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## Why Grieve?

Struck in life's rosy promise, the child sinks low  
Fast nears the unknown eternal shore ;  
In vain these tears, in vain the anguished prayer—  
The parents' rending grief—naught now avails  
To stay the march of Death's grim empire :  
His seal is there, set 'gainst the day of doom—  
The listless hanging hand, the bosom's tremulous fall,  
The fevered eyes' unconscious fading glow.

Why is this young life's harvest garnered now ?  
Ere yet the childish mind, in knowledge formed  
And faculties refined, has come to know  
His high estate—man's kingship in the world ?  
Or felt that longing of the soul, unted by aught of earth—  
The hunger for God and immortality ?  
Ere yet the virtues gained and merits won  
By years of labored pain, had fit him more for rest ?

Ah! In that last long breath what deep repose!  
 Upon the still, white-brow, the parting soul  
 Has stamped the image of its glad release:  
 No shadow there, no longing, no regret,  
 No wish on earth to strive with trial and care—  
 Sweet child! Who knows, had you lived long  
 Or passion's lures or freedom's fancy wild  
 Had snatched from you this lasting peace and joy!

M. S. '03,

### The Early Bird.



VERY bad weather! A cold, raw morning! Here I am, half asleep at work. Lovely work, balancing Mr. Gilford's books. Page upon page, I check off; column after column of a scrawl barely decipherable. Heigho! ten dollars is a huge sum for a purse like mine. Confound it! Figures, figures, nothing but figures! They seem to be dancing a jig now. Brur-r-r! How infernal cold! The wind blows and my attic window rattles. I have a mind to bundle into the fire these cursed accounts.

"Hah! the door-bell peals. Who braves such weather and before seven, too? Not the high and wealthy, snug in their beds while I am toiling at this early hour without fire and breakfast.

"Ring! Ring! What outrageous persistence! Does he imagine, whoever he is, that I am going to open my door and disclose my poverty. I was once prosperous and my father rode in his coach! No, I won't admit anyone.

"Listen to that racket! The tenement from the roof down will be roused and cursing me. I might open, but not now. Time is money. Mr. Gilford, the crusty old curmudgeon, is at this moment, fuming for his books.

"There! silence at last! Patience rewarded! A violent man, in my place, would spring out, throttle the intruder, shove him down stairs and throw him into the street."

The lone individual, thus talking to himself, chuckled at his own

remarks; pathetic merriment, contrasted with those thin, drawn features, and with the bareness of his belongings. His attic contained a broken table, crowded with inkstand and account-books; a chair, stool, rusty stove and bedstead.

Gerald Benston was twenty-seven. For the last decade he had known the uses of adversity. The restless grey eye, high forehead, wavy light hair seemed to betray the shallow character, did not the firm lines about the mouth betoken the man of sacrifice. As a matter of fact, Gerald devoted his whole energy to the welfare and happiness of a sister, Kathleen, some eighteen years his junior.

Gerald's father, once rich, had fallen into dissolute habits and at his death left his family all but penniless. Though young and equipped with only the smattering of knowledge the village-school afforded, Gerald left home to seek fortune in Chicago. To one of his inexperience and sanguine temperament, it seemed a small matter to get rich. Alas! how his bright dreams dissolved before the stern reality. Too proud to complain and too generous to grieve his mother, he accepted his lot, and, in his letters spoke only of his prospects. God alone knows what it cost him to scrape together the small sums he regularly remitted to his mother.

In two years, he was summoned home. His mother, broken-hearted and worn-out, was dying. With her last breath, she besought Gerald to care for Kathleen, then hardly three years old.

"She shall not know want" was Gerald's promise.

He kept his promise. Kathleen went to a convent-school. Her brother would visit her in faultless attire, for the hire of which he slaved and famished for days after.

The child's fondness for her brother was touching and she showed it in curiously artful ways. By-and-by, when she graduated, she would keep house for him she often declared; she often declared she would brighten his lonely fireside by her presence. "But you never take me home Miss Fleming does; and it is so enjoyable to go with her that I do not like to come back to my school."

"Ah, the house of a bachelor is too dreary for a little girl," Gerald would answer. And if a tear would glisten for a moment on her lashes soon disappeared as smiles returned to her features.

Miss Fleming was a governess giving some lessons in the convent, and Kathleen was one of her pupils. One day, Gerald met

teacher and pupil. Kathleen insisted on an introduction, little reckoning the result to her brother's peace of mind. Henceforth, Gerald was disturbed by hopeless dreams. There was the pledge made to his dying mother to care for Kathleen; and his extreme poverty. He could ask no woman to share his lot. The determination did not, however, prevent the image of the kind and thoughtful teacher from haunting his thoughts, driving him to desperation.

So stood things with our hero on this wintry morning. As the door-bell ceased ringing, Gerald plunged grimly into his work. After a while there was another clatter:

"Is that fellow drunk or crazy! The whole place will be alarmed! Quiet again! I am glad he's gone. Doubtless it is some one looking for Gilford to pawn spoons, rusty pistols or such like articles. Or it may be a bazaar-worker. Heavens! if I should be offered tickets."

And Gerald laughed outright as he glanced about his poor apartment. What did he care if Kathleen wanted nothing. That consoled him.

It was time to open the shop. Slipping on his coat and making sure no visitor was without, Gerald started down the stairs. "Here he is!" was the greeting of a small crowd at the open door out in the wind-swept street. "Why it is he!" exclaimed the landlord who had been proclaiming his lodger surely dead in his room, since the knocker did not arouse him. Gerald's timely appearance prevented the breaking-in of his room door. One stranger, who remained after the crowd dispersed, bowed and offered excuses.

"I am an early bird and so are you. What about the worm, ha! ha! We have him. Here is my card, I have some important business to settle with you at my office.

The card's superscription was: Mr. J. J. Barram, Barrister, 7 State street.

"What can the lawyer want? More of father's debts I suppose? Or a bill overlooked at my mother's death?"

Gerald was unfitted for work that day. At his repeated mistakes and abstractions Mr. Gilford scolded unmercifully, finally losing patience and giving him a curt dismissal. Gerald could not feel sorry. The work was not congenial and the salary insufficient. Yet he would submit to the impositions of a dozen Gilfords rather than impair his sister's dowry.

A small legacy had been left Kathleen by her mother (Gerald's having been swallowed up in payment of his father's debts.) By careful investment the bequest had grown, Gerald having borne the expenses of the girl's education. If he could place her well when she quitted school, he would be free to plan his own future. Mr. Barram, perhaps, would find him a position. Luckily he had neglected none of his studies during those years of toil and had qualified for higher things. In thinking of the future he forgot the present: Kathleen's sweet visage rose before his mental vision and beside it another fond and thoughtful. But the thought of his father's debts broke in upon the revivings of his fancy and woke him to action.

"Please be seated, Mr. Benston" said Mr. Barram some time later in his private office. "You have living relatives——?"

"A widowed aunt; an uncle who left home when I was little. We think him dead."

"Yes, yes," returned the lawyer. "Here is the certificate of his demise two months ago. And here is his will by the term of which you are the sole heir. He kept well posted as to your life of secret sacrifice and devotion to others. He appreciated your worth and your honesty. Let me congratulate you, you are a rich man."

