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VOLUME XVII.

LONDON, ONTARIO, SATURDAY, OCTOBER 12, 1895.

NO. 836.

Vespera.

I leave the city behind me, Shaking its dust from my feet; Leaving its thunder and roar of trade, I haste to the covert sweet, Where from dusk of the elm-boughs arching, As in long cathedrals dim, Through the hush of the lingering twilight The thrushes sing a hymn.

In the town were hurry and bustle, And squalor and sin were there, And the trait of the worship of mammon, And the wearisome burden of care. In the fields are silence and perfume, And one might kneel and pray, In the calm and clustered forest At the tender fall of the day. The birds go flying homeward To the nests in the trees tops dim, And the Vespera die into stillness: The thrush has finished his hymn.

Oh! beautiful lanes, I love you, As you skirt the babbling brooks, As you seek to the foot of the mountain, As you find the great green masses Where the ferns in swampy meadows The edge of the swamp land rim, When I linger till stars awake above, And the thrushes sing their hymns.

THE HOLY ROSARY.

Encyclical Letter of His Holiness Leo XIII.

His Holiness Leo XIII. has just issued an Encyclical Letter on devotion to the Blessed Virgin, commencing with the words, "Adiutricem, Populi Christiani." It is fitting, he says, that the Mother of God should daily receive greater honor and be approached with increased confidence, inasmuch as additional reasons for paying this honor and exhibiting this confidence are afforded by the copious and manifold blessings which she is continually the means of securing for the common weal. Nor were there wanting amongst Catholics proofs of gratitude for the signal favors they obtained. Even in these days, when religion had to encounter bitter trials, it could be seen that love and devotion toward the Blessed Virgin were alive and active amongst every class. Clear indications of this were to be found in the sodalities that were restored and multiplied under her protection, in the splendid churches dedicated to her august name, in the numerous pilgrimages to temples under her patronage, in the holding of meetings for the purpose of tendering her further honor, and in other acts of the same kind which inspired consolation and hope.

It was particularly pleasing to observe how, amongst the many forms of this devotion, that excellent method of prayer, the Rosary of Mary, was coming more extensively into use and favor. It was, as he had said, particularly pleasing, because it had earnestly endeavored to promote the devotion of the Rosary, he well recognized how benignly the Heavenly Queen, whose assistance was invoked, had responded to his wishes, and he trusted she would show her clemency in such a way as to relieve the anxieties which future days might bring. But he particularly relied on the Rosary for more fruitful assistance in extending the kingdom of Christ. More than once he had proclaimed that the object with which he was most eagerly concerned at the present time was the reconciling of the dissenting nations to the Church, at the same time declaring that a successful issue was to be sought above all by prayer and supplication to God. Of this he gave an assurance not long ago when he recommended that during the Feast of Pentecost special prayers for that purpose should be addressed to the Divine Spirit—a recommendation which was every-where obeyed with great alacrity. But in accordance with the gravity of a serious affair, and for perseverance in every virtue, the Apostle made the suitable exhortation: "Be constant in prayer" (Col. iv, 2); all the more so because the good beginning of an undertaking appeared to such diligence in prayer. Accordingly, next October nothing assuredly would be more or more acceptable to him, than that during the whole month that he and his people should with him be most dutifully constant in addressing the Blessed Virgin through the Rosary in the customary form. His Holiness then points out that there are the very strongest reasons why we should with the utmost hope place our designs and intentions under her protection. What Our Lord, when dying, said to the Blessed Virgin in reference to His disciple John—"Behold thy son"—the Church has always considered to be addressed through John to the human race, especially those professing the Faith. And Anselm of Canterbury in setting forth this opinion said: "What can be deemed more fitting than that thou, Virgin, shouldst be the Mother of those to whom Christ deigned to be the Father and Brother." (Or. xviii., olim xlv.) The Holy Father grows to show how zealously devotion to the Blessed Virgin was formerly cultivated amongst nations that are now separated from the Church, especially in the East.

