

The Owl.

VOL. II.

COLLEGE OF OTTAWA, JUNE, 1889.

No. 10.

"A FEELIN' 'AT COMES O'ER YE."



THING 'at has often struck me,
Ez bein' almighty queer,
Is the feelin' 'at comes o'er ye,
In the spring-time o' the year ;
The yearnin' 'nd the longin',
(Fur what, it 's hard to tell)
'At changes all yer natur',
Jes' holds ye in a spell.

Fur instance, when ye see the green
Jes' a-pushin' through the earth,
Yer heart is filled with tenderness,
'Nd a flood o' joy 'nd mirth
Sets all yer pulses jumpin',
'Nd yer blood a rushin' fast,
'Till ye feel so 'tarnal happy,
Seems a'most too good to last.

Then when early in the mornin',
All the birds begin to sing,
A sort o' refreshin' sunshine,
Falls over everything,
'At does away with sorrow,
Ends quarrelin' 'nd strife,
'Till, trouble disappearin',
Ye jes' fall in love with life.

I suppose this change is sent us,
Fur to make the world more bright,
To show us we kin git along,
Ef we on'y take things right ;
To show there's sumthin' pleasin',
In every passin' day,
'At Natur' knows her biz'ness,
Though she don't run things our way.

THEODORE F. MILTON.

LEO PP. XIII.

FOR THE PERPETUAL REMEMBRANCE OF THE EVENT.



S the Apostolic See has at all times watched with anxious care over the preservation of the integrity of faith and morals, so also, has it ever been solicitous that there should be at the disposal of Catholic youth, well appointed institutions for the study of sciences and fine arts, in which there might be acquired, in furtherance of the private and public good of human society, a thorough mental and moral education. Nor has it ever neglected, whenever such seemed to be desirable, to promote the dignity, stability and prosperity of such institutions by the support of its own authority and power. For these reasons it was most pleasing to Us to learn, that there had been established, as early as the year of our Lord 1848, in Ottawa, a renowned city of Canada, a College for the education of Catholic youth, by Joseph Eugene Guigues of illustrious memory, a Priest of the Congregation of Oblates of Mary Immaculate, who was appointed the first bishop of Ottawa,—and that, in the course of time, the said College had auspiciously grown to ampler proportions, by new extensions made to the College buildings, as well as by the establishment of a library, and the addition of museums and of all means and appliances for the imparting of a complete and thorough education, and furthermore by the ever-increasing number of its students whom the fame and high standing of the institution had attracted even from distant localities, so that in the year 1866, the same College was judged worthy, by the highest legislative assembly in Canada, to receive the well deserved legal title of a civil University, and to be vested with all the rights and privileges which the other civil Universities enjoy through the authority of the civil power.

In consequence of the eminent success and prosperity of Ottawa College, there was submitted to the Apostolic See, in the year 1888, a request on the part of the Superior of the Congregation of Oblates of Mary Immaculate and of the learned members of the Faculty of the College, and also a letter on the part of the Archbishop of Ottawa, earnestly beseeching Us, that the said Ottawa College, which was deserving of such high commendation, be exalted, in accordance with the custom and established usage of the Apostolic See, to the dignity and rights of a Catholic University.

To these entreaties We have willingly accorded a favorable consideration, for we know what advantages for the pursuit of the most advanced studies this great College has, established in that most distinguished City of Ottawa, which, besides being the seat of the civil government, has been elevated to the honor of an Archiepiscopal See, and which by its central position amidst the cities of Canada possesses easy communication with every part of the country, and which, moreover, receives additional splendor from the presence of those distinguished men who preside over the Supreme

LEO PP. XIII

AD PERPETUAM REI MEMORIAM.



UM Apostolica Sedes omni tempore curas suas ad tuendam fidei integritatem, morumque disciplinam studiosissime adhibuit, tum etiam in eo semper advigilavit, ut ampla domicilia doctrinis, bonisque artibus excolendis catholicæ juventuti paterent, in quibus recta mentis, atque animi institutio, ad privatam, ac publicam societatis humanæ utilitatem posset hauriri, eademque cum opus esse censuit nunquam prætermisit, quin eorum domiciliorum dignitati, stabilitati, et prosperitati adserendæ, suæ auctoritatis, et opis præsidia, conferret.

