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### DOINGS IN OTTAWA.

Rev. Father Constantineau, the New Rector of Ottawa University, Receives Congratulations.

The Students of the Institution Tender Him a Warm Welcome—An Enthusiastic Reception Accorded to the Rector at the Gloucester St. Convent, the Establishment of the Congregation de Notre Dame—Farewell to the Parishioners of St. Joseph's—The Feast of St. Thomas Celebrated at the University.

OTTAWA, March 10.—The appointment of the rector of a university is always of paramount importance to the school itself, and almost equally interesting to the inhabitants of the university town. Rev. Father McGuckin, who was known and loved by students and townspeople alike, had been obliged by ill-health to lay down the arduous cares of the rectorship of Ottawa University. Rev. Father Constantineau, who had been pastor of St. Joseph's parish, was appointed to the rector's chair, which necessitated a farewell to his faithful parishioners. The reverend father took occasion to speak at High Mass, on Sunday last; and the burden of his remarks was the duty of the priest to break the fondest ties at the call of duty. In the course of his remarks the reverend gentleman said:—

I have to make to day, dear brethren, an announcement which I am sure is known to you all. In obedience to the orders of my superior, I am obliged to sever my connection with this parish in order to devote all my time and all my energy to a much harder task—the education of youth. This work also is very meritorious in the eyes of God. It is difficult for me, on an occasion like this, to make any lengthy remarks or convey to you my feelings. It is with great regret that I separate myself from you, for I have learned to love you for your piety, for your exemplary Christian lives. I have learned to love you for the reverence you have paid me, as well as the priests with whom you have come in contact. I have learned to love you for your extraordinary generosity. During the three and a half years I have been with you I have received very many acts of kindness, for which allow me to express my heartfelt thanks. I pray that God in His infinite goodness will reward you. Though the position to which I have been appointed is one of great importance and responsibility, yet I may tell you frankly I would have preferred a thousand times to remain pastor of St. Joseph's church. The religious should always be ready for the unexpected, and be prepared to make sacrifices. During the holy sacrifice of the Mass, I shall always offer up a prayer for my dear and faithful members of St. Joseph's Church. There will be no appointment of a successor to myself until the meeting of the general chapter of the Oblat Fathers, which meets in May of this year. Until that time, Rev. Father Howe, who aided me for years in the discharge of my duties and who is well known to you all, will act as your parish priest. Father Constantineau concluded by requesting those present, many of whom were prominent citizens, to use their influence in aid of the Ottawa University, to defend it against detractors if there were any. He concluded his address by giving his blessing to the congregation.

#### ENTHUSIASTIC WELCOME TO THE NEW RECTOR

Rev. Father Constantineau, the newly appointed rector of the University, was given a most hearty reception by the students on his arrival in Ottawa last week. He was accompanied by Rev. Father Jodoin, O.M.I., Provincial of the Order in Canada and was met at the C.A.R. railway station by a large number of the clergy of the University. The Free Press gave the following report of the function:—

Arriving at the University, a meeting of the faculty was convened and Father Constantineau was presented by Rev. Father Jodoin, who read the Papal approbation, which sets forth that owing to the poor health of Rev. Father McGuckin, a change was necessary at Ottawa University. The document further states that the appointment of Rev. Father Constantineau, who was recommended by the Order and by Archbishop Duhamel, vice-chancellor of the institution, was approved at an audience of the Pope, held on February 8th. The document is signed by the secretary of the Propaganda, the Archbishop of Lorraine.

The circular from Vicar General Antoine, acting Superior General of the Order at Paris, was also read. At four o'clock Rev. Father Constantineau was given an ovation in the Academic Hall by the students. An address of welcome and congratulation was read in English by Mr. J. E. Doyle, and one in French by Mr. L. E. O. Fayment. Both addresses extended warmest congratulations from the students to the reverend father upon his promotion to

the high position to which his superiors had called him. A part of the English address reads: "You, Very Reverend Father, besides the respect to which authority gives you claim, may well expect us to cherish a sincere regard for you on account of your long connection with the university, and your personal acquaintance with many amongst us. We rejoice that, by your appointment, an alumnus of the institution is, for the first time in her history, placed at her head. We have the most confident hope of seeing experience show that a son of Alma Mater can

