

## Perfect Yourself In French.

We have been favored with the elegant souvenir number of the laying of the corner stone of the Arts building of the University of Ottawa. Below we give the speech delivered by His Lordship Justice Curran, on behalf of the alumni, more especially, because of his treatment of the French language question. All the other speeches are of high order, and well worthy of careful perusal. The illustrations are well executed and the souvenir is, in every respect, a little gem.

Hon. Mr. Justice Curran spoke as follows:

I presume that the honor of responding to this toast on behalf of the alumni has been conferred upon me, because I may claim, without fear of contradiction, to be the oldest alumnus connected with Ottawa University.

Some years ago there used to be a dispute between His Grace and myself as to which of us was really the most ancient, but for the past few years all jealousy has disappeared, and in the language of Alphonse, he says to me now, "Après vous mon cher Gaston." (Laughter.)

This is Empire day. It has been chosen for our function as an evidence of our devotion to the Motherland. How loyal to the Empire are the students of this University past and present, may be gauged by the outburst of enthusiasm that greeted the health of His Most Gracious Majesty our King, the illustrious son of Victoria, the virtuous.

(Applause.)

Canada, our home, has been duly honored. The glowing picture of the early days has been sketched by a master hand. Our present and our future have been traced; the immense possibilities of this happy land, the future home of millions, with its lakes, its rivers, its mountains and its limitless plains. We have been told that we are truly blessed. Are we not tempted to ask "Have we not been too highly favored? Has not our lot been too easy for a sturdy patriotism?" A peaceful, bloodless evolution by which a community secures a liberal constitution and all the blessings of liberty, has its drawbacks as well as its advantages. When a people have had to fight for recognition as one of the world's great factors, the blood of its citizens flowing in one mingled stream cements the union of hearts and of interests. Those who have fought side by side, remembering the struggle, rise above differences of race and creed and are bound in one common brotherhood.

The British North America Act gave us home rule under a government holding sway from the Atlantic to the Pacific, yet it will require years to bind together firmly men of different sections, eradicate prejudices and make men of different races, languages and creeds feel that under theegis of the constitution there is security for all and that in concentration of interests there must be the overshadowing of mere local or race aspirations. (Applause.)

We all felt this when the Right Honorable Sir Wilfrid Laurier made his delicate allusion a few moments ago to the language difficulty, that for a moment obscured the bright sunshine of this splendid celebration. The only baptism of blood that this country has ever had was in the plucky struggle of a little band of French-Canadian patriots for constitutional freedom in 1837-8. (Applause.) There are things we should not forget. The great field for national unity must of necessity be the school, the college, the University. There our youth will meet and learn to appreciate the virtues of the different races of which our community is composed; learn to respect each other and form friendships that resist the vicissitudes of life. We must depend upon our educational institutions for the development of the highest type of patriotism.

Referring to this language question English is no doubt the language of the majority of Canadians, but French is that of a million and a half of our compatriots, our brethren in the development of our common country. (Applause.)

The boundless generosity of our Protestant fellow citizens has established McGill and Toronto as English Universities; the French-Canadian clergy with their truly heroic devotion have given us Laval, a French institution. Would it not be possible, even desirable, that here on the banks of the Ottawa, the boundary line between Ontario and Quebec, the seat of our Dominion Government, the great political and social centre, we should have a dual

language University, the educational home of the youth of both sections of our people? (Applause.)

Only a few years ago our Prime Minister, speaking at a reunion of the alumni of his Alma Mater, the College of L'Assomption, advised young men pursuing their studies there, to learn English. In the same spirit I say to my young friends here "Perfect yourselves in French"; it is not only the language of Bossuet and Fenelon, of Boileau, Corneille and Racine, and Molière, but it is that of Lafontaine and Papi-neau, of Crémazie, Fréchette and Garneau, and a host of others whose talents have given literary and political fame to Canada. (Applause.)

French is equally with English the official language here. It is spoken not only in the Legislature at Quebec but its sweet accents are heard in elegant and eloquent strains in the Senate and House of Commons of our Dominion. Learn French for your own sakes, for your own interests; it will help you at home, it's a passport to polite circles the world over. (Applause.)

Here we stand by the ruins of our old Alma Mater. When the news was flashed across the continent that in twenty minutes the results of fifty years of incessant toil had been swept away, words could not express the anguish of thousands of devoted hearts. In the midst of disaster stood the statue of Father Tabret, unscathed by the flames. There it stands to-day. It is symbolic of the future; his spirit was with us when the University was first started, first obtained its charter from Church and State; that spirit is with us to-day, and he stands there on his pedestal to be a source of inspiration to each and every one of us. (Applause.)