The shock nearly killed Gerald but he recovered. He has now his own home where he lives modestly but comfortably. With him resides Kathleen, joyous as ever. She is reading to her teacher, formerly Miss Fleming, at present Mrs. Gerald Benston.

'06 & '07.

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## A Novel with a Purpose.

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In an exhaustive review of Mrs. Wilfrid Ward's new novel, "Out of Due Time," the *Casket* does its readers a great service—one of many. The book is an ambitious attempt to explain the painful regularity with which some Catholic writers get into trouble with their ecclesiastical authorities. Mrs. Ward proposes to be true to her Church while doing what she can for her progressive friends. It is plainly an instance of "men treading when angels fear to venture," as our esteemed contemporary down by the sea abundantly demonstrates.

"The novel in question, is in its scope, apologetic. It is a plea for the new learning and, as its name implies, a prophesy of its ultimate triumph. As a tale it is too much out of the beaten way of life ever to become popular. It is written for the cultured few. The story is of a French Count who falls prey to the intellectual unrest of the age and is filled with conceit of his own powers; his sister, pious but whimsical, and wholly wrapped up in her brother; an English disciple of the Count, tossed by the same winds of doctrine, but carrying more mental ballast. He is, or fancies himself to be, in love with the Count's sister. Then, there is a slip of an English girl, unschooled in the ways of life, who loves the disciple but gets herself engaged in an affair of the intellect rather than of the heart with his unemotional and imperious master. With these as its main supports, the purpose of the book works itself out through a somewhat tangled skein of theological discussion. The style is that of a woman of culture, but mere style counts for little in an age when almost every one writes well. In literary finish and dramatic power the author of "Out of Due Time" falls below her more distinguished namesake, Mrs. Humphry Ward. But her stories have the sweet savour of Catholic purity while those of the older woman smack of the vices of the 'Smart Set' and of late too often, like the Dane's offense, are rank and smell to heaven. Our main concern however, is with the argument of the book, not with its merits or demerits from a literary or artistic point of view.

"There is little of philosophy in the books before us, and that little un-Catholic. The philosophy of the schools, which is the philosophy of the greatest intellects of ancient Greece's purged of its errors, appears to be regarded by the author, or rather by her mentor, as out-of-date. With the dilettantes who frequent London drawing-rooms, Kant and Hegel are, it would seem, prime favorites; they must needs import mist from Germany, as if there were not fog enough for them in the city on the Thames! We can well believe that the slip of an English girl experienced "wonderful mental sensations" when the Count talked to her "for three mortal hours" of Kant and Hegel, and Comte. The more hazy the mental atmosphere becomes, the more indistinct the sensation and the better fitted to excite wonder. *Omne ignotum pro magnifico*—*Everything unknown is something grand*. George Sutcliffe, the Count's English disciple,

says of him : " His combination of philosophic thought with really considerable knowledge in history and exegesis gives him great power " The " philosophic thought " is a blend of Kant and Hegel and Comte. With such philosophy to poison the springs of thought in his soul, it is little wonder that the Count's faith should wither away and die.

"The theory of organic evolution has been extended to the domain of theology and it is assumed that the whole body of christian doctrine slowly evolved from a few germs sowed by the Apostles. Organic evolution involves the transformation of species, and after the analogy of this, doctrinal evolution is regarded as involving a transformation of ideas or forms of thought. Such men as Kant, and Hegel, and Darwin are considered to have introduced new forms of thought in science and in philosophy or, in the high-sounding language of the day, to have ' revolutionized thought,' and Catholic scholars who pride themselves on being "in the foremost files of modern progress keep warning us that we must move with the times, that the period through which we are passing is one of transition, that the Church must accomodate herself to the new ideas, that the existing theology on such subjects, especially of creation and the inspiration of the scripture, may have been very well in time going before but is now outworn and in sore need of a thorough overhauling. But the Church holds fast, as she has held fast, by her principle of *Nihil innovetur—Let there be no innovation.* Development of doctrine along the lines of traditionnal teaching she admits and affirms ; evolution of doctrine, in the modern sense, she never can admit, for the simple reason that the truths which she is commissioned to teach, while capable of growth, are not capable of change. And if it be objected that there can be no growth without change, it may be answered that strictly speaking, it is not the truth that grows, but the intellect of the Church that has an ever widening vision of the truth in all its bearings.

After showing that there are in this book clear traces of this mischievous theory of doctrinal evolution, the reviewer deals with a remarkable statement on page 224 " that errors of fact may exist in Scripture and it is added : There are not errors in God's Word but current ideas incorporated—the *Communis sermo*—to use the phrase used in later years by Leo XIII. The Pope does indeed declare

that, while the Fathers, in commenting on passages where physical matters occurred, have sometimes expressed the ideas of their times and thus made statements which in these days have been abandoned as incorrect, on the other hand 'those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the catholic notion of inspiration or make God the author of such errors.' As to 'Sermo communis' or 'ordinary speech,' he says, 'Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way, the sacred writers, as the Angelic writer also reminds us, 'went by what sensibly appeared' or put down what God, speaking to men, signified, in the way men could understand and were accustomed to. Had the author weighed what the Pope said about this 'Sermo communis' she would never have made her favorite character, George Sutcliffe, pen the statement, 'no one now believes in the literal truth of Joshua's account of the sun standing still.' The fact is that every one who believes at all in that account, believes in the literal truth of it. The literal truth is the truth of ordinary speech in its primary and proper sense and the Pope reminds us that in this sense ordinary speech 'describes what comes under the senses.' What came under the senses of Joshua and those that were with him was the sun standing for many hours together at one point in the heavens, and he did but describe literally and faithfully what he witnessed. It is no figure of speech, neither is it a fiction that the sun rises or that the sun sets; it is no literal description of a phenomenon as it appears to the senses. The author confounds 'literal truth' with 'scientific truth.' It is the literal truth that to the ordinary eye, the sun is no larger than the dial of a clock and the stars are mere specks of light in the firmament; how far the sensible appearance is from the scientific truth let astronomers tell. But of what really happened when the sun was seen to stand still, those who saw it knew as much as we do--and that is just nothing at all.

There is more in this able review to explain and support these positions but we have sufficient to see the drift of the book. We agree that the culture, the refinement, and what is vastly more, the ardent faith and tender piety of the author, are unquestioned. Not so the theology. We also think that the discussion of grave theological ques-



tions by a woman is now, and always will be, out of due time. *Ne sutor ultra crepidam*.—The novelist should stick to novel-writing and the woman should give theology a wide berth.

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### Literature: Its Claims and its Rewards.

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“**N**O man can serve two masters.” Nor can any man devote himself, body, mind and soul, to getting on, and hope to attain true refinement or a taste for literature, in any real sense of the word. Least of all may he hope to do any worthy work in the literary field. Literature is a jealous mistress, and not tolerant of rivals. To her occasional, dilettante lovers, she shows scant favours.

It is in this respect that the Cisatlantic spirit of dollar-worship is inimical to true culture, to all real refinement. “The love of money is the root of all evil.” That is no mere theological dictum, having no reference to man’s lower life, but is true morally and intellectually, as well as spiritually. It blunts the sensibilities, coarsens every fibre. The money-maker has no leisure for less paying occupations; the rich are consumers rather than producers of literature. The goddess must be wooed for herself alone.

