s important question. mean is not that the contented with making and learned; no, they hat he will make him oung plant, they seem almighty hath given us the charged us that we the charged us that we thost care. Circumstermit us to comply as tily as we think proper njunction, and hence the object of invertiwn wilfully delegated of you to be our submible representative. they that young e. then that young meible representative
e, then, that young
ke it grow up in rich
, water it with fertilizvers, lop it and rid it
mbrous or unshapely
hing, leave nothing un, in good time bring
and savory fruit. And
swed by us be out of all
the labor and exertions
e Almighty, who hath
the young plant, will
the obligation and rehundred fold, for He
tey that instruct many
thine as stars for all
xii, 3) If we strip
rewith the parents are
ress the educator, of ress the educator, of garb, we shall see the in them is that the er, prevented by other ons from attending as el it their duty to do, to old as the intellectual, children, coufide them he from all other conhattask their exclusive ss. They confide, we as well as the mental hildren to the educator, ct of him that he will be their inclinations. ct their inclinations ct their defects, inspire or for vice, implant in d habit of virtue; in a nem with all that will that, steadfastly virtuous, Hod fearing men. Yes, e parents look for and hands of the educator, experience tell us that the child's nature and of wholesome principles be accomplished in his or, "in childhood," as a ne mind is simple and pure and candid; and be cast into any mould, highest importance for

th to form the heart and bent, the tree's inclined."

ingness importance for neators to bear in mind impressions are the last pious child may in after our, be led astray by the or bad example, but at ires of youth have cooled age, there is great proba-

ll return again to virtue

th great truth the poet

at importance of moral ath was acknowledged, dvised even by pagan at Greece and Rome. in his "Comedy of that strange dialogue e between the just and , makes the former extol to the young of the cency and virtue in pas-perusal, and from which y pardon the lecturer's nes: "I will describe," use, "the ancient system w it was ordered, when I e advocacy of justice, and the fashion. In the first neumbent that no one voice of a boy uttering a ext that those from the the town should march rough the streets to the body, even if it were to as meal. Then, again, uld teach them not to sit nd if any one of them to buffoon, or turn any sed to be thrashed, as luses. Nor used it to be ne was dining to take the , or to snatch from their arsley or to giggle or to by which my system nurtured the men at Marathon. Where, h, choose, with con-ne better cause, and you ate the Agora, and to be at is disgraceful, and to ll towards your parents, ing else that is base, be-to form in your mind an esty. Then shall ime in the gymn Then shall you nd blooming ; not chatter. et-place rude jests, like the present day; nor dragged r a petty suit, greedy, mavish; but you shall deademy and run races beeademy and run races beed olives along with some
eer, crowned with white
at of yew and careless,
af-shedding white poplar,
e season of spring when
e whispers to the elm."
6.) The Roman satiriet,
commends the moral train-

ommends the moral train-

parts of almost Christian

which he begs of parents examples before the eyes

en: 'The greatest rever-the child!" he says: "I

templating a disgraceful not your child's tender your infant son act as a

our purpose of sinning. . . r gratitude that you have tizen to your country and

take care that he prove state. For it will be a

highest moment in what noral discipline you train And many testimonies e could we adduce from But let those few suffice.

reason, parents, Christian ters, all unite their voices ucators of youth that they must not think merely of forming and adorning the mind, but that they must deem it of much greater importance to fashion and perfect the heart of the child

fashion and perfect the heart of the child and the young man.

And how many favorable opportunities they can find for this! In fact almost every moment in the day presents its own. Consider the professor in his class-room, for instance, and say whether he may not avail himself of whatever he may not avail himself of whatever he he may not avail himself of whatever he teaches to work, though perhaps indirectly, yet surely most effectually, at the moral training of his pupils. When a teacher of philosophy comes across one of those systems of ancient heathenism, systems ingenious indeed, and admirable for the many excellent features they offer and who surgestions they contain. for the many excellent features they offer, and wise suggestions they contain, yet fraught with so much that is damnable and dangerous, and practically and eventually leading to pernicious or at least fruitless conclusions, will he not seize the opportunity to set off in bold relief the superiority of Christian morals, of the Saviour's most salutasy doctrine? Will he not tell his pupils how the in-carnate Word neither wavers nor doubts carnate Word neither wavers nor doubts in His assertions as did Plato and Cicero? How He never thought of crushing down, benumbing or stifling the instincts or passions that are in man, as Zeno and the Portico did, but aims rather at putting them to use and making them subservient to noble, heavenly, infinite aspirations? How Christ recalms His followers from the low, grovelling tendencies, from all attachment to those gross and transient pleasures, wherein the disciples of Epicurus taught that the supreme happiness of man was to be sought and found. And while a teacher of rhetoric is imparting to those under his care the prin parting to those under his care the principles of that most effective art, eloquerce, will he not meet with innumerable occasions to inculcate in their souls the principles of morality and virtue? Will he not find many an opportunity to show and tell them that it were shameful for a public speaker to owe his success to a pandering to the evil instincts and tendencies of the crowd, to misrepresentations, to falsification, lying and sinder; that the laymen must act with delicate scruple lest he should do anything against the laws of justice; finally, that virtue and honesty always go hand in hand with, are never separated from, true elequence.
What powerful and impressive lessons

