

University. With the Right Rev. Archbishops and Bishops, and the reverend clergy of this province, taking an active part in its improvement, our institution is destined soon to become an educational centre that will be a real credit to the Catholics, not only of Ontario, but also of all Canada.

The Rev. Fathers (Oblates of Mary Immaculate) in charge of Ottawa University are determined to do all in their power to place it in touch with modern progress. They are resolved to make it a first-class educational establishment. About forty five members of the Oblate Order devote their daily, and often their nightly, toil to its moral, intellectual and material welfare. Its professors are, as is well known, not working for any material remuneration. The only object they have at heart is the proper education of the young men committed to their charge. If that work succeed well, if these young men be well prepared, both morally and intellectually, to take a noble part in the great struggle of life, then the professors consider themselves sufficiently remunerated for their hours of patient toil.

That the course of studies at Ottawa University has been, and still is, a sound, solid one, few deny. In this respect it has not been surpassed by any similar institution in the country. Students that come here from other colleges, whether of Canada or of the States, freely acknowledge the supremacy of Ottawa University in this respect. The Rev. Fathers in charge are bent on making the future surpass the years gone by, as far as a high standard of studies is concerned. In order to meet the exigencies of this age, when science is a very great consideration amongst truly educated men, the faculty of Ottawa University has decided to erect immediately a large structure to be called the "Scientific Building." This edifice, which will be fitted out with all modern conveniences, is intended at least to equal anything of its kind in the Dominion. The first floor will be devoted to a valuable Museum of Natural History, which has been lately acquired by the University. This museum contains what is perhaps one of the most noteworthy collections of zoological, ornithological, and ethnological specimens to be found in Canada. The second floor will be allotted to the requirements of a physical laboratory, and the third floor will be exclusively set aside for chemical studies. Great sacrifices have been made in order to undertake this addition to the University buildings; still, if the work be greeted with the staunch approval of the Ontario Catholics, and we are confident of such an encouragement, then the faculty will consider themselves well repaid.

While, even from a material point of view, Ottawa University is on the way to success, it is also progressing as to the number and quality of its students. During the present year there are nearly five hundred boys and young men following its various courses.

But enough of this figuring and calculating and speculating; let us take a look at Ottawa University from another standpoint. Of what avail would be a strong course of studies, of what account would be material prosperity, of what use would be a large number of students, were a proper moral and religious training neglected? Certainly instruction carried on under such circumstances could not be honored with the sacred name of education. All true Catholics are well aware that the skillful forming of a young heart is the grandest duty of true education; a whole life's happiness, a whole eternity's felicity is, as we have already signified, held waving in its balance. "Schools," says Edward Everett Hale, "are not for the mere purpose of instruction, they are for education, and there is no real education that is not moral education." Those in charge of Ottawa University have always considered, and will always consider, a proper moral training as of paramount importance; in their idea it is a work to which every other must yield. This fact is evidenced by a grand spirit of piety and a religious fidelity to man's noblest duties as found in their institution; a piety and fidelity that can be surpassed nowhere, and is in few places equalled. The heart of a good man would be filled with joy to see so earnest a gathering of young men, all vying with one another in approaching so often and so fervently the life giving sacraments of God's Church. Yes! there is real piety, there is true fidelity amongst the students of Ottawa University; there is an unmistakable manifestation of the grand old faith; there is a heroism which should call a blush of shame to the cheek of the father or of the son who would, for a moment think of patronizing a non-Catholic University. No parent need be afraid of entrusting his or her son to the charge of Ottawa University. No boy can pass through that institution without being beckoned onward to noble aspirations and to noble deeds by the example of those around him. No boy can live for a length of time within its walls without being, in some degree sanctified by a continual contact with the holiest associations.