No one who has passed through this institution can forget his grand soul, his noble heart, his generous disposition, his mighty patriotism, and the lessons he tried to inspire in the minds and hearts of each and every one of us to be true to our God and our country.

Shall his name and his fatherly kindness be ever forgotten? No. For the sake of what we owe him, if for nothing else, the old students must make one grand rally. The alumni of Ottawa are scattered over the whole continent of America. They are in every city and in every town; they are not only in the Dominion of Canada, but they are in the neighboring republic. Now it depends upon them, wherever my voice may reach, that in each and every centre there may be someone who will show his devotion to his Alma Mater by putting himself at the head of a committee so as to secure the means to enable the Oblat Fathers to once more achieve the proud position they held in the educational institutions of our country before the disastrous fire of last December.

Let us all join hands and united we will be crowned with success. Once more the buildings will proudly raise their spires heavenwards and the servants of Mary Immaculate the noble order of Oblats, will be enabled to carry on their work of forming good and loyal citizens that will be a credit to this Dominion, or any country which claims their allegiance.

## GERMAN CATHOLIC CONGRESS

They are trying in Ratisbon to solve the question of finding a hall large enough to contain the gathering which will assemble there on the occasion of the fifty-first general Congress of the Catholics, says a European exchange. The matter is one of some difficulty, for it is deemed necessary to provide a structure roomy enough for an audience of at least 6000 people. Ratisbon is one of the oldest and most interesting cities in Germany, and it is pretty certain that not only will Catholics come to the Congress from all parts of the Fatherland, but that many Catholics of other countries on holidays bent will stray thither in time for the proceedings. About two-thirds of the inhabitants are Catholics, and the place is rich in Catholic monuments. Amongst the most remarkable buildings are the old Episcopal Palace, the Gothic Cathedral, restored in 1864, one of the finest in Germany, within the precincts of which are two older Cathedrals, one now called the Baptistery, dating from the tenth century, the other, in the form of a Basilica, dating from Roman times; the Scotch Benedictine Church of St. James, the vast Abbey of St. Emmeran, which now forms the palace of the Prince of Thurn and Taxis, and the churches of the ancient Abbots of Niedermünster and Obermünster. In all, the churches, and chapels, with the Cathedral, number twenty-eight.

## PRIEST AND PROPHET

(By a Regular Contributor.)

In a number of a well known English magazine there is an article on the subject of "Priest and Prophet." While the writer's main object seems to be to define the respective roles of the prophet and of the priest, under the old Mosaic dispensation—a phase of his article which we do not intend touching—at the same time he seeks to trace, in the history of Christianity, exactly similar missions given by Christ to the prophets and priests of the new dispensation. Needless to say that herein he oversteps the mark and presents an altogether erroneous conception of Christianity—more especially when dealing with the Catholic Church. He claims Christ, Himself, as the great prophet of the Christian religion, and contends that He imparted that power, in a limited degree, to His immediate apostles; and finally, that He withdrew it entirely from men, leaving the priesthood to perform the subsequent functions. He then argues that the priesthood went on rightly enough until such time as it began to usurp too many prerogatives, when, in the form of the Reformation, Christ sent a new prophetic spirit to "revive true religion," and to "open again the direct way between the soul and God."

At a glance any Catholic can perceive how false is this position. Without squandering space on the analysis of his absurd contentions in regard to our Lord and the establishment of His Church, we need only remark that if the Reformation produced any prophets at all, they have been proven, by the experience of four centuries, to have been false prophets.

Rarely have we ever met with a better illustration of the erraticness to which man falls victim, when depending solely on his own judgment and ignoring entirely the grand central and infallible authority of Christ's Vicar upon earth. The contradictions of the writer of the magazine article should have been apparent to himself. We can understand how he might have written them down without perceiving their grotesqueness; but we fail to see how he could have revised the proof sheets of hour, allowed such striking incongruities to escape his trained observer's article, and, in a calm, collected vation. We will deal with a couple of them.

He says: "Never was religion nobler, more enthusiastic, truer, purer, than after the Reformation." This is a very broad statement, and the number of his adjectives seems to denote a great anxiety to assert, in some general way, something good about Protestantism. We, therefore, have before us, according to this writer, a picture of "reformed" Christianity—which means Protestantism—as being "nobler, more enthusiastic, truer and purer" than any form of Christianity pre-existing. We should consequently have an exalted (nobler) a steadfast (enthusiastic), a united (truer), and a disciplined (purer) Christianity, such as therefore humanity had never known. This is what we should expect Protestantism, or the post-reformation religion to be—according to the writer in question.