It is not easy for one born in another land, the land of leisured classes, of ancient universities, to make comments on the literary conditions of his all-too-kindly hosts. Yet Canada stands, visibly, at a parting of the ways. She may follow which of two paths she will; that of Mammon, in the footsteps of her southern neighbour; or that of Literature and Art, after the examples of those three lands whence the best of her sons have come; France, Ireland, Britain; the homes of three great world literatures, three great literary traditions.

Herein, it may be hoped, the revival of Ireland’s ancient speech, the renewed study of her ancient literary treasures, will have results not, hitherto, largely counted on, if only in leading Ireland’s sons and daughters into a realm where Mammon has no place, nor is art

prized in proportion to its success. Yet since Literature, like Faith, is for all races and for all time, the study of their own should lead Irishmen to that of France, and of Britain, to a love of all Literature.

For, in truth, to gaze too long on the sun of Mammon, blinds the eyes of a man's soul to the true proportion of things, distorts his mental vision. In no land is this more evident than in the Great Republic, since in no land is mediocrity more successful in passing as genius. *Au pays des aveugles le borgne est roi.* The man—or or woman—whose books are “among the best sellers” is he—or she—who has “succeeded in literature.

Nor is this all. In no land is “insularity” more blatant than in the States. The Britisher, indeed, is supposed to be pre-eminent in this respect. As regards many things, he is; as regards literature, he is not, as no man is more ready to admit merit in the literature of other nations, few, possibly, better able to judge of it. In this he is brother to the Frenchman; a freeman of the True Republic of Letters. In this, again, Canada must make choice between the treasures of three literatures and the glitter of success.

The matter, however, is of nearer application to the Canadian Catholic, of English speech especially, than he is, probably, aware. The three great literatures named are, at least, Christian, which is more than can be said of American. English literature, if not Catholic, at least Christian, all, that is, that can be truly called literature. And, apart always from what it owes to the Classics—which is much—it owes most, as was said of John Bright, to Shakespeare and the English Bible.

To the Canadian Catholic, then, the matter presents itself as something due, not to his Country's literature alone, but to his Faith. The standard of Catholic literature, Cis—and Transatlantic, is, notoriously, lower than it should be, since all pre-reformation, all Elizabethan literature—*teste* Carlyle—belongs, of right, to the Church; in which sense, too, and a very real one, the English Bible is hers, as well, since the English Bible is but the flower of an age which began with Shakespeare and ended with Milton.

Why, then, does Catholic literature compare unfavourably with non-Catholic? Persecution, doubtless, has much to answer for, but there has been, practically, no persecution for the space of two generations, or more. Is it not, possibly, because we have been, so to speak, insular in our very Catholicism; have been content that our literature should be orthodox and pious, without demanding that it should really be literature? Whence, otherwise, the ordinary Protestant's semi-contemptuous verdict: "Very good indeed—for a Catholic work"?

Is it not time that we should insist that what is Catholic should, at the same time, be the best possible? Nor is there any better time than the present, if Canada that is, is to have any voice or share in a work which is to place the Church before the English-speaking world; to be the latest, best-weighed message of English-speaking Catholics to the generation amongwhom they live. If Canada is to have any voice, or share, and who has a better right to both, Britain herself excepted? It is well to tread warily, in such a path as this, for, in good sooth, if we have touchy neighbors, fully, perhaps over-conscious of their own importance, we, on our side, are not wholly free from similar failings. Yet, since success, its selling qualities, in fact, is the test of this, as of all other American undertakings, Canadians have, it would seem, the best and most practical of claims to fair play—the claim of the dollar.

It is well to tread warily, and to speak advisedly. The writer of a recent article may, possibly, have let righteous zeal for truth and accuracy run away with him. If so, he had plenty of excuse. Two facts, however, stand out very clearly. First, that the work is meant for *English-speaking* Catholics. It would, therefore, have been no slight to our French fellow-citizens, if the article on Canada had been written by an Irish Canadian. It was a slight to all English-speaking Canadians that it should have been written by a French Canadian, however able: a slight all the more marked, and none the less curious, in view of the proportion of Irish-Americans on the editorial staff.

The second fact merits passing notice. Editors, it has been said, develop all the worst faults of the literary character, which pro-

bably, holds true of the American editors, even under American-Catholic literary standards. Yet even editors, while preserving their high dignity, might, one would think, condescend to receive enlightenment on points not likely to come within the scope of their wide knowledge. The American has so large a country to be proud of that he may be excused if he ignores all others, most of all one obstinately blind to its manifest destiny of absorption into the greatest of all Great Republics. In the meantime, however, the said editors' concern is to sell their work in the benighted land referred to. As a mere business proposition, therefore, they should "humour Canadian prejudices," and, if they know nothing about Canada—as how should they?—make enquiries.

Work of this nature needs however to be not only accurate, but literary as well, a requirement not easy of fulfilment where success is the sole standard of merit. Yet, paradoxically, the dollar argument may avail here, also, and success depend not less on literary merit than on accuracy. That such a standard is not unattainable is to be seen in the case of the *Britannica*. Is there any valid reason why a Catholic Encyclopædia should have less literary excellence? Are we to confess ourselves less hopelessly inferior to those outside the Church in all matters save that in which we cannot but excel—theological accuracy? Let English-speaking Catholics decide.

BEATUS, O. S. B.

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### THREE THINGS.

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Three Things are Great—  
Conscience, and Will,  
And Courage, to Fulfil  
The Duties they Create.

# University of Ottawa Review.

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PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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Our Students are requested to patronize our Advertisers.

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No. II.

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#### A WORD TO THE DEBATERS.

The Debating Society has inaugurated its season's work and is out to do things. The Society is open to all the students of the University course. No pains have been spared by the committee to make the sessions attractive. It must be borne in mind that this organization, being for purely intellectual ends, lacks those external aids to enthusiasm which the Athletic Association offers the student. Consequently members should stimulate their energy by strong purpose and good will, based on the following considerations. Every student, from the mere fact that he is a "college man", will be expected in after life to acquit himself with credit, if called upon to speak in public. The art of speaking, while pre-supposing certain innate qualities, is one mainly acquired by constant and painstaking practice. This is in a special degree true of the art of debating, since this requires that a man should have an easy and graceful

delivery, lucid and logical thought, the quasi-intuitive faculty of quickly exposing the weak points of an opponent's argument while emphasizing the strong features of his own. The members are therefore earnestly urged to accept promptly all debates offered by the committee and to take part as often as possible in the general discussion which follows each session. To content oneself with reading his paper, is to defeat the aim of the debate; arguments should all be committed to memory. The debater should have a reasonably good knowledge of the subject which he attempts to discuss. His language should be clear, eloquent, forcible, and, since elevation of language denotes elevation of thought, he should never descend into trivialities. It is important, also, to bear in mind, that while facts move the intellect, sentiment alone stirs the soul. Special attention should be paid to delivery. Pronunciation, pose and gesture, must be scrupulously correct. Many a fine speech is spoiled through neglect of these points. All this makes it imperative that anyone, wishing to become a good speaker, should by frequent drills, have occasion to test his powers and correct his faults. The Debating Society offers exceptional opportunities of doing so, and deserves the hearty co-operation of the student body. It is to be hoped that this will be a record year in membership, attendance and enthusiasm; and that all will put forth their best efforts to place a championship team in the Inter-University Debating League.

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#### SCRAP-BOOKS AND NOTE-BOOKS.