He refers to the steps taken by his predecessors, Eugenius IV., Innocent XII., and Clement XI., to propagate this devotion among the Eastern Catholics, and he mentions with much gratification the fact that the Eucharistic Congress of Jerusalem decided to erect at Patra, in Achaia, a church dedicated to the Queen of the Most Holy Rosary.

In conclusion, his Holiness says: Let all pastors and flocks, especially during next month, have recourse with full confidence to the protection of the great Virgin. Publicly and privately in words of praise, prayer and promise, let them not cease unitedly to address to her the appeal, "Monstra te esse Matrem." In her maternal clemency may she preserve her whole family safe from every danger, bring them to true prosperity, and, above all, establish them in the sacred bonds of unity. May she mercifully look down upon Catholics of every nation, bind them more closely together by the ties of charity, and make them more prompt and constant in upholding the honor of religion, in which is to be found the highest good of States. May she look most benignly on those who differ from us, great and illustrious nations, noble souls that are mindful of Christian duty. May she beget amongst them most wholesome desires, and nourish these desires and bring them to fulfillment. May the warm devotion which the Eastern dissidents profess towards her, and the many and great acts performed by their forefathers for her glory, prove effectual. And amongst the Western dissidents may the same effect be attained through the memory of the beneficent protection by which she approved and rewarded the piety of all classes towards herself, notable for so many ages. For dissidents of both kinds and for others, wherever they may be, may by the united, suppliant, voice of Catholic peoples be powerful, and may our own voice, which till our last breath shall cry "Monstra te esse Matrem," prove efficacious.

FOR CHRISTIAN UNITY.

A Priest's Eloquent Address to Protestant Ministers.

Newton, Mass., Sept. 26.—In response to a kindly invitation sent out by the Rev. Dr. Shinn, rector of Grace Episcopal Church in Newton, all of the ministers of the different denominations in Newton met in friendly conference at the Townsend Memorial Library in Newton on Tuesday evening, Sept. 24, to consider the all-absorbing topic of "Christian Unity." Twenty-five ministers responded, representing all the churches in Newton. Though invitations had been sent to all the Catholic priests of Newton, only one appeared in person at the meeting. Letters from some of the other Catholic clergymen were read.

The spirit of cordiality and good will manifested at the meeting was a most refreshing and hopeful indication of better days to come, in behalf of peace on earth, good will to men. "Everything said and done at the conference, was of a most charitable and conciliatory nature. No attempt was made to force any conviction or yield any principle of doctrine, but the keynote of the meeting seemed to be to inaugurate and foster a spirit of trust and peace among the leaders of Christian thought among all denominations, and, by a personal contact one with the other, to cast aside theological differences in the beginning, and learn to trust one another.

Many subjects were proposed which furnished work along humanitarian and social lines for the betterment of the community, and which all could participate in, such as better observance of the Sunday, temperance work, suppression of vulgar and blasphemous talk, increased regard for the sanctity of marriage, prevention of pauperism, promotion of integrity in political affairs, a more just and brotherly relation between employer and employee, the consecrated use of wealth, and kindred topics.

The Rev. P. H. Calkann pastor of St. John's church, Newton Lower Falls, being called on to address the meeting, spoke as follows: "Rev. and dear Brethren—It is a great step forward, toward the realization of our hopes for Christian unity, when the reverend leaders of Christian thought in our city voluntarily come together, as we do to-night, in friendly conference and willingly and dispassionately listen to the views of each representative advance for the accomplishment of this end. The heavens are telling the glory of the Lord, and all nature, animate and inanimate, contributes its one grand, harmonious hymn of praise to Him, but many strong and shocking discords are continually manifest in the tributes of praise to the Creator by His rational creatures.