In addition to the advantages already mentioned, Ottawa University is particularly favored by its location in the Capital city of the Dominion. If Ottawa is the centre of Canada's political life, why should it not likewise be the centre of her educational efforts? Why should it not be especially an educational centre for the Province of Ontario? This suggestion was very happily made by the Sovereign Pontiff himself in the Apostolic Brief quoted

above. Owing to the advantage of residence in the Capital, both students and professors of the University have access to the immense library and reading rooms of the House of Commons, so that no question need be passed over in the class-room without their consulting the best authorities that have given it consideration. Professors and students may likewise enjoy the privilege of attendance at parliamentary debates, especially when some question of importance is under discussion.

In view of the considerations set forth in this pamphlet, we call upon the Catholic people of Ontario to make a united effort for the prosperity of Ottawa University. It is, as we have shown, the Pope's desire that this institution should be the centre of Catholic education in our province. Let us be all of the same mind about the matter, and, in the end, we shall be the gainers. *Union is always strength, and union blessed by Apostolic approval is doubly strong.*

THE RECTOR AND FACULTY OF THE CATHOLIC UNIVERSITY OF OTTAWA.

A Canadian Catholic University.
(Sacred Heart Review, Boston Mass., Dec. 19, 1896.)

In the Capital of the Canadian Dominion there stands a Catholic university which, because of the excellence of its course of studies, has for many years past attracted a large number of Catholic youths to its classic halls. This institution is the University of Ottawa, which is the outgrowth of the college that Rt. Rev. Joseph Eugene Guigues, who was consecrated the first bishop of Bytown, Ont., in July 1847, founded at his episcopal city in the first month of his administration. This college, which counted among its first students the present Archbishop of Ottawa, the Bishop of Alexandria and several other men now prominent in Dominion circles, was incorporated in May, 1849, and from 1852 to 1868 it received a small money grant from the Government conditionally on reporting to each parliamentary session its condition. In 1853 it was moved to the building which is now occupied by the Christian Brothers in Ottawa—Bytown became Ottawa in 1854—and two years later the need of more room caused the erection of the first of the present handsome group of the university's buildings. It was not till 1861 that the name was changed to the College of Ottawa, and five years later it was by parliamentary act erected into a university. Finally, by an apostolic brief dated February 5, 1889, Leo XIII. erected the Ottawa institution to the rank of a Catholic university. In the meantime the buildings of the university had been enlarged and increased in number, until to-day they form a no table group of imposing edifices, supplied with the latest and best equipments, and occupying an entire block in the capital city of the Dominion.

As now constituted the University of Ottawa has powers to confer degrees in theology, philosophy, law, medicine, arts, music, science and civil engineering, and these studies constitute its several departments. The theological course covers four years, during which the Ottawa divinity student is taught all the branches of ecclesiastical science, moral and dogmatic theology, sacred Scripture, canon law, ecclesiastical history and sacred eloquence; and may at the end of his second year compete for the degree of bachelor of divinity, go up for his licentiate the following year and stand for his doctor's degree at the completion of his course. The course of philosophy is of two years' duration, in the first of which intellectual philosophy, political economy, mechanics, physics, and mathematics engage the student's attention, while in his second year he continues several of his previous studies, in higher grades, and becomes acquainted with the history of ancient and modern, scholastic and contemporary philosophy, besides lectures on philosophical and literary subjects. For degrees special examinations must be passed, and a percentage of at least 80 per cent. is required to win the competitor a degree. Law students, at the completion of their course, may compete for the degree of bachelor of laws. The degree of LL. D. is conferred *honoris causa* only, and it must be authorized by a resolution of the university senate passed at a regular meeting of that body of a majority vote of all its members. The scientific course is completed in three years, and includes the study of practical chemistry, quantitative and qualitative analysis, mineralogy and physics. There is a civil engineering course of two years' length, embracing the study of mathematics, practical surveying, drawing, physics, chemistry and mineralogy; and a commercial course in which book-keeping is studied for two years; and during the last year the students attend a business class, in which they acquire a practical knowledge of banking, and all other commercial requirements.