Now, having thus pictured his ideal religion, he proceeds, in the next paragraph, in this way: "But the prophetic office did not suffice, and the hundreds of sects of Christendom, splitting up, and ever splitting farther and slipping into a down grade of belief, are evidence to the necessity of the disciplining, conservative action inherent in the priesthood." And he adds: "Protestantism loses greatly in having cast away the priest-hood." This needs no comment. According to his own reasoning and his own words, that "nobler," or exalted religion, after the Reformation, is found "slipping into a down grade of belief"; his "more enthusiastic" and steadfast religion is divided into "hundreds of sects"; his "truer" religion is "splitting up and ever slipping farther"; his purer religion is in need of "the disciplining action inherent in the priesthood." Therefore, according to his view, the Reformation produced an era of prophets who supplanted the priesthood, and he says that "Protestantism loses greatly in having cast away the priesthood"—wherefore we conclude that the prophets of the Reformation must have been false prophets against whose lies the Apostle St. Paul warned the early Christians.

Then dealing directly with the Catholic Church he proceeds: "It is an incongruity now beside modern

culture, but here and there it fits the needs of the half-educated peasantry of Ireland, Spain and Italy." Here we have the writer displaying at once a half-education and a prejudice both engendered by and, in turn, engendering ignorance. The story of the last hundred years has proven beyond all gainsay that the Catholic Church not only is far from being an "incongruity beside modern culture," but that she has led in every branch of culture, invention, scientific discovery, literature, art, music, and all that goes to constitute the high intellectual seal set upon the brow of the expiring century. The smog at Ireland, Spain and Italy simply means a shaft fired at Catholicity. He finds that Catholicity "fits the needs of the half-educated peasantry." Decidedly it does; it also fitted the needs—when all the varieties of "reformed" creeds failed to supply the want—of the Newmans, the Mannings, the Brownsons, the Stones, the Adams, the De Costas and thousands of others, ranging from the first down to the last named of eminent converts—whose education not even the writer under review will dare to challenge.

Having fired this shaft from his quiver of prejudice, he coolly says: "Surely, if the opinion held in the Catholic Church be true—that Christ, its head, is prophet, priest and king—then we can understand how that, in His Kingdom, He holds the priesthood and prophethood in control, using each, rejecting neither." So Christ "holds the priesthood," and does not reject it. Such is the writer's assertion. How then did the Reformation—which rejected the priesthood, even while Christ retains it—confer on man a "nobler, more enthusiastic, truer and purer religion?" There is evidently a "screw loose" some place, and we have very strong suspicions that it is the religious controversial screw in the mechanism of the brain of the author of the magazine article.

## FINANCIAL PROBLEMS OF MEDICAL PROFESSION

An American daily newspaper says:

The employment of doctors at contract prices ranging from \$2 to \$5 per head per year, is, according to American Medicine, one of the growing evils of the profession, and its editors call upon his subscribers to organize and crush the practice. "In one State in the South the negroes have been organizing into societies, and they then put up the job at auction, the local physicians bidding against each other for it. Such a method of conducting medical practice will in the long run, of course, defeat its own ends, because only the most wretched medical knowledge and skill can be obtained in that way. But the 'run' will necessarily be a very long run, and it is expensive to both the community and the profession."

Abuses there may be in the contract system; but does that invalidate it as a whole? Far be it to hint that the editor's concern for the health of the community may not be so insistent as his concern for the fees of the profession. We may say, however, that a priori—and that is the only method of judgment now available—the departure has phases that commend it.

Under the present scheme hygienic and medical assistance are regarded as useful only in acute emergencies, whereas nothing is clearer, than that they are subjects of constant importance, and especially hygiene. The law may well be regarded as a resort for emergencies, but surely health is a matter of daily concern and should not be paid for at emergency prices. If lawyers are retained by contract, why not doctors? The physician who works by annual contract will find it to his interest to obviate the necessity of emergency curing by means of consistent prevention, giving the proverbial ounce instead of the pound. It is said to be the custom in China, which only the thoughtless laugh at, to pay physicians during the health of the subject, suspending payment during illness. We are not prepared to say that this is the best and the only method; but it has advantages. For ourselves, at least in our present state of enlightenment, the best course seems to be to extend the contract idea into the highest ranks of the profession. We can only see in it more health, less medicine and less surgery.

## DEATH RATE.

Between the ages of 40 and 50—the very prime of life—there are 6246 deaths among abstainers, while there are 10 861 deaths among the moderate drinkers.