"How can we render to God the things that are God's and preserve that 'peace on earth to men of good will' promised in the holy Scripture? Can we unite absolutely, that there may be 'one fold and one shepherd'? Can we be convinced, that as God is one, His Church also is one? Can we have sufficient light from the Holy Spirit to recognize truth as one and the same always? If we cannot agree as to the essentials of Christian faith, can we not at least learn to trust one another, and love one another, and help one another in all those things that go to the lifting up of humanity; the respect of God's law; the diffusion of charity; the overthrow of intemperance; the observance of due respect for the Lord's day; the betterment of the people in morals and education; the respect and

obedience for the laws of the land; frowning down the tendency to make the house of God a theatre of hatred and malice to our fellow citizens and fellow Christians; the ostracizing of those so-called ministers of religion who rely on theatrical and sensational advertisements to fill their meetings with the ungodly, who only go to laugh and mock at religion; the suppression, by the force of public opinion and private opinion, everywhere expressed, of bringing into the pulpit anything but questions of a sacred or reverent character; the keeping out of the pulpit all secular, political, sensational and abusive subjects, whereby good Christians are scandalized and disgusted, and bad Christians made worse?

"There are many, many questions of an interesting nature that we could discuss with profit to ourselves and lasting good to the community, but many meetings would be needed to accomplish this. "It is, unfortunately, true that the great dividing line between Christians runs between the Roman Catholic and the Protestant adherents of Christianity. Malevolence, hatred and fanaticism, and distortion of history, and trumped-up and fresh-made anti-Catholic pulpits and platforms to day throughout our beloved country, and the smouldering embers of religious strife are now fanned into flames of open hostility and assault against the Catholic Church.

"Now, my reverend brethren, there is no question in my mind in regard to the cause of all this. I have been a Catholic priest now for fifteen years, and during that time I have always had as my staunchest friends my non-Catholic neighbors. For six consecutive years previous to my Newton pastorate, I had the honor of an invitation, which I always accepted, of addressing a post of the Grand Army of the Republic on Memorial day composed almost entirely of non-Catholics. Charles Ward Post 62 of Newton, again composed mostly of non-Catholics, attended my church on Memorial Sunday two years ago, and none of them, I think, saw or heard anything but what made them better men and better citizens.

"Now what am I trying to get at? This fact, that all of the opposition to the Catholic Church and her doctrines and tenets are begotten of ignorance, deep, absolute, voluntary. When the day comes that you will approach us with a friendly hand and a friendly heart; when the hour arrives, as it has to-night, that you will listen to us and give us a respectful hearing, then the effervescent and superficial rantings that find lodgment in the brain and pulpit of the sensational preacher will vanish, and we can stand shoulder to shoulder in combating evil, in doing good, in helping humanity. If we must disagree, let us agree to disagree, and be friends. At all hazards let us have peace, and, incidental to this, let us have justice and truth, and not calumny. In my fifteen years of ministry, I never have brought any subject of a secular, political, or sensational, or abusive nature into my pulpit.

"I never found it necessary to abate my Protestant Christian brethren in order to have the truth, as I saw it, made known, and my people, and every people, are easily capable of being moved and convinced without 'throwing mud' at our dissenting brethren. However, speaking in general, there is no doubt that the tendency of the age is so characteristic and so rationalistic that it behoves us all to open our eyes to the real state of society. I tell you, my reverend brethren, we want more of God Almighty, more of our Blessed Redeemer who died for us, more of the eternal truths brought home to our children and our parents, too, and less of the almighty dollar, and less of the smart boy and girl who are landed to the skies because of their proficiency in reading, writing and figuring; less of the young man whose sole claim to distinction is his independence of thought in things religious, and his wonderful proficiency and progress in law and medicine and politics. We must look out.