Has ob causas gratissimum fuit Nobis intelligere, jam inde ab anno Christi MDCCCLXVIII Ottawæ præclara in urbe Canadensis regionis, Collegium juventuti catholice instituendæ conditum fuisse a Josepho Eugenio Guigues illustris memoriæ Presbytero Congregationis Oblatorum Mariæ Immaculatæ, qui primus Ottawæ Episcopus datus est, idemque Collegium ampliora in dies incrementa feliciter suscepisse, tum Collegii ædificio novis operibus amplificato, tum bibliotheca instituta, et museis, omnique instrumento ad omnigenam eruditionem comparatis, tum concursu, et frequentia alumnorum quos laus, et fama institutionis e longinquis etiam locis excivit, adeo ut Collegium ipsum decreto edito a supremo Canadensis regionis Consilio legifero anno MDCCCLXVI dignum judicatum fuerit, ut justum, ac legitimum Universitatis civilis studiorum nomen acciperet, omnibusque donaretur juribus quibus ceteræ Universitates potestatis civilis auctoritate fruuntur.

Cum hæc Collegio Ottawiensi fauste, et feliciter evenissent, huic Apostolicæ Sedi anno MDCCCLXXXVIII preces oblatae sunt Præpositi Congregationis Oblatorum Mariæ Immaculatæ, ac doctorum decurialium Collegii, necnon litteræ Archiepiscopi Ottawensis impense postulantium, ut idem Ottawiense Collegium, tot nominibus commendatum, dignitate, et juribus Catholicæ Universitatis, ex more, institutoque Apostolicæ Sedis augetur. Hujusmodi preces Nos libenter excipiendas censuimus. Novimus enim quantas opportunitates habeat Lyceum magnum optimorum studiorum in Urbe nobilissima Ottawa, Archiepiscopalis Cathedræ honore aucta, et civilis regiminis sede, constitutum, quæ natura loci media inter alias Canadensis regionis Urbe assurgens, omnibus commeantibus facile pervia est, ac ex presentia insuper lectissimorum virorum, qui in supremis civilis potestatis consiliis sedent, quique rerum publicarum administrationem gerunt, splendidam capit accessionem dignitatis. Novimus etiam quo studio dilecti filii sodales Congregationis Oblatorum Mariæ Immaculatæ ab Anno MDCCCLXVIII rectæ institutioni juventutis operam dederint, curis pariter, ac opibus suis in hoc salutare opus, ejusque tuitionem ultro collatis, et quantopere semper cordi fuerit ejusdem Congregationis Præpositis apud suos, obsequium erga Apostolicam Sedem, et

Councils of the land, and conduct the administration of public affairs. We also know with what zeal our beloved sons, the members of the Congregation of the Oblates of Mary Immaculate, have devoted themselves, since the year 1848, to the proper education of the young, having willingly bestowed upon this noble work and its advancement their possessions as well as their zealous care, and how much the Superiors of that same Congregation have always taken it to heart, to preserve and nurture, in a becoming manner, among their subjects, a devotedness towards the Holy See and the Rulers of the Church, and to promote to the professorships of Ottawa College the prominent disciples of their Congregation,—of whom several have been honored with the Doctorate at the Gregorian College of the Society of Jesus in this August City,—and, at the same time, to watch that philosophy and theology should be taught in accordance with the doctrine of St. Thomas Aquinas. These things being so, We can understand how many illustrious scholars, formed by the learned professors of Ottawa College have gained for their teachers wide esteem and honor.

We, therefore, after due consideration of these facts and willingly consenting to the common entreaties of our Venerable Brother Joseph Thomas Duhamel Archbishop of Ottawa, and of the Superior and members of the Congregation of the Oblates of Mary Immaculate and of other eminent citizens of Ottawa, for the greater Glory of God and the promotion of the Catholic religion, and for the honor and good of Canada, by these Letters do elevate by canonical decree the College of Ottawa,—established for the education of Catholic youth by the Congregation of Oblates of Mary Immaculate, whose administration and instruction is conducted by the Priests of the same Congregation under the authority of this Holy See, and of the Archbishop of Ottawa,—to the rank of a Catholic University, and we bestow upon the said University the right of conferring the Doctorate and the other academical degrees in every branch of Science, in accordance with the established regulations and laws of Universities.

Since it is, furthermore, of the greatest importance to the honor and prosperity of the University that it should be prudently provided with good and wise laws by which it may be advantageously guided in its administration, We will and ordain that the statutes and laws of the same University be submitted, as soon as possible, to the Apostolic See, in order that they may receive, after mature deliberation, the sanction of its authority. It is, moreover, Our will that Our Venerable Brother the Archbishop of Ottawa and those who will after him occupy the Archiepiscopal chair, shall hold the office of Apostolic Chancellor in the same University, and that the Archbishop himself and his successors, and also the other Bishops of the Province of Ottawa and of Toronto, who will affiliate their Seminaries and Colleges and other similar institutions with the aforesaid University, do watch over the preservation of a correct and sound doctrine in the same.