#### FITTINGLY FILL THE OFFICE

of her rector just as many of her sons acceptably occupy many of the high places in Church and State. It is a subject of satisfaction to all friends of the university that you enter upon your new duties under most auspicious circumstances. The many years you have spent in Ottawa have given you experience which must tend to make your future efforts fruitful, and to second you in those efforts you have a large and efficient staff of professors, all your brother Oblates, and many of them old and tried friends. The present academic year has brought the institution a large increase in the number of students, and we are proud and happy to be able to say that the monthly records testify to the uniformly gentlemanlike deportment and, in general, to the satisfactory progress in their studies of the young men whom you see before you. The period of prosperity which seemed to have opened for the country, will no doubt benefit the university by adding to the register the names of many desirable students. Besides these gratifying facts, however, we know, Very Reverend Father, that by their nature, the duties of your rector must ever be arduous. In exchanging the office of pastor of St. Joseph's parish for that of rector of the University, we are sure you are making a great sacrifice of personal inclination. Your generous response to the call of duty is edifying to us, as you show us by example even more convincingly than you have done by stirring words, that the faithful fulfillment of duty is to be placed by good Christians before and above all personal considerations."

#### AT GLOUCESTER STREET CONVENT. The Little Ones Offered Flowers and Music.

The high honor accorded Rev. Father Constantineau by his appointment to the rectorship could hardly have touched the heart so deeply as did the reception he met with at the Gloucester street convent, the establishment presided over by the good Sisters of the Congregation de Notre Dame. The fresh young voices of the convent girls made melody to the harmony of the harp, the violin and the piano. The sweet sounds were not the impressive ones that emanate from a grand organ; they were the blithesome, light-hearted chords that one could easily imagine being sung by Raphael's cherubs. To a passer by, who might only hear faint echoes, Claribel's lines must seem particularly appropriate:—

Wandering down a quiet street,  
I heard I voices on my way,  
Children's voices clear and sweet.  
By the church's open door  
Wisfully I lingered long,  
And my heart, so sad and sore,  
Joined the children's holy song,  
Kyrie Eleison, Christe Eleison!

The only difference was that on this occasion there was no appeal for mercy. The singers were in the halcyon days of joy, in the first innocence of youth, the unspotted little souls of whom the Master said: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven."

In the centre of the hall to receive the Very Reverend Rector were a group of femininity, divinely fair and divinely small, robed in immaculate white and garlanded with roses. The introductory music was over and the vox celestis took the place of the vox humana, and the tremulous treble piped out the sweetest notes of welcome which were taken up in sequence by the other pupils. And then came little speeches and recitations in French and English so perfectly said and so well modulated that the good Sisters must be congratulated on the accuracy of pronunciation and in flexion which they instil into the youthful mind. The musical part of the programme was simply wonderfully performed, when the age of some of the excipients is taken into account, and among the older pupils there were discovered voices almost phenomenal in their sweetness and guided by a musical knowledge that could only come from the most careful training. That Father Constantineau was impressed may readily be gathered from his remarks in reply to the addresses. He said that while listening to the beautiful music and addresses he felt himself raised among the angels, and was the more sorry, therefore, to have to come down again to plain prose and bring them back to earth. He congratulated the Mother Superior and Sisters on the training they were giving their pupils and enjoined the Order with which they were associated, for when these women they had taught in youth came out into the world they would form a most beautiful and convincing object lesson as to the advantages of a sound Catholic education.

#### The Patron Saint of Schools.

The feast of St. Thomas of Aquinas, patron of Catholic universities and schools, was celebrated in a very becoming manner at the University of Ottawa. The services were very impressive and

the chapel had been specially prepared for the occasion. The music, under the able direction of Rev. Father Lambert, O.M.I., were excellent, a chorus of 40 voices singing the harmonized mass of Dumont. At the offertory Mr. C. Bertrand sang a hymn to the Sacred Heart. Solemn Pontifical Mass was celebrated by His Grace Most Rev. J. T. Duhamel, D.D., chancellor of the University; assistant priest, Very Rev. H. A. Constantineau, O.M.I., D.D., rector of the University; deacon and subdeacon, Rev. Mr. Laffanme and Rev. J. Seguin; deacons of honor, Rdv. J. Duvic, O.M.I., D.D., and Rev. A. Harnois, O.M.I. The sermon was preached by Rt. Rev. A. Donteville, O.M.I., D.D., of New Westminster, B.C., taking for his text, "Wherefore I wished, and understanding was given me, and I called upon God, and the spirit of wisdom came upon me, and I preferred her before kingdoms and thrones and esteemed riches nothing in comparison of her." Wisdom, chapter 7, verses 7 and 8.