"We are the leaders on the watch-towers of Israel. We have inherited the order of God and country, and have relegated God and the things of God to a secondary place. We look on men of self-denial and prayer and charity and godliness as fools, and have a cheer and shout only for the labors and triumphs of the military and civic heroes of the day, and laugh away as trivial the fact that such men may be seuffers of Scripture and deniers of God. They become, however, *modens colens*, the ideals for our children to imitate. The result is that the world, and everything pertaining to the world, such as wealth, secular education, honors, preference, are made the immediate, and, unfortunately, the sole end of life. Sunday is forgotten, religion is left to fools and women, the hereafter, with its rewards and punishments, is a myth, and the minister of God is only playing a part, forsooth, and is held up to ridicule for trying to stem the tide of rationalism, materialism and irreligion.

"The salutary lesson of the hour, therefore, is to have us know one an-

other better, to know the truth, and the 'truth will make us free.' The great non-Catholic Christian world has too long looked upon the Catholic Church with distrust. The same distrust once filled the minds of a Newman and a Manning and a James Kent, Stone, and a Brownson, and a Marshall, and champions of the one, holy, Catholic and apostolic Church.

"I am absolutely convinced that the Catholic Church, in all phases of its teaching, necessarily and logically tends to make men love their neighbor; to make them obey the laws of the land; to make them honest in their dealings with their fellow men; to make them reverence God and His holy name; to make children obey and respect their parents and superiors in the civil and religious order; to thank men and women abhor all things contrary to modesty and purity; to make men preserve inviolate the sanctity of the marriage tie; to make men conscientious as citizens, charitable as neighbors and just to all men.

"Again, I am convinced, with a conviction as strong as the eternal hills, that the Pope of Rome is the legitimate successor of St. Peter and the visible head of God's true Church upon earth; I am convinced that the doctrine of the forgiveness of sins is a Divine ordinance, I am convinced that the body and blood of Our Lord is really and truly present in the Holy Eucharist—and so on through all the dogmas of the Catholic faith.

"Now one word more. All the ranting and talk about the enemies of the Catholic Church about selling indulgences and committing sin; about money given to priests to forgive sin, or to permit sin; about adoration shown to Mary, the mother of God; of the Pope being infallible in his individual capacity of Bishop of Rome or the doctrine of the Church; also of the Pope being incapable of committing sin or error, like any other man; also of the Pope having any control of his duties or opinions, or of the duties or opinions of any other individual, regarding questions of business or politics, or any kindred subject of Catholics worshiping statues or pictures or images; of Catholics being disloyal to any single institution of our country—I brand all such talk as false, and the proofs have been given to the world a thousand times over.

"To sum up: Our object is Christian unity. The greatest strife scenes to be between Catholics and Protestants. The great cause is ignorance of the truth. The great remedy is a willingness to trust one another, to examine the truth and relegate bigots on both sides to oblivion. Then, and then only, will there be 'one fold and one Shepherd.'

"After much friendly and informal discussion a committee was appointed, consisting of five members, among them Father Callanan, to bring in subjects for practical work. The next meeting will be held within a month.

HOME OF THE SCIENCES.

Dedication of McMahon Hall at Washington.

The dedication of the new McMahon Hall of Philosophy at the Catholic University took place on Oct. 1st. Three hundred priests, headed by the Cardinal and seven Archbishops and other prelates of the Church, also participated. Cardinal Gibbons closed the exercises with the following address:

"It was fully in keeping with the origin and strength of the Catholic University that the first words spoken on this occasion should be those of our founder and chief teacher, Leo XIII. It is also a source of real pleasure to us to-day that, as so often before, His Excellency the Apostolic Delegate has manifested the deepest interest in our institution. Nor can I, as chancellor of the university, more fittingly close these inaugural solemnities than by recalling to your minds, in the language of the Sovereign Pontiff himself, the scope which he has given to this institution, the spirit with which he instituted his work and the zeal for its success which he seeks to arouse in the Catholics of America—so that, as his venerable features are constantly before our eyes in this house of learning, his counsels may ever dwell in our hearts and his teachings in our minds.