Finally we give to the said University the power to consider in the number of its students, after the manner of the University of Quebec, those who are educated in the

Sacrorum Antistites, uti decet, tueri, et fovere, ac præstantes suæ Congregationis alumnos ad docendi munus in Ottawiensi Collegio promovere, quorum plures in hac Alma Urbe in Gregoriano Lyceo Societatis Jesu doctrinæ laurea ornati fuere, simulque advigilare, ut philosophicæ, ac theologicæ institutiones ex S. Thomæ Aquinatis doctrina traderentur, quibus rebus factum esse compertum habemus, ut plures, præclarique ex Ottawiensium doctorum disciplina alumni prodierint, qui existimationem, et decus institutoribus suis late conciliarunt.

Nos igitur hisce rebus rite perpensis, et communibus votis libenter annuentes, tum Venerabilis Fratris Josephi Thomæ Duhamel Archiepiscopi Ottawiensis, tum Præpositi, et sodalium Congregationis Oblatorum Mariæ Immaculatæ, aliorumque illustrium Ottawiensium civium, hisce Litteris, ad majorem Dei gloriam, ad incrementum catholicæ religionis, ad decus, utilitatemque Canadensis regionis Ottawiense Collegium catholicæ juventuti erudiendæ a Congregatione Oblatorum Mariæ Immaculatæ conditum, cujus regimen, et magisteria a Presbyteris Congregationis ejusdem sub hujus Sanctæ Sedis, et Archiepiscopi Ottawiensis auctoritate geruntur, canonica institutione ad dignitatem Catholicæ Universitatis studiorum, evehimus, eidemque Universitati jus attribuimus, ut Magisterii lauream, aliosque gradus academicos in singulis doctrinæ generibus ad consuetam universitatum statuta, et leges conferre possit.

Cum porro plurimum intersit ad prosperitatem Universitatis, et decus, eam rectis, aptisque legibus prudenter instrui, quibus regimini ejus opportune consulatur, volumus, et statuimus, ut ejusdem Universitatis statuta, et leges huic Apostolicæ Sedi, primo quoque tempore, exhibeantur, quo iis mature expensis Ea possit suæ auctoritatis robor adjicere. Volumus præterea, ut Apostolici Cancellarii munere in eadem Universitate, Venerabilis Frater Archiepiscopus Ottawiensis, et qui post eum futuri sunt in Archiepiscopale Sede, fungantur, atque ut ipse Archiepiscopus, et successores ejus, necnon alii Provinciæ Ottawiensis, et Torontinæ Episcopi, qui seminaria, collegia, aliaque hujusmodi instituta prædictæ Universitati aggregaverint rectæ, sanæque doctrinæ tuendæ in eadem Universitate præsent. Potestatem denique facimus eidem Universitati, ut ad morem Lycei magni Quebecensis, alumnos, qui in Seminariis, Collegiis, aliisque institutis ecclesiasticarum Provinciarum Ottawiensis et Torontinæ dumtaxat, erudiuntur in numerum alumnorum suorum adsciscat, eosque paribus, ac ceteros Ottawiensis Lycei auditores favoribus prosequatur. Hæc volumus, et statuimus ac propterea decernimus has Litteras Nostras firmas, validas, et efficaces semper existere, et fore, suosque plenarios, et integros effectus sortiri, et obtinere, atque illis ad quos spectat, et pro tempore quomodolibet spectabit in omnibus, et per omnia plenissime suffragari; sicque in præmissis per quoscumque judices ordinarios, et delegatos, etiam causarum Palatii Apostolici auditores, Sedis Apostolicæ Nuntios, ac S. Romanæ Ecclesiæ Cardinales, etiam de Latere Legatos, sublata eis, et eorum cuilibet, quavis aliter judicandi, et interpretandi facultate, et auctoritate judicari, et definiri debere, atque irritum, et inane esse, si secus super his, a quoquam, quavis auctoritate scienter, vel ignoranter contigerit

Seminaries, Colleges and other institutions of the ecclesiastical provinces of Ottawa and Toronto only, and to accord to them the same favors as to the other students of Ottawa University.

Such is Our will and decision, and We therefore decree that these Our Letters shall always be and remain firm, valid and effective, and shall receive and retain their full and complete efficacy, and shall in all things and under all circumstances be interpreted in favor of those whom they may concern, and in whatever manner it shall concern them, and that it shall be incumbent on all ordinary and delegated judges and also on the Auditors of the Apostolic palace, and the Nuncios of the Apostolic See and the Cardinals of the Holy Roman Church, even Legates *a Latere*, to render their judgments and definitions in accordance with these decisions, withdrawing, from every one of them, all power and authority of judging otherwise, and that it shall be null and void if any one, on whatever authority, knowingly or unknowingly, should happen to act in opposition to this Our decree. Notwithstanding all decisions to the contrary that deserve special and individual mention or derogation.