A very interesting and instructive sermon was preached by His Lordship, the early life and studies of the great doctor, St. Thomas Aquinas, were depicted, showing what boundless confidence the angel of the schools placed in God. Entering the Dominican order at a very early age, he soon mastered the philosophy of ancient and modern times, besides being most deeply versed in the science of God— theology. His success was due entirely to his extraordinary humility, love of truth and desire to spread the knowledge of the one only God. He exhorted his hearers, students and professors, laymen and ecclesiastics, to imitate this great luminary and pride of the Catholic world. In closing the preacher paid a high tribute to His Holiness Leo XIII. in his efforts to disseminate the doctrines as taught by St. Thomas. The same pontiff has proclaimed St. Thomas of Aquinas the protector and model of all Catholic universities and schools. The theological students attached to the scholasticate at Ottawa East attended in a body. Among those present at the Mass were many of the professors, clad in their academic robes, characteristic of their degree.

### Notes on Catholic News.

THE Rt. Rev. John E. Fitzmaurice, D.D., heretofore rector of St. Charles' Seminary, Overbrook, Pa., was consecrated titular Bishop of Amisus, and Coadjutor Bishop of the Diocese of Erie, Pa., on Thursday, February 24, in the Cathedral of St. Peter and Paul, Philadelphia, Pa.

The officers of the consecration were: Archbishop Ryan, consecrator; Bishop Hortsman, of Cleveland, and Bishop Prendergast, Auxiliary Bishop of Philadelphia, assistant consecrators; the Very Rev. P. J. Sheridan, V.G. of Erie, assistant priest; Rev. Thomas F. Kennedy, D.D., and the Rev. D. J. Dougherty, D.D., deacons of honor; the Rev. Francis P. Siegfried and the Rev. John J. McCort, deacon and subdeacon respectively of the Mass; the Rev. A. J. Schuller, master of ceremonies, all of the Seminary, the faculty and students of which were all present to honor their late rector.

The death of Rev. Arthur P. Lonergan, pastor of St. Jerome's Church, of Chicago, is announced. Father Lonergan, who was in his forty-first year, was born at Yarmouth, N.S., of Irish parents and studied at St. Francis' Seminary, Milwaukee, and subsequently at St. Mary's College, Baltimore Md. He was ordained a priest by the Most Rev. Archbishop Feehan.

The breviary used in his prison by Mgr. Darbois, the martyred Archbishop of Paris, has come to light after twenty-seven years and has just taken its place among the treasures of Notre Dame. It is given by the Archbishop of Paris, who lately received it from one of the priests of his diocese, the Abbé Jouin, curé of Saint Medard.

The Sacred Heart Review, commenting upon the formation of a Catholic Prisoners' Aid Society in London, Eng., under the presidency of His Eminence Cardinal Vaughan, has this to say:—

It is said that of six thousand Catholics who are sent to gaol in London during the year many are the victims of sudden temptations, and are far from being hardened characters that can not be reformed. Other religious bodies look after the welfare of prisoners, but they fail to reach Catholic cases, to a great extent. The new society proposes to find decent clothing and permanent work for discharged prisoners, who often do not obtain the latter on account of their failure to make a respectable appearance. They will, too, be given every opportunity to return to the practices of their faith, which always ensure righteous living.

Judge Frederick Smyth, of the Supreme Court, who is seriously ill, has become a Catholic. He was received into the Church by the Right Rev. John M. Farley, coadjutor Bishop of the New York diocese. Judge Smyth had been an Episcopalian almost since he was able to walk. His parents in Ireland were Episcopalian and he was reared in accordance with the teachings of their creed. Up to a few months ago he was a pew holder in the Church of the Heavenly Rest, of which the Rev. Dr. D. Parker Morgan is rector. Miss Smyth, the Judge's daughter, became a Catholic some time ago.