A famous writer tells us that he was accustomed to keep note-books in which he jotted down the titles of the works that he read and in which he made references to the parts that struck him as valuable. These note-books, when filled, were carefully indexed and put away for future use. In the *Catholic Register*, in those interesting reminiscences of the "Topics of Old Timer," we notice something similar in the way of scrap-books. We read that "one of the most prominent Irishmen of Chicago and one of the best known in the United States is Mr. William J. Onahan, who has now resided over fifty years in that city, and has

participated in many events there and filled many positions of responsibility and trust. In some respects he is a good deal similar to Mr. Matthew Teefy of Richmond Hill as he is of a literary turn of mind and likes to preserve records of events transpiring in his life-time and it has been said that the history of the United States could be written out of scrap-books that he has made. He once exhibited to me a number of those scrap-books, all alike, and put together with a uniformity that was remarkable. It is thus Mr. Teefy has been able to preserve a great many old newspapers and documents." In this day of countless newspapers, many a valuable literary morsel, consigned to the ephemeral form of communication, is lost unless clipped by the industrious student and put away between durable covers. A collection, secured according to this plan with some degree of judgment, will grow more valuable with time. Moreover, the efficient scholar, in the course of elucidating his texts, or of preparing his debates and scientific articles, refers to a large number of books. His attention is necessarily drawn to a multitude of things which will slip away again if there is nothing to aid the memory. Why should he not carry a note book with an alphabetical index? In its pages he might enter at least a brief note regarding what he deems important and desires to remember, at the letter beginning the most prominent name or word connected with it. If he is unable to put down the exact item he can, at any rate, indicate where he found it. The amount of time saved by this habit as he grows older, will enable a man to read a great many excellent books. To seek in vain a bit of information is not only extremely irritating but it is exceedingly wasteful of time.

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#### NEW OBLATE SUPERIOR GENERAL.

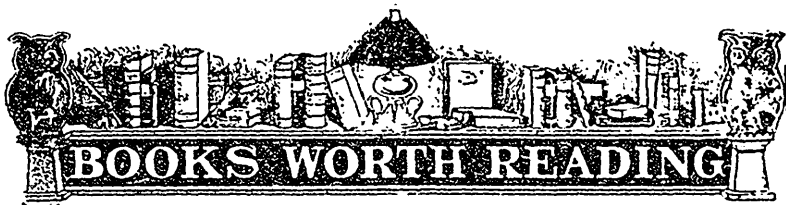
Auguste de Lavillardiere, member of a noble French family, was born in 1814 in Verdun on the Meuse. He entered the Congregation of the Oblats of Mary Immaculate in 1867. In 1871 he was ordained priest. As a missionary he showed brilliancy and energy. When he became Superior of the Oblats community at Lyons he gave evidence of great administrative ability. After six years he was appointed Provincial. When his term in this office expired he returned to the

missions. In every position that he was called to, Father Lavillardièrè distinguished himself by his genuine religious spirit and his zeal for religion while his fame as an orator spread throughout that part of France which has been the field of his fruitful labors. He has long been regarded as one of the foremost members of the Oblate Order, and at two former elections he received a large number of votes for the office to which he is now elevated.

#### DUTY AT ELECTION.

Attention has been lately turned towards our manner of electing our parliamentary representatives by the scandalous revelations made in several law courts. While all, as students, take an indirect part in working for the welfare of our young country, many of us are qualified to cast votes. For these we may reproduce the judicious advice tendered recently by the *Catholic Standard* and *Times* to the voters of the United States. Practically similar conditions obtain here. Especially when all the issues have been clearly defined, and when "no attempt, as there was twelve months ago, has been made to inject the virus or religious bias into the contest, there is no reason why a Catholic paper should do more than remind Catholic voters that, to whatever political party they may belong, they are bound to cast an honest vote according to their conscientious estimate of the issues and the men who seek their suffrages. Their right to vote is the highest privilege of the citizen, and as Catholics they should reject with scorn any endeavor to make that privilege a matter of sale or barter. Such a course is not only base from a civic point of view, but sinful from the religious point of view. They are bound to refrain from bribery as well as reject as insult the offer of a bribe. The highest interests of the country are entrusted to their decision, and a solemn responsibility rests upon them that they shall acquit themselves as upright citizens of a great free State wherein their religion flourishes mightily because of the perfect freedom accorded it by the Constitution. This is all that need be said—all that can, indeed, be said—by a non-partisan counsellor."





## Book Review.

Moray's Outlines of Ancient History *American Book Company, New York. Price \$1.50.*

This book is a one volume course in Ancient History. The matter is so arranged as to indicate the historical relations of the countries treated and the contributions which each has made to the progress of mankind. The topical method of treatment is followed throughout. The numerous illustrations are of a high order of merit.

Charlie Chittywick. By Rev. David Bearue S.J. *Bensiger Brothers, New York. Price 85 cents net.*

This story has one defect, of being unpleasantly polemical in places. What need is there to irritate people that you catch on the wrong side of an argument; they become illiberal and they refuse to recognize rights they might be otherwise disposed to respect. Charlie Chittywick is introduced as an almost confirmed loafer and vagabond rendered such largely by the atmosphere of a home in which social pretensions combine with shiftless habits. In Charlie, however, little Freddy Armstrong, with the unflinching insight of a child, finds good traits and is irresistibly drawn to him in friendship; so are the Lethers in their charitable simplicity. On Freddy this attraction later reacts with wonderful results. From his first slight act of goodness the loafer becomes a hero. We realize that God watches over him as He does over us all, ready with every small effort on our part to help us forward. See what strength He gives the lad when he is once resolved to amend and to escape the dangers which environ him; how He rewards him beyond his expectations when he obeys the Divine Law rather than the evil behests of his parents. His trials are great but his resolution and God's grace are greater. Freddy's trials are equally as severe or severer, than

Charlie's but as he says: "God offered us a grace" and "we took it." We would be quite happy to kneel with Charlie at the young priest's feet for a good-night blessing.

Little Folks' Annual. *Bensiger Brothers, New York. Price 10 cents.*

This is a deservedly popular little book, got up with a good deal of taste. The beautiful illustrations are, for the most part copies of the classics. The first twelve pages give a neat calendar of festivals, each page decorated with a vignette representing a mystery in the lives of our Lord and His Blessed Mother. The remainder is taken up with good reading in prose and verse.

### Among the Magazines.

It is with some diffidence that the editor of this department assumes his present position. He feels that, on account of his youth and inexperience, he may seem presumptuous in venturing to make reflections and pass judgments on the output of the pens of old and well tried writers. He realizes that his path is thorny and difficult that his proper character should be one of a spectator viewing the work of experts. Indeed the editor is inclined to believe that most of his difficulties would be eliminated, if he were able to content himself with the modest but safe role of a disciple, anxious to appreciate and study those who have qualified to be his masters. In fact there is hardly time to find fault. There is barely leisure to peruse and digest properly the excellent reading to be found in our magazines, yet we are convinced it is important to read our magazines and assimilate their contents; by them, chiefly, we are put in touch with the latest positions taken by Catholic thought.

Most venerable of them all in point of history though youthful in tone and treatment, is the *Catholic World*. As usual we find numerous articles from gifted authors. "Irrational Rationalism:" contains deductions that well deserve the attention of students of philosophy. "Gregorian Music" is a further contribution on a topic of perennial interest since the accession of Pius X. Other articles of note are

"Neapolitan Sketches", and "The Seven Churches of Clonmacnoise."