Given at St. Peter's in Rome, under the Seal of the Fisherman, on the 5th of February, 1889, in the eleventh year of Our Pontificate.

{ L†S. }

For His Eminence CARDINAL LEDOCHOWSKI,
T. FAUSTI,
Substitute



attentari. Non obstantibus licet speciali, atque individua mentione, ac derogatione dignis in contrarium facientibus quibuscumque.

Datum Romæ apud sanctum Petrum sub Annulo Piscatoris die v Februarii, MDCCCLXXXIX Pontificatus Nostri anno Decimo primo.

PRO DOMINO CARDINALI LEDOCHOWSKI,

{ L†S. }

T. FAUSTI,
Subtus.



WHY?



WHY is it that the paths which to some feet
Are smooth and green, and easy to be trod,
To others are but pit-falls, where they meet
With snares, and stumble on their way to God?
Why is it, that some walk where others fall?
And why so often are those very things
Which clog the steps of some,—the ones of all
To give to others angel-spreading wings?

Why is it that some hearts must yearn and sigh
For what the owner deems of little worth,
Must watch him with a careless hand throw by
That, which to them, were dearest of the earth?
That which is dross to some, to others gold,
That which to one is gain, another's loss,
While one is warm, another is a-cold—
One wears his crown, the other bears the cross.

Why is it thus? We may not say nor know—
But this—that if we have not understood
All of the meanings of this world below,
Our God has made it, and he called it "good."
So good it is—and if for you and me
Its ways seem dark—why Heaven lieth wide
But just beyond—when from its gates we see
Our way on earth—we shall be satisfied.

THE CATHOLIC UNIVERSITY.

A LECTURE DELIVERED IN ACADEMIC HALL ON MARCH 29TH., 1889, BY
REV. J. J. FILLATRE, D.D., O.M.I.



BEFORE that solemn and sublime, "In the beginning," whereby openeth the story of Genesis, God reigned, alone in Himself—self-sufficient in His Infinite Perfection and enjoying in His immense unbroken repose, as Lammenais hath it, a limitless happiness. No creature had as yet troubled the silence or disturbed the solitude of the deep.

But behold on the day appointed in His eternal purposes, obedient to that great law which proclaims that *all good tends to expand and diffuse itself*. "Jehovah," as the French poet expresses it, "bounds forth from the depths of eternity. Sleeping chaos awakes in His presence to be quickened by His virtue while His Omnipotence reposes on immensity." Thus the universe came into being, with its harmonious variety of creatures, animate and inanimate—all subject to man, but having God for their first and final cause, and the universe of which Pascal has said that its centre is everywhere and its circumference nowhere, reflected that majestic unity which shines forth in its Creator. Hence did man—as a rational creature—having contemplated its harmony call it by excellence *Order* or *Beauty*.* In the Middle Ages, just as Europe began to breathe freely after the irruption of the Northern hordes, she naturally turned her thoughts to her own condition, which she found to be truly chaotic, as well from the political and social, as from the scientific standpoint. The echoes of the great schools of Athens reached her ear only in broken and feeble accents. The voices of the Origenis and of the Clements of Alexandria, heard by but few even in the happiest days were completely overwhelmed by the din of arms, and gave a little incomplete enlightenment fallen from the lips of some unknown scholar, treasured up by the pupils of the monastic establishments; the rays

of learning's sun were few and weak—giving neither joy, nor life to an indifferent world.

Then it was that the Church founded universities, even as God had created the Universe. Grouping into one harmonious whole all the truths left by the ancients and preserved by her monks, she purified them from the stains inflicted by contact with the sensuality of paganism, and superadded all those natural truths which Revelation supposes or implies. Taking, then, this body of knowledge, this scientific universe which she had called forth from chaos, she raised it to God the Redeemer, whence applying it to human society she made it the force and the prop of Christian peoples. The spirit of Christianity which had built those worlds called Gothic Cathedrals, and inspired the Summa of St. Thomas Aquinas, raised up Catholic Universities. The very mention of Paris, Bologna, Oxford and Cologne, recalls glorious stages in the Catholic science's conquest of the world. It had, ladies and gentlemen, been for me a task at once easy and agreeable to sketch the history of the famous Catholic Universities, and to find shelter beneath the shadows of their past and present greatness for the last born of these foundations. Those whom our smallness alarms might thus find ground for hopes for our future—remembering that where God giveth life and vigor little things grow to greatness and from greatness achieve renown. Never has the benediction of a Pope fallen in vain upon any institution; never have the favors of a church prelate been fruitlessly spent, and unheard of is it, that a work watered by tears of sacrifice has failed even in ungrateful soil to take deep and healthy root. The tree that rests most solidly on the bosom of the earth is always that which has risen in the midst of tempests. Well, then, may we have confidence.