The Arts course at Ottawa, as in other institutions of higher learning, covers four years, and there is a preparatory course of three years, during which youngsters are fitted for matriculation in the course of arts. In this course the freshman, to use the term applied here to a first year University student studies, in Greek, the grammar and the principles of prose composition, with Arnold for his textbook; and reads portions of Demosthenes, Homer, Euripides and St. Gregory, being also exercised in translations from English into Greek. In Latin he studies prose and poetic composition, translates from Livy, Cicero, Virgil, Horace and the Fathers of the

Church and renders English into Latin. He also listens to lectures on the history of Latin literature. His English studies embrace the principles and practice of essays, the history of English literature from the Saxon period down to 1473, rhetoric, versification and poetry, with critical examinations of some of the works of Shakespeare, Pope, Macaulay, and Newman, and elocutionary exercises. In French, he reads from Hardouin, Joinville, Froissart, Commines, Montaigne, Bossuet, Corneille, Racine, La Bruyere and other classical authors, recites and explains selections from the best prose and poetic writers of the sixteenth and subsequent centuries, writes French compositions, with literary analysis, and listens to conferences on the history of French literature down to the death of Henry IV. His historical studies comprise modern and contemporary history, together with the history of the United States, and he also gives attention to physical geography, algebra as far as the theory of equations, solid geometry, plane trigonometry, mineralogy and analytical chemistry.

In his sophomore year the Ottawa collegian adds to his previous Greek authors Sophocles, Aristophanes and St. Basil, continuing meanwhile his readings from Demosthenes and his exercises in Greek composition. He also listens to lectures on the history of Greek literature. In Latin his authors are Cicero, Pliny, Horace, Juvenal, Lucian and the Fathers. In English his study of English literature takes him down to his own day, and he analyzes famous orations, writes original discourses and continues his critical studies of the masterpieces of English prose and poetic writers. His studies of French literature lead him forward from the time of Louis XIII., and he pushes in advance in his translations from French authors, as well as in his practice of speaking and writing French. His historical course consists of forty five lectures on the philosophy of history, and he also devotes considerable time to higher geographical, mathematical and natural historical studies. In his junior year he begins the study of intellectual philosophy, taking up logic, dialectics and criticism, ontology, cosmology and psychology, and reading some of the philosophical works of Cicero, Plato and Timaeus. He also studies political economy, listens to lectures wherein are reviewed the religious, philosophical and literary characteristics of English, French, German and American contemporary writers, and takes up the study of mechanics and physics, while advancing in mathematics to the intricacies of integral and differential calculus. In his senior year his philosophical studies embrace natural theology, ethics and natural rights, with Cicero and Aristotle, and he listens to lectures on the history of various philosophical systems. In English he makes a comparative examination of the great epics, hears the principles of ethics explained, in physics he gives his time to the study of optics, magnetism and electricity, and in mathematics descriptive and physical astronomy monopolize his attention. This university also offers three courses in music, to wit, vocal music, plain chant and harmony; and there is, moreover, an admirable scientific course covering three years for students who wish to follow it.

That this splendid Canadian Catholic university and the noble opportunities which it offers are appreciated by Catholic parents and students is made plain from an examination of the catalogue of students who attended its several courses during the last scholastic year. Its theological school, in that year, had eighty-two students, a good number of these being scholars of the Oblate Order, which justly celebrated society has had charge of the university from its outset; and upwards of four hundred and fifty students in its other departments. These students come from a great number of different localities, the Canadian Dominion naturally furnishing the most of them. Others hail from the eastern States, Massachusetts furnish a notable quota, and New York, Pennsylvania, the Canadian Northwest, the District of Columbia, Prince Edward Island, Mexico, France, Lorraine and Germany being also represented. The chancellor of the university is Archbishop Duhamel of Ottawa; its administrative council consists of Very Rev. H. A. Constantineau, O. M. I., D. D., the rector of the university, and five other prominent priests of the same order, and in its several faculties, all of which are strong in numbers, are found the names of men who have won high eminence and distinction in their various professions. The discipline and regulations of this university are practically identical with those which obtain at all Catholic institutions of higher learning, and its excellent character cannot, perhaps, be better expressed than in the words which Leo XIII. employed ten years ago, when that illustrious Pontiff declared that he willingly granted its faculty's petition for its erection to the dignity and rights of a Catholic university because "we know what advantages for the pursuit of the most advanced studies this great college has established in that most distinguished city of Ottawa, which, besides being the seat of civil government, has been elevated to the honor of an Archepiscopal See, and which by its central position amidst the cities of Canada, possesses easy communication with every part of the country, and which, moreover, receives additional splendor from the presence of those distinguished men who preside over the supreme councils of the land and conduct the administration of pub-