### OUR PHILADELPHIA LETTER.

Some Thoughts on the Impending Doom of Sensational Journalism.

Its Attitude in Regard to the Maine Disaster Creates a Revolution of Public Sentiment England's New Poet and Interesting Comments on Poets and their Work and Influence.

(FROM OUR OWN CORRESPONDENT)

PHILADELPHIA, March 7, 1898.—There is a prospect that we may see the end of the 'yellow journalism.' What all higher considerations could not check or chain, will now meet with stern and compelling opposition. The reports of late and the brazen lies brought about effects that touched the pockets of the money-lovers and grabbers, stocks trembled and bonds were unceremonious, and that was enough to open the eyes of the public to the terrible evil that it has calmly contemplated, and over which it has only smiled scornfully or 'sniggered' disgracefully. Could any wholesome, hearty, strong-souled man laugh the laugh of honest enjoyment over their miserable attempts at wit, their glibly caricatures, or their bombastic news items? That any well-informed man—women read the newspapers in their own way, and it leaves no impression of any kind, for the most part—could be influenced by their expressed opinion never happened, of course, and it is because thinking and self-reliant men do not depend much on first things or excited outbursts, but for so long a time the injury these journals are capable of was not fully appreciated. But the catastrophe of the Maine was too weighty a matter, too keenly felt and too seriously in its outlook to allow of the treatment we had become resigned to because we could not help it, and bore with heavy disgust and impatient hope of release in some far off future. There has been a refreshing outcry and such 'scorching' as even the yellowest journal must heed.

#### THE CONVERSION HAS BEEN WHOLESALE.

and, in some cases, remarkable, for some journals have remarked other journals, while their own columns were still of a jaundiced hue. But let the worst come from all sides. There never was a seed cast away, and although it may lie dormant, or float helplessly, change its times and seasons, it will sprout at last, and something will surely come of righteous indignation and outspoken truth. Truly, there are many good, sound efforts being made to improve and lift our printed matter, and these are signs of it. The best thing that could have come to us in that line has been born of a nation's sorrow, when the unprincipled, soulless promoters of sensational news hatched their lives in the very flash of wholesale death and destruction. To think of the immense power for good that would result from the mere truthful and exact statement of good and evil in a day's run, and then to pause over the dressed-up horrors and equally disguised blessings of the good and evil as we get them now, is to deepen the impression we have received of the uselessness and grading mockery of the present careless statements and spiced-up romances that 'plenty good enough for the fools who read 'em.' We who 'read 'em' are pretty good natured and very willing to be deceived even the trouble of thinking, but once aroused to the fact that we have been made game of, told what was not true, and 'stirred up' to benefit the tellers of exciting 'yarns,' we can show a very proper sense of our own dignity, and can put the 'news mongers' in their proper places. 'The truth, the whole truth, and nothing but the truth' forever? That is, either tell the whole truth or keep silent—absolutely silent. In 'dressing up' the version of either a good or a bad event, the dresser, even with the best intentions, is sure to throw a distorted view on the canvas, put it out of harmony with something else that must be told to make sense of it, and give an impression false in some way that does harm. The other alternative—the keeping silent—is always safe, and the news seldom requires mad haste in its carriage, and 'to-morrow brings safety.' The news-mongers won't see that, will they?

#### ENGLAND'S NEW POET.

Everybody writes now-a-days. The world has slipped into that groove, and is spinning along merrily and with a calm assurance that is delightfully absurd. For there is an idea abroad that such a groove was never reached before, and that something wonderful and god-like on the Olympian heights is to come of it. But the world has been there before. It is not more than a hundred years since a furor of learning possessed the 'fair sex' and their 'little tin gods on wheels.' Everybody wrote then, and as soon as anybody had written, immediately all the other somebodies wrote extravagant praises of what had been written and sent them around to all the other bodies. We have gotten in to very much the same whirligig, and we are hearing all the time of 'the most wonderful' this, that, and the other. But we have no time to listen, and those