A much more serious subject, however, must this evening fix our attention. Let us begin by a reply to the question so often asked in Ottawa, during the last few

* *Κοσμος*.

months. What is a University? This question answered, we shall, in general terms, set forth the character of a Catholic University. I must necessarily be concise and, at times, somewhat dry, but crave, with confidence, from your intelligence and your sympathy that degree of attention and that extent of patience which my limited gifts call for, to enable you to bear with me till I have done.

I.

A college and a University are two things as different as the elementary school and the college. It cannot but be useful here at the very doors of the American republic, when so much confusion, as well in thought as in language, prevails on the subject of education, to recall and to establish this distinction. Their end is not the same, their methods are unidentical, and quite diverse must be the results expected from each by mankind. The student at college, as one of my brethren here lately said, simply learns how to learn; at the University he learns in the true sense of the term. The best method to follow in a college is that which calls into play all the faculties of a young man; in a University, that whereby the leading faculty rules in such a manner, as to make of all the others developed under its action, supple instruments for the working out of the special end that the student has in view. The effects of a college on human society are but limited and superficial, while from a University proceeds, by means of those learned professions which it nurtures, all the intellectual life of which society can boast. We shall the better convince ourselves of these radical differences by following the student in his ascensional progress begun at the threshold of the University.

The student is no longer a mere pupil, he must have bidden farewell to childish days and ways. All his faculties have been already brought into action, beneath the rays of science and the fertilizing dews of elementary training. The grammars of the classic tongues have now no mysteries for him; he is versed in all the great principles of literature; nature has already unveiled for him the prodigious wealth concealed in her bosom; the historian and the geographer have taught him to overcome the distances of time and of space, while under the guidance of masters, learned and devoted, he has

already, by means of algebra, geometry and trigonometry, penetrated into the very vestibule of the higher mathematical sciences.

At this moment, the University opens unto him her portals and shows him, just as he emerges from the plain he has hitherto traversed, the summits that he must now needs ascend. At first gaze—appears near enough to earth to depend upon its movements, but also, perchance, dimmed by its mist—the chain of natural sciences with its two lofty but clearly cut peaks, Physics and Biology. Many, of a truth, in our days, are the men capable of describing the grand phenomena of the physical world; in nearly all our schools this instruction is freely given; but how rare, indeed, are those qualified to explain the laws governing these phenomena? In the University two sciences to-day treated as sisters, but evidently destined with the progress of knowledge to form but one, viz., Physics and Chemistry shall put the young man in intimate relationship with the forces of nature, and teach him to control them for his own proper use. There is not, most assuredly, a man of intelligence and of heart who does not view with enthusiasm the immense progress made in our century—the ocean conquered, the air enchained, the earth made subject, and distance annihilated. It is, however, too often forgotten that all these triumphs have been, save in a few providential instances, won through studies performed and through labors prolonged. The very names of a Chevreul, an Edison and a DeLesseps prove my thesis and establish the necessity of a high scientific training.

“Oui, le sceptre du globe est à l'intelligence
L'homme s'unit à l'homme et la terre à son roi,

.....
Il se donne des sens qu'oublia la nature,
Jette un frein sur la vague au front capricieux,
Lance la mort au but que son calcul mesure,
Sonde avec un cristal les abîmes des cieus,
Il écrit et les vents emportent sa pensée,
Qui va dans tous les lieux vivre et s'entretenir.”