lic affairs. We also know with what zeal our beloved sons, the members of the Congregation of the Oblates of Mary Immaculate, have devoted themselves, since the year 1848, to the proper education of the young, having willingly bestowed upon this noble work and its advancement their possessions as well as their zealous care, and how much the superiors of that same Congregation have always taken it to heart to preserve and nurture, in a becoming manner, among their subjects, a devotedness towards the Holy See and the rulers of the Church, and to promote to the professorships of Ottawa College the prominent disciples of their Congregation — of whom several have been honored with the doctorate at the Gregorian College of the Society of Jesus in this august city — and at the same time to watch that philosophy and theology should be taught in accordance with the doctrine of St. Thomas Aquinas. These things being so, we can understand how many illustrious scholars, formed by the learned professors of the College of Ottawa, have gained for their teachers wide esteem and honor." Finally, it may be mentioned that from this Canadian university emanates the University Review, which replaces the Owl, a monthly publication that began in 1888, and is now admittedly one of the best of all our Catholic college monthlies.

N. B.—For any further information regarding the University, application may be made to the Secretary, Rev. Wm. J. Murphy, O. M. I., M. A.

FIVE-MINUTES' SERMON.

Second Sunday After Easter.

JESUS THE GOOD SHEPHERD.

"I am the Good Shepherd." (John 10, 11.)

In the gospel of to-day our divine Saviour shows Himself as the Good Shepherd. The prophets already represented Him as such. For the holy Seer, the prophet Ezechiel, says: "I will set up One Shepherd over them, He shall feed them, and He shall be their Shepherd." (Ezechiel 34, 23.) Destined to be a shepherd, Jesus wished to be born in a stable. His cradle was a manger, and shepherds from the field His first adorers. When later He began His public mission, He journeyed for three years as good shepherd over hill and dale, from village to village, from town to town, congregating, amidst thousand difficulties, the lost sheep of Israel. Our Lord, in His discourses, wishing to show His infinite love towards us poor sinners, chooses the most affecting figure, that of the good shepherd, who leaves His ninety-nine sheep in the desert, to seek that which is lost and to carry it on His shoulders back to the fold. When He wishes to give us a mark of predestination for Heaven, He tells us that among His sheep those who will find a place in the Heavenly sheep fold who hear His voice and who follow Him. And when, after His resurrection, He makes St. Peter the head of the Church, He says to him: "Feed My lambs, feed My sheep." (John 21, 15 and 17.) Again, He tells us when on the last day all nations shall be gathered together before Him, He shall separate them one from another, as the shepherd separates the sheep from the goats. Thus we see that our divine Saviour on many of the most important occasions designated Himself as the Good Shepherd.

But does our Lord justly assume this title? Ah, most justly. For, see Him hanging on the cross, as the best of all shepherds, offering and giving up His life for His sheep. Behold him in the sacrament of His love, how, with His own flesh and blood, He nourishes His lambs, and strengthens them for life everlasting. Observe Him in the Church which He has established, how He conducts us to good pastures, by His doctrine and means of grace, and nourishes our souls that we may lead a life of virtue and union with God. Behold Him in Heaven on the throne of His glory, how He daily, hourly, yea, constantly, illuminates us with the celestial light of His grace, strengthens us in our weakness, protects us in our struggles, and consoles us in our sufferings. Ah, must we not exclaim, with grateful hearts: O most noble of shepherds, You not only call Yourself, but You are in deed and in truth, the Good Shepherd.