who tell have nothing to tell after the first burst. There is a new poet in England, and his name is Phillips—Stephen Phillips. He is young, and I have seen some few extracts that are—perhaps poetry. (I am skeptical, however, for I have learned that a reviewer, if a skillful one and practiced, can take every promising line out of a volume, and arrange them to make a goodly show for which there is no reality.) Let us watch for him in the future for a new poet will be most welcome. The poetry of life will never fail and may be ever new to each generation, and it would be a sad pity if there should not be new hearts of the new poets. There are these too, of several generations, who never grow old toward the poet, and still again there are those who have second youth for poetry, never reacting its full meaning until long after they had the gray mingled with the gold among their locks. Happy is the man or that woman! To begin to find beauties and hear sweet sounds, to rejoice with the singers of hymns and of psalms, to gather in pearls and diamonds of thoughts, flawless, dazzling, perfect as light itself—and all when the things of earth have begun to tire upon eye and ear and heart—is to get a new lease of life. To come late into one's inheritance of the poet's best is seldom to waste precious time or noble appreciation upon the thing unworthy. It is to see 'with clear eyes' the meaning of God's great gift and the blessing of one of His comforts and helps along the road to life. This new poet is so young that his eyes are like a child's. What if he is destined

#### TO SOUND MANY HEARTS AND LET IT MANY GOOD FEELS STIR.

I have an old copy of the Westminster Review, one of the first years it was issued. In it there is a review of Tennyson's first little book of poems and, oh, how wonderfully gracefully are a few verses of sonnets! A little, a very little, of praise there is in the little book of poems, and the little may become a little more in the poet with a cent more and suggestions—will, in a train, his gift according to the critic's views, and the critic is no poet. Looking back, it is curious to think of what Tennyson did become after so small a showing to the great Westminster Review. The possibilities of the future! What an interest they have to those who know the certainties of the past! And to know them, you must do more than read their history. In one sense, it is all one whether a thing happened a year ago or one hundred years, since it is done and cannot be undone. But to see it happen, to feel that it has happened, and to have done with yourself—that is to know indeed that there is a past. What I know Tennyson became after a promise that seemed of little account, prepares me for anything in a new poet. Equally, I have had experiences that prepare me for nothing.

And I heard a wise man say not long since that in spite of all this writing 'it would be the fashion before long for women not to know how to read, or how to hold a pen. I am prepared for that, too. Such changes have been.

SARA TRAINER SMITH.

#### THE NEW YORK SAVINGS BANKS.

The annual report of the superintendent of the New York State Banking Department has been submitted to the Legislature. In referring to the all important question of savings banks, the superintendent has this to say:—

The savings banks of New York carry over \$100,000,000 of United States bonds, or nearly an eighth of the entire public debt, and they are the property of savings banks' depositors. This fact tends to impress upon each depositor, says the superintendent, that he is a constituent factor in the state, that to be a capitalist is not necessarily criminal, that public debts are an obligation to be as carefully met as the under taking of a private contract, and that the comparatively poor, even more than the excessively rich, need that the monetary standard of the country shall be equal to the best in the world.

There are 131 savings banks in the State, and not one failed last year. Only one institution shows a condition indicating a probably hopeless struggle for existence. That trouble in this bank was occasioned by losses sustained through the failure of a national bank which held more than a third of its deposits. The total amount due depositors in savings banks on last January 1 was \$766,684,916, a gain during the year of \$48,508,027, or \$22,085,073, more than was gained during the previous year. At that time the aggregate resources of these institutions were \$869,751,244, the total surplus fund \$102,426,862, and the number of open accounts \$1,805,280, representing gains since Jan. 1, 1897, of \$57,577,611 in resources, of \$8,772,924 in surplus, and of 68,312 in the number of accounts. Comparing further, the gain in resources was almost exactly twice as great in 1897 as in 1896, in surplus considerably more than threefold, and in open accounts more than 60 per cent. The average amount of each account is \$424.71.

Mr. Michael Lynch, the well-known contractor and provincial vice-president of the A. O. H., has been made the recipient of many congratulations during the week by his large circle of friends and by the members of the A. O. H., through his good wife having presented him with two baby boys. Mrs. Lynch and the baby Irish Canadians are doing well.