Not truly without a certain hesitation, did I name Biology as the only summit overlooking the long chain of sciences treating of living things. If any of my hearers, familiar with works published under this name, should for a moment think that I endorse the fundamental error which they proclaim, in denying all essential distinction between the life of

plants and the life of animals—not excepting life of man himself, they have completely misapprehended my meaning. I here take Biology such as it should be, and not as it is taught. I desire to regard it as spiritualistic and not as materialistic—in a word a true description of life—as given by God and not as mutilated and misunderstood by man. What a new world unfolds itself to the astonished gaze of the student, and above all what order and what harmony must he not here contemplate! Armed with his microscope, aided by Chemistry and enlightened by the observations anteriorly made in Botany, Physiology and Geology, he may, in this universe, ascend to the heights from which he can view the laws—after all so very simple in themselves—which govern it, and then like unto a Pasteur, from these acquirements deduce for the good of society the most precious applications. To me it has been ever passing strange, that men calling themselves intelligent have been able to affect disdain for science. All men are not, it is true, called to devote themselves thereto; but a society without learned men is a society doomed to degradation and to misery; to degradation, for nothing elevates man as does true science; to misery, for without science, everything remains sterile, and the greatest natural riches remain valueless. Here in Canada and especially in this Valley of the Ottawa, wherein nature has lavished her richest treasures, it is quite undeniable that a serious scientific training would soon produce enormous results for good; our mines discovered and developed; our agriculture improved; our industries augmented; our commerce extended; our acts elevated to their true relative dignity; our whole life, in a word, lightened and gladdened—I had almost said rendered more happy. If I do not say so it is because there is no happiness here below, for were there happiness on earth science had bestowed it.

To return to our subject. In college the moral world has already unfolded itself to the student. Granting him a certain faculty of observation, he has already seen, on recreation grounds, in class, in refectory, everywhere, human passions arise, struggle, threaten, and come into conflict with each other, and thanks to this experience in miniature, has been able to

understand something of the teachings of history. Let us, however, here state that memory has a much larger part to play than reason in this preliminary work. What will the professor in the University do? He will follow through the ages from Adam to Leo XIII the grand drama of human liberty, now in conflict with human passion, again at variance with the infallible will of God; he will reduce to one vast whole all the incidents and vicissitudes of the long combat between good and evil; he will set forth and make clear as the noon-day sun, the great laws which govern the nations. Then directing his eyes and those of his pupils to those modern nations for whose advantage only the study of the past must be made, he will show with certainty how these nations have, like their predecessors a part to play in regard to Christ living in His Church; how, too, justice raises and sin depraves them.

Through inability to seize upon the divine grandeur of the world's story so many contemporary historians have been really ignorant of their sublime mission, and have not in this branch of human knowledge even realized the ideal of the pagan Cicero. While we mourn their failure let us rather condemn the circumstances in which they lived than deny their genius. Careful, however, must we be not to imitate them—and if ever any student of our University undertakes a History of Canada or of Ireland, indefatigable worker that he must be, he will seek for light in ethnology, ethnography, numismatics, national archives and authenticated documents, but true to the principle that "man proposeth, but God disposeth," he will in each historical event, happy or unhappy, recognize the fulfilment of the designs of that Providence which rules and guides mankind. We have now, ladies and gentlemen, cast a bird-like glance on two of the heights that the student of a University is obliged to painfully ascend if he desire to know the physical and moral world.

Advancing, I see a third arising plainly before my eyes, amid the heights of the ideal world. The clouds that cap its summit, the lightnings that at times illumine its lofty front, the precipitousness of the narrow way leading thereto, and the whitened remains of the many victims who attempted its ascent but fell from its

declivities, all combine to recommend the greatest prudence and most minutious precautions. This lofty fastness is, as you have already divined, that of literary studies. Examine it briefly let us from its different stand points.

It is but a small acquirement, after all, to be able to write one's own language correctly. Heaven knows, however, the fewness of those who can lay claim to this merit. A small thing too, is it to write it with elegance, although those who do so, or think they can do so, are ridiculously vain of the accomplishment. The College professor does not bind himself to push his pupils any further in this branch of learning, and if he succeed in arriving even there does he not merit the hearty congratulations of every man of experience? The professor of an University must aim at something much higher and extend far beyond this limit the field of his labors. He will no longer content himself with setting forth the rules of literature, nor will he satisfy himself and his pupils by showing their happy application in some select passages of the great masters, or even yet with guiding the still unsteady hand of his pupil in his first literary essays. No, he will take from the shelves of his library the *Iliad* of Homer, the *Æneid* of Virgil, the *Divine Comedy* of Dante, the *Dramas* of Shakespeare, the *Tragedies* of Corneille and Racine, and of these he will communicate to his hearers the plan, the procedure, the style and the grandeur—expose their general purpose, explain the play of the passions which there meet in conflict, indicate with firm hand their beauties and their defects, and thus form his students to the mould of high literary criticism. Who can depict to us the joys reserved to the fortunate young man to whom God reserves such pleasures, to associate with the intellectual life of genius, ascend with it to the regions wherein the ideal is felt and seen, and create by contact with that genius those grand thoughts that stir whole generations. Those are, indeed, intellectual joys that fill the soul of man in its every faculty. The utilitarian, the dull and narrow spirit accustomed to measure all things from the standpoint of dollars and cents, will, no doubt, toss his head with disdain crying out: "This is all hosh—folly—utter folly." Let us pass him by in the silence of heart-felt pity. For us, who believe in intelli-

gence, who know what an important role thought must play in a society of rational beings, who recognize, perhaps by some experience, the danger of being cast without a critic on the mercy of realistic, pantheistic or vicious writers—cannot but desire to see the new generation more favored than ourselves. In literature, as in all things else, to have men of mediocre we must have men of supreme merit. And these latter cannot, as a general rule, be had but by means of a finished superior education. Genius itself requires a master.