Another great favorite with Catholic readers is the weekly *Ave Maria*. While less philosophical, perhaps, than its New York contemporary, the Notre Dame periodical never fails to attract the public by most timely articles dealing with religious and historical questions—all betraying the most careful workmanship and possessing a most delicate literary flavor. Its stories are numerous and excellent, from the viewpoint of conception, doctrine and style.

Boston, the centre of New England culture, is worthily represented by *Donahoe's*. The opening article in the October number is "St. Genevieve in Art." It is splendidly illustrated by twelve full page plates. "Monsignor Vaughan and His Family" treats of the great English family of which Cardinal Vaughan, Mgr. John S. Vaughan and Father Bernard Vaughan are members. Rev. John Talbot Smith writes of the outlook of the stage for the coming season. Among the poems we notice "The Death of Oscar" by Rev. Jas. W. Dollard. Question Box, Book Reviews, and People in Print departments are filled with timely matter.

*The Messenger*, for the encyclopedic information with which its pages are replete, occupies a place of its own. In "The Religious Press of Russia" we get some idea of the immense literary activity attained by the subjects of the Czar. Professors will be interested, we think, in the article entitled "The Teacher of Classical Literature." "The Basis of Reunion" is brief but to the point. "The Chronicle," embracing home and foreign news, acquaints the public with the current events of the world.

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### Exchanges.

Our esteemed contemporary, *The Collegian*, assumes as watchword, Matthew Arnold's definition of criticism—a "disinterested endeavor to learn, and propagate the best that is known and thought in the world," and what is more, it is likely to live up to it. So we judge from three remarkable articles, "Political Honesty," "Social

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ism, a Mere Theory," and "Public Conscience." Under the titles, "The Trusts," "Our Foes," "Fate," musings in verse are given on subjects graver than most of our exchanges attempt. For those who prefer the lighter vein, there is a 'thrilling' hunt-story. By the way the editor does not support Mr. Roosevelt's effort at spelling-reform.

We have already on our table two numbers of the *Young Eagle*. Like most of the convent-papers it is ably edited. The article, "Blessed Little Sister Imelda," affords us delightful spiritual reading. We return with renewed appreciation to the stories of "Eppie," in Silas Marner, and "The Princess" of Tennyson. There is a profusion of nature verse as may be seen from the titles "Rose vs. Lily," "A Violet" "The Dandelion," etc. The characters of several women noted in history, such as Joan of Arc, Margaret of Anjou, Marie Antoinette are carefully studied.

From the *Bethany Messenger* we call these stanzas:

The walk and the talk of the students  
At morning and eve;  
The bluff and the bosh and the banter  
That please and aggrieve;

O these are the things we remember,  
That haunt us and call  
The souls of us back at the coming  
And fading of fall!

Thy truth in our memory dearest  
Bethania, we claim!  
We pause and look back at the merest  
Soft sound of thy name!

In the *Academic Herald* we find the following:

Foot-ball—A system of manslaughter very fashionable with boys, especially boy students. (From the Latin) "footipus," meaning "put the boots to him," and "ballona," meaning "up in the air," or "who hit me with an East Side five-story tenement house?"

A body of college students surrounded by ambulances. For instance:

Sing a song of foot-ball,  
 Pockets full of salve;  
 Four and twenty legs,  
 All punctured at the calve.  
 Captain in the hospital,  
 Full-back in the soup,  
 Twenty-seven faces broken  
 In the group  
 T. H. H. and St. John,  
 Punched around the ring;  
 When the war was over,  
 The boys began to sing,  
 Raw! Raw! Raw!  
 Raw! Raw! Raw!

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### *Priorum Temporum Flores.*

Ottawa College has sixteen representatives at the Grand Seminary of Montreal.

The Rev. John T. Hanley, '98, of Toledo, was in town on business a short time ago and payed a welcomed visit to Alma Mater,

It is with pleasure we learn of the coming ordination to the priesthood of two old graduates of Ottawa College, Rev. Joseph McDonald and Rev. Richard Carey, both of the class of '03.

Rev. Father Wm. F. McCullough, '01, who was obliged, a little over a year ago to retire from the staff of University professors on account of ill-health, has found the genial climate of the Pacific coast province quite invigorating. He is now editor of the 'British Columbia Record,' an able Cathoic monthly of the New Westminster diocese.

The classes of '02 and '03 will have fourteen priests, seven belonging to the Oblate Order of Mary Immaculate and seven in the rank of the secular clergy.

Dr. Brunelle and Mr. Cavanagh of Lowell, both former Ottawa College students, and taking an active part in the athletics of their time, made a trip from Montreal to see College win from Queens.

On the 30th of October, the very Rev. Canon Sloan '73 celebrated the 25th anniversary of his ordination to the priesthood. "THE REVIEW" joins with the good people of St. Bridget's in wishing the Rev. Canon many more years of active service in the Vineyard.

Deep sympathy is felt for Rev. Thos. P. Fay of Farrelton, in the death of his mother on Oct. 26th. The funeral service was conducted by Rev. Canon Corkery assisted by Rev. Fathers Harkins and Cavanagh.

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## Athletics.

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### FOOTBALL.

#### QUEEN'S VS. COLLEGE.

College 19, Queen's 15, tells the story of the first contest participated in by the wearers of the Garnet and Grey this season. Capt. Kennedy and his stalwarts journeyed from Kingston to Ottawa, determined to open the season with a victory on the Oval. But again they were doomed to disappointment, and when the whistle blew for full time, Queen's left the field, defeated by the same score as on the occasion of their last visit to the local gridiron.

The day was an ideal one for football and a large crowd, including a numerous contingent of Queen's supporters, occupied the stand and bleachers. College won the toss and decided to play north with a slight wind. Shortly after play opened, Queen's secured their first score on a free kick which was fumbled by College, allowing Turner to go over for a try which was not converted. College immediately braced, and gaining ground by scrimmaging, soon forced Campbell to rouge. On the kick-off Durocher secured the ball and booted into touch-in-goal. The next score was for Queen's, College being forced over for a safety-touch. Then followed one of the prettiest plays of the day. McDonald went for the line and then passed to Costello who broke away for a beautiful

thirty-five yard run and on being tackled passed to O'Neill, who went over for a try which Durocher converted. The score was now Queen's 7, College 8 and thus the half ended with the ball on Queen's 20-yard line.

The second period opened auspiciously for College, McDonald bucking over for a try from Queen's 10-yard line. This Durocher failed to convert. This was followed by a phenomenal kick by Williams, whose punting was magnificent, over the dead line. Then College worked the ball close to Queen's line, and on a blocked kick Troupe secured the ball and fell over the line for a try. Durocher converted and this ended the scoring for College. The score at this juncture was College 19, Queen's 8.

Queen's line was much heavier and the officials allowed too much scragging, which, during the closing moments of play, showed its effect upon their lighter opponents. College was put on the defensive but manfully did they perform their task. Queen's secured a rouge, a touch-in-goal and an unconverted try which brought their total up to 15. The last few minutes witnessed a terrific onslaught by Queen's and an equally heroic defence. Excitement was most intense as time after time Durocher, O'Neil and Bawlf kicked into touch and rendered fruitless the terrific attacks of the wearers of the red, yellow and black. At length the whistle blew and brought to an end one of the hardest and most exciting games played by College since its entrance to the College Union.