Our Saviour, then, is that which He represents Himself to be; but can this also be said of us? We have become His sheep in the sacrament of baptism, but can we call ourselves His good sheep? A good sheep does not separate itself from the shepherd, but remains faithfully with the flock. Do we this also? Do we, in true Catholic fidelity, rally around our holy Church, among the numbers of those noble souls who believe without doubting, and who not only believe, but who also courageously profess their faith before the whole world? Or, must we be placed among the diseased sheep who doubt, deny or even ridicule the religion which they profess? What about our obedience towards the Good Shepherd? Do we consider His commandments and those of the Church as holy and inviolable? Do we listen to the voice of Jesus when He warns us by our conscience, recalls us from bad company, bad associations, encourages us to zeal in prayer, to the reception of the sacraments, to avoid the approximate occasions and dangers of sin? Acknowledging, O sinner, can you say this of yourself, can you call Jesus your good shepherd, if day after day, you despise the voice of His grace and by the ingratitude of your vices hold Him up to scorn? No, haughty man, not Christ, but the proud Lucifer is your leader. Miser, you do not serve

Christ, but mammon. Glutton, you do not serve God but your belly. Fornicator, you do not follow the divine Shepherd, but you pursue the beastly lust of your sensuality.

Oh, shameful ingratitude, towards the best and noblest of shepherds! Oh, perfidy crying to Heaven for vengeance! Has our divine Redeemer deserved this? He, who on the cross, shed His precious Blood for us, and to whom we so often and so faithfully promised our love and fidelity? Would we be treated unjustly, if at the hour of death we were crushed by that terrible word from the mouth of the Eternal Judge: "I know you not; depart from Me into the eternal fire!" O sinner, therefore, cast ourselves at the feet of the Good Shepherd before the throne of grace, in the Blessed Sacrament, and excite ourselves to the deepest contrition for our many and grievous sins. Let us promise Him anew unswerving fidelity, and that as faithful sheep we will cheerfully be led by Him on the path of life, in fortune and misfortune, in joy and sorrow, so that in us these words may be verified: "I know Mine and Mine know Me." (John 10, 14.) and we also may receive as reward for our fidelity, a mansion in the glorious house of God, our Father, in the beautiful Heaven. Amen.

HOBSON AND A SPANISH SISTER OF CHARITY.

In an account of the sinking of the Merrimac contributed to the Century Magazine by Lieutenant Hobson he pays a beautiful tribute to a Spanish Sister of Charity. Describing the room he occupied in a prison at Santiago, he says:

"I could see soldiers sweeping and washing up, while furniture was being taken in, among which I noticed with satisfaction a kind of cot bed, an iron frame with canvas stretched across, the frame rising up to hold a mosquito net. A Sister of Charity came with it, and I knew that it had been brought from the hospital. As we entered the Sister was giving the last touches to the linen. She had evidently been detailed to see the room fitted up with the regular furniture of an officer's room at the hospital, and it was a beautiful sight to see the pains she took to have everything dainty and orderly. As she left she slipped a little package on the table—a cake of guava jelly. Of all the kindnesses and attentions I received none touched me more deeply. The jelly lasted a long time, for I was banded it, taking only a very little after each meal. It kept before me the picture of these devoted Sisters ministering in hospitals and prisons and wherever else there is human suffering upon the earth."

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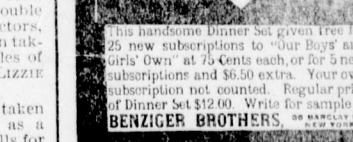
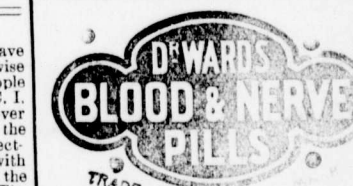
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