## EVENTS IN IRELAND.

**IRISH LANGUAGE.**—At a recent Feis held in Newry, His Eminence Cardinal Logue gave expression to his views concerning the Gaelic movement. He said:

"I am very grateful for the honor you have done me in asking me to preside on this very interesting occasion. This is the third time I have had the honor and pleasure to preside at a Feis in this part of the country. On another occasion I presided at one in Dublin and at one in another part of the country, but this is the third time I have appeared at your Feis here. There is one thing in the circumstances connected with it which is very consoling, and which gives me great pleasure, and it is this—that instead of getting cold in the cause and careless about it, you show greater energy on every successive occasion. That is the best proof we have that the movement for the revival of the Irish language and for the revival of our grand old music and our games, as well as for the study of our history, is not a passing thing, is not a spurt, but that it has come to stay."

In the beginning the Gaelic movement was taken up most warmly. There were a great many prophets of evil in the first days of the movement who, whilst they acknowledged that it was taken up very warmly at the same time said, "Just let those Irish people alone; it is a mere spurt, they will soon get tired and let it drop." I think these prophecies have long since been falsified. The movement for the study of the Irish language and Irish history, the revival of Irish games, and the establishment of Irish music is going forward and will continue, please God, to go forward.

And there is one thing in connection with it that is most consoling and most pleasing, and that is that it is reviving the spirit of nationality in Ireland, the spirit of nationality that is not confined to one class of politicians or to any particular sect, but the spirit that has for its object the welfare of the whole country, and as long as Irishmen join unitedly in a movement of this kind for the welfare of the country they are always sure of success. Union is strength; union secures success, and I think we may say it with pride that we have a complete union of the people in favor of the Gaelic movement. Hence, my dear friends, it is a great pleasure for me to come here to-day, and to be present at this Feis here in Newry.

I know, like those that have preceded it, it will be a great success, and will give a fresh stimulus to the study of the language, the study of our history, and to the promotion of all those other objects which the Gaelic movement has been established to promote. It is to be hoped that, as the movement goes on, it will go on until it spreads over every part of Ireland, and finds amongst the people in every part of the country numerous adherents, not merely a few here and there, but the great bulk of the people. I trust they will band themselves together and unite for the promotion of this truly national and patriotic movement—the revival of our language and our history.

## A NOTABLE DEMONSTRATION.

—In referring to the recent religious demonstrations on the most famous of the Mayo mountains, bleak, and stony Croagh Patrick, the Irish News, Belfast, says it was a remarkable one. The celebration of Mass upon the summit of the hallowed mount sanctified by the vigils, prayers and fasts of the National Apostle was in its conception a noble idea. The ceremonies partook of the character of a pilgrimage, at which many districts outside of the Western provinces were represented. The Archbishop, who had given his permission for the celebration of Mass on the top of the mountain, addressed those present and characterized the ceremonies as an act of faith in the goodness and mercy of God as well as an act of homage offered to our National Apostle. Irish Catholics everywhere will give their practical sympathy to the suggestion of His Grace that on the summit of that storied mountain there should be erected at least a small chapel suited to the celebration of the Divine mysteries.

## THE EDUCATION QUESTION.

The Dublin correspondent of the Liverpool Catholic Times says:

It is daily becoming more apparent that a deep plot is being hatched, the object of which is to alter the entire system of primary education in Ireland. With a view to cutting down expenses the Commissioners are doing their utmost to compel clerical

managers to amalgamate male and female schools in many districts. The objection to this innovation is obvious and insurmountable. If the priests of Ireland only offer the stubborn resistance to it that Father McKenna, P.P., Bellaghy, Co. Derry, has offered, it will certainly fail. He has refused point blank to comply with the orders of the National Board to amalgamate the schools in his parish. A movement is also on foot to make the already overburdened local rates contribute to the support of the schools.

The managerial control, which has worked so long and so well is to be upset and the lay element introduced. This is only the thin edge of the wedge in a bold attempt to secularize primary education. But it will not succeed. Neither the local bodies, whose expenses are too high already, the teachers nor the clergy will have it. Replying to a resolution of the Mullingar District Council protesting against the proposed change, the Bishop of Meath has written a vigorous letter, in which, after pointing out that the efficiency of our primary schools and their very existence are due to the priests of Ireland, he says: "As long as I live I shall defend to the last shred of parochial property, the schools of this diocese against any encroachment on their former rights." Messrs. Starkie and Company have greatly underestimated the magnitude of the task of secularizing primary education in Ireland.