The teams were :—

Queen's.		College.
McDonell	Full-back,	O'Neil
Williams	Centre.	Bawlf
Campbell	Left half	Durocher
Cooke	Right half	Joron
Fegg	Quarter.	E. McDonald
Donovan	Scrimmage.	Smith
Hale		Fahey
Gibson		Harrington

## Wings.

Kennedy	Lajoie
Fraser	Filiatrant
Turner	Troupe
Begg	Gorman
Buck	Jones
Crawford	Costello

Referee : W. B. Hendry, Toronto.

Umpire : A. W. McPherson, Toronto.

## MCGILL 27—COLLEGE 1.

For its second game, our team was scheduled to meet McGill on October 20th, but to avoid a clash of dates, McGill requested that the game be transferred to Thanksgiving Day. This was acceded to, but as after events showed, was unfortunate for the wearers of the Garnet. The team had not recovered from the struggle of the previous Saturday, in which many of the players received injuries, which, though not serious, were sufficient to cripple the team for the time. And to add to the unfortunate circumstances, "Mike" Smith received a telegram the evening previous to the game, calling him to his sister's bedside. Seeing these circumstances, College endeavoured to have the game postponed, but McGill being unwilling, the team journeyed to Montreal with the above result. The line-up for College was the same except for the absence of Smith whose place was taken by Gorman, "Quam" McHugh going to inside wing. The officials were Dr. Etherington, Pres. of C. I. R. F. U. and Dr. Potterson, Captain of Queen's last year.

## 'VARSITY 27—COLLEGE 0.

Such was disaster which befell the Garnet and Grey in Toronto on October 27th. Many of the team were still suffering from injuries, but nothing daunted, the team faced the Dominion Champions on their own grounds. Several times Varsity was forced to exert every effort to prevent a score, but unfortunately for us, in every case they were successful. Smith and Bawf, who were suffering from previous injuries, were forced to retire during the game, their places being taken by McHugh and Courtois, Costello, going



back to Bawlf's position. There were some changes on the College line, Jones being out of the game owing to injuries received in the Queen's contest, and Fahey being disqualified by the Board of Reference. Smith took Jones' place at second wing, and Costello, Fahey's place at centre scrim., Whibbs replacing Smith at right scrimmage. Troupe at outside wing was replaced by Joron, J. Marshall going on the back division.

The officials for this game were Dr. Mackenzie, of Toronto, and E. Kerr, of Port Hope.

#### 'VARSITY 4—COLLEGE 5.

Thus the score stood when the whistle brought to a close one of the most exciting and closely contested games in Ottawa's football history. College downed the Canadian Champions by a majority of one, but the score does not indicate the play. 'Varsity remembering their victory of the previous week, came confident of adding another. But they had not seen the faithful practicing of the intervening period, nor witnessed the vast improvement in the system of the College team. 'Varsity worked their tandem and criss-cross as of yore, but they were of no avail against the alert and aggressive opposing line. They tried to go around the end but only on one occasion did this net them any appreciable gain. Southam, who has earned for himself a foremost place among the kicking-backs of Canada, early in the first period booted the ball in such a fashion as to alarm the supporters of the Garnet and Grey, only to have it returned an equal distance by Durocher. Thus in no department did 'Varsity excel. On the other hand College had a slight advantage on the line—not much it is true, but enough to allow their backs to work their plays for very appreciable gains. And on every occasion Durocher was afforded ample protection to enable him to boot the ball in a manner that was largely instrumental in winning the game. But not alone to these facts need we look for the sole reason of a victory over the champions, but rather to that aggressive spirit and dogged determination to win which possessed each and every member of the College team. Fortunate indeed is the team possessing these qualities, for they are the main factors in the disposition of championships.

At no time in the game was 'Varsity dangerous. Their only

score resulted from a penalty given for infringement of the 5 yard rule, which brought the ball from centre and gave them a scrimmage on College 25 yard line, from which Southam dropped a pretty goal, netting them 4 points. This was the only score during the first period though the ball was for two-thirds of the time in the visitors' territory. On several occasions College had the ball on 'Varsity's 5 yard line but failed to get over, and the whistle blew with the ball in College possession not three feet from the opponent's line.

The second period was an anxious one for the supporters of the Garnet and Grey. Our boys were the aggressors. The play was centered in 'Varsity territory almost all the time but minutes were passing and no score forthcoming. Little by little the blue and white was forced back and Durocher kicked a touch-in-goal. After the kick-off College forced the ball to within a yard of 'Varsity's line' but were sent back 40 yards for interference. Undaunted, they kept 'Varsity in their own territory and from a beautiful kick by Durocher 'Varsity was forced to rouge. Play had hardly commenced when the ball again went behind 'Varsity's line and another rouge resulted. The minutes were flying rapidly, but hopes ran high in the breasts of College supporters as they watched the team playing with a determination that spelled victory. 'Varsity was forced back and on a pass out from scrimmage, Durocher kicked a touch-in-goal. This made the score 4 all, and a scene of indescribable pandemonium followed which reached a climax when Durocher from 20 yards out sent the ball over the dead-line for the winning point. Two minutes later the whistle blew for full time and brought to a close a game that is worthy of the best traditions of the Garnet and Gray.

Percy Marshall on the back division in place of Bawlf, who was suffering from an injury, was the only change in the line-up. W. Muir Edwards and C. Ross of McGill handled the game to the satisfaction of all.

#### NOTES.

Capt. Costello has been unfortunate with regard to injuries, but every game finds him in the line-up, and he always succeeds in making his presence felt.

Joron was a valuable man on the back division, but his speed and tackling ability make him doubly so on the line.

Filiatrault, the star of many a hard fought battle, is playing the game as of old, and is perhaps the most carefully watched man in the Union.

Marshall Bros. play a splendid game on the back division, their fearless tackling and heady playing being invaluable to the team.

Gorn. n and Lajoie at inside wings allow no one to pass them on the line.

McDonald at quarter has stamped himself as the best in the the Union. He plays his position as it should be played, and as a ball-getter is unexcelled.

Smith has found his place at second-wing, and figures prominently in every play.

Yes, College defeated the Canadian Champions, and 'Varsity were indeed fortunate in avoiding a shut out. Certainly the score does not indicate the play, as for three-fourths of the game the ball was in 'Varsity territory.

Durocher gladdened the hearts of our supporters and dismayed the blue and white when he returned Southam's phenomenal kick an equal distance against the wind. Neither in running nor punting ability need he take second place to any in the Union.

O'Neil has proven himself the "find" of the season. "Chump" is a product of the "small yard" which has given to Canadian football some of its greatest names.

The Inter-Collegiat Union continues to demonstrate that strenuous contests and gentlemanly conduct are not incompatible. The teams are all composed of gentlemen who play the game as it should be played.

Our old friend "King" Clancy, ever faithful and true, whether in victory or defeat, to the old colors which in the days when he was connected with the team, he did so much to place in the highest position in Canadian football, was certainly delighted with the victory over 'Varsity.

The 'Varsity players are a fine lot, both on and off the gridiron.

Rev Father "Dunc" McDonald, a member of the College

squad in the palmiest days of the Garnet and Grey, as usual accompanied the team to Montreal.