"The purpose for which the university was founded, and consequently the place which it was meant to fill in the midst of so many long-established and flourishing schools, you doubtless know. But a few months since Pope Leo declared in the encyclical: 'Though there already existed many universities, and those of the first order, we nevertheless thought it advisable that there should be one established by authority of the Apostolic See and endowed by us with all suitable powers, wherein Catholic professors might instruct those devoted to the pursuit of knowledge, at first in philosophy and theology, and afterward, as means and circumstances would allow, in other branches, those particularly which our age has brought forth or brought to perfection.'

"The intention of the Pontiff, so clearly expressed in these words, was that this institution should acquire in due course the full development of a

university complete in all its departments. At the same time it was his will that theological studies of a post-graduate character should hold the first place, and, accordingly, the School of Divinity was opened in 1889. That the faculty of theology, during six years, has responded to the wishes of Pope Leo is evident from the words of approbation contained in the encyclical just quoted, for the distinguished teachers whose repute for ability and learning is crowded by their loyalty and devotion to the Apostolic See. We congratulate the pioneer faculty upon the work which has deserved this tribute from the highest source, and we are confident that with such encouragement they will maintain for theology the place of honor as well as seniority in the university.

"With the Pontiff, likewise, we rejoice not only at the abundance of good fruit which these years have produced, but also in the fact that steps are now taken toward reaping a still richer harvest. To-day we enter upon the *ampliora coepit* the wider field of activity, which we have had steadily in view from the beginning, for we realize that 'in the swift race of intellect, in the widespread passion for knowledge, noble and praiseworthy as it is, Catholics must lead, not follow—must be adepts in all the refinements of learning and apply themselves strenuously to the search after truth and the investigation, so far as may be, of nature's entire domain.' It is this admonition that both urges and encourages us to open schools of philosophy, letters and science. We feel, and all Catholics must feel, that scientific research in every line is not merely a matter of inclination or simply a luxury for us; it is our bounden duty, the express command of the Holy Father—*oportet*.

A MANY-SIDED TASK. To fulfill this duty in a manner worthy alike to Catholic tradition and of the actual state of knowledge is a many-sided task. The very name implies that it suggests also a multitude of requirements. Not the least important of these, even for our oldest institutions, is the necessity for buildings properly constructed and equipped. Laboratories fitted up in such a way as to afford every facility for research, museums that shall be for instruction rather than for exhibition, libraries in which the student may find the literature bearing on his subject—in one word a workshop with all the implements for specialized investigation in each branch. This is but the beginning, yet an essential beginning of the task which the modern university undertakes. How far this first requirement has been met you may judge as you pass from hall to hall of this building. It is not too much to say that it is admirably adapted for instruction in those branches which are permanently located here, while sufficient provision has been made for other departments which, as they develop, must be removed to other buildings.

"But a far more important and more delicate task is the selection of the teachers who are to impart instruction in this hall, initiate our students in the methods of personal research, and by their own scientific labors contribute to the advance of knowledge. If the rapid differentiation of the sciences in these later times has widened out the field of investigation, it has also, by a natural consequence, circumscribed the area in which the individual worker can claim to be master. The very specialization that makes one man perfect requires that others shall toil at his side. And thus from the combined results of various lines of research—there is built up gradually a vast edifice of fact and theory and law. The builders cannot be too many; it is a work not for one race nor for one time, but for all men and for all times. We have sought to do our share by bringing together a body of professors whose experience and ability make us hopeful of success. Some have spent long years in the service of science; others have been trained in the best schools of America or of Europe and have their career before them. All, we are assured, will strive earnestly to attain what the Pontiff so confidently expects.