### ATTRIBUTES OF THE DIVINITY.

Rev. Pere Hebert, O.P., Lenten Preacher at Notre Dame.

Delivers His First Sermon on Sunday in the Presence of Thousands of the Faithful.

The Rev. Father Hebert, of the distinguished Order of Dominicans, from Paris, preached the first of his Lenten sermons at Notre Dame Church on Sunday last. His text was, 'Quis Deus Sicut Dominus Noster.' After a brief reference to the cause of his non-appearance before them on the first Sunday of Lent owing to the accident to the steamer 'La Champagne,' the eloquent preacher alluded to the fact, which must be apparent to all, that, despite the rampant infidelity of the age, there is now and has been for some time past a powerful revival of interest in things that appertain to men's souls. This was manifest in the past congress of religions held at Chicago, a few years ago, and no keen observer of human affairs could overlook the workings now taking place in men's minds, the world over, regarding religion and the Divinity. He said it would be unworthy of them to begin by proving the self-evident fact, established by all philosophy, that there exists a God. He would devote himself to speaking of the attributes of the Divinity. All nations had recognized a Supreme Being. How different now, were

#### THE VARIOUS CONCEPTIONS OF GOD.

It was possible today, without dismay, to say that the conceptions of different nations and even tribes could be analyzed. The Greeks and Romans, as well as the Keltic and Hottentots, had all the same idea of their divinities. They gave to them the caprices of mortals. They looked upon them as more peaceful than man, and thus were to be conciliated, and made the instruments of men's passions and of their gratifications. The national God was the spirit that was to lead their armies to victory, and to give them those enjoyments that their natures craved for. In a word their was a divinity to serve their wants, to enable them to reach their aspirations, and in that sense servile. The Asiatics had a more exalted idea of their gods. Their had divine majesty, but was inaccessible to man. Their peoples held their gods in awe. There was no link binding heaven and earth. Their isolated divinity was inexorable, and so far had this been carried, that the Hindu priests held that the divinity could be honored only by the utmost degradation of humanity. There was also the religion of the fatalist, the faith of the Mohammedans, which believed that every mortal being, the divine decree immutable, exhibiting the Divinity as tyrant.

#### OUR FAITH IN GOD

replicated the idea of a servile, an inaccessible or tyrannical Being. Let them open the first pages of the New Testament, and there they found God the Creator of all things—the Master of all. Man was a creature of God's creation, but the intellectual pride of man estranged him from his Creator and took from him the beauty and force of this Divine gift. In the pride of the human heart, man felt self-sufficient. God had created all things according to the idea of that school of philosophy, and then left man to do his best. The eloquent preacher dealt with this branch of his subject in an able and exhaustive manner, and turning to the true idea of God. He is the Creator, the Master, the Being without whose will not the smallest movement of the earth or the heavens is made. The Supreme Ruler of all things, one whom we adore and fear with a salutary fear, one who cannot be divorced from the world and the government of its affairs, an ever-not an inert God—yet in all His God the Father. What a sublime and exalting thought! They were about to join with the priest in the singing of the *Credo*. "I believe in God" Almighty but Father. They adored Him but they loved Him. They believed in Him despite the promptings of unbelief. They loved Him, and their hope is that by His Divine grace, purified by the penitential days of this Lenten season, they may be worthy to join with renewed fervor in the *Paschal Credo*, when they will celebrate the glorious resurrection of the God-made-Man who died for their redemption. Amen.

The medical profession are interested in a newly discovered remedy for pneumonia. The pneumonia remedy was discovered by Prof. De Renzi, of the Medical Clinic of the University of Naples. Like the consumption cure, it is a serum. The professor inoculated a donkey with the bacilli of pneumonia, and used the serum taken from the animal for the treatment of his patient. The experiments were conducted by the surgeons of the Academy of Naples, and thirty-two patients were treated with success in result. The serum was also sent to other Italian clinics, which are reporting wonderful cures. Injections are made twice a day. Plenty of milk and fresh air is admitted. The surgeons had the best results were obtained when injections were made early in the progress of the disease.