Every member of the team was sorry to lose Fahey.

"Shorty" Costello is perhaps the smallest centre scrimmager playing football this season, but he is always in the game, and certainly few penalties are given for faulty scrimmage work. Whibbs and Harrington at either side are doing nobly. "Jerry" is fast, proving himself a worthy successor to the genial "McSwiggin" of other days.

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### Of Local Interest.

At the first meeting of the Debating Society, the following question was discussed: Resolved that the Indian in America has greater cause for complaint against the government than the negro Messrs. W. H. Veilleux, '07, and B. Slattery, '10, upheld the affirmative while Messrs. F. W. Hatch, '07, and P. Cleveland Harris, '10, argued for the negative. The judges decided in favor of the latter. Before the debate, the resignation of Mr. J. E. McNeill, '07, from the presidency was accepted, and Mr. G. P. McHugh, '09, was elected in his stead.

The regular annual meeting of the Inter-University Debating League was held in Montreal on October 19th. The following schedule was drawn up:

McGill at Queen's on Nov: 30.

Ottawa at Toronto on Dec. 7.

The winners debate for the championship in January, 1907.

The other day during dinner one of the seniors proposed this conundrum: "Which is the left side of a plum pudding?" All gave it up. "That which is not eaten," continued the speaker "Order another for illustration," chimed in the chorus.

Professor—"Tommy, when was Rome built?"

Sl-tt-ry—"In the night."

Professor—"How came you to make such a mistake?"

Sl-tt-ry—"You said the other day that Rome wasn't built day."

The ordination to the priesthood of Rev. J. H. McDonald, '02, took place in St. Joseph's Church on Sunday, Nov. 11, his uncle, Archbishop Gauthier of Kingston, officiating. Father McDonald his first mass in St. Joseph's Church the next morning, and afterwards Mr. J. E. McNeill, '07, presented him with the following address on behalf of the students of the University :

To The Rev. J. H. McDonald,

Ottawa, Ontario.

Reverend and Dear Father,

On this most joyful day which marks the realization of all your hopes and aspirations, we, the students of your Alma Mater, desire to offer you our heartfelt congratulations on the sublime dignity to which you have been raised. That one of our number has been found worthy to ascend the Altar of God is an honor to our institution, and at the same time, an incentive to high aims and noble purposes for each and everyone of us. Your honored career, while within these walls, cannot but be a happy omen of success in the accomplishment of your grand and glorious vocation. We feel sure that at this most solemn moment of your life you will not forget those of us who are treading the path which you once tread, and that you will implore the Giver of all good gifts to grant us His grace that we too may successfully crown our college careers in the choice of the calling that He has ordained for us. Rest assured, dear Father, that you will go forth to fulfil the high and arduous duties of your sacred office accompanied by our most earnest prayers and our sincerest good wishes.

The Students of the University of Ottawa.

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## A Sermon.

It is rumored that the Rt. Rev. Dr. Macdonell, Bishop of Alexandria, will soon pay a visit to his Alma Mater. As it is the first appearance among us of this eminent ecclesiastic, it will be a notable event. Some of the college people who had the good fortune to share in the consecration ceremonies, still talk of the impressive sermon delivered on that occasion by the Ven. Archdeacon Casey, of Lindsay, Ont. Some have expressed a desire to see in print an authorized version of that scholarly effort. The *Review*, in acceding to the wish, considers that it is affording itself and its esteemed readers no slight profit and instruction.

Now, therefore, you are no more strangers, but you are fellow-citizens with the saints and domestics of God, built on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone.

— Eph. II. 19 & 20.

On all sides we behold signs of great joy and gladness. Everything around us denotes the solemnity of the present occasion. The Cathedral and the altars are adorned for a most solemn ceremony. The presence of so many of the Bishops of Canada, and of the clergy from near and far, proclaims that the function we are witnessing is of the highest importance to the church in Canada and to the diocese of Alexandria in particular. For to-day, and in this Cathedral, and before the altar of God, there is consecrated for this diocese a Bishop, a successor of the Apostles, to whom it was given to continue the mission of Jesus Christ on earth, and on whom as on a foundation, Christ himself being the chief corner stone, the Church of God has been built. The Church is the immediate work of Christ. He instituted it to last unto the consummation of ages. It is built on the foundation of the Apostles, and that foundation will last as long as the Church itself. Hence the Apostles will remain, will continue their mission for all time, not in themselves personally but in their successors. This continuity of succession shall not fail forever. "Behold I am with you all days even unto the consummation of the world." (St. Matt. XXVIII. 20). Hence we not only find in Holy Scripture that the apostles themselves exercised the powers and authority of their apostolate, but that they also conferred them on others to perpetuate their mission. We read in the Acts of the Apostles that Matthias was chosen to succeed the fallen Judas in his Episcopate; that Paul and Barnabas were consecrated apostles to go forth to the Gentiles, St. Paul tells us that he consecrated Timothy and Titus to be bishops, who in their turn were to ordain and consecrate others, and thus perpetuate the Apostolic Mission. So it has ever continued in the church, and, to-day, we are witnessing the consecration,

the elevation of a priest to the episcopal dignity, to be a successor of the Apostles.

Before we can understand the dignity of the mission of the Apostles and their successors, the bishops of Holy Mother Church, we must have some knowledge of the mission of Jesus Christ who sent them with power to continue His work — "As the Father hath sent me so also do I send you": Jesus Christ, God made man, was sent by His Heavenly Father into this world to redeem mankind, to satisfy the justice of God, to pay the penalty of sin, to purchase by His Blood the grace of sanctification, to preach His gospel of heavenly truth, to restore the likeness of God in men's souls, and to obtain for them everlasting life in the Kingdom of His glory. To fulfil this mission Jesus Christ came as High Priest, Sanctifier of souls and Teacher.

He came as Priest. Of Him the Royal Prophet has said "The Lord hath sworn Thou art a priest forever, according to the order of Melchisedech" (Ps. CIX. 4.) Christ as priest offered the Sacrifice of Himself, His Body and His Blood under the appearance of bread and wine at the Last Supper, and on Calvary He offered Himself a bleeding victim to His heavenly Father for the Redemption of the world. Thus did he pay the penalty of sin and satisfy the justice of God, and exercise His office of priest.

He came as the sanctifier of souls. He tells us "God sent His son into the world to judge the world, but that the world might be saved by him (St. John III. 17). Our Lord loved sinners. He suffered for them because he loved them. We read in the gospel how He went about doing good, not only healing the ills of the body, but especially the ills of the soul. He is the good Samaritan pouring oil and wine into the wounds made by sin. He is the Good Shepherd seeking the stray sheep to bring them back to the shelter of the true fold. He is ever the kind Father welcoming the returning prodigal with joy. He ever showed mercy to the sinner. Mary Magdalen was pardoned. To the man sick with the palsy He said "Thy sins are forgiven thee" and to prove His power over sin He said "arise and walk. He restored health to his palsied limbs and strength to his body, and the man stood up freed from his infirmities. Again when Jesus was hanging on the cross whilst His blood was flowing for the redemption of the world, He exercised His mercy: To the penitent thief He said "This day shalt thou be with me in Paradise." He was truly a sanctifier of souls. Through Him came grace into the world, and by His death He purchased eternal life for us all.