of morality a professor of literature can likewise draw from the stores of his own departments? His students, for instance, departments? His students, for instance, translate the works of pagan authors and those of the Holy Fathers. Will he not contrast the perfection in form and the emptiness and fallsciousness in conception of the former with the less ornate style, but true substantial thoughts of the latter? Yes, he will tell them how profane poets and writers with all their wonderful literary attainments, were like unto the sycamore tree by the wayside, anathematized because it bore nought but leaves (Matt. xxi); and how like unto it also their works feed not the hungered generations that journey on the road of life, whereas the Fathers, with their sound and healthy writings, may well be compared to rich fruit-tree planted in the crchards of the Church of Christ and producing nourishment for all faithful souls, Will he not again teach them to seek for truth above all things in literature—truth, which is there, as everywhere else, an indispensable con-dition, nay, the very foundation of beauty and perfection, and inspire them with aversion and disgust for all obscene, im

motal or frivolous compositions.

And what shall we say of history which Cicero calls "the evidence of time, the light of truth, the life of memory, the the light of truth, the heraid of antiquity."
Yes, history with its manifold incidents; history that tells us of so many catas trophies, misfortunes and revolutions; of the rise and downfall of so many monrophies, misfortunes and revolutions; of the relative and momentary prosperity of the transgressor, but later on of the punish ment also, which though slow paced, yet infallibly followed. History that presents to our view so many instances of the package and happy results of the practice of honesty and virtue, so many practice of honesty and virtue, so msny honorable, upright and holy personages; history that shows clearly and distinctly that if the Almighty, on the one hand, will let no evil deed go without its pen-alty; on the other hand, He will surely, sooner or later, and even in this world bestow their due reward on upright ness and justice, and eventually make them victorious. Aye, is not everything in history suggestive of wise and salutary thoughts? Has not the teacher at his command all that can effectively assist him in the moral training of his pupils?

Nor is the teaching of the natural sciences a less convenient field. The

structure, grawth and life of plants; the manners, sagacity, prudence and all the wonderful instincts of animals, the marvellous combinations of bodies and the compound substances that result from them; the motion of the winds, the flow ing of ocean streams, the erruptions of volcanoes, the miniature builders of coral reefs; the production of minerals, the clearage of crystals, the brilliancy of precious stones; the remains of gigantic trees, the vestiges of mammoth pids, the great changes that have the face of the earth ; the decomposition of a ray of light, the strange effects and mystericus causes of electricity, the transmission of sound; the sight of the sky, finally, with its immeasurable expanse, its myriads of planets and stars, panse, its mynads of planets and state, and the incredible swiftness and pre-cision of the course of the same, their mutual attraction and harmony wherewith they are regulated; yes, all these are so many inexhaustible sources of salutary reflections and profitable suggestions well calculated to aid and pro-

And are we to think that that department of college life which is called its discipline, that is the maintenance of order and constant watching over the pupils' conduct, has nothing to do with education? No, indeed, far from it! We may ray, on the contrary, that those who preside and superintend it are constantly and directly engaged in the great work of the moral formation of youth. In this they effectively concur by their unwearying vigilance, timely advice, knowledge of avanages, timely advice, knowledge of avanages to Guizot, the illustrious Protestant statesman and historian: "Natural edu cation should be given and religious ob religious impressions and religious observances should penetrate all its parts." "Religion," he says again, "is not a study or an exercise to be restricted to a certain place and a certain hour; it is a faith and a law which ought to be felt everywhere, and which in this manner alone can exercise all its beneficant influence where it! We may ray, on the contrary, that those who preside and superintend it are constantly and directly engaged in the great work of the moral formation of youth. In this they effectively concurby their unwearying vigilance, timely advice, knowledge of everyone's defects, at the same spirit Disraeli says: "Religation about the same spirit Disraeli says: "Religation and solves."