Perchance have you thought, ladies and gentlemen, that in this imperfect sketch I have gone over with you the whole circle of subjects which constitute that which is to be termed—to contra-distinguish it from professional education,—high scholastic training in a University. This thought will come to you all the more naturally as since the Renaissance, the limit has been there quite naturally fixed. Disfigured by Descartes and Locke, Philosophy had no longer in fact that elevation and that certitude which in the Middle Ages gave it uncontested supremacy. In the eyes of even some of its adepts it was and unhappily is yet but one of the branches of natural sciences, governed by the laws of mechanics or of chemistry, or perhaps a vaporous cloud suspended in the heaven of science to reflect the empty phantoms of a delirious brain. For those men Philosophy is but a meaningless term, and the philosopher himself a dreamer. They imagine that they have already done too much for this science if, for lucre's sake, they consent to its teachings or give it in their curriculum a very modest place below that accorded to literature.

But for the Catholic Church, for the great Leo XIII, for us—Philosophy is a quite different thing. It is a queen that covers with her royal robe and presses to her warm and life giving heart all human sciences; it is a vast estuary into which all the great rivers, the torrents, the rivulets and the very brooklets of human knowledge flow to mingle their waters; it is, to follow out the metaphor with which we commenced, a lofty peak—higher than all the rest, the Mont Blanc in the Alps of science—towards whose summit the plateau raises itself and the mountain heights all seem to turn. Philosophy is,

in a word, among human sciences the beacon light that absorbs all their brilliancy to redistribute it amongst them, that all may reach the haven of security.

To the learned physicist it explains that which is the world, and what are the laws that govern it; removing from him all peril of error, if he, on his side, be true to its teaching. To the chemist it is the sure guide, by its offering the grand doctrine of matter and form, whereby he can safely keep to his own sphere without hazarding vain search after those problems outside his domain. To the one and the other, and through them to all who study under their direction the mysteries of nature, it offers a definition of truth and the means for its attainment. Between them all it will establish unity, because of its indicating the truth and proving that the truth is one.

In the moral world, Philosophy likewise establishes unity. Thanks, indeed, to it, every faculty of man brought into fuller light will follow the lead of right reason, the will in the one hour will overcome passion and, in the other, follow conscience, and thus without failure, repugnance or divergency, man will in a direct course tend towards the end indicated by Philosophy, the sovereign and absolute good.

The true idea of the beautiful will exercise no small influence on the arts in general—or on literature in particular. A sound Philosophy will prevent their seeing in man a simple material organism, or a pure intelligence. Thus, also, will it remove itself from a revolting realism or an excessive idealism, and present to man the beautiful as God hath placed it in nature, from the very beginning, both sensible and intellectual, soul and body, matter and form.

Wherefore is it that Philosophy elevates truth above the physical, the good above the moral, and the beautiful above the ideal world. Its love of unity leads us still further. In analysing the true, the good and the beautiful, it will see that all these are really but one under different aspects, and in seeking the cause whence they emanate will soon discover truth, goodness and beauty by excellence, in God Himself. Then, taking the student by the hand, the University will point out to him written in characters of fire on each of the beings in the universe he has investigated:—"There is a God."

"One God! one Majesty!
There is no God but Thee!
Unbounded, unextended Unity!

.....
Unfathomed Sea!
All life is out of Thee,
And Thy life is Thy
Blissful Unity."

That the University presents this idea of God to earth and makes it forever bright above it as a ceaseless star, and causes reason to shine more brightly than ever, is, ladies and gentlemen, the thought that I am prepared to develop—that from its development we may have a full idea of the Catholic University.