He came as Teacher. The three years of His public life were especially devoted to teaching. Throughout Galilee and Judea, every mountain side and valley and plain re-echoed His words of heavenly wisdom. Everywhere the multitudes gathered to listen to His teaching and declared He "spoke as one having authority." Nicodemus came to Him at night and said to Him "We know that Thou art come a teacher from God for no man can do the things Thou dost unless God be with him" (St. John III. ). Even the minister who were sent by the Pharisees to apprehend Him declared, "Never did man speak like this man." Thus did the people who heard Him bear witness to His mission

from God to teach. Our Lord Himself declares His mission is from God "He that heareth my word, and believeth him that sent me, hath life everlasting" (St. John V. 24), and again He says "You have heard not my word but the word of the Father who hath sent me." (St. John XIV. 24).

Jesus chose, from the disciples who had followed Him in His many journeys and had listened with joy to His preaching, twelve, whom He named apostles. These He prepared for the mission He was to give them. He taught them the mysteries of God, His divine doctrine, not only publicly whilst preaching to the multitude but privately. They became His family. They were always with Him. They were witnesses of the holiness of His life, of His nights of prayer, of His miracles, of His death and of His Resurrection. To them only "was it given to know the mystery of the Kingdom of God: but to the rest in parables." (St. Luke VIII. 10). They believed in Him and made profession of their faith, that He was Christ the Son of the living God to whom all must come for the words of eternal life.

When Jesus had fully prepared the apostles to continue His work, and was about to return to His Father who had sent Him, before He delivered Himself to the Jews to be crucified and had accomplished the work which the Father had given Him to do, He conferred on the twelve His threefold office of Priest, Sanctifier of souls and Teacher. It was at the time of the feast of Passover. He bade them prepare the Pasch in a large upper chamber, and said to them "With desire have I desired to eat this pasch with you before I suffer" (St. Luke XXII. 15). When they had eaten the pasch He took bread blessed it, broke it and said "This is my body take ye and eat" and in like manner the chalice of wine blessed it and said "This is the chalice of My Blood of the new testament take ye and drink." Thus did Christ offer sacrifice according to the order of Melchisedech. He then said to them, "This do for a commemoration of me" and they were ordained priests, made partakers of His holy priesthood. The apostles received not only the power to consecrate the Body and Blood of Jesus Christ but the power and authority to ordain and consecrate others to the same office and thus perpetuate the priesthood of the new law. Thus was the prophecy of Malachias fulfilled "From the rising of the sun to the going down thereof, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered in my name a clean oblation." (Mal. i. 11.).

When Christ ordained His apostles, He gave them power over of His real body and as a consequence authority over His mystical body, the faithful. They were not only to consecrate the Body and Blood of Christ, they were to dispense it to the faithful that they might have eternal life. "He that eateth my flesh and drinketh my blood hath everlasting life." (St. John VI. 55). They must, therefore, teach the truths they received from their Master—the mysteries of the Trinity of God, of the Incarnation, of the death and the resurrection of Jesus Christ, of the real presence in the Eucharist, that they may be able by faith to "discern the Body of the Lord," prepare for its worthy reception and obtain everlasting life. They must also have power to sanctify the faithful, to banish sin from their souls that the faithful may not eat the Body of the lord unworthily to



their own condemnation. Thus by conferring His Priesthood, Jesus Christ gave His apostles the necessary power to continue His mission not only as Priest but as Teacher and Sanctifier of souls. They became "the ambassadors of Christ and the dispensers of the mysteries of God." After His resurrection Jesus confirms their mission and directly gives them power to forgive sin, and the authority to teach.

On the very day that He arose from the dead Christ came to that cenacle in which He had consecrated them His priests for ever, and again announces their mission. He said: "As the Father hath sent me I also send you," and confers on them the second office of sanctifier of souls, giving them power over sin. "He breathed on them," says St. John the Evangelist, and said to them "Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained." (St. John xx. 22. 23.) Thus did Christ, who came to call not the just but sinners, give to His Apostles his mission of mercy—His power to forgive sin and sanctify souls.

During the forty days He remained on earth after His resurrection, He taught them concerning the Kingdom of God, the Church of Jesus Christ. When about to ascend from Mount Olivet to the Father who had sent Him. He once more commissioned them. He had said to them: "As the Father hath sent me I also send you." Now He declares "All power in heaven and earth is given me." There is no limit to the power Jesus Christ received for the fulfilment of His mission. That power He gives to His apostles, and because they possess it He adds: "Going *therefore* teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (Matt. xxviii, 19 and 20). They are to teach with his authority. "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me. (St. Luke x. 16). Thus did Jesus Christ bestow on His apostles His office of teacher.

The apostles had received their mission to continue the work of Jesus Christ as priest, sanctifier of souls and teacher, yet He bade them remain in Jerusalem until He would send the Holy Ghost. They need more than ordinary supernatural strength to begin their work. They had the whole world to overcome and bring into subjection to the sweet yoke of Jesus Christ. They were to suffer as their Master had suffered. They were to teach all truth. The Holy Ghost would enlighten their understanding, would bring to their minds all things whatsoever Christ had spoken, abide with them for ever, and strengthen them in persecution to lay down their lives in testimony of the faith they preached. To place the heavenly seal on their commission the Holy Ghost descended visibly on them and they were, says the scripture, filled with the Holy Ghost. They were now fully prepared and at once went forth to teach, to baptize, to remit sin and to offer sacrifice, to be for all time "the ambassadors of Christ and the dispensers of the mysteries of God."

The mission of the apostles has ever continued in their successors the Bishops of holy church who have received it by the imposition of hands as did

Paul and Barnabas, Timothy and Titus, and as does the bishop elect of Alexandria to-day. A Pontiff, a successor of the apostles, imposes hands on him. The Holy Ghost descends invisibly on him, as on his predecessors on Pentecost, to abide with him. He goes forth with the plenitude of the priesthood of Jesus Christ to offer sacrifice, to teach His holy doctrine and to sanctify the souls who are to-day in a special manner intrusted to his care. We have reason to rejoice and be thankful.

You my brethren of the clergy and laity of this diocese have indeed welcomed your bishop with joy. Your hearts have gone out to him in the fullness of your love. You know him well. He was born in your midst. He has lived among you. You have been edified by his saintly virtues, his humility, his charity and his zeal for the glory of God's house. As a priest he ruled well, laboured in word and doctrine, and therefore had been deemed worthy of the double honor he has received to-day. "The Holy Ghost has placed him a bishop" in the see of Alexandria, the cradle of Catholicity in this province, "to rule the Church of God which He hath purchased with His blood." Therefore, brethren, bear in mind the admonition of St. Paul: "Obey your prelates and be ye subject to them, for they watch, as having to render an account of your souls, that they may do this with joy and not with grief." (Heb. xiii 19).

To you, my Lord Bishop, I sincerely offer my humble congratulations. You have received to-day the highest dignity it is given man to receive on earth, the fulness of the Priesthood of Jesus Christ. You are to continue His work in this portion of His vineyard. You have the good will of your brother bishops. You have the affection of the priests and people of your diocese. You have the esteem of all who know you, and who to-day rejoice that you have been found worthy of double honour. May your rule in the church of God be long. May the fruit of your labours be multiplied an hundredfold. May your years be happy in the love and veneration of your priests and people. *Ad Multos Annos.*