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importance of their co-operation is not to be estimated by the mere mention we here make of it. As for their devotedness and self-sacrifice, we say that it quite equals, goes beyond, perhaps, that of the professor, if at least we take into consideration the tediousness, the diffi-

culty and the special nature of the work they perform.

Be that as it may, there is one most Be that as it may, there is one most important point which professors and disciplinarians in common must carefully attend to; we mean the inculcating in the souls of those committed to their charge, of the great principle of self-respect and self-control. Just as we have warned the teacher to bear in mind that he should teach his pupils to study and work by themselves, since they are not to have forever their guide rear them: so, and with much more reason, not to have forever their guide rear them: so, and with much more reason, do we now say to the educator that he must make a man of the boy, that he must impress upon his mind, implant in his heart, a deep sense of his own dignity, great respect for self, and a con-trol of his actions independent of the fear wherewith the presence of his mas-ters naturally inspire him, and of the fear wherewith the presence of his masters naturally inspire him, and of the shame which his misconduct and the ensuing punishment might cause him to incur in presence of his fellow-students. Yes, the educator must remember, we say, that the child well not forever be hanging at the skirts of his coat or cassock, nor the young man forever standing by his side. Nor do we mean merely that the institution wherein the students are confined, should not be one of the Yorkshire school type, presided over by Mr. Squeers with his sirin on his mouth and his cudgel in his hand, eked out by and his cudgel in his hand, eked out by Mrs. Squeers, with her amiable smile on her precious lips, and that the students, so long as they live in such an establish-ment, are to be so many faint hearted, crouching and cowering smikes; but that the young man must be made con-scious that the responsibility of his deeds rests with himself, that it is for his own sake and his own welfare that he is told

moral training of the young man, an infallible means to insure it.

Those who have been personally acquainted with the venerable founder of this institution know what he thought this institution know what he thought's and said of self-respect. That word was his motto; in it seemed to be summed up all his theory on education. Just as John the Evangelist in his old age, according to St. Jerome, was wont, instead of a daily sermon, to repeat to his disciples the simple words: "My little ones, love ye one another," so Father Tabaret, especially in the latter years of Tabaret, especially in the latter years of his life, seemed to have nothing to say to the pupils but that one word: "Have self respect, my dear children." We were then more or less like the disciples of St. John, apt to grow weary of hearing the same recommendation so frequently. But, if we had told him of that feeling, he would no doubt have said that the whole moral training of youth consists in the inculcating of that great principle, even as the Evangelist answered his disciples that in mutual forbearance his disciples that in mutual forcearance and charity all the precepts of the Lord are contained. We have grown older now, and mayhap wiser, and we under stand how correct were the views, how inst the appreciation of that great educator, and the wonderful results produced among those who lived under his guidance and loved him so well, are a living proof of the wisdom of his course. Let the young man, then, be linked to duty by the triple golden chain of love and respect for sell, identified with love and respect for his parents and his Alma Mater, and all will be well.

and directed to love work, order, gentle deportment, polite manners and piety, and avoid all that might be injurious to

himself or offensive to others. Yes, this is an indispensable condition to the

is nothing else than the tie that unites man to God, and that consequently there can be no true morality where the in-fluence of religion is not felt. Hence it is that Catholics in this country were at on time willing, that they are still willing, across the lines to submit to such serious inconveniences, in order that their children might not be deprived of that all-necessary influence at school. But Catho necessary in licence at school. But Catholic are not the only ones convinced of the importance of this: the most intelligent and the most distinguished among our separated brethren share our views in the transfer of the converse of the co that regard. "As American citizens, says a Protestant pastor, "we should render our education religious. The old nd heroic Puritans and the ministers o the gospel who have settled this continent and raised our grand political buildings were men who had been trained in religwere men was and seen trained in religious schools and who loved religion. Where religion fails," he adds, "all things fail. Thus it was in Greece, thus it was in Rome, and thus it will be with us lead." also." (Ext. of a sermon of the pastor of Grace (Anglican) Church, San Francisco, Grace (Anglican) Church, San Francisco, reported in the St. Louis Times). "Some imagine," in turn says the Mercerburg Review, a Lutheran periodical, (1869) "that what people call lay education can be complete in itself, and fully attain its object outside of every Christian ides, and that the Church may then sten in to and that the Church may then step in to perfect the work by adding unto it its religious instruction. The two orders of our life, religious and secular, have other relations than these with one another. The latter, in order to be real and complete in its own sphere, requires in every respect the presence and constant bless-ing of the former." Listen for a moment to Guizot, the illustrious Protestant

casual incident," From all this we may infer how guilty and how unwise those are who strive to banish religion from schools and education.