Whatever may be or may seem to us to be, the altitudes which, in our vigorous bounds from one summit to another, we have already reached, a world altogether new now unfolds itself to our view—a world the grandest and noblest of all. Between this new world and that we have just explored there is such a distance that reason in its boldest flights cannot traverse it, and it is so lofty that no human will has ever been able to ascend thereto. This world—you already take the word from my lips—is the supernatural world, to which faith and grace have brought and in which faith and grace keep us. There God presents Himself to us, not alone as a Sovereign Master, but, above all, as a Father; there we know that He not only exists, moves and reigns, but also that He enjoys an ineffable life in a Trinity of persons: then we may not only hope to know and love, but also see and possess Him, through the merits of His Incarnate Word, Jesus Christ. It is not reason, but faith that discovers us this world; but reason withdraws the veil with which human passion hides its vision, and once entered upon that vision, reason rising on the wings of faith explores it with avidity and assurance. From this alliance between Reason and Faith, springs the science known as Theology—a science so certain that it surpasses the most evident demonstrations, so useful that, without it, every other science is valueless for man; so agreeable that it fills the loftiest souls with enthusiasm; so grand and so noble that Philosophy itself, proud mistress of the natural sciences, is highly favored to be called its handmaid: so profound and so simple, at one and the same time, that the greatest geniuses confess themselves unable to penetrate beyond its vestibule while the youngest child may from its fountains drink long and

refreshing draughts. Without Theology there is no true science, for it is Theology that speaketh the last word in the order established by God Himself. Without Theology there is no University possible, for without it, there were lacking not only that universality of sciences implied by the very name of University, but even the very unity required by the nature of a University would be wanting. Hence are those sincerely to be pitied, who, ignorant of the grandeur and admirable logic of Christianity, believe in a science without faith, in a morality without religion, in an instruction without Theology.

Evident then it is that in the Catholic University, Theology must reign supreme and respected.

Yes, ladies and gentlemen, soon we may hope that Ottawa will have her school of Theology flourishing and numerous attended. There, the student, like Moses on Sinai or like the Apostles on Thabor, shall hear the speech of God Himself, shall raise himself on the wings of faith and reason to the very summits on which an Augustine, a Thomas of Aquin and a Bossuet tasted true science, and when he descends therefrom it will be to hold up to his fellow men these burning and brilliant lights that will enable them to see the Divine Truth. In our days of infidelity and negation, whose prevalence is so unfortunate for the peace and the depth of the world's knowledge, the theologian must buckle on the armor of the soldier. Hence, must this school extend to a prodigious degree its field of action. Faith is attacked in the name of reason; the student will then have recourse to philosophy; it is assailed in the name of natural sciences; these the student must master; it is attacked in the name of philology; to the study of linguistic science the student must devote himself; it is attacked in the name of history—of history the student must acquire amplest knowledge. Our school will, step by step, follow modern error in all its evolutions, pursue it from every side at the same time, aye, and overcome it; emerging from each triumph like the Church her mother, more youthful and radiant than ever—ready to move on to new battles and greater victories.

A learned clergy will be the first fruit borne by the Catholic University, and to a serious course of Theology must this fruit

be ascribed. But a grave error would it be to suppose that this result, great as it is, should be the sole product of divine science. Theology is the Sun of the supernatural world: whence, of necessity, since Christ on the cross has to Himself drawn everything, our Christian society must be altogether supernatural, at the risk of failing to be even rational. What powerful light does not Theology cast upon all the liberal professions? You will, I am sure, permit me to rapidly develop this idea, through a glance at each of the Faculties that ordinarily fall within the province of a Catholic University.

When on a lovely spring-tide morning the first rays of auroral splendor strike the summit of the mountain, everything, trees, rocks, valleys and precipices present themselves more and more clearly to the eyes of the observer. So also, as soon as Faith has shed her floods of golden glory on the superior faculties of the soul wherein it resides—everything participates in the brilliant light it casts forth. Reason kneels, as we have pointed out, to receive it. Then Faith enlightens it upon an hundred questions—such as the creation of the world, the origin of evil, the mystery of man's internal struggle with himself, and many others of which neither the intuitive genius of a Plato, nor the analytic talent of an Aristotle could find the solution. On other philosophic problems such as the personality and the nature of the soul, its union with the body, the relation of the accidents with the essence of bodies, Reason, thus enlightened, arrives at a certitude otherwise unattainable. What may we not, indeed, expect from a young man whose soul is clarified by this brilliancy? As to ideas he will ascend as high as human ambition could dream of—as to style he will attain that supreme perfection wherein, like a compact marble, his thoughts will require no varnish to shine and to captivate. Were I permitted to here give mention to names, I should in the front rank place two illustrious men, who bear with the robe of St. Thomas, the sublime character of Christian philosophy, Cardinal Zigliara in his *Lucce Intellettuale*, and Father Monsabré in his *Conferences*. Style we now hear it often said, is deteriorating; men no longer know how to write—