## NOTES FROM QUEBEC.

(By Our Own Correspondent)

**FROM FAR AWAY AFRICA.**—Rev. Father Higgins, a native of Ireland, who has spent five years as a missionary in Africa, is at present in the city, and on Sunday preached in St. Patrick's Church at Grand Mass, when he graphically described the difficulties to be encountered in that far distant land in spreading the Gospel, the customs of the people, and the many and great privations the missionaries had to endure. In conclusion he appealed to his hearers for their prayers and financial assistance to aid in carrying on the noble work of evangelization among the pagans of Africa, where an immense field was awaiting the harvest. A most generous response was made to the appeal.

**MUTILATED COIN.**—A great deal of annoyance is caused citizens by the circulation of "plugged" coins, with which the city seems to be deluged. Shopkeepers and others have become very exacting in this respect, and a coin bearing the least mark is returned as worthless. Perhaps our merchants are too exacting, but this does not alter the fact that a great deal of inconvenience is caused, and something should be done to remedy the evil. Is not the mutilation of coin punishable by law?

**PILGRIMAGE.**—The Zouaves of Three Rivers and Quebec to the number of about 200 went to St. Anne de Beaupre on Sunday, and were accompanied by a large number of friends. The Three Rivers Zouaves were met at the station by the Quebec contingent and together they proceeded to the shrine, the former being accompanied by their chaplain. They returned to town in the afternoon, when a banquet was held in the Normal School. The local corps accompanied the visitors to the station when they left for home in the evening.

**DIFFICULTY AT AN END.**—The difficulty between the Levis Electric Railway and the Power Company, which has existed for some time past has been submitted to arbitration, and it is said an agreement has been reached which will insure the continuous running of the cars for at least five years, a contract to this effect having been signed by both parties.

**LAVAL MONUMENT.**—The latest published list of contributors to the Laval monument shows that nearly \$18,000 has been received, nearly all of which was given by the clergy and religious institutions.

**FOR THE NORTH POLE.**—The steamer Arctic is now almost ready to start on her voyage in search of the North Pole. Food and clothing of different kinds are being placed on board. It is not definitely known when the Arctic will sail, but it is thought September 15th will be the date decided on. Two copper bottom boats are being placed on board. The Arctic will carry a crew of 40 men, who will wear a uniform of navy blue cloth.

## TALKS TO THE L

In these days there can be no more worthy of our attention or of greater importance, than to consider in what manner men can best promote the interests of the Church. In a certain this may be the case in every country, but the recent legislation in elementary education in France, and the present religious situation in France, have brought to our minds the necessity of united action on our part home to our mind force and directness we have experienced. Though the Church counts upon the of her children to her go and their devotion to her, it would appear there are when she seems specially to intelligent and active co-operation. For nineteen centuries her position has been ant one; it is so to-day, and will continue to the end of enemies, powerful, wealthy, organized, often banded together, their attacks may vary, idle. Yesterday she may to defend some dogmatic which she is the sole defender persecution of her religious she may have to suffer education in her schools that her little ones may be of the faith of which a custodian.

What is the position in these days of young men find when leaving our schools to take their places in centres of trade, commerce and professions? What hurry, what keen competition, what incessant activity do they find on all sides! Life is a sort of high speed, in which only up-to-date business men succeed, and where the crowded out of existence. The youth, too, has to make, and he finds he were, carried along in a stream—he must perforce current. He has scarcely time to rest, still less to think. Yet even such some little to further the we are speaking of. To place for him, there is an undertake. Every Catholic man can do an immense good in furthering the in Church, but better results obtained when they are gathered in a properly organization, governed by experience has proved it and which the Sovereign have not only sanctioned, but have not only indulged rather a matter for surprise than, so few of men join our ranks. I way they take but a last in Church matters, and works established for the of the poor, it is on account of their in the one, or callousness other, but rather it is to ed to their social surroundings, daily intercourse with not in sympathy with aims and aspirations, have a tendency to we tholic spirit which is mainspring of their life.

For instance, the force in forming public opinion, frequently it deals concerning the Church, parent fairness that of ly deceived and be led Catholic ideas by the of the writers. Indeed, make no secret hatred, and no false surd, or calumny too against her. At any not actually hostile young men never find anything which will to promote the in Church.

The newspaper is a daily life, and we can more or less influence weekly Catholic paper, actively speaking, very it is thought we shall to wait a very long tholic daily paper in attempt at present to mean financial ruin. Again, no nation stand in material any country spend more benevolent purposes, riches freely—perhaps at all times—and a turned to the cry of whatever part of the reach our shores.