And now to conclude, for conclude we must, that, however cursory and imperfectly presented these few considerations on the intellectual and moral training of worth may be yet; it were pertions on the intellectual and moral training of youth may be, yet it were perhaps not rash to believe that the young man who would have had the privilege to be instructed and educated in conformity with these principles, would leave the college equipped in mnd and soul for the great things that await him; that he would forever remain fondly attached and grateful to his Alma Mater, addressing it in the words of Gray and saying:

. . . I feel the gales that from thee blow A momentary biles bestow, As waving fresh their gladsome wing, My weary soul they seem to soothe, And redoient of joy and youth, To breathe a second spring.

And the teacher, and the educator, what will their feelings be after the comple tion of their laborious task? On behold ing the young man that had come to them untrained and uneducated, and on whom they have bestowed so much useful care and pains, may they not say with Horace, and with more reason than

"Exegi monumentum dere perennius,"
(I nave raised a monument more lasting than brass.)

Ah! if an architect, after building a Ah! it an architect, after building a stately and magnificent cathedral to the glory of the Most High, looks with such unbiended satisfaction upon that master-piece of her genius into which, a new creator as it were, he hath breathed his soul, how much greater and purer must not the joy and gratification of the educator be when he has trained the intel-lect and fashioned the heart of the young man, and has raised to his God a temple of surpassing beauty and undying splen.

Have the teachers of the College of Ottawa achieved all these great things, effected those most desirable results? Ah! They know but too well that they have often times been made to experience and feel the vanity and impotency of all human efforts; that the realization of man's most noble and apparently most lawful aspirations are here below hampered and thwarted by a thousand unforseen and inevitable contingencies, and that with drooping heads and saddened hearts, they were taught to expect their only comfort and strength from Him in phose service they were toiling, saying whose service they were toiling, saying with the Psalmist: "Unless the Lord build the house, they labor in vain that build it." (Ps. cxxvi, 1.) They bore in mind that all human undertakings are necessarily subject to many failings and defec-tions arising from more causes than one, and that so must it be with an educa-

tional establishment.

And then again, they know there is a vicissitude of eras of prosperity and eras of trial—grariss ma tempora as Cicero calls them—and that a college cannot expect that it will forever and peacefully

"Along the cool sequestered vale of life Keep the noiseless tenor of its way."

— Gray.

fully equipped laboratories, its devoted staff, its numerous and studious pupils, its faithful and loving Alumni scattered over the whole continent, its hundreds and thousands of well wishers; when and thousands of well wishers; when, finally, they consider the tender love, the particular affection, so to speak, with which the representatives of Carist on earth, the Supreme Head of the Holy Catholic Church, by raising their college to the exalted dignity of a canonically instituted university. instituted university; aye, when they take all these things into consideration, they feel that the Lord has blessed their factors are the statement for them. efforts, has built with them and for them and that their labor has not been and that their labor has not been expended in vain. From these considerations too, they will derive new strength and fresh courage. They will confidently look for further success in the future, relying on the experiences of the past, on the blessings from above, on the fostering tuition of the Church, on the sympathy and devotedness of so many Catholic friends, among whom they are happy to reckon and greet you all who are here this evening for no

other purpose than to give a new evi-dence of your love for and attachment to the Catholic University of Ottawa. Begging your pardon, ladies and gentlemen, for having detained you so long, and having so imperfectly spoken that which I meant to say so well, I thank you most sincerely for your kind

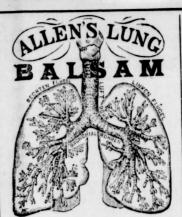
attention.

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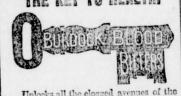
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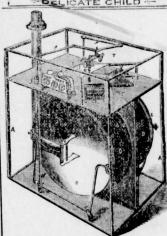
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