THE INCREASE OF KNOWLEDGE. "Buildings, equipment and men pre-suppose means. Advance as it may, science cannot escape from the rigid law by which all things human are governed. On the contrary, the maintenance of scientific institutions becomes more costly in proportion to the increase of knowledge. Yet we do not regret the outlay, for we are certain that it is more than repaid, not only by the progress of science itself and the spread of education, but also by the increase of that material prosperity from which our institutions must draw their support. No surer index of the intelligence of our people can be given than their appreciation of economic facts, and no stronger proof of their generosity could be placed their wealth at the service of science. Rightly, therefore, did the Holy Father declare at the outset of the university, 'We confidently expect that the faithful of America, in their great-hearted generosity, will second your efforts to carry out on a grand scale the work that you

have begun.' His confidence has not been misplaced. For, as the liberality of two noble women laid the foundation of our Divinity school and led other Catholics of means to endow the chairs, so that when the time was ripe a generous priest came forward to provide for these new schools, Leo has honored him in a special manner and has pointed him out as an example for imitation, and I am happy on this occasion to offer Mr. McMahon the heartfelt thanks of the Church in this country and to express the hope that he may for many years to come not only enjoy the sight of this splendid edifice, but be gladdened also by the good work that shall be carried on within these walls. His example has already been followed by other large-minded donors. Several chairs have been endowed and others have been promised. Much more, it is true, will be needed in order to place these schools on a sound financial basis, but we have every reason to hope that our American Catholics, who have ever shown an open-handed generosity in the cause of religion, will make the great work a success and prove themselves the generous rivals of our non-Catholic fellow citizens, to whom our universities are so deeply indebted.

"It is this manifestation of good will and the hope of awakening still greater interest in the university that has doubtless sustained those who are most directly concerned in the organization of these schools, and in particular has lent courage to the rector, Bishop Keane. The tireless zeal which he has shown and the eloquent appeals which he has made in the cause of higher education are too well known to need any comment here. He has simply spent himself in the work, and I congratulate him upon the success which has crowned his efforts. The opening of these schools lays upon him a heavier burden of care, but I am confident that with the hearty co-operation of the episcopate, clergy and laity, he will bring to perfection what he has so begun. Another source of encouragement for him and for us all is the appreciation of our endeavors by those who are charged with the education of Catholic youth and are eager that their students shall receive the best possible scientific training. The seminaries of the country have co-operated with us by sending their graduates hither and occasionally by raising their standards of instruction. Various religious orders have affiliated themselves with the university, and have established their houses of study in its neighborhood, as did their predecessors at Oxford and Paris. From many of the colleges where the laity chiefly are educated young men are coming, anxious to profit by the opportunity for original research which is offered them here. All this is in keeping with the desire of the Holy Father expressed in the Brief which has been read to you. 'All colleges,' he says, 'send to the university their ablest graduates, their men of brightest promise.' For the Pontiff evidently means that our educational institutions shall be united into the great system, all laboring for the one great purpose. The better our schools, so much better will be the work of colleges, and the higher standards adopted by colleges and seminary, the greater will be the profit derived by their graduates from the courses they follow and the investigations they carry on at the university.

TRAINED IN CHRISTIAN MORALITY. "And now, turning with a loving heart to you, young men of the clergy and laity, who are the first to enter these schools, I welcome you in the name of the directors and in the name of your professors. As students here you will find at your disposal every means for cultivating those qualities of mind and heart which go to make the true scientist and the true man. You will be trained not only in the methods of research, but also in those practices of Christian morality, which, as you already know, are the best guides to an upright life, and which your parents and guardians have fostered with anxious care. To combine the highest intellectual development with the most solid virtue and manliness is a duty imposed upon us by the Holy Father—a duty, too, which we shall conscientiously fulfill with your generous co-operation. That your number at the outset is small need not be a matter of surprise, and much less of regret. There can be no isolation where men are joined in the pursuit of the noblest aims. Rather, I should say, that each will receive from his teachers a special direction and an amount of solicitude which large numbers render impossible. Remember, I beg you, that the work of the university and its good name are largely in your hands. Strive earnestly that every hour you spend in McMahon Hall may be marked by an advance in knowledge and by marked assiduous application to your work. The result of your efforts in the cause of truth will be the source of purest satisfaction to yourselves and of the highest honor to the Catholic University. Thereby you will realize the heartfelt wish of Leo XIII., '*Præstat, viget, honorat*, the bulwark and glory of country and religion alike.'