH K. FORAN, '77.

BISHOP PLESSIS.



WISHING to contribute my humble quota to the hospitable columns of THE OWL, I thought it would be perhaps of some interest, and certainly of some utility, to its readers to sketch the life and works of a man to whom we, Catholics of this country, owe a debt of eternal gratitude and with whom every student of Canadian history (and this every Canadian young man should be) cannot but be acquainted. My intention is not so much to narrate the leading events of a life every day of which we may say, was an act of wisdom and patriotism, as to show the powerful influence exercised by this great bishop upon the religious and political affairs of Canada. Very often men are found who wield such power over their fellow-citizens, that we cannot separate the history of their age from their own, and far less can we evoke their memory without treading the sacred ground of their nation's history. Such was the case with Mgr. Plessis, who has been rightly styled the Manning and the Guibert of Canada. No man, in fact, has been so intimately connected with, and deeply interested in the cause of his country both as to its religion and its nationality.

There is no nation upon earth which has not had its moments of trial and sacrifice. And if, when these come, that nation succeeds in overcoming the obstacles opposing its progress, we always find that at the head of such great struggles appeared men of uncommon genius, of tenacious will and generous heart, who were born to change the destinies of their own people and assure to them happiness and liberty. There is no victory without its hero, and if this be true of victories won with the sword, it is no less so of victories won in the arena of religious or political strife.

Though yet in its infancy, our country has already passed through one of those testing periods. There has already been in its history a period when all dangers at once seemed to threaten its feeble existence, a period in which it seemed

that all efforts would be fruitless in bringing the young colony to accept the laws of the mother-country. I mean to speak of the first fifty years of English *regime* in Canada. Those fifty years were a period of transformation, of fermentation, of preparation, during which continual efforts were being made to preserve liberty on the one side and on the other to anglicize and mould according to the ideal of the mother-land, this young and promising colony. I say that those were times of conflict, and this, not only on one or a few questions, but on all that has regard to the welfare of the people and that goes to decide its destiny. Laws, language, education, religion, all had to be discussed and upon all quick, but sure decisions had to be arrived at.

But of all those questions the first and most important was, no doubt, that of religion. To the Canadian, especially the Canadian of those days, religion has ever been, according to the expression of Walsh "the first, the best, the grandest of all motherlands." Thus, when the conflict arose with regard to this burning question, there was need of a man who could on the one part dispel the diffidences of a colony jealous of her rights, and on the other obtain from England what was so much desired, the free exercise of Catholic worship. Such a man Providence had reserved for Canada. It was Mgr. Plessis. His unique ambition may be summed up in two words: Render England just towards us, and make Canadians love and respect their new masters.

But in order to have a complete idea of Mgr. Plessis' influence, it is necessary that we should study a little more deeply the state of affairs in his own times and this, if the reader will only permit, we shall do now; for, as I have said, the important thing for us is not so much to know the details of the life of this eminent man, as to have an idea of his prodigious influence.

For forty years already, Canada had been under British domination and if we except a continual progress in number and power on the part of French-Canadians, the state of the conquerors and of the conquered—and their respective attitudes

had undergone very slight change. The same ideas and sentiments as in the beginning continued to animate the two elements of the population. In one it was the ambition to convert the conquered to the customs of the metropolis, on the other it was diffidence, nay, a kind of somewhat natural hatred for those who had been so long our most avowed enemies. For, if the Canadians had so willingly reckoned the English as lawless masters, it was due more to the fact that France had abandoned them than from any other motive. France, although she had seen the zenith of her glory under Louis XIV., was reduced now to a state of poverty, and Louis XV., unfaithful guardian of the paternal heritage, terminated the seven years' war by sacrificing his American colony. In reality, Canada had been neither conquered nor ceded, but abandoned. It was not without reason, therefore, that our ancestors remaining attached to the old mother-country by the noblest sentiments of the heart, promised after a last effort in the defence of the tricolor, respect and obedience to England and returned to their homes to repair the damage of a seven years' war. The intention of England, on the other hand, after the acquisition of the French possessions in North America, was to make of Canada an English-Protestant colony, to change by a slow and imperceptible action its customs, laws and language for those of the mother-country, in a word, to make a New England of what was before New-France. We see, therefore, on the one side, a firm intention to preserve the national spirit by all means, and on the other, a firm determination to anglicize the colony. Hence the conflict.

But, strange to say, when we arrive at the beginning of our century, at the moment when Bishop Plessis appears at the head of the Church in Canada, we find the work of anglicizing Canadians yet at its starting-point. This young and feeble colony, counting hardly 60,000 souls, surrounded by a population whose language and belief were different from her own, left at the mercy of a powerful nation whose only desire was to destroy her religious convictions and national hopes. This colony, I say, regained her strength, held fast against the tempest, and in the end conquered a prestige

which her very enemies admire. But let us not imagine for all this that the idea of annihilating catholicism and French customs in Canada had been abandoned. Far from it, it was resolved to have recourse to a *government of coercion*. "This province," says the *Mercury* of Quebec in 1801, "is too French for an English colony. . . . Whether we be in peace or at war, it is essential that we should unite our efforts to oppose by all possible means the increase of the French and of their influence. After a possession of forty-seven years it is time that this colony should at last be British." But at this juncture a whole galaxy appeared among Canadians of men whose energy of character and patriotism were eminently adapted to the struggle of the day. Among others we find Bédard, Panet, Papineau and above all, Bishop Plessis.

Born in 1763, the year of the cession of Canada, young Plessis had been an eye-witness of the heroic efforts of his own country to defend her rights at the beginning of the new regime. He had beheld a grand example of the loyalty of his fellow-countrymen, when in 1776 Benjamin Franklin, accompanied by Father Carroll, who was to be later on Bishop of Baltimore, came across the borders to induce the Canadians to take part in the American Revolution, promising them protection and liberty; he had seen in 1792 the first meeting of a parliament in Canada, when our forefathers engaged in a struggle far different, it is true, from those in which they had hitherto been involved, but one notwithstanding in which they were to acquire no less glory. All these events must have struck his young mind and concurred in making of him a valiant upholder of the principle of justice and loyalty. After terminating his elementary studies in Montreal, his native city, he started for Quebec in order to begin his classical course. At the age of seventeen he had already finished his philosophy, and immediately the precocious young man entered the Grand Seminary of Quebec. He was remarkable especially for his retentive memory, and we are told that later on when Bishop of Quebec, he knew by name the most prominent members of each parish of his immense diocese. In 1781, having to wait six years before being made a priest, he was sent by

his bishop to the College of Montreal as professor of Belles-Lettres and Rhetoric. In October, 1783, he was called back to Quebec by Mgr. Briand, to fill the office of secretary of the diocese. It was under that able and saintly bishop that he learnt the extremely difficult art of commanding others, and gave evidence of his perfect exactitude in the fulfilment of his duties even when hard pressed by work. At the death of Mgr. Briand, he remained in the same position of secretary under Mgr. D'Esglis and Mgr. Hubert. In 1786, he was ordained priest. At that time he was already reckoned as one of the ablest men in the colony; and when a dispute arose in regard to the foundation of a university to be supported by Catholics and Protestants alike, and in which students of both denominations and nationalities were to prepare for the liberal professions, the abbé Plessis was called upon as the best fitted to write a memorial to be presented to the king on this question in the name of the Catholics of Canada.

In 1792, when the *curé* of the parish of Quebec died, the young priest, for he was but in his sixth year of priesthood, was called to replace him. From this we may judge of the high qualities which he possessed. In fact, after the episcopate, the position of *curé* of the city of Quebec was the highest ecclesiastical dignity in Canada. Quebec was then, as it is to-day, the only regularly established curacy, and he who had charge of it was the great counsellor and help of the bishop. In filling this position Messire Plessis gave proof of the eminent capacities with which Providence had endowed him. A very judicious man wrote at that time: "What a spirit of order displayed in the administration of this vast parish! What a memory shown forth in thus forgetting none of the various affairs which called for attention." His science was no less surprising. His numerous occupations never prevented him from studying every day, and when this became impossible to him through lack of time, we are told that he used to devote a whole night every week to increase the treasure of his knowledge.

When Mgr. Denaut was appointed to the episcopal see of Quebec in 1789, he immediately named Messire Plessis his coadjutor. "Divine Providence" he wrote to Rome, "has taken care of the Church

of Canada. I have obtained as coadjutor a man perfectly versed in ecclesiastical affairs, knowing the diocese and enjoying the full confidence of the people and the clergy." Being coadjutor of the bishop of Quebec, according to the prevailing custom, Mgr. Plessis was to succeed him after his death. This happened in 1806. From this moment Mgr. Plessis' life was a continual battle on the result of which depended, we may say, the destinies of Catholic Canada. "He was placed at the head of the Church of Canada precisely at the moment when a man of his genius was wanted. The position was critical, the dangers numerous and the enemies powerful. To take possession of the properties of the Jesuits and of the Seminary of Montreal, to organize in the province an exclusive system of Protestant education, to submit the nomination of parish-priests, the erection of parishes and even the ordination of priests to the approbation of the governor, such was the programme of the fanatic oligarchy that then governed the country." There was a circumstance which from the beginning did not escape the perspicacious eye of our Bishop. He remarked that if Canadians were victims to such revolting injustice, it was due not so much to the English authorities themselves, as to a clique of fanatics who reigned and persecuted in Canada without the knowledge of the home Government. In London justice was certainly more respected. For at that time the affairs of England were in the hands of such broad-minded men as Pitt, Fox and Burke. Seeing this, Mgr. Plessis, resolved to have no communication with the governor or other officers, but to have directly recourse to the supreme head of the state, the king and his cabinet. Among the most implacable enemies of Mgr. Plessis and of the Catholic Church we find the celebrated Ryland who had been secretary of the legislative council under two or three governors and whose sole aim was to anglicize Canada by all possible means. We remark also the anglican bishop, Mountain, and lastly, Governor Craig who so relentlessly persecuted Catholics. Having taken the title of bishop of Quebec which his predecessors had kept for more than one hundred years, Mgr. Plessis met with opposition on the part of the anglican

bishop who threatened to resign his position. The question having been brought before the ministers of the crown, it was answered through Lord Castlereagh, minister of colonies, that the Catholic bishop being not a stranger, should enjoy all the rights and privileges attached to the title of head of a religion freely practised in Canada.

The few fanatics who had the lead of affairs had traced for themselves a programme or plan of campaign, by means of which they boasted they would be able to Anglicize Canada in less than ten years. They had perceived that the great power that preserved the religious and national spirit among Canadians was the clergy. The first step was then to destroy the influence of the clergy. And this was to be done either by reserving to the Government the right of naming the *curés* and erecting parishes or by replacing the tithes by a salary from the Government. The priests being then at the mercy of the state, to make slaves of them was very easy. Their enemies were certainly taking the right means; for it is evident from history and even from what we see around us nowadays, that there is nothing that paralyzes so completely the action of religion as to make its ministers dependent on civil power. Not knowing how valueless are material interests in the eyes of a Catholic bishop, his enemies began by increasing the yearly income which he received from the government. This, they thought, would perhaps influence the prelate to acknowledge the supremacy of the king. The civil secretary immediately wrote to him saying: "The government, acknowledging your religion, and assuming her ministers to be officers of the crown, should provide for them as for all others. The bishop should have enough to enable him to live in a style suitable to his rank." In consequence, he was soon informed that his revenue was increased. "But," answered Mgr. Plessis, "you offer me properties and money to act contrary to my duty. *Hæc omnia tibi dabo si cadens adoraveris me.* Remember that this is the last thing for which a bishop cares." After promises of emolument, menaces came. It was soon announced to him that henceforth the function of his office entirely depended on the will of the crown. For six years Mgr. Plessis had been discussing,

pleading, begging; but it seemed that all had been in vain and that the supremacy of the king was at last to be imposed upon the Church of Canada. In the course of a conversation which lasted nearly two hours between the Governor and the Bishop, the latter could obtain nothing and they parted leaving the matter as it was. The Governor was resolved to look upon the nomination of *curés* as a civil right which he would never waive. Nothing, however, could daunt the great bishop; his firmness, his loyalty, his obliging manners were so many instruments of success in the cause which he defended. About this time (1817) the "Régime de la Terreur" was raging most furiously: the citizens were thrown into prison by hundreds, the exigencies became more and more unbearable, and, as the last word of this long war against a nation's faith, the Governor had exclaimed: "Spiritual supremacy belongs to the king. We do not recognize it in the Catholic Church." "For him," says Garneau in explaining this tenacity of the Governor, "the nomination to parishes by the king was to be a powerful means of sapping the religious spirit of Canadians and of gradually bringing them to apostasy."

But this period of storm for the Catholic Church in Canada was to have a few moments of respite. This took place when Craig started back for Europe and was replaced by Sir Geo. Prevost. The latter, after a few conferences which he had with Mgr. Plessis and the memorials that were submitted to him, was soon favorably disposed towards the Catholics. Mgr. Plessis was often heard to say to Governor Craig when the latter would threaten him: "Religion is the work of God, I hope that He will sustain it in this country." The moment soon came when Providence took its part in the settlement of this affair. While the discussions were yet going on, the war of 1812 suddenly broke out. This event completed the conversion of the government to justice and moderation. England having received a fatal lesson from her ancient colonies, feared lest Canada should join the Revolutionists. In London it was known that the clergy were all-powerful with the Canadians; it was known that a word of the Bishop of Quebec sufficed to make the whole people rise as one man. It

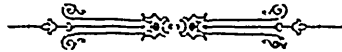
THE OWL.

was, therefore, thought better to make the necessary concessions to Mgr. Plessis, so that he in return should keep for England her colony. But the prelate did not need such a stimulant to accomplish his duty. At the very first symptoms of hostility he had exhorted his flock to be faithful to their duty, he had sent a pastoral letter in which he encouraged every one bravely to defend the country in danger: he immediately appointed chaplains for the different bodies of troops and ordered public prayers for the success of the campaign. Scarcely had the war begun when Sir G. Prevost seeing what an immense amount of good could be done by the Catholic Bishop to preserve the Canadians from any disloyalty, asked and obtained from the government the public sanction of the Catholic Church in Canada. To Mgr. Plessis was given the right of naming priests to parishes, and of taking the title of Bishop of Quebec. In 1817 the Government wishing to reward Mgr. Plessis for his numerous services named him member of the Legislative Council of Lower Canada. "Thus," says Mr. Sullivan in his *Essays on the Church in Canada*, "ended the question of royal supremacy, ecclesiastical superintendents, rights of benefices and such kindred matters in the Church of Canada."

Having thus obtained justice from the Government, at least on points of prime importance for the Church, Mgr. Plessis turned his efforts towards the spiritual

wants of his flock. He had long felt the necessity of dividing his diocese which then comprised the whole of Canada. Mgr. Denaut had already attempted it, but without success. The difficulty was that no Bishop could be appointed but by the Pope. But the British Government always fearing the intervention of the Roman Pontiff, would not permit any bishopric to be established without its own sanction. For this purpose the Bishop of Quebec repaired to England to confer with the ministers. There he was received as one of the most eminent personages in the realm. He was offered hospitality by Lord Bathurst himself, the Minister, of Colonies and as a result of several conferences with the Colonial Minister, he obtained permission to divide his diocese. Thereupon he immediately started for Rome where he received the title of Archbishop with bulls for three suffragans. After these negotiations, which were as glorious for him as they were favorable to Catholicism, he returned to Canada where the interior administration of his diocese henceforth employed him. Although over sixty years of age Mgr. Plessis used regularly to visit his flock dispersed over an area of three or four hundred miles, and till his death, which occurred in 1825, he was an accomplished model of sacerdotal virtue and generous patriotism.

F. X. BRUNETTE, '90.



MOULD IN MARBLE.

The sculptor moulds

No statue from the snow banks in the fields,
Though of more than Parian tissue, pure
And pliant to the skill of supple fingers.
Better the marble block that but with toil
And sweat gives shape, cold, everlasting shape
To burning thoughts.

WILLIAM A. LEAHY'S "Siege of Syracuse."

FRANCE CONSIDERED.

By Very Rev. AEn. McD. DAWSON, LL.D. &c.



FRANCE is said to be governed by a republic. If name and form be anything, this may be true. But, accustomed as we are here to constitutional and representative government, we cannot bring ourselves to consider that name and form only constitute a Republic. We require in addition, a complete representation of the whole people governed. Now who will say that the 35 millions who constitute the French nation, are represented by the tenth part of one million who at present hold power and claim to be the French Republic. But this poor epitome of French nationality, although but slightly representative as regards numbers, represents, perhaps, the ideas, wishes and aspirations of the French people. Now, let us see how far they so represent. There are in France many institutions, Educational, Religious, Charitable and Philanthropic, to which the people have clung for ages with unalterable affection. All these are set at naught by the present rulers of the land. They will have none of the education which the people cherish and consider essential. All the old established schools are proscribed and give place to new institutions where the youth of France are taught that there is no God in heaven. Any teacher who dares to utter with respect the name of the One Supreme, is displaced and must give way to a professor of the godless creed; and, lest the Church should have its due influence in maintaining the ancient religion of the country, Ecclesiastics are obliged by *republican* law to serve in the army and there acquire habits that are but ill suited to candidates for the Christian priesthood.

If there be one institution that is more cherished by the Catholic people of France than any other, it is that of the Sisters of Charity. These devoted women nursed the sick in the numerous hospitals of France with complete acceptance, and especially in that great institution—the Hotel Dieu—which is more than

national, extending its benefits to people of every nation under heaven and dealing most liberally with all, alleviating their sufferings without enquiring as to their creeds or convictions.

Need it be asked if a Legislative Assembly and a ministry that fairly represented the people of France have decreed the expulsion of the excellent Sisters from the hospitals and, at the same time their expatriation? Exile only awaited them when deprived of their occupation and their homes in the country of their birth. And by whom were they thus doomed? Not by the people of France, but by a miserable *coterie* pretending to represent that people. How long will this great people allow themselves to be abused and their dearest wishes trampled under foot? *Quousque tandem?*

It is difficult for us, who enjoy free institutions, to understand how the French nation can tolerate such a state of things. The absence of union among the 35 millions is the secret of the strength of their enemies. Some of them desire and wait for a monarchy. Of the monarchists not a few favour the elevation to the throne of a scion of the Bonaparte family. One would suppose that they have had enough of Bonaparte rule, and can they have forgot how disastrously that rule came to an end in the persons of its two greatest heads?

A greater number still would have a Bourbon king, founding, no doubt, on the principle of legitimacy. A glance at recent history will show that this principle cannot now be acted on, and, besides, there is not the same zeal for it as in the days of the elder Bourbons. But, may they not be favoured by the presence of a purely elective king? There is much against this, and the opposition would amount to absolute hindrance in a country so long accustomed to hereditary monarchy and which has passed through so many phases of so-called democratic rule. What security would there be for wise government under such a king, or any king by whatever way he reached the regal seat? They might have a Henry

VIII., or a King John, instead of an Alfred or a Saint Louis.

These conflicting views of kingship divide the people without leading to any result. It remains, therefore, for the French nation to have done with all these parties which avail them no more than a barren fruit-tree. Their national safety,—the great future to which we may be allowed to believe they are destined, depends on union. Let them be united and a general, thoroughly national representation will follow in due course. Such representation must have a ministry in sympathy with it, and France will be governed according to the interests, wishes and convictions of the great majority of its people. This would, indeed, be a Republic worthy of the name, and the excellence of free representative government would abundantly reward the nation for its labour in establishing it.

The Bishops of France are now moving in this direction. A majority of them, acting on the enlightened advice of Pope Leo XIII., have declared themselves in favour of the Republican form of government. Says Bernard O'Reilly: "What is not known in the United States; indeed is not known anywhere, is the fact that the policy of union, conciliation and co-operation advised by Cardinal Lavignerie and now adopted by the majority of the French hierarchy was the policy which Leo XIII. from the very beginning of his pontificate resolved to urge on French Catholics." This was not thoroughly understood by the nuncios to France until the nunciature of Mgr. Rotelli, recently deceased. "It was the grand result of Mgr. Rotelli's stay in Paris to have the Sovereign Pontiff speak out openly on this vital matter, and to help to bring around a majority of the French Bishops and eminent Catholic laymen and journalists to give in their adherence to the Republic. This result achieved, Mgr. Rotelli's diplomatic work was done and he was raised to the Cardinalate."

The Bishop of Grenoble, Mgr. Fava, declares for the Republic such as it was in the days of Thiers and Marshall McMahon, when Atheism and continental Freemasonry had no part in it. He would have the Republic brought back to this more happy state. This desirable end can only be attained by the union of all right-thinking men. The Bishop ac-

cordingly urges the clergy and the people generally of his diocese to be united in promoting the advent of a fair and just Republic. "Let Catholics but unite and the reign of Freemasonry will soon be at an end. You, gentlemen," says the Bishop addressing his clergy, "one with your Bishop and attached to your people will form a preponderating majority in the diocese, able to direct the legislation in municipalities, and ultimately to take the helm of the Commonwealth. If in all other dioceses your example is followed, the victory is ours to-morrow. We shall but have to present ourselves in a body before those who rule us and say to them: See here is the French nation from which you hold your power and which comes to you now to say that you have failed in your engagements, inasmuch as you have made laws destructive of distributive justice, such as the educational law against religious schools, the military law for seminarians, the fiscal law against convents and others besides. *Messieurs les Senateurs et Deputés* (Senators and deputies), you must repeal those laws. The French people, your masters, after God, so wills it, and you are bound to respect their will, as you are elected to that end." The Bishop considers that even the present rulers could not resist such an appeal. Refusal would be the signal of their downfall. "There is no resisting with impunity a nation claiming its lawful rights. A government depending on the people's suffrages for its authority is bound to listen to the people." The Bishop proceeds to maintain that popular governments are for the service of the people, and leaves tyranny over nations to heathens and barbarians. He then tells the Atheist ministers of the day that the country is tired of their administration, and that they who thus remonstrate form almost the numerical whole of the nation of France. He goes so far as to point to the time when the great body will themselves assume the governing power.

Under the guidance of such able and influential leaders as Mgr. Fava and Cardinal Lavignerie, the people of the many dioceses of France will soon become united as one man. But the victory will not yet be won. The forces will only have been marshalled for the fray. Remonstrance with the adverse

powers of the time will be no more than the beginning of the battle. It is not to be supposed that men whose fixed policy it is to wage war on religion and the time-honored institutions of the people will at once yield to reason which they have so long resisted. Their policy, like that of the apostate Emperor of Rome, aims at destroying all Christian teaching and all Christian institutions will change only when their power is broken. But when will this be, and how? To us who are accustomed to popular and representative government, the popular will ought speedily and without difficulty to prevail. It may be very different in France. In the parliament of that country the extremists who now rule derive their strength from the factions into which the legislative body is divided. But let there be no more Bonapartists, Orleanists or Monarchists of any kind, there would soon be a popular assembly representing the people at large. Such an assembly would be open to conviction, and when any measure brought before it was shown to be according to the wishes of the great majority of the nation, it would meet with acceptance, if only for the sake of peace and conciliation.

But before such a state of things can be inaugurated the people must become united; and to this end the influence of the clergy must be widely and powerfully exercised. "*Régime des curés!*" (Priestcraft!) the anti-clericals will exclaim. Not so fast, *Messieurs les Incrédules*; the success of the clergy in uniting the people will be the end of their power, and the country must rely for just and good government, not on *les curés*, but on the people speaking through their representatives in Parliament assembled.

It is not to be supposed that in the present state of things a claim for justice will be listened to, even although presented by a national representation. For this reason, it must be insisted on that the people of France take power, their national right, into their own hands and appoint an executive that will respect their rights, civil and religious, the sentiments, wishes and customs of the ancient French nation. There is no other way of escaping from those Utopian systems, rash experiments in legislation, direct and cruel tyranny, even, over the great majority of the nation.

Nothing need be said at this time of day, in praise of representative government responsible to the people. Let those who doubt its excellence and success study the state of those countries where it prevails. In Great Britain it reigns more than the monarch at its head; and the people are prosperous and contented. The same may be said of Belgium where power has been torn from the hands of an anti-national faction by the votes of the Belgian people. The United States of America with a government responsible to the nation, enjoy peace, prosperity and power. Countries that are as yet colonial and dependent, such as Canada, having been allowed governments which are answerable to the citizens generally are blessed with peace, security and happiness in such a high degree that they forget their being mere colonies and dependencies. What will it not be then, with the great nation of the French when it shall possess a free parliament sustained by the nation's votes, and responding to the nation's confidence by just and impartial legislation?



VIRGO CLEMENTISSIMA.

LISTEN! What mournful notes are these
 Borne on the chill November breeze—
 Sighs from the gaunt dismantled trees,
 'The loss of their vesture bewailing?

Or is it some lone bird of night
 Winging her weak, uncertain flight,
 Seeking some spot where she may alight,
 That shrieks in despair at her failing?

Or dying nature's saddest sighs,
 Rending the dim autumnal skies,
 Wringing from Heaven's unseen eyes
 Tear-drops of commiseration?

Moans from that dismal, dreary clime
 Where neither sun nor gladsome chime,
 Mark the retreating tread of time,
 Where misery knows no cessation?

Ah! 'tis a voice from beyond the grave,
 Borne by the ceaseless surging wave
 Of that dark sea whose billows lave
 The shores of man's brief habitation.

Plaints from that seldom thought-of land
 Under the sway of Death's stern hand—
 Cries from that oft forgotten band
 Of pleading and wild supplication.

Nature unites in the doleful cry,
 Raising her voice in the mid-night sky,
 Asking the earth's inhabitants why
 The souls of their dead are neglected.

Why they're unmindful of suffering friends,
 O'er whose misfortune the heartless winds
 Moan, and the leafless poplar bends
 Its head as a spirit dejected.

" Is there no hand to break the chain
 Binding these shades in endless pain ?
 Must they forever plead in vain,
 Whilst none lends an ear to their pleading ?

Out in the surge, no saving spar ?
 Shines in the gloom no guiding star ? "

And in reply there sounds afar
 A voice as of one interceding,

Mingling its earnest, pathetic tone
 With the November night-wind's moan,
 Pleading before the Eternal's throne
 The cause of the exiled captives forsaken.

Is it some angel's whispered prayer
 Jostled about by the frenzied air ?
 No ; for there's none save one who'd dare
 Approach the tribunal unshaken.

One, whose blest person humanity crown'd,
 One, thro' whom Death immortality found,
 Whose humble fiat inseparably bound
 The world to its outraged Creator.

'Tis the Queen Mother who, alone
 Making the cause of the dead her own,
 Fearlessly kneels at that awful throne
 Beseeching man's Great Mediator.

She, who rejoiceth th' angelic choir,
 Snatching the sin-stricken soul from the mire,
 Pleads for those spirits envelop'd in fire—
 The slow-burning flames of purgation.

She, who's the joy of the Lord's elect,
 She, from whom men every grace expect,
 Flies to the rescue of those that were wrecked
 Ere reaching their true destination.

Down from those realms of light on high,
 Floats her petition in reply
 To the November night-wind's sigh,
 And calms their unwonted commotion.

“There is an arm beyond the skies
 Powerful enough to solve sin's ties,
 Letting the imprison'd souls arise
 To God from that deep, burning ocean.”

Freed from the gloom of eternal night,
 Up to that land of unfading light,
 Mary's assuring tones invite
 The shade of the ransom'd transgressor.

Nature abandons her woeful cry,
 And the chill night-winds cease to sigh,
 Hush'd by that gentle voice on high,
 The voice of the world's Intercessor.

C. C. DELANY, '91.



*THE POETICAL REVOLUTION IN
ENGLAND.*



THE closing years of the eighteenth century constitute an era of widespread revolution. In France, national financial distress, undue class privileges and above all, the propagation of false philosophical ideas caused the political and

social fabric to become the point of attack for this spirit of revolt; in Germany, the speculative character of the national mind, just roused from a long period of stagnation, produced an unprecedented display of activity in the field of philosophy which, in consequence, took on an entirely new aspect; in England, the new revolutionary tenets were, for the most part, whispered into the ear of the muse who was thereby induced to cast aside the stiff classical garb in which she had invariably arrayed herself since the time of Pope, and to clothe herself anew in the vesture of simplicity and spontaneity.

What was the nature of this change; from whence did it spring and who were the chief agents in bringing it about? These are the questions it is proposed briefly to consider.

The poetry of the classical age, that immediately preceding the period of revolution, was marked by a rigid adherence to conventional rules, a disregard for the beauties of nature, and a contempt for all men save the learned, the wealthy and the aristocratic. Imagination and passion were alike foreign to it; its source was in the intellect as opposed to the heart; artistic form predominated over ideal matter and the outer polish of art and brilliancy of diction, over the inward elevation and transport of nature.

Modern poetry, that introduced by the age of revolution, substitutes romantic in the sense of mediæval and modern, for classical sentiment as well as subjects; endows nature with life; embraces all humanity and expands with feeling and emotion. It divided almost at its very source into four main currents which flow on in well-defined channels through all succeeding poetry. These have been christened the revolutionary, romantic,

scientific and transcendental tendencies.

In the revolutionary poetry is embodied the spirit of revolt against the old division of mankind into masses and classes, and against time-honored political beliefs and social conditions. Opposed to this, and undoubtedly evoked by it, is the romantic school gloryfying the past and picturing in vivid colors the noble traits of life in stately hall and baronial castle. The scientific movement did not at first lend itself easily to poetry, but merely added fuel to the revolutionary flame by holding out illusive hopes of future knowledge which was to sweep away the last vestige of ancient religious belief, and, in consequence, change entirely the fundamental principles of all social and political institutions. It then manifested itself chiefly through the sciences of chemistry, physics and above all of geology, which owed its birth to this influence. In our days, however, the scientific spirit has become the vivifying principle of poetry, the surface beauty of the evolutionary tendency of science appealing strongly to the poet's love of harmony, and opening up before him visions of successive upward transformations, merging finally into the fabled golden age. In opposition to the anti-religious coloring which this movement early took on, sprung up the transcendental school which sought to place the various reform doctrines upon a broader basis so as to secure for them the support of that science which had begun to tell so powerfully against them. Such, then, is the panorama presented by the field of poetry in the nineteenth century.

If we seek for causes in explanation of this re-awakening of active thought in the poetic mind, one of the most manifest must be the prevailing disgust with the insipid productions of the muse in the classical age. Poetry, true poetry, is the spontaneous outpourings of the human heart. And so much is this the case that in every literature poetry has long preceded prose, and then only did a language become stable when some great singer had tuned it to be the lyre of natural sentiment and emotion. Hence, when

poesy ceased to sing the never-failing song of the heart and sought rather to give forth the elucubration of the intellect in verse as devoid of feeling as it was rigid of form, she wandered far from her appointed mission, and in doing so lost, in a great measure, the sympathy of the great mass of her admirers. Such a state of affairs could not long endure. True poets must soon come to know by instinct that they must not follow into that arctic region whither their predecessors had led. And so it came about unwittingly at first, but finally with a full conviction of the righteousness of their cause, that England's singers abandoned the iceberg of classicism as cold as they were sparkling, and returned to the tropic territory of sentiment and passion.

A revival of interest in the early poetry of the nation, whilst it clearly indicated men's weariness of the prevailing verse, aided also in bringing about a return to natural themes, and a less highly-chiselled mode of versification. The publication of *Percy's Reliques* about this time, by the cordial support with which it met, emphasized the demand that poetry should be more vivified by the spontaneous spirit of olden times, and influenced in a marked degree the writings of some of the leading poets of the day, notably Scott. Speaking of the effect a perusal of these *Reliques* had upon him, the Wizard of the North writes: "From this time the love of natural beauty, more especially when combined with ancient ruins, or the remains of our father's piety or splendor, became with me an insatiable passion, which if circumstances allowed, I would willingly have gratified by travelling over half the globe." An indirect evidence of the hold this ancient poetry had upon popular favor is to be found in the impostures of Macpherson and Chatterton which were perpetrated about this time.

A third cause at work to produce the poetical revolution was the influence German literature began then for the first time to exercise in England. We have mentioned above the activity in philosophical thought in Germany during this age, and it was mainly by transplanted philosophical ideas that the influence referred to made itself felt. Wordsworth, and especially Coleridge, translated numerous German works and incorporated not a few German ideas into their own writings.

The fundamental principles of the transcendental movement of which Wordsworth and Coleridge were the high-priests, were borrowed from the Kantian system of philosophy.

As a final cause may be adduced the prevailing spirit of revolt, accentuated as it was by the success of the American revolution. The comparative freedom of English political institutions and the steadily growing prosperity of the country, prevented this spirit from consuming its energies in uprooting social and political order as it did in France, where a far different state of affairs prevailed. Again, the bent of the English mind is practical rather than speculative, wherein it differs from the German, and hence the roused activity of the nation was little inclined to expend itself in the narrow sphere of materialistic philosophy, the only philosophy acceptable to the national intellect. But Englishmen had once written such poetry as re-echoed through the length and breadth of the civilized world, whereas now their verse was characterized chiefly by a mere jingle of words which won for it but scanty respect, even written limits of their own country. Here was a field in which the nation's pent up energies could find ample work to do; here indeed the enthusiastic Briton might well exclaim,

"Not in vain the distance beckons,
Forward, forward let us range;
Let the great world spin forever,
Down the ringing grooves of change."

Into this channel, therefore, did the spirit of reform pour itself, forming at first only a tiny brook, but gradually swelling to a mighty torrent that swept away, for a time, not only the last vestige of classicism but some of the land-marks of true poetry as well. In a recent number of the *Owl* the early workings of this influence was traced through the writings of Thompson, Goldsmith, Collins and Gray, writers who were scarcely conscious of the reform they were inaugurating. The final portion of the present paper has to deal with the complete triumph of the new school in the works of Cowper, Burns, Wordsworth, Byron and Scott.

Cowper struck the key-note in his poem, *The Task*, the leading characteristics of which are a passionate love for nature and for universal man. The genuine-

ness, depth, and persuasive presentation of these sentiments proclaimed to the world with clarion voice that a new era had opened in English poetry. Cowper is indeed didactic in a way, but, unlike Pope, he is not so from predetermined intention, but rather from his manner of treating nature. He loves her so passionately and displays her charms in so clear a light that his passion becomes contagious. He wrote out no canons for the new art, even in him the revolt against classicism was not so much a voluntary action, as it was the natural out-pouring of a true poetic temperament.

The same is true of Burns. But whilst Cowper was of a melancholy and devout turn of mind, Burns felt in every vein the thrill of joyous life and vehement passion. Humanity was his theme, the universal brotherhood of man his dearest poetical fancy. All circumstances combined to make him have but slight respect for conventional forms and usages. The class to which he belonged, the dialect in which he for the most part, wrote, and his limited education all combined to make him sing rather according to the dictates of his heart than to the formal rules of men. He, like Cowper, did not first elaborate a theory of poetry and proceed to reduce it to practice, but his verse was merely the natural expression of a highly poetic soul. So true is this that although he read much of Pope in his youth and admired him greatly, we find in his writings no attempt to imitate him. Burns had too much genius to become a mere copyist.

Wordsworth was the first to formally repudiate classicism as a spurious form of poetry and to lay down a code of rules for the art by which he sought to replace it. His fundamental principle was that all things in nature and all grades of life contain poetical elements which require but skilful treatment to become fit subjects for poetic song. His youthful enthusiasm caused him to exaggerate the application of this principle to such a degree that he chose a tramp to be the hero of one of his principal poems. He thus laid himself open to the harshest criticism from many of the most prominent literary men of the day, amongst them Byron, but so manfully did he endure it that this in itself won for him public sympathy. When, therefore, in his more mature years, he abandoned his extreme views whilst still

maintaining that simplicity and naturalism should be the basis of all poetry, he had an audience eager to recognize the righteousness of his cause and his school soon became, to a great extent, the ruling one in Great Britain. When young, he had in conjunction with Coleridge, favored a very free interpretation in religious matters, but, as both grew older, they became acquainted with German Idealism and incorporating it into their own views, founded one of the four principal schools of modern poetry, the transcendental. Its object, as already stated, was to shield the reformed religion from the attacks of science by placing it on a broad and firm basis. The seed then sown ripened into the Oxford movement of more recent times which stirred the English religious world to the very centre, and to a certain extent checked the rising tide of materialism.

Of a far different nature was the work performed by Byron, who is one of the chief representatives of the revolutionary tendency. Personal passion, strong ungovernable emotion—these were alike the characteristics of his life and of his poetry. These gave a fiery impetuosity and a weird fascination to his writings, but they narrowed down his field of view to the limited space of his own personality. Both his heroes and his heroines are mere reproductions of himself, and as such do not call for unqualified admiration. Immorality taints the most of them, an immorality apparent in their open profligacy, but the real poison of which lies far deeper. Byron was constitutionally immoral in the sense that he constantly felt the restraint of the moral law and as constantly chafed under, and fumed against it. And the real danger that readers of his works incur is that they, too, may become imbued with a kindred spirit. This it was, also, that drove Byron to unbelief. He fled to it not through conviction of its plausibility, but as a poor refuge against belief. In him a constant war was going on between the lofty, soul-inspiring aspirations of the poet and the base passions of the profligate. He enraptures us at one moment with transcendent visions of beauty only to besmear them the next, with the hideousness of rampant vice. In such pictures we catch a glimpse alike of his poetical power, and his moral degradation. He might have been a Homer, had he

not been a Don Juan. His own life is the best antidote to his works ; a contrast of the two will point a moral more forcibly than could the tongues of a thousand preachers. Despite his moral defects, however, he is one of the greatest poets of the age and as such could not be confined within the cold formalities of classicism. Although he laughed to scorn Wordsworth's early exaggerated view of naturalism, he was himself a naturalist, his works everywhere displaying an ardent love for nature. His *Apostrophe to the ocean*, for instance, is one of the noblest tributes to her beauty and sublimity ever penned by human hand.

If Scott was less a poet than Byron, he was more a man. The spirit of his poetry was antagonistic to that which animated the writings of his great and successful rival. Scott was the father of romanticism, the object of which was to decry revolution by holding up vivid pictures of the noble deeds of old in the days when the boar's head graced the festive board, and noble knights did battle for honor and lady-love. Equally opposed was it to classicism as its themes were all chosen from mediæval times, and treated with a charming neglect of manner that would have made Pope stare and gasp. Its influence in this direction was not confined to England, but passed over to the continent, and in France helped to uproot the prevailing spirit of imitation of the ancient masters which had been a long time paramount in that country also. This was

exerted chiefly through the instrumentality of translations of Scott's novels, which bear the same romantic impress as his poetry.

This age, then, marked a return in English poetry to human sentiments and passion, and to a love for nature as opposed to the frigid formality and hollow pomp of the classical school. In its development, the new poesy divided into four main currents ; the transcendental, whose aim was to oppose the growing tendency to materialism by exalting religion ; the revolutionary, voicing the spirit of reform and proclaiming sometimes none too safe doctrines of human liberty ; the romantic, aiming at counteracting this latter by portraying the beauty of ancient institutions ; and the scientific, which required a longer time to manifest its presence and which seeks to record the victories already won by science and to forecast its glories yet to come. The chief representatives of the first are Wordsworth and Coleridge ; of the second, Byron, Shelley and Keats ; of the third, Scott, and of the fourth, Tennyson. Excluding this last school as not being fully developed at the time under discussion, it may be safely said that the remaining three contributed invaluable additions to the store of English poetry, so much so that the Revolutionary Age is, with the single exception of the Elizabethan, the greatest period in the history of English literature.

D. MURPHY, '92



CIRCUMSTANCE.

He fixed thee mid this dance
 Of classic circumstance,
 This Present, thou, forsook, would fain arrest :
 Machinery just meant
 To give the soul its bent,
 Try thee and turn thee forth sufficiently impressed.

—ROBERT BROWNING.

PHYSICAL CULTURE.



AMONG the most civilized nations of antiquity games and bodily contests formed an essential feature in their most celebrated public festivals. Theseus, Hercules, Castor and Pollux, and others of their great national heroes were not only the institutors or restorers of them, but thought it glorious to take part and to excel in them. Moreover, the victories gained in these athletic contests inspired the songs of their noblest lyric bards. Hence arose that uncommon ardor which animated all Greece to tread in the steps of these ancient heroes and like them to become signalized in the public contests. Besides, the very nature of these games offered excellent advantages in preparing young men for the profession of arms, inuring them to fatigues and rendering them stronger, and more robust in health. The exercises were celebrated with great pomp and magnificence amidst a concourse assembled from all parts. In the eyes of the Greeks nothing was comparable to a victory in them. They looked upon it as the noblest distinction that mortals could aspire to. Cicero assures us that with them it was no less honorable than was the consular dignity in its original splendor with the ancient Romans. Horace goes even further than this and in poetical exaggeration does not hesitate to say that the victor is exalted above human nature, raised to the level of the gods.

Such was the estimation in which athletic games were held by the ancients, and from their examples we may draw some interesting conclusions for the benefit of our own conduct. Let it suffice, however, to establish thereby the fact that the loftiest intellectual aspirations are quite compatible with proper attention to physical culture. For, certainly, the Greek nation was foremost among the ancients and, perhaps, among those of all times for mental qualities and attainments. But modern life has lamentably deviated from the practical lessons to be learned from this Grecian example. The reasons are obvious. The exactions of modern

life upon men of letters and of science are far more arduous than they were in pleasure-loving Greece. The learned wisdom to be absorbed by our young men engaged in the study of medicine, law, theology and the sciences is so enormous that the brain is put to an extraordinary strain while too little attention perhaps is paid to the requirements of the poor body. Yet, the attempt is futile and the result disastrous. For physiology informs us that in order to maintain a healthy function of the nervous system, and thereby furnish the physical basis for a clear and vigorous activity of mind, bodily exercise is imperatively necessary.

In the face of such a fact, then, it is our duty to reform our student and public life, wherever reform is needed, on the model presented us by the ancient Greeks who held the maxim *χομης ηγεμιας βιος αζωτοσ*.

The question, then, presents itself, what means are best suited to attain the object sought? "*mens sana in corpore sano*." Shall we train our bodies by a regular routine of gymnastic exercises and is it preferable to abandon out-door sports as has been advocated by some who consider college games a detriment to the gravity becoming young men who are preparing themselves for the serious business of life.

Before answering this query on theoretical grounds we shall first examine practical results obtained by those nations which have adopted this course of gymnastics. In some European countries the gymnasium has long been a standing feature in public education. This is especially true in Germany, where physical culture as imparted in the institutions of learning, is perhaps best methodized. There is found added to the physical exercises the element of amusement which it is so delightful to join to all routine performances. Every German college has its gymnasium under the direction of a competent instructor, who, besides being acquainted with the special duties of his position, has a sufficient knowledge of the laws of health and physiology to direct the exercises with a view to beneficial hygienic results. Moreover, in fair season

the exercises are chiefly conducted in the open air, and are so diversified and are attended by so many inducements to hearty participation, that they never become a burthen as they are apt to do where contrary conditions prevail. Thus they are a source of unmixed delight and closely resemble those of the old Greeks. As a consequence the results obtained in these institutions are highly satisfactory, and on the whole answer best their purpose. And undoubtedly the great advance which that nation has made of late years in every department of human endeavor may be, and by the most distinguished educators of that country are in part attributed to the excellent physical training afforded the young in their establishments of learning.

But now would the gymnasium answer the requirements of our purpose on this side of the Atlantic, as well as it does in Europe. This is indeed most questionable. Not that a perfected system of gymnastic culture would not prove as beneficial here as in the old country, provided that the same spirit prevailing there could be infused into our athletic exercises; but unfortunately our climate with its extremes of heat and cold is less favorable to such a movement. For to make the gymnasium enjoyable to its devotees, the exercises should largely be conducted in the open air; and this is here almost impracticable. As a matter of fact also, the gymnasia are so few in this country, and their accommodation so limited, that in reality they are available only to a comparatively small number. This being the case our young men, especially our students, are obliged to look about for themselves to obtain that relaxation which their wearied brains so much require. And American youths, true to the traditions of their ancestors, have been fully equal to the occasion, and have devised games for themselves such as no other country perhaps can boast of. In Canada lacrosse has the strongest hold on the people's affections, and justly so since the game is "racy of the soil." Across the border baseball commands the most attention, and an extraordinary interest is manifested in the hard contests between rival cities struggling for national pre-eminence. But notwithstanding the strong claims of these two pastimes, football is the game most deep-rooted in the affections of the people

on this continent, especially in the college world. To England must belong the honor of having made it popular, and for a great number of years the history of football is the history of one of England's staple sports. It was only natural that the game should find its way to America and become a favorite in the colony as it had been in the motherland. Its advance into public favor was slow, but this was to be expected as the early settlers had to busy themselves in more serious work fighting for their rights, providing homes for their families and establishing laws for the guidance of the people. But now times have changed, an era of peace has set in, and prosperity blesses the land. As a consequence young and old can find leisure to exercise their bodies. Football as a means of exercise has its chief admirers, however, among students. Nor is this to be wondered at, since it is a game fashioned after the young man's heart, where his nobler qualities have an opportunity to display themselves in their true colors, and we have good reason to anticipate that the future generations will be the better on account of the valuable lessons learned by our young men on the football field. The game commends itself by the simplicity of its rules, which any young man with a sound, strong and fairly well developed body and of average intelligence should quickly master and in which he should ere long with assiduous practice become himself an adept. And yet it is scientific and calls on the faculties to be ever on the alert to search for and discover new intricacies and schemes of adroitness. Some perhaps may complain that it is too rough and that serious accidents are often its outcome, hence it should be abolished. So do grave disasters occur on railroads where the yearly victims of death may be numbered by thousands. Yet who is unreasonable enough to say that they should be done away with? Does the disjuncting of a finger, the twisting of a nose, or even the spraining of an ankle which occasionally happens, offer sufficient reason to regret football as a means of physical exercise? Surely not. It is the game which, if played in the true spirit, is best suited perhaps to prepare the young man for the battle of life. It acquaints him with the law of "give and take," which may in later life serve him in good stead. He must experience re-

verses and defeat and know how to meet them. Discipline and method are almost essential requisites in all actions. And where can these qualities be better acquired than in a well-practised game of Rugby? Football encourages manliness, instils into one self-reliance and begets enthusiasm, three qualities to be eagerly sought. If the young man shows himself able to withstand difficulties, endure fatigue, brook opposition and in the midst of hot contention always act from the standpoint of honor on the football arena, it may be safely presumed that in after years, whatever may be his lot, he will not shirk petty annoyances, but with a stout heart will do his utmost to surmount all obstacles which may present themselves in his way. A knowledge of our own powers and weaknesses is highly important, and on the field it may be obtained. Thereby we may be enabled to understand the reason of many failings and defects which otherwise were unaccountable. Vigor in sport is the forerunner of enthusiasm in

more serious undertakings, and enthusiasm will necessarily be rekindled in the heart of the ardent foot-baller.

It is here worthy of note that the student most prominent in athletics is not unfrequently the one who stands high in his class records. Such instances have often come under our own observation. Must we not then admit the fact that in abodes of learning, physical culture, especially football, instead of being a detriment is a prolific source of benefit and profit, in preparing the youth for the struggles which he must inevitably have to encounter during the days of his manhood? And from the reputation borne by a student and from his manner of acting on the football field, where his character is pictured in its true color and where are exhibited those qualities of head and heart most dominant in him, we may predict what will be his worth when he enters the larger sphere of action, takes his place in the vast army of bread-winners and is confronted with the serious and at times awful, realities of life.

L. J. KEHOE, '93.



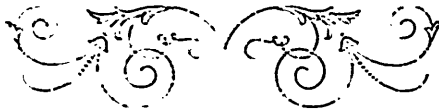


FALSEHOOD.



WHEN lowering clouds wrap the glorious light
 Which heaven pours down, and the darkness of night
 O'erspreads all that's beautiful, pleasant and bright,
 And hides all we love from our amorous sight,
 A loneliness weighs on the upheaving breast,—
 The heart feels a chill, and is strongly oppressed.
 And such the sensation when one whom we love,
 E'en next to our God in the kingdom above,
 Proves treacherous and false, and appears to the eyes
 A loathsome corruption of vileness and lies.
 Then anger and hate and a sullen despair
 Awake in the heart : and is crucified there
 Sweet Friendship, that Angel so pure and so fair,
 Who wooed us to Pleasure, and smiled away Care.

'92.



BRIEF LITERARY NOTES.

[Carefully selected from various sources and compiled specially for THE OWL.]

The phrase "the spirit of the age" is so frequently used among all classes of men, and so little understood, withal, that the instructive article on the subject particularly as exemplified in English literature, which Mr. H. W. Mabie contributed to the *Christian Union* the other day, deserves and will richly repay our concentrated attention.

Schiller has stated the relation of great original minds to the spirit of the age in which they live in these words: "The artist, it is true, is the son of his time; but pity for him if he be its pupil, or even its favorite. Let some beneficent divinity snatch him, when a suckling, from the breast of his mother, and nurse him with the milk of a better time, that he may ripen to a full stature beneath a distant Grecian sky. And having grown to manhood, let him return, a foreign shape, into his century; not, however, to delight it by his presence, but dreadful like the son of Agamemnon, to purify it." Schiller himself, with his pure, high genius, well illustrates the identification of a man of genius with his age and at the same time his detachment from it.

Upon every such mind, says Mr. Mabie, the Time Spirit is a powerful influence, but the Eternal Spirit is the source of truth. To express some part or aspect of absolute truth in the speech of the day is the task of all who express themselves powerfully through art; the truth does not belong to the time, because truth is for all time; but the form which it shall take, the language through which it shall find expression, are largely imposed upon the artist by the age in which he lives.

Milton is, perhaps, the best English example of a powerful, original, and virile mind modified in expression by the spirit of the age. He possessed in uncommon measure the clearness and fervor of conviction, the constant moral insight, the fixity of purpose, and the strenuousness of nature, denied to De Musset; he was strong in the inward impulse, the self-sustaining power denied to Gray; he was a resolute, solitary, creative man, who in any age would have illustrated Schiller's ideal of a poet's relation to his time. In

any century he would have been both the son and the mentor of his time.

The great struggle of the seventeenth century in England was not simply reflected by Milton; it suggested to a nature congenial with its aims and ideals themes kindred to the poet's soul and deeply expressive of his time. Milton was the last of the great spirits of the English Renaissance; with him ends the splendid outburst of the imagination which began with Surrey and Wyatt.

During the first thirty years of his life he was under the spell of the Renaissance spirit; the spirit of freedom, of joy in life for the sake of activity rather than for mere pleasure, of a noble harmony of truth with beauty. In these years were written the *Hymn on the Nativity*, *L'Allegro*, *Il Penseroso*, *Lucidas*, the fragments of the *Arcades*, and the masque of *Comus*. These pieces have a certain noble beauty, a mingled majesty and loveliness, which to not a few lovers of the poet reveal his genius at the moment of its most perfect expression.

But these studious and peaceful years of youth were ended with the civil war which called Milton home from Italy and made him, in a sense, the servant of a party instead of the prophet of a truth. How many of the fierce, rancorous pamphlets which he then wrote would be glad to detach from the great name of Milton?

Then came the overturning of the Restoration, the disappearance of the Puritan dream of government, and the seclusion of the poet from active life. Once more his imagination was free of wing, and the great theme that had been nourished through the storm of years, that had grown clear and expanded in majestic symmetry in that mighty stir of conviction and emotion, became the epic of *Paradise Lost*. The great work and its companion work accomplished, the poet, old, blind, and fallen upon evil times, told the story of his own old age in *Samson Agonistes*. At every stage the spirit of the age is traceable: indeed, every decade may be said to have left its mark; and yet, of all English poets Milton was, in some sense, the most detached and solitary.

He had once been stimulated into compliant expression of the passion of the hour; he was now inspired by opposition to illustrate ideas of life in sublime antagonism to those which had become triumphant about him. For the spirit of the age works in many ways, and those who oppose it owe no less to it than those who move with it.

Carlyle illustrates this complex influence of the spirit of the times quite as impressively as Milton, with whom, as with Cromwell, he had a certain kinship of nature.

A great writer must have a certain share of universal truth, some great thought which depends in no sense upon his own time; but for the form which that truth shall take the greatest must depend upon his age. He cannot write with the amplitude and splendor of Shakespeare before Shakespeare's time, because the language is not ready for him; he cannot state the principles of criticism clearly and logically before Dryden's time, because English prose has not yet been fashioned to do his work.

Born in the tenth century, the poet cannot express the mighty life of the sixteenth century; nor plunged in the fierce strife of the seventeenth century, can he know the breadth of view and tolerance of spirit of the nineteenth century. Each age has its spirit; there is some truth which it illustrates and emphasizes above all other truths, some lesson which it teaches, or some aspect of life which it brings into clear light. The spirit of the age may be progressive or reactionary; the fact remains that, whatever its character, it is one of the shaping influences in the forming of great minds. It will inspire a Shelley and a Newman, a Radical and a Conservative, at the same moment. In one age it will use the drama, and in another the novel. In Dickens, Gogol, Daudet, Valdes, he who runs may read the spirit of his time. To be immersed in it, to be penetrated by it, to comprehend and express it, is part of the functions of every great artist; to hold up beside it universal truth and make the brief hour of time tributary to and significant of eternity is the whole of his work. Thus he is at once the son of his time and its master.

Current Literature, to which useful magazine I am frequently indebted, trans-

lates an article on *Book Statistics*, from the *Grashdanin* of St. Petersburg, which states that for every hundred citizens, there are in Russia 1.5 volumes; in Great Britain 6 volumes; in Austria 6.9 volumes; in Belgium 10.4; in Italy 11.7; in France 12. "This shows," says the enlightened editor, "that Russia has the right to last eight times as long as France."

A translation of Dr. Richard Falckenberg's *History of Modern Philosophy*, which extends over the period from Nikolaus von Kues to the present time, has just been brought out by Henry Holt & Co. Dr. Falckenberg is a professor in the University of Jena. Much space in this new work is devoted to a review of modern German philosophy.

Dr. Talmage ends his latest sensational work, *A Visit to the Holy Land*, with this ludicrous valedictory to the city of Jerusalem: "Farewell, sacred, sanguinary, triumphant, humiliated Jerusalem; across this valley of the Kedron with my right hand I throw thee a valedictory kiss." Upon which the *London Star* remarks: "Here in the depths of pathos we leave him, not Talmage himself has ever written a finer antithesis to the sublime." With the exception of Mark Twain's lewd chapters on Palestine, I know of no work so repulsive to a Christian as this volume of travels by Dr. Talmage.

Speaking of Ivan Tourgenieff, the scholarly Mr. T. W. Rolleston, in a recent essay, says: "It was through the novels of Ivan Tourgenieff that the English-speaking people were first made acquainted with the most striking phenomenon in modern literary history—the rise of the Russian school of imaginative fiction. His critical works are, however, far less widely known; in spite of the fact that their value as criticism is certainly as high as is that of his romances in another and a greater sphere." In the same article from which I have this extract Mr. T. W. Rolleston presents a parallel between *Don Quixote* and *Hamlet* from the pen of the great Russian novelist, which more than bears out the statement made by the competent translator that this analysis from certain selected points of view is, perhaps, fuller of suggestion and stimulus than anything which has been written in

late years on either Cervantes or Shakespeare; and is well calculated to turn with new delight and interest to the study of these great suns of literature.

Mr. Gervas Holmes, of Cobourg, writes to the *Toronto Globe*: A few days ago in looking over some recent numbers of *The* (London, Eng.) *Academy*, I came across a letter from Prof. W. W. Skeat, whose reputation as a philologist and old English scholar is well known to most of us, giving the results of an interesting hunt in an English Micmac dictionary "for certain words known to the Algonquin tribes, that have found their way into English."

The Micmac were a degraded tribe of the Algonquins, who were totally ignorant of agriculture, and thinly spread over portions of Nova Scotia, lived mostly by fishing. The English Micmac dictionary was laboriously compiled by the late Dr. S. T. Rand, referred to by Prof. Skeat as "an enthusiastic missionary." Some half-dozen words appear to be the whole of those that may be considered to have become naturalized and adopted into our English tongue, including the word *toboggan*, so popular with Canadians at this season of the year.

In the belief that the remarks of Prof. Skeat on these few words, especially the last, will interest a considerable number of your readers, I subjoin the last two paragraphs of his letter, which is dated Cambridge, November 4:—

"A house is wigwom, in E. 'wigwam'; a shoe or moccasin is mkusun, accented on the second syllable, and the initial m is vocalic; shoes are mkusunul; an axe is tumeegun, accented on ee, clearly a related word to 'tomahawk'; a chief is sakumon, clearly the same as 'sagamore,' given in the Imperial dictionary as a word for an Indian chief, and probably allied to 'sachem.' As a specimen of a compound word with which the language abounds, we may take sakumogwom, i.e., a chief's wigwam.

"But the greatest gain is that we find the true origin of toboggan, which has always been said to be of Canadian-Indian origin. The true Micmac form is tobaakun, accented on aa, and meaning a sled or sledge. After much hunting in many books, this is the first time I have ever lighted upon really good authority

for this word. The o and the u are both short. The word must either be from Micmac or from some dialect very closely related to it."

In conclusion I would express an earnest wish to learn something more concerning the late Dr. Rand, the editor or compiler of the dictionary referred to. The Dominion Government deserve credit for the help they seem to have given in aid of the publication. It is a little thing against their heavy offences, but it is something, and it is well to be thankful for "small mercies."

The Khan, who writes stray verses in the *Toronto World*, showing sometimes keen (Khan?) humor and sometimes touching pathos, is J. K. Kerrigan, a young man, but a veteran journalist, well known in almost every newspaper office in Western Ontario. He is a striking personality, six feet in height, with a keen face, aquiline nose and eagle eyes.

Wendell Phillips used to say there are not 25 original written stories in existence, all the rest being founded upon or borrowed from the most ancient sources: Take the Irishman who carried around a brick as a specimen of the house he had to sell; and the other who shut his eyes and looked into the glass to see how he would look when he was dead; also the Irishman who bought a crow, alleging that crows were reported to live two hundred years, and he was going to set out and try it; and still another Irishman who met a friend who said to him, "Why, sir, I heard you were dead!" "Well," says the man, "I suppose you see I am not." "Oh, no!" says he, "I would rather believe the man who told me than you, any day." All of these are Greek, said Mr. Phillips, and a score or more of a parallel character came from Athens. Many of our modern college jokes come from the end of Professor Fisk's text-book of Greek, and are not improved in the stealing.

Henry Labouchere, the famous free-lance London editor and member of parliament, is a little fat man whom a correspondent who recently saw him described as sitting in a leather chair, twiddling a grizzled beard. He is a millionaire, a Radical, an insufferable

wag. He has an exuberant animosity for all governments. He is the bad boy—the *enfant terrible*—of the House of Commons; the fat, licensed, wicked little jester of the English press. An oily, pachydermatous little man; wayward and whimsical; staunch and true to his friends; a man who gives thousands in charity.

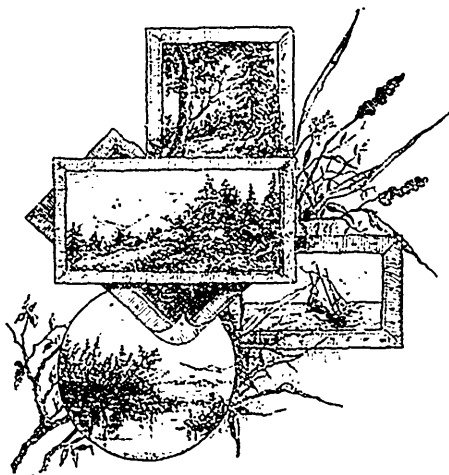
The following list of the Laureates of England is not without interest :

	Began to reign.	Reigned till
Edmund Spenser (died 1508-9).....	1590
Samuel Daniel.....	1598-9	1616
Ben Jonson.....	1616	1637
Sir W. D'Avenant.....	1637	1668
John Dryden.....	1670	1689
Shadwell.....	1680	1608
Nahum Tate.....	1690	1716
Rowe.....	1717	1718
Enesden.....	1718	1730
Colley Cibber.....	1730	1757
Whitehead.....	1757	1785
Rev. Thomas Wharton.....	1785	1790
Pye.....	1790	1813
Southey.....	1813	1843
Wordsworth.....	1843	1850
Tennyson.....	1850

Canon O'Hanlan, of Dublin, has in

press an *Irish American History of the United States*.

Probably the most notable of neophytes who started to join Cardinal Lavigerie, says a writer in *Harper's Weekly*, was the Vicomte Guy de Brissac, one of the best known and most popular of Parisian club men. His achievements on the turf as the owner of a small but exceedingly choice stable were only equalled by his successes in the salons and boudoirs of the gay capital, and if there ever has been one who has merited description as a spoiled child of fortune, Guy de Brissac was the man. A year ago his *fiancee* whom he worshipped, died of a rapid decline—that strange malady which seems to enhance and etherealize the beauty of its victims, and to illumine their eyes with a strange light. She rests beneath a snowy marble cross in the pretty cemetery that nestles among the pine trees at Arcachon, and to-day her lover, the pleasure-seeking, skeptical and worldly Guy de Brissac, who had disappeared from all his accustomed haunts since her death, turns up at Briskra, on the borders of the Great Deserts, in the guise of the newly consecrated warrior monks of the Sahara.



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THE OWL is the journal of the students of the University of Ottawa. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely the students of the past and present to their Alma Mater.

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INDIVIDUAL LIBERTY.

There is nothing more deeply implanted in the heart of man than the love of liberty, our pulses quicken when we read of the heroes who struggled and died rather than be untrue to this God-given instinct; mean-spirited indeed is the nation that does not regard as the brightest those pages of its history which are illumined by the records of sacrifices for the noblest attribute of man. The average nineteenth-century citizen is not lacking in spirit, it is his boast that he will brook no interference with his personal freedom, his is the age of liberty and he sincerely pities the slavery of bygone generations. Yet there are lowering clouds of discontent and rumblings of a storm that threatens to break over the

civilized world. The Vicar of Christ, from the Vatican Prison sends forth the solemn warning to the Christian world, that if the clouds are to rise, if the storm is to be averted, there must be a truer conception and a fuller recognition of man's freedom of action. The first place in his recent encyclical is given to the enunciation, clear and emphatic, of individual and paternal rights. "Man," he declares, "is older than the state." And speaking of the individual in relation to his social and domestic duties, he points out that the gathering of men into a commonwealth does not alienate those rights which existed prior to its formation. The present trend of modern state-craft is towards the proposition "The citizen exists for the state." The truth is precisely in the converse of the proposition. Here are the golden words of our Holy Father, the consideration of which will throw a light on present social difficulties: "If the citizens of a state on entering into association and fellowship, experienced at the hands of the state, hindrance instead of help, and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after. The idea, then, that the civil government should at its own discretion penetrate and pervade the family and the household, is a great and pernicious mistake."

A distinguished philosopher, one who perhaps more than any other has left the impress of his genius on the thought of the age, says: "Since I began to write there has been a clear reaction against individual liberty." He states his conviction that the people will one day awake to it and offer effective resistance, and that the struggle will be severe—something terrible to contemplate. Surely he refers to Europe; in the opening chapter of American history liberty is declared to be an inalienable right of every man. But he leaves no room for such consolation.

"The American thinks that he enjoys the advantages of liberty, but the fact is that there as elsewhere in the civilized world, the state is steadily and rapidly absorbing the individual's freedom of action." One would think that these were the words of some friendly commentator of the Pope's encyclical: but it may be safely affirmed that Herbert Spencer's opinions were uninfluenced by the pronouncement of the Holy Father.

In nothing, perhaps, is this interference so marked, or so fraught with danger as in things educational. The state, acting on the principle that the citizen exists for the commonwealth insists on all being cast in the same mould, the public school. We might question the wisdom of this, even assuming the principle to be correct. In our own province of Ontario, a prominent politician defending the existing condition of things with regard to schools, said that separate schools were merely "permissive." The Catholics of the world do not ask, as a privilege, they demand as a right, the liberty to educate their children as to them seems best. The sooner friends as well as foes understand this, the better.

Independently of the good immediately accruing to society at large from the Catholic training of Catholic youth, we maintain that there is another and greater good arising from the action of Catholics; they are helping to solve the social question by asserting the rights of the individual and insisting on their recognition. They consider it their duty as Christians and freemen to claim those rights. For the sake of conscience they endure much, they sacrifice much, and future ages will justly regard them as the champions of individual liberty.

MATHEMATICS VS. CLASSICS.

Mathematics now-a-days monopolize a great part of the student's time, to the ex-

clusion of classics. Is this wise? Education may be defined the harmonious and proportionate development of each and all the powers of man—physical, moral and intellectual. Physical culture being excluded as not pertaining to the phase of education under discussion, does a thorough study of mathematics ensure the remaining two-fold object, the cultivation of the mind and heart? Is it not rather a patent fact that they, by their very nature, can contribute nothing to the formation of a stirring moral character? They strengthen indeed the intellect and are invaluable as a training for the acquirement of the power of correct logical deduction. They should have, in consequence, their place, and that a prominent one, in every well ordered curriculum. But inasmuch as the necessity for moral exceeds the necessity for intellectual culture, insomuch should they be subordinated to studies conducive to the latter. Religion aside, classics constitute one of the most important of these, since a thorough knowledge of them implies a familiarity with the history, manners and customs of the ancients which must aid powerfully in training the student to moral integrity. On every page of translation is written in clear, bold characters the truth of the principle that sin, whether individual or national, must ever meet with condign punishment, whilst virtue's reward, if sometimes tardy, is always certain. Rome, the virtuous, became mistress of the world; Rome the profligate, was made the slave of those over whom her sway had once been absolute. Will not such lessons, frequently presented, convince the student that honesty is the best policy; and does not society regard the dishonest citizen as a public danger to be feared in direct proportion to his intellectual abilities? Our greatest criminals are men whose mental faculties have been developed to a high degree, whilst their moral sensibilities have been blunted by a false education—an

education in which the cultivation of the intellect was everything, and the cultivation of the will, nothing.

This exaltation of mathematics to the detriment of classics is the direct outcome of the positive philosophy now so much in vogue in England, and we in America are still, in this respect at least, open to the charge that we "steal Englishmen's books and think Englishmen's thoughts." Positivists admit nothing but facts; metaphysics to them is a mere juggling with words that are but empty sounds; the spiritual and, consequently, the moral side of man's nature, not being tangible is set down as unknowable. The highest efforts of reason, thus cut off from all consideration of the immaterial and the spiritual, is put forth in mathematical deduction and consequently mathematics are made the ground-work of education.

But we still boast ourselves to be Christians. We claim to consider man something more than a mere agglomeration of atoms; we maintain that he has something spiritual in his composition. If, then, our actions are not to belie our words, we must look upon the proper training of this spiritual element as the main object of education. And in consequence, whilst according due place to mathematics and similar sciences calculated to develop the intellect, to religion, classics and history, which tend to regulate the will, must we assign the foremost rank in the curriculum of our educational establishments.

A WORD IN THE CONTRO- VERSY.

There is a controversy going on now among educators, and persons interested in education. It is about the retention of the ancient classics in the college curriculum or their abolition therefrom.

We do not propose discussing this question here, we students have not the

presumption to enter the lists with eminent men of life-long experience. But notwithstanding the weighty influence thrown in the balance by an exchange, in a recent publication of a number of opinions adverse to ancient and favorable to modern classics, we still hold faith in the wisdom of appointing the former rather than the latter for careful study. Whilst reading contrary opinions and contentions, our mind goes back, not very far, just a couple of years, to our own labors in this field of study, and we remember the words of our own classical professor. If our memory be correct, there were three chief reasons why he urged the study of the old Latin and Greek authors, and these we throw into the great controversy.

The exercise of translation, he claimed to be of prime importance and great benefit in training the intellect. The education of a young man fresh from college is not to be measured by the number of things he knows, but by the degree of proficiency he has acquired in knowing how to study. The college graduate on leaving-day should realize that he knows very little, and at best should know how to study, have a well-cultivated taste, and know where to look for matter agreeable to his taste. This training is the result of his college work, and all that can be expected reasonably. And among the various processes of his training, the exercise of translation ranks high. It is not sufficient that a student take up the Latin or Greek text, look in his dictionary, and with the corresponding words construct a sentence in his own language. He would not have a translation, but in most cases something entirely new, and as a matter of fact he could not find in his dictionary the exact words. He must first understand thoroughly the grammatical construction of the sentence, and to do so will have to depend upon his memory and

understanding of previous lessons. Consequently the exercise of translation will afford the training of these two faculties.

Proceeding he will have to express in his own language the idea contained in the text. He will be obliged to revolve this idea in his mind, extract from the context its precise nature, and express it in exact words of his own. A study of his own words will be necessary that he may give an accurate expression, one containing "the precise shade of meaning," as our professor would say. As a result while engaged in translating, the student is also learning his own language, augmenting his vocabulary, and learning the divers meanings and groupings of words, figures of speech, etc. The rendition of the text should not be the servile task of a copyist or the process of lifting a veil from the face of a picture, but an exercise requiring the whole strength of the intellect and the originality of the student. It may be asked, can he not do as well by translating our modern writers? No, undoubtedly not. Because our modern European languages are too much allied and the genius of the dead languages differs so widely from that of the modern, that while a literal or almost literal translation of the latter will suffice, the same will not do for the former. The mental practice afforded by the translation of contemporary languages is insignificant compared with that of the ancient.

And, lastly, the notions acquired by thoughts inspired to an intelligent student by well selected extracts is of considerable importance. As an accompaniment to historical study familiarity with the ancients through translation is invaluable. The student is enabled to view these peoples, the sturdy Roman and polished Greek, in their homes, in their council-chambers and on their battle-fields, learn their customs and habits, hear them speak and think their thoughts, often grand and noble, all of which under a

competent teacher is bound to be of benefit to him. You may say that we should not seek to learn from pagans, but from the moderns who are Christians. When you eradicate all the paganism from modern writings you may claim the privilege of making this retort.

These are the reasons for our belief in the utility and necessity of classical study, and we think them good, all other arguments to the contrary.

But whence comes the cry for the substitution of the ancient by the modern classics? From the utilitarianism of the day. The advocates of the new method aver the greater utility of the modern languages. But we greatly question the greater utility of a knowledge of living languages, which the ordinary individual will never have a chance to speak, over the benefit of studying the ancient tongues. The principle implied in such contention is decidedly erroneous, for if we are to adjust our education to the standard daily used, the time will come when a commercial training will replace a liberal education. We are not all born to be master-merchants dealing with many nations and using many tongues. Let the ancient classics be retained, their study will obtain their appreciation, both on account of their own value and the utility of their study, and of those who appreciate them none will consent to their being cancelled from College work.

EXCHANGES.

The *De Pauw Record* says, in an editorial, that there is a re-action setting in in favor of the study of classics. That there should be any need of such a movement, is indeed greatly to be deplored. For the study of the ancient languages is, beyond doubt, a source of the highest mental culture. Experiments made in Germany to test which course better develops the intellect, showed clearly that the curriculum in which Latin and Greek

are the principal branches is more beneficial than that wherein sciences and modern languages predominate. It was observed that students who had passed through a classical course were far better fitted for philosophical studies, than those who had spent as much time in scientific pursuits. But on this side of the water, in educational as well as in all other matters, we look more to the utilitarian than to the ornamental. And as the knowledge of classics seems to be of little commercial value, we put aside Latin and Greek to make way for the modern languages and the sciences. But if we wish to be conversant with the master-pieces of literature, if we desire to have all our mental faculties fully and equally developed, and if we want to acquire a correct taste along with a sound understanding, then must we devote our time to the study of the languages of Cicero and Demosthenes.

The *Niagara Index* presents itself in holiday attire in honor of the Silver Jubilee of the Very Rev. P. V. Kavanagh, President of the University. The neat appearance and literary excellence of the journal reflect the greatest credit on the students of "Old Niagara." "Theories of Life" is an able article which shows how shallow are the principles of materialism and other similar doctrines when compared with the teachings of Christianity. "Parting Song" and "Old Niagara" are two pretty poems indicating the spirit of love which unites the students to their "Alma Mater."

Wordsworth has been the pet theme of college journalists for the last few months. The October issue of the *Dalhousie Gazette* contains a lengthy criticism of his life and works. There are few writers who have been viewed in so many and so contradictory lights. This may be accounted for when we observe the inequality of merit of his poetry. For, "it is strange indeed," says the writer, "to find the author of 'the ode that is the high-tide mark of modern English inspiration' responsible for some of the most puerile productions that have ever claimed the name of poetry." The chapter on New Books is a noteworthy feature of the *Gazette*. The latest publications in

science and literature are therein reviewed and commented upon.

The *Grove City Collegian* has copied the poem "The Song of the Young B.A.," without even crediting exchange for its production. Many others of the poems which were written expressly for the OWL have undergone the same treatment. We think it not fair for a journal to copy anything from another paper, and to exhibit it as original matter.

The "summer girl" must be a very interesting specimen of humanity, since, on the part of the college students, she is the subject of so many poetic effusions. "Lampy's" last waxed eloquent in her praise.

The *Highlander* comes to us from its Colorado home replete with interesting and instructive essays on a variety of topics. A paper on Graphology is concluded in the September number. From the fac-simile of the signatures of George Washington, Longfellow and Leo XIII., the author traces their characters. The literary department of the *Highlander* is very good, although, perhaps, it is somewhat lacking in original student effort.

Football claims an important position in the college world at present; and, judging from the accounts of matches which appear in our exchanges, its claims are not in the least neglected. The *Varsity* from Toronto describes a contest between "Varsity" and "Queen's," in which victory gives eloquence to the writer's pen.

In an editorial, the *Haverfordian* tells us that the literary spirit which existed in the past within its walls, has been crushed by the hold athletics haven taken. This becomes quite apparent by perusing the *Haverfordian*. For whilst there are seven pages occupied by sporting matters, but two are devoted to literary productions. The object of a college paper is to give forth the thought of the institution; and we think the *Haverfordian* scarcely accomplishes this object in giving up so much space to games and pastimes.

AMONG THE MAGAZINES.

Studies in Politics and Economics. Under this title the class of '91 in the Wharton School of Finance and Economy, University of Pennsylvania, have published a series of essays on the recent development of American Industries. As is rightly said in the preface, works on Political Economy, as a general rule, draw their illustrations from an industrial state which has to a large degree passed away at the time of their writing. It was with the idea of finding out the condition of the present industrial state that the members of the class prepared these essays and handed them in as their graduation theses. There are thirteen chapters in each one of which some special branch of trade is critically and thoroughly examined. The publication is a credit to the class and to their University, and proves that a highly commendable and desirable intellectual activity animates the students of the Wharton School.

Impossibility of Canadian Annexation. Erastus Wiman, one of the thousands of clever Canadians who are helping to build up the United States, gave the Brooklyn Eagle his views on annexation. The interview is now printed in pamphlet form. We agree with Mr. Wiman that Annexation, or anything having the faintest resemblance to Annexation, is "unnecessary, undesirable and impossible," and it is next to a certainty that on a clear and straight issue not one per cent. of the Canadian people would favor political union with the United States. Mr. Wiman's pamphlet will do good in as much as it will strengthen an already firmly-rooted conviction.

The Poor Soul's Advocate. This is a Catholic magazine published by an association of priests in the interest of the Holy Souls in Purgatory. It has not a weak point. The typographical work is neat, the illustrations appropriate, and the literary matter shows excellent taste in selection and composition. Eliza Allen Starr writes, as she only can write, on the "Month of the Holy Souls" and Maurice Francis Egan gives an excellent critical analysis of Tennyson's "In Memoriam." The full page illustrations "In the Graveyard," "Crypt in the Catacombs" and

"The Plains of Sharon" are very artistic and add much to the general excellence of the number. We can sincerely recommend the "Poor Soul's Advocate" to all Catholic readers.

The Rosary. At last we have received this new Catholic magazine which a few months ago began its useful career under the most favorable auspices. Its aim is to propagate the great devotion of the Rosary and in the issue before us it is true to its task. The Dominican Fathers conduct the magazine and thus far are succeeding in no uncertain way. They have enlisted such contributors as Aubrey de Vere, Katherine Tynan, Maurice F. Egan and Eleanor C. Donnelly; they make use of very favoring circumstance; there is no reason therefore to believe that the Rosary has not a brilliant future before it. This is what its friends hope and pray for and what the present number promises. Naturally St. Dominic and his sons, firmest adherents no less than first promoters of the Rosarian devotions, are prominent in the early issues, but this will change in time and give place to a more varied table of contents. The Rosary deserves well of the Catholic people and upon them rests a large share of the responsibility of making it a fitting means of honoring the Mother of God and of promoting Catholic interests.

THE SOULS IN PURGATORY.

We have received the English Bulletin of the Œuvre Expiatoire, a small monthly brochure published in the interests of the forsaken souls in purgatory, with the following sketch of the establishment and aim of the work. We readily give it place in our columns and hope that the charity of our readers may be moved by its appeal in favor of the Souls in Purgatory.

THE ŒUVRE EXPIATOIRE AT LA CHAPELLE-MONTLIGEON, (ORNE), FRANCE.

In 1884, M. L'Abbé Buguet, Curé of La Chapelle-Montligeon in the diocese of Séez, presented himself before his Bishop, to submit to the judgment and approval of this philanthropic Prelate a project to found in his parish an association in favor of *the forsaken souls in Purgatory*. The

Bishop whose noble and sympathetic heart fully appreciated the true charity which animated the supplicant, and the sublimity of the work that he proposed to inaugurate, at once granted his petition. On October 5th, 1884, with the benediction of Mgr. Trégaro, M. L'abbé Bugnet received the approbation of the "Statutes of the Ouvre Expiatoire."

From that date the little village of Montligeon became a source from whence each day prayers and oblations have flowed to go and refresh the burning atmosphere of Purgatory. Since 1884, the Œuvre Expiatoire of Montligeon has taken a prodigious extension; the Princes of the Church have placed themselves under the banner of Our Lady of Montligeon with a crown of two million of faithful of all countries and conditions.

The Old and New World, with the Islands of Oceanica, have joined this holy crusade. But although extending so far, this magnificent work is still ignored by many Christians; therefore, as through prejudice, needless obstacles are often placed in the way of rising work to prevent any misconception, it is necessary to explain the aim of the Œuvre Expiatoire.

Placed under the patronage of the Blessed Virgin, the purpose of the work is to relieve the greatest number of souls and deliver them from the fires of purgatory, but its prayers and oblations are more especially raised to God for the most abandoned there, for those of whom no one thinks, for whom no one prays, and to whom no hope remains except to satisfy divine justice.

Every month the Œuvre celebrates more than *three thousand masses* by means of the subscriptions of the associates, (the total last year was 45,000.) The modest sum of *one halfpenny yearly* is all that is required to become a member and share in the merits of all these masses, and the number will be increased as the resources permit. Bulletins (in English and German) appear every *second month*, and an interesting monthly journal (in French) carries to all parts of the world, news of the association.

Christians, listen to its plaintive cry: "Have pity on us! Have pity on us! You at least who were our friends, for the hand of God has touched us! Make to

yourself friends of the mammon of iniquity that when you shall fail, they may receive you into everlasting dwellings." The spiritual benefits of this association are great, the means required to share in them *very small*, but we cannot enumerate all its advantages in this notice, to know them we must refer our readers to its "Summary of Indulgences" which can be had *gratis* by applying to the Rev. Paul Buguet, Director General of Ouvre Expiatoire, La Chapelle, Montligeon (Orne), France, to whom all inquiries should be addressed and P.O.O. *Internationale* made payable *at the post office there*.

M. T. L.

Scribner's Magazine. One never opens Scribner's Magazine without being repaid tenfold for his trouble. The November issue stands a part proof of this statement. Science and poetry, history and fiction, politics and theology, all find the ablest exponents and the most appreciative readers in the pages of Scribner's. Let the enumeration of some of the articles suffice to establish half of this assertion: "Explorations in the Sierra Madre" by Carl Lumholty; "The Federation of Australia," by Hon. Alfred Deakin, M. P.; "The Wrecker," by Robert Louis Stenenson and Lloyd Osbourne; "Songs from Aynna," by Julian Hawthorne, and "Adventures among Books," by Andrew Lang. An unsigned article "Mr. Lowell as a Teacher" lets in a clear, strong, sympathetic light on a slightly known side of this gentleman's life. The illustrations of the number, delicate, artistic and of faultless taste and execution, are worth a whole volume in themselves. There's no gain-saying it, Scribner's is a great magazine.

CANADIAN ALL THROUGH.

Canadian intellect, art and workmanship. The Christmas Number of the *Dominion Illustrated* for 1891 will combine these elements to produce the most artistic and beautiful Christmas souvenir ever issued in this country. It will surpass even the magnificent one issued by this house last year. Published by the Sabiston Litho. and Pub. Co., Montreal.

ITEMS OF INTEREST.

The "Elevators" elevated: The 26th of October was "elevating" day at Toronto Medical School; that is, it was the day set apart by the sophomores for hoisting the freshmen. But it seems that in this case the tables were turned. The sophomores had no sooner made their appearance among the freshmen than they were seized by the latter and were themselves so thoroughly elevated that mistrusting their senses, they began to imagine that all had been a dream, that they were themselves freshies about to commence their first year in medicine. At Trinity Medical School, things were managed but little better on the part of the sophs, and the most that can be said of it is that it was not a complete failure. Hazing, hoisting, &c., have apparently had their day, and will happily soon be things of the past.

A few days ago, a group of French pilgrims, while in Rome, visited the Pantheon where Victor Emanuel is buried. Here a visitors' book is kept, and it appears that one of the pilgrims wrote in this book the words "Vive le Pape," and then endeavored to wipe it out by wetting his finger and rubbing it over the page. Loungers about the place, ever eager for excitement, hastened to inform the authorities and before the culprit could be removed, the false report was spread that the pilgrims had spat upon the tomb and dishonored the dead "King." The whole radical element of Rome soon collected and forced the Frenchmen to flee for their lives. During all the afternoon such shouts as "Down with the Pope," "Viva Giordano," &c., might be heard on the streets. But not satisfied with this, they resolved to proceed to the Vatican, to give his Holiness a taste of what they call liberty. Once before in 1848, these radicals surrounded the Quirinal Palace, rudely clamoring for the Holy Father to come forth upon the balcony, and bestow upon them the Pontifical Benediction, and would perhaps have now done something of the same nature, had they been allowed to approach the Vatican; but the Government fearing the consequences did not permit the insult. It is said that grave fears are expressed by the Pope that the incident may lead to something more lamentable.

A year since, the Right Rev. John J. Keane, rector of Washington University, lectured in the Dudley course at Harvard, on "Revealed Religion," and such an impression did he make on that occasion, that a few days ago, when he preached at the re-dedication of St. Paul's Church, Cambridge, many professors and students of Harvard gladly embraced the opportunity of listening to the solid sense and choice English of this distinguished Bishop. The effort was one of the best in his life. His plea for international peace was particularly fine, and showed him to be Catholic in the true sense of the word and American withal. He voiced the sentiment of the whole nation, when he said, "God bless America, and from America may Christ's spirit spread to the ends of the earth, till the standing armies are disarmed, and the weapons of destruction are buried out of sight, and national hatreds and animosities are forgotten, till every nation will recall the words of St. Paul in the Areopagus: 'God hath made of one blood all mankind to dwell upon the face of the earth.'"

The present Vicariate of Natal is under the care of the Right Rev. Bishop Jolivet, O.M.I. Besides Natal colony, it includes the Transkeian Territories (formerly called Kaffraria, and now sub-divided into various districts, of which Griqualand East and Pondoland may be named), Zululand, Swaziland and Amatongaland.

The Vicariate of the Orange Free State is under the jurisdiction of the Right Rev. Dr. Gaughran, O.M.I., whom journalists at home sometimes, by a very intelligible mistake, call the Bishop of Kimberley. The Bishop resides at Kimberley, Diamond fields. His vicariate, though named after the largest country, includes also Griqualand West (a territory annexed to Cape Colony), and Basutoland.

The Catholic Missions in the Transvaal or South African Republic, are watched over by the Very Rev. Father Monginoux, O.M.I., the devoted and energetic Prefect Apostolic. Since his appointment in 1886, a great deal has been done to provide for the spiritual wants of the many Catholic emigrants who have been flocking into the country, and to prepare the way also by which the knowledge of

the true church may reach the Boers, or people of Dutch descent.—*Missionary Record*.

The Right Rev. Bishop Jolivet, O. M. I., Vicar-Apostolic of Natal, has made a short stay in London on his return from Rome. Accompanied to Natal by four members of the Oblate Society and eight Augustinian sisters, he left the London docks recently in the "Manola."

The *Pall Mall Gazette*, referring to the grand missionary work being done in Africa by Cardinal Lavigerie, says, "While British Protestant Missionary Societies have been exercised as to whether they get fair results for their money, the Catholic church has been perfecting one of those enterprises which only her superb organization renders possible. Distasteful as the admission must be, there is no blinking the fact that in missionary work she is *facile princeps* among the churches. Those two principles of celibacy and obedience may be all that our irreconcilable Protestants deem them, but in missionary countries they work wonders."

A letter received in Dublin from a correspondent in Roma, Maseru, Basutoland, South Africa, gives a very glowing account of the climate and fertility of that far-off colony. There is an abundant growth of grain; the pastures are good; vegetables grow healthily and plentifully, and there is a splendid supply of pure, wholesome water.

The writer gives an interesting narrative of the noble work done among the pagan natives by the Missionary Fathers of the Oblates of Mary Immaculate, who have a large ecclesiastical establishment in Roma. The good Fathers went there about twenty-seven years ago, and found the Basutos a very abandoned and degraded race. The population is about 250,000, and through the heroic and indefatigable labors of the Oblate Fathers more than 2,000 of these poor pagans have been converted to the faith. They are most fervent in the practices of their holy religion, and recently many of them travelled ten, fifteen and twenty miles that they might make their Easter Communion in the Fathers' Church at Roma. On Easter Sunday about four hundred of them received holy Com-

munion, and the scene on the occasion as they knelt around the altar with their swarthy faces, and in the varied colored dresses of their respective tribes, and with their intense earnestness in their prayers and pious exercises, is described as having been picturesque, touching and expressive in the extreme.

There is a school for native girls under the care of the Sisters of the Holy Family, and the Sisters are said to accomplish wonders with their little negro charges, of whom they have seventy as boarders in the convent. There is an industrial school for native boys under the direction of the Oblate Fathers, and nearly seventy boys receive instruction and industrial training from competent and devoted teachers in the school. Altogether, much has been done in this portion of Basutoland, and it is clear that a prosperous future is opening out for religion and for industry in the favored district.—*Ex.*

It will interest many, and be a surprise to not a few, to learn that another valuable work by Thomas à Kempis has been brought to light and authenticated. The title is, "De Vita Christi Meditationes." It has been translated and edited by two clergymen, and is about to appear in Europe.

GOVERNORS AND GOVERNOR-GENERALS OF CANADA, FOR THE LAST 100 YEARS, AND THE DATE OF THEIR APPOINTMENT.

- Sir George Graves Simcoe, 1792.
- Sir Robert Shore Milnes, 1801.
- Sir Peter Hunter, 1802.
- Sir John Craig, 1807.
- Lord Francis Gore, 1807.
- Sir George Provost, 1812.
- Sir George Drummond, 1813.
- Lord Francis Gore (second time), 1815.
- Duke of Richmond, 1818.
- Sir Peregrine Maitland, 1822.
- Sir John Colborne, 1829.
- Sir Francis Bond Head, 1836.
- Sir George Arthur, 1838.
- Lord Durham, 1838.
- Charles Poulette Thompson, Lord Sydenham, 1839.
- Sir Charles Bagot, 1841.
- Sir Charles Metcalf, 1843.
- Earl Cathcart, 1845.
- Lord Elgin, 1847.
- Sir Edmund Walker Head, 1855.
- Viscount Monck, 1863.

Sir John Young, 1868.
 Lord Dufferin, 1872.
 Marquis of Lorne, 1880.
 Lord Lansdowne, 1884.
 Lord Stanley, 1889.

Harvard sent, on the 20th of January, its second astronomical expedition to Peru to join the first which was sent out about a year and a half ago. The party expects to stay about three years and will make special preparations to observe an eclipse of the sun which takes place in the early spring of the year 1893. The object of the expedition is to make a more extensive study of the northern stars than has been done heretofore.—*Ex.*

The king of Siam will soon send six youths from his kingdom to Pennsylvania to be educated. They are all to become physicians. The young men are chosen from the poorer classes, and the expense of their tuition, about \$5,000 a year each, is to be borne by the Siamese government.

The population of Ireland in 1841 was 8,195,124; according to the latest (1891) census it is now 4,706,160.

A Bell Made Six Hundred Years Ago. One of the most remarkable historic relics in Rhode Island is the bell on the Butterfly factory near the village of Saylesville. Around this bell, about four inches from the crown, is this superscription, "Peter Secest, Amsterdam, Anno, 1263, M. E. Fecit." It is thus set forth that Peter Secest made this bell in Amsterdam in the year 1263. The figures carved on the bell, together with other well authenticated facts, lead to the belief that this bell was long used in a convent in England, and was sequestrated during the so-called reformation.—*S. H. Review.*

It has been calculated that the actual amount of salt contained in the ocean would cover an area of 5,000,000 square miles with a layer one mile thick.

The strength of spider silk is incredible. Size for size it is considerably tougher than a bar of steel. An ordinary spider thread is capable of bearing a weight of three grains, while a steel thread of the same thickness would support less than two.

A Wonder of Penmanship.—A few years ago a Swede named Leibsohn made a portrait of King Oscar of Sweden which is a wonder of penmanship. It is in microscopic letters forming long and short sentences from the Bible. The right eye consists of a chapter from the Psalms; the left of seven verses each from the Proverbs, the book of Chronicles, and the Song of Solomon. The head consists of the whole book of Kings. The uniform is composed of the letters contained in the whole book of Proverbs and Psalms. The name of the king is made up of the letters and verses in a Hebrew prayer and of the last two Psalms. It is accounted the most wonderful piece of penmanship in the world.

"In 1840," says an American Catholic clergyman, "we had only 15 Catholic schools; in 1860, 26; in 1870, 48; in 1880, 60, and in 1890, 102, with 32,000 Catholic pupils, 576 well qualified teachers and a Catholic school-board composed of 18 clergymen. All the members of the Board have had a long pedagogic experience, and are not men taken from Broad street. Our Catholic schools cost \$253,587 a year, all of which is brought up by voluntary contribution. Isn't that proof enough that people want free religious schools?"

GENERAL NEWS.

Mr. Archibald Lampman, several of whose poems have appeared in *THE OWL*, contributes to *Scribner's Magazine* for October, a short poem entitled, "The Voices of the Earth."

At a meeting of the Toronto Public School Board, held a few weeks ago, a motion was introduced by a member of the board that only female principals should be employed. Next!

Rev. Fathers Nicoll, O'Dwyre, Furlong and Brady, Oblate Missionaries, have arrived at the University. Already they have started on their mission tour through Ontario. Fathers Nicoll and O'Dwyre are at present preaching with unprecedented success to crowded congregations in St. Joseph's Church, Ottawa; while Fathers Furlong and Brady have com-

menced a mission at Glen Nevis, in the diocese of Alexandria.

While the students' retreat was in progress at the University, Rev. Dr. Filliatre, O. M. I. gave a retreat at St. Ann's Convent, Lachine. This is one of the largest institutions of its kind in Quebec, there being about three hundred and fifty pupils in attendance.

On Wednesday October 28th, his Grace Archbishop Duhamel celebrated the seventeenth anniversary of his appointment to the Episcopal See of Ottawa. On the occasion, a Pontifical High Mass was sung in the Cathedral, and judging from the number of distinguished clergy and prominent laymen who took part in the celebration, the Archbishop has a warm place in the hearts of his priests and people. His Grace, though old in pastoral duties, is still a young man, and has apparently many years in which to exercise his kind and paternal authority over the archdiocese.

A pleasing feature in the Commercial course, this year, is the earnestness with which the students join in the class of vocal music. Mr. Tetreau has succeeded in creating such an interest in these exercises that the class has now become what it never was before—one of the most important and interesting in the grades.

On Sunday 8th inst., a meeting was called at the Catholic Lyceum, with a view to establishing a branch of the Catholic Truth Society in the city. This is a society which, during the short period of its existence, has done an incalculable amount of good both in England and in the States. In the former country, it receives the hearty support of Cardinal Manning, while in the latter it meets with approval from such men as Cardinal Gibbons and Archbishop Ireland. Nowhere is such a society more needed than in Ontario, where cheap Catholic literature is so scarce. A pleasing feature about the movement in Ottawa is that an active part is being taken in it by prominent laymen. The following is the result of the election: Patron, His Grace the Archbishop of Ottawa; President, Hon. Sir John Thompson; first Vice-President, Rev. M. J. Whelan; second Vice-President,

Mr. F. B. Hayes; Secretary, Mr. W. L. Scott; Treasurer, Dr. J. A. McCabe.

A grand celebration, commencing on December 7th, will be given by the citizens of Montreal-East, in honor of the 50th anniversary of the arrival of the Oblate Fathers in that city. On the evening of the 7th, an address will be presented to Rev. Father Lefebvre, O.M.I. Provincial; on the 8th, High Mass will be sung by the Archbishop of Montreal; and on the 9th, a Requiem Mass will be chanted for the Fathers who have died in Canada.

In every Catholic college it is customary at the beginning of the academic year to hold a retreat for the students; and, perhaps, no time during the year can be turned to greater advantage than these days during which the student, forgetting for the time his daily occupation, enters into that most profitable employment of learning to know his God and to know himself. Such a beneficial effect do these spiritual exercises have on students, that professors are wont to notice it even in the class-room. And, by the way, it is a fact worthy of notice that the most pious are the best students in the class-room and the most manly and energetic on the field.

This year, the retreat at the University was delayed for some time, awaiting the Oblate preachers, who did not arrive until the 16th of October. But the delay was more than compensated for by the impressive and practical instructions given by Fathers Nicol and Furlong, O. M. I., who preached in English, and by Father Royer, O.M.I., who conducted the French retreat. It has been said that none but the best preachers are able to obtain and hold the attention of students, and if this be so, the preachers of our retreat must surely be among the best. In any case the retreat has been productive of much good, and the senior students declare it to have been the most effectual ever preached in the College.

SOCIETIES.

The Glee Clubs have now a more prosperous future than ever before, as they have this year been organized under special advantages. There has always

been much vocal talent among the students, but the modesty of many has hitherto kept it latent, excepting in the unconventional freedom of the Reception Hall. Now, however, there is no doubt but that the new management will induce many of these to make a better use of their talent. The faculty have appointed Thos. Tetreau, who for the past three years has presided at the chapel organ, as instructor of vocal music in the University, in consequence of which he will be director of the two Glee Clubs. He is now a member of "the corridor," duly initiated into all its mysteries, and is under the particular patronage of the senior professor, whose voice he is endeavoring to so cultivate that it may not arouse all its neighbors by whispering in the stillness of the night. We warn him that his task is hopeless. The plain-chant and the hymns of the chapel-choir already show a decided improvement under his skilful direction. The senior Glee Club has elected the following officers:

President—T. Rigney, '95.
Vice-President—L. Guérin, '93.
Secretary—H. Sedilot, '92.
Treasurer—T. A. Troy, '92.
Committee { D. McMillan, '92.
 { A. Sabourin, '94.

The membership is about sixty. Rehearsals of several popular glees have already begun. The juniors have also organized with about fifty members and have chosen as officers,

President—E. Tessier.
Vice-President—J. Cunningham.
Secretary—R. Beaulieu.

The Sodality of the Blessed Virgin Mary has held its regular meetings and shows a marked improvement in numbers, over one hundred being present each time. This will undoubtedly be the society's most prosperous year. Members who do not possess books may be supplied on applying to the Secretary, J. Meagher, or the Director, Rev. Fr. Nolin O. M. I.

The Academy of St. Thomas held its usual weekly meeting on Oct. 16th. Rev. Brother Hassett O. M. I. '92 proved that "Evidentia est supremum criterium veritatis," and clearly answered the difficult objections put by D. Murphy '92. It was one of the best meetings of the year. On account of the retreat, no meeting was

held on the next Friday, but on Oct. 30. Jno. McNally '92 read a thesis. "De extrinseco criterio moralitatis actuum humanorum," to which a few objections were brought forward by C. Carriere, '92. Toward the end of the discussion, quite an interesting debate was had with the Rev. Director concerning the use of mental instruction. Through an oversight on the part of the editor, we neglected to mention in our issue of last month that Rev. Dr. Antoine, O. M. I. is an honorary member of the academy.

Jarvis, the Sparks St. photographer, has presented to the reading-room two fine pictures of the matriculating and business classes of last year. Each is about three by four feet in size. Hanging in the most prominent places they considerably enhance the appearance of the room, already beautified by a fine collection of class, society, and athletic photographs.

JUNIOR NOTES.

Since the beginning of the foot-ball season a pretty lively spirit of rivalry has existed between the Externs and Boarders: and as a consequence, a great deal of boasting was indulged in by the admirers of both as to the relative merits of their teams. However, on September 24th the two clubs met and settled for a time at least the dispute as to which team was entitled to claim superiority. Though the game resulted in favour of the Boarders, they had to work hard for every point that was made. The Boarders won the toss, and the two teams lined up in the following positions:—

<i>Boarders.</i>		<i>Externs.</i>
Allard,	<i>Backs.</i>	Copping.
Goulet,		Christin.
McCabe,	<i>Halves.</i>	O'Connor.
Glassmacher,		Valin.
Lamoureux,	<i>Quarters.</i>	Garneau.
Cunningham,		Verrault.
Kearns,	<i>Wings.</i>	Beaulieu.
Murphy,		Leclerc.
Leonard,		Frechette.
Tessier,		McKay.
Leveque,	<i>Forwards.</i>	Fahy.
Slattry,		Lauzon.
Phaneuf,		Catellier.
McCumber,		Pinard.
Quesnel,		Deslauriers

At the signal to begin, the ball was kicked off by Slattery, but was returned by Verrault, who, by a beautiful punt, landed the sphere in dangerous proximity to the Boarders goal. It was then returned by Catellier who with a lively dash had almost a clear field before him, when he was brought down by a low-tackle from Lamoureux. A scrimmage then ensued, and the superior weight of Extern forwards told heavily against the lighter, but plucky Boarders. On the ball emerging from the scrimmage, it was seized by Garneau, and he, being in turn seized by Cunningham, lost to Leonard who sent the ball flying in the direction of the Externs' goal. Being followed up closely, the sphere was kicked behind the goal line and Copping was forced to rouge. As the Externs were playing at a disadvantage on account of the wind, they decided to play a scrimmage game, until they would get the wind in their favour. As a consequence, the remainder of the first half was played without any further score by either teams. The second half was marked by more open play than was the first. The ball was no sooner set in motion than it was seized by Fahey, who making a rush passed a half dozen Boarders and secured a touch-down. Garneau failed to convert it into a goal. From the kick-off the tables were turned and the ball was not long finding its way into Extern territory and was carried over the line by Murphy. Lamoureux kicked the goal and the score was now 7 to 4 in favor of the Boarders. Excitement now began to run high and for some time the ball flew from one end of the field to the other, until the referee's whistle announced that the game was over. The low tackling of Catellier and the swift dashes of Fahey were the most marked features of the game. The latter was a whole team in himself; though it would have been better if he had not been so, as he seemed to forget that there was anybody else on the team; and by not passing the ball, lost many good chances of scoring. For the Boarders Goulet and McCabe at half backs did some excellent work, while Allard as full-back was all that could be desired.

It is evident that the interest in "ponies" is by no means entirely confined to the members of the classical course. A certain member of the first grade may be

seen every recreation surrounded by a crowd of eager listeners, to whom he relates the marvellous feats of his wonderful pacer. He intends bringing the pony with him next year if the proposed tariff negotiations result in favor of the importation of live-stock.

A rumor is abroad that Messrs. Hillery and Ryan intend opening up a barber-shop in the Junior hand-ball alley. It will be open only on *Conge* afternoons, from three o'clock until five. Burs will be extracted without pain and gas administered free of extra charge.

The lacrosse players have laid away their sticks, donned their overcoats and are anxiously awaiting the approach of winter. The plans for a new rink will be out in a few days. Although Engineer Hugh Bert and his assistant, J. B., who so successfully constructed last year's rink are not with us this year, yet while the reliable Leveque remains, there need be no apprehension on that score. Ernest expects to have the plans ready for the next meeting of the Association.

Caron and Mercier have, we understand, on behalf of the First Grade, issued a challenge to any other class of the Commercial Course, to a howling contest. They claim that they can make more noise per head than any other grade in the course. The challenged party is offered the choice of weapons, which must consist of fish-horns, hurdy-gurdies or the human voice.

The following is the rank in class for the month of October:

- First Grade* 1. Geo. Casgrain.
2. Albert Lapointe.
3. Wm. Ryan.
- Second Grade* 1. Hector Valin.
2. John Graham.
3. Albert Allard.
- Third Grade, A* . . . 1. Chas. Brophy.
2. { E. S. Corkery and
 { Albert Shanley.
- Third Grade, B* . . . 1. Raoul Bealieu.
2. Amable Belanger.
3. Eugene Haggerty.
- Fourth Grade* 1. Telesphore Colombe
2. Peter Connolly.
3. John McCabe.

ATHLETICS.

MCGILL VS. VARSITY.

"They are much heavier than the boys," was the exclamation that escaped the lips of every Varsity man on October 24th as the McGill and Varsity footballers lined up on the field to do battle in true Rugby style. And not the Varsity men alone said so, but likewise every spectator, for the difference in weight was quite apparent. It was expected that the match would be a good one and so it was. McGill had not quite as strong a team as regards combined play as they might have put on the field, but it could by no means be called a weak one. They brought up only thirteen men, but were here supplied with two such players as could hardly be improved upon. The two were Russell of the Ottawas, who was the best of McGill's backs last year, and Woods, one of Lord Hawke's cricketers, who was captain of the All England team in '90. The weather was as pleasant as one could expect at this season of the year. There was a warm, cheering sun, and the wind not very strong and blowing almost directly across the field, so that the advantage thereof was not very great. The attendance was a large and fashionable one. On the grand stand were His Excellency, Lord Stanley, and other members of the Vice-Regal party, together with Lord Hawke and several members of the team that have been doing up the Americans and the Canadians at England's national game. Around the field were a goodly number of the lovers of Rugby, and altogether over 1000 must have witnessed the match. The game did not start till three o'clock, and as the McGill's had to leave on the five o'clock train, there were only two half hours played. Mr. Barton of the Britannia F.B. C. of Montreal, officiated as referee, and the teams were as follows:—

<i>McGill University.</i>		<i>Ottawa University.</i>
Smart,	<i>Back.</i>	Belanger.
Russell,		{ Cormier.
Woods, } Goulet, } Jacques,	<i>Halfies</i>	{ Plunket.
		{ Clark.
	<i>Quarter.</i>	{ Gaudet.
		{ Troy.
Walker, } Taylor, } King, }	<i>Wings.</i>	{ Vincent
		{ McDougall.
		{ Murphy.
		{ Meagher.
		{ Newman.
Yates, } Bascom, } Hamilton, }	<i>Forwards.</i>	{ Guillet.
		{ Trudeau.
		{ Charron.
		{ McCarthy.

Varsity won the toss and played with the sun to their backs and Russell kicked off. Cormier returned into touch, Walker threw out and Goulet got

it from a pass but was tackled by Vincent before he had time to kick. Yates heels out to Jacques, and he passes to Russell and the sphere is sent into touch. Troy's throw out reaches Plunket, but Lord Hawke's demon bowler is on the youngster's trail before he has time to do much damage. The Australian makes a rapid rush at Plunket, but the latter slips through his aims and both go down in a heap. A few scrimmages ensue, and then Woods makes a grand rush and gains considerable ground. From the next scrimmage Jacques passes the ball to Goulet who punts up field, and Plunket returns. A McGill man then makes a fumble, and by beautiful dribbling Varsity carries the ball over the line and secures a touchdown which is disallowed on account of offside play. McGill gets a free kick. The sphere goes to the 50-yard line, and then there ensue scrimmages and line ups which result in alternate gains for Varsity and McGill. The forwards on both sides are working well, and Gaudet, Clark, Cormier and Plunket for Varsity, and Jacques, Russell and Goulet for McGill are faultless in their play. But the work of the home team is more systematic and regular than that of the visitors, and in consequence thereof the latter are more on the defensive than the aggressive. Clark gets the ball from a pass out, punts well over the line, and Guillet gets the first try. Trudeau misses the kick, Varsity 4, McGill 0. Yates makes the regulation drop from the 25-yard line and Plunket returns into touch. McGill throws out and Varsity gets the ball, and it is passed to Cormier who starts off at full speed and gets inside the 25-yard line, where Walker tackles him. Then the Varsity forwards break through scrimmage after scrimmage until the play is dangerously near McGill's touch line. Guillet heels out, and Yates, Johnston, Hamilton and Primrose by splendid rushing reach Gaudet before that player has time to kick. Another scrimmage, another heel-out and the ball rolls by Gaudet. He turns around and picks it up, but the heavy forwards of McGill are again close to him. This time he passes to Clark who runs around the end, and once more the play is near the visitors' touch line. For half a minute there is scrimmaging, and finally the ball is carried over the line, and Clark secures the second touch-down which Trudeau converts into goal. Varsity 10, McGill 0. The play is more in the centre of the field after the next kick off, but the Varsity backs soon gain ground by their kicking. Goulet and Russell make noble efforts to regain their lost territory, but they are too closely watched to prove very effective. Finally Gaudet punts over the

Russell gets it but only after the first bound. Troy is after him and the McGill half-back is obliged to rouge, Varsity 11, McGill 0. Shortly after this Smart is forced to rouge and soon half time is up, the score standing 12 to 0 in favor of the home team. The second half is begun by one of Russell's long place kicks, and the McGill forwards follow well determined to make up for lost time. They rush matters for a while and then lose ground. Murphy gets the ball near the centre of the field, but seeing a number of McGill men in front of him, he very wisely passes to Cormier who runs up field and then kicks the ball over McGill's goal line. Woods runs behind the goal and instead of falling on the ball kicks it further back. McCarthy and Russell follow closely and the latter saves his side by rouging, Varsity 13, McGill 0. The ball is kicked off and returned, and a minute afterwards Woods redeems himself by dribbling the ball fully forty yards down the field. Cormier and Troy check his progress and there is a scrimmage followed by a line-up, from which Gaudet gets the ball and punts it splendidly up the field. Play is stopped for a while as Woods in attempting to block Gaudet's kick has hurt the Varsity quarter. The injury, however, is but slight, and the ball is soon again in motion. Shortly after Trudeau gets a touch-down and also gets knocked out. But in half a minute he is on his feet again and takes the kick for goal, misses it, and the score-board reads Varsity 17, McGill 0. After this one more touch-down is made by Varsity, and two accidents occur to McGill. Johnston has his back to an Ottawa man and is pushing him backwards when the Herculean Woods collides with the McGill man. Woods' elbow bends in Johnson's breast bone, and the latter is obliged to retire. Smart also is hurt. Being tackled by a Varsity man his nose struck the ground, and is skinned but not broken as some of our enterprising dailies would have it. A few minutes more of play, the referee's whistle is heard and the match ends in favor of Varsity by a score of 21 to 0.

OTTAWA CITY VS. VARSITY.

Varsity and Ottawa have met three times this season. The two first games were but practice games, but the third meeting was a regular match. In the first practice game Varsity was victorious by 28 to 0 after one hour's play. In the second Ottawa came out on top by a score of 9 to 7. Varsity played but fourteen men against fifteen, as Guillet and Clark were off and their places were filled by one second team man. The time of actual play was but 45 minutes. The third con-

test, which was a regular match, took place on Saturday, October 31st. After the splendid team game our boys put up against McGill, we expected to see them defeat Ottawa by a larger score than they did on Saturday. They defeated Ottawa. True, not by as large a score as we anticipated after the McGill match, but by just as large a one as we expected, just before the match on Saturday, when we saw the conditions under which they were to play. McCarthy's and Trudeau's absence weakened the scrimmage, and it was mainly a scrimmage game that Ottawa played on Saturday. McDougal and Stowe two of Ottawa's wings, were unable to play, but Ottawa's wing division did not seem to be any weaker than usual and as already mentioned, it was not on the wing division that Ottawa depended, but on their scrimmage. The ground was very wet, as it had rained hard just before the match. Varsity was thus unable to do very much accurate passing or to play that quick open game upon which they rely. On a wet and muddy field there is a big advantage for the team that has well shod heavy scrimmagers. Ottawa had a much heavier scrimmage than the boys in garnet and gray, and they soon saw their advantage and went in for close scrimmaging. Had the weather been fine and the team been the same as met McGill, we are confident that the result would have been much more in our favor. The officials were:—Referee, C.W. Badgley, Ottawa F. B. C. Touch-line judges, Messrs. Warden, Ottawa F. B. C. and J. P. Collins, Varsity F.B.C. Goal umpires, J. A. Seybold, Ottawa F. B. C. and T. J. Rigney, Varsity F.B.C.

Capt. Gaudet won the toss and chose to defend the western goal, thus taking advantage of a slight wind. Crerar kicked off and sent the ball to Clark who in attempting to get under it lost his footing, and went down, and the Ottawas were soon on top of him. Then the scrimmaging began and the Ottawa forwards drove the ball through to Cormier who sent it up field. Panet kicked it back to Gaudet and the Ottawa forwards, who were offside ran into him, and prevented his catch. He gets a free kick, however. Russell returns the sphere, and a college man in attempting to catch it, slips, but redeems himself by falling on the ball. In the scrimmage that follows, the Varsity centre scrimmage is put down for a foul and Ottawa awarded a free kick very near the Varsity goal line. Russell attempts to kick a goal but fails and Gaudet sends the ball to Young who drives it over the line. Belanger comes to the rescue and the sphere is sent down the field. The play is then in the centre and

Ottawa settles down to a close scrimmage game. The ball is forced near Varsity's goal line and Codd kicks into touch-in-goal, Ottawa 1, Varsity 0. Guillet kicks off and Varsity does some open play, and soon have a touch-in-goal. Then Russell kicked off and there was more scrimmaging, and then some long kicking by the backs on both sides, until Ottawa holds the ball in Varsity's territory. From a scrimmage Varsity gets the ball and her forwards by magnificent passing carry down the field and it is kicked over the line. Taylor rouges. Score, Varsity 2, Ottawa 1. After the kick off the play is in close proximity to Ottawa's goal-line. There is some dribbling done by Varsity and finally Murphy drives it over the line. Panet attempts to bring it out but is tackled at the goal-post and cannot rouge. Touch-in-goal is allowed and Varsity's score is 4 to Ottawa's 1. Shortly after Ottawa is forced to make another safety. When half-time is called the score is Varsity 6, Ottawa 1.

Guillet kicks off at the opening of the second half and then follows some nice kicking by the backs of both sides. Varsity finally secures possession of the ball in Ottawa territory and from the scrimmage that follows it is driven across Ottawa's goal-line and the garnet-jerseyed forwards are soon on to it. A safety is allowed and the score is Ottawa 1, Varsity 7. From the kick off the ball goes down the field and Ottawa gains some ground. Then Russell makes a splendid run but is tackled near the goal-line. There is some close scrimmaging and Ottawa's heavy forwards carry the ball over the line and secure a touch, which Russell converts into a goal. Score Varsity 8, Ottawa 7. Then Guillet kicks off and Panet gets the bladder, but is tackled by Murphy. From the scrimmage Young gets the ball and kicks it down field, but Plunket returns into touch. Ottawa throws out and Newman gets the ball and is held. Guillet heels out to Gaudet who by a beautiful long pass transfers the ball to Cormier and the play is soon dangerously near Ottawa's goal. A scrimmage takes place and the Varsity forwards break through and rush the ball over the line. McDougal secures a touch-down but it is disallowed. Shortly after, the Varsity score is increased 2, as Ottawa is on the defensive. From a kick off the ball goes to centre, but is immediately returned to Ottawa's 25-yard line. Then it is forced over Ottawa's goal line and Panet kicks a high punt. Clark makes a free catch, Guillet does the rest. Score Varsity 14, Ottawa 7. Then Russell kicks off and the play is kept in College territory. There is a scrimmage, the ball is heeled to Gaudet and passed by him the halves,

but Lay is among the Varsity halves and catches the ball. Foul is called but no free kick allowed. A scrimmage, a line-up, another scrimmage and Lay is away offside again, but this time the referee inflicts the regulation penalty and Varsity gets a free kick. The sphere is sent up field and Panet gets it, attempts to run and then passes to Russell. Forward pass is claimed, but not allowed and Russell has made the finest run of the match. Close scrimmaging takes place very near Varsity's goal line until the referee's whistle is heard, and the match finishes with the score 14 to 7 in favor of Varsity.

We take this opportunity of tendering to Messrs. Chisholm and E Laverdure the thanks of the members of the Athletic Association for the financial support they have given our football team. We wish to thank Mr. G. Peacock also for the loan of the robes that were used on the stand for the vice-regal party at the McGill match.

The Third Football Fifteen played their annual match with the Ottawa Collegiate Institute on Wednesday Oct. 21st. The result was a victory for the Third by a score of 11 to 0. The Collegiates were a much heavier set of players than ours, but the quick work of our forwards and the neat and cool play of our backs more than made up for the deficiency in weight. We congratulate our young players on their success and are much pleased to see them so efficient in the game. There is much good material in the team and if the members of it continue to improve at the same rate as they have improved this year, next season will see some of them doing battle against senior teams.

SUBRIDENDO.

A noisy fellow annoys a fellow.—*Ex.*

People who fish for compliments do not need long lines. They will get their best bites in shallow water.—*Ex.*

AN EYE TO BUSINESS.—Melancholy Stranger : You are sure this poison will kill a man ?

Druggist : Yes, sir, I can guarantee it. By the way, if you are going to commit suicide, I wish you'd put one of our circulars in your pocket. It'll be a big advertisement for us when your body is found.—*Epoch.*

A.—Is land dear in Italy ?

B.—No, but the ground rents are awful.

A.—What's the cause of that ?

B.—“ Earthquakes.”—*Ex.*

A PROVERB.

A proverb man must not forget,
And daily should repeat :
A corn upon the cob is worth
Six dozen on the feet.

—*New York Herald.*

HYPOTHESIS.

Judge—"How old are you, madam?"

Witness—"I've seen 18 summers."

Judge—"And 18 winters—36, Mr. Clerk."—
New York Press.

TRANSLATION.—*Felices animæ, quibus hæc cognoscere primis, inque domos superas scandere, cura fuit.*

"O lively cats, to whom it was a care to know these things, and to climb to the tops of the houses."—*Ex.*

Tommy Jones—"Say, mister, I want to get a pair o' gloves."

Furnisher—"Kid gloves?"

Tommy—"Naw! naw! gloves for a grown pusson."

A PROMINENT PERSONAGE.

Jawkins—Who is that man yonder who goes along with his nose in the air?

Hogg—"Sh! He's a mighty important personage. His picture and biography are in all the papers.

Jawkins—What has he done?

Hogg—He's the man who was cured of catarrh.
—*Judge.*

A SLIGHT MISUNDERSTANDING.

Fangle—"How did you happen to tell Mrs. Fangle that you go to Europe twelve times a year, when you have never crossed the ocean at all?"

Cumso—"She must have misunderstood me. I merely told her that I go over the *Atlantic Monthly*."—*The Epoch.*

A TRUE FRIEND.

Bronson—Do you ever read your work to any one before you send it out?

Funniman—No, not now. I used to read it all to my friend Banks, but he is dead.

Bronson—Poor fellow! No wonder.—*Life.*

"What have you in that box, Mr. Muller?"
"A handful of hair, a memento of my late wife."
"But your wife had no blonde hair." "No, but I had."—*Ex.*

"I tell you," said Mr. Schnadhorst in the lobby of the House of Commons, "the political situation in your district is something to raise your hair when you contemplate it."

"I think," said Sir Wilfred Lawson, as he took off his hat and disclosed his bald head, "that I'll go and take a look at it."—*S. H. Rev.*

Irate Subscriber—I demand to see the editor. Where is he?

Printer—He's in the loft. The citizens tarred and feathered him last night.

I. S.—Yes, and that's just what I want to see him about. The tar belonged to me, and I want the editor to pay for it.—*Atlanta Constitution.*

"He is a Dublin man, isn't he?"

"Not wholly."

"Why not wholly?"

"Because he has a *Cork leg*."

"Mamma, what's twins?" asked the smallest child.

"I know," replied an older one, before the mother could answer, "Twins is two babies just the same age; three babies are triplets, four are quadrupeds, and five are centipedes."

"James, I don't see you waiting at table any more."

"No, sah; I'se been promoted. I'se entry clerk now."

"You an entry clerk! I never knew you were a bookkeeper."

"Oh, I ain't. I jes' keep my eye on de umbrellas, hats, and things de bo'rders leave in the entry."—Kate Field's *Washington*.

ON A LONG JOURNEY.

Tramp—"Please, mum, I can't git work at me trade now anywhere around here, and wud you be so kind as ter help me along on me journey to a place where I can find work?"

"Lady—"Poor man! I didn't know business was so dull. Where do you expect to find work?"

"Considerin' the time o' year, mum, I'm afraid I'll have to go a long ways north of here."

"Indeed. What is your trade?"

"I'm a snow shoveller, mum."

As the class-regulations were removed from the study-hall door the other day, a new-comer queried whether they were soon going to replace the *Bill of Fare*.

ULULATUS.

V-a-r-s-i-t-y !—Rah ! rah !! rah !!!—Rah !
rah !! rah !!!—Rah ! rah !! rah !!!

“Champions Again !!!”

What's the matter with the Garnet and Gray?
—They're all right !

Ἡδὺ γελῶν ἐκ τῶν πρῶσθεν ὀυζρῶων.

One of the Montrealers after Thursday's championship football match was heard to Shakespearingly vent his feelings thuswise :

“O well-a-day, that ever I was born !—Some aqua-vitae, ho !—O woe ! O woful, woful, woful day ! Most lamentable day ! Most woful day ! That ever, ever I did yet behold !—Never was seen so black a day as this : O woful day, O woful day !”

To which another re-echoed : “Beguil'd, distressed, spited, martyred, killed ! Uncomfortable time ! Why can'st thou now to murder, murder our solemnity ?”

OUR SCHEME.

Oh, the language we intend to renovate,
All its crudities we're going to extirpate,
Through the realms of rhetoric,
Clad in sentences plethoric,
Will we march our polysyllables in state.

All colloquial expressions we'll eschew,
Mannerisms, affectations banish too,
We'll compile a dictionary
Which, from present forms, will vary
In containing not a word of letters few.

Our verbosity extemporaneous,
Exophthalmia in others will produce,
While this exomogenesis
Rhodomontade, of our scheme is
An expatiation isagogicous.

In the Latin Class (after the Montreal game):—

Prof.—What case does “ad” govern?

Student.—The accusative, motion towards.

Prof.—Give an example.

Student.—Campbell's pugilism was ad-meagher-
ed in Montreal.

INTERNAL EXPRESSIONS REGARDING EXTERNAL
IMPRESSIONS.

“Land of eternal frosts and snow,
Haunt of the bear and buffalo,
Home of the oily Esquimeaux,”
So have they named thee !

So have they called thee, Dominion fair,
Who've never breathed thy bracing air ;
Who, of perfections haye least to spare,
For thy dearth they've blamed thee.

Yes, thou art labelled from day to day
By some ignorant neighbours over the way,
Whose graphic portrait of Canada
Is a work of their own creation.

They think of Iceland, if they think at all,
When they swear that Canadians have no Fall.
That such, true winter we're pleased to call
By a stretch of our imagination.

Yet, they picture our land with a cloudy sky,
With white-capped hills and ice-bergs high,
With pallid plains that freeze the eye
Stiff in its concave socket.

As a land where ceaseless storms prevail,
Where the howl of wolf and the bleak winds'
Thro' the long, drear night the ear assail [wail
As a wife would her husband's pocket.

Where nature nought else with life can stir
Save the snow-shoed foot of a roll of fur
That resembles neither a him nor a her
In its entire appearance external.

As a land to the Christian world unknown,
But somewhere up in the frigid zone
Which Boreas rules from his ice bound throne,
As Satan the regions infernal.

Poor fools, untaught of Geography,
Pull down your ear-laps and come and see
If our climate's not as mild as that of the Free,
And be not incredulous.

With four fine seasons our country's blest ;
For grand achievements, we do our best,
While we feel that we're not far behind the rest
Of the nations sedulous.

What about the two heroes *l(a)unched* forth after
the 16-year old half-back's supper? Was it the
anniversary of the Aylmer escapade?

Two prominent Seniors are *tray*-ing to compose
a *dean*-ty poem, which will appear in o next
issue.

Congratulations from Tuck
On the Owl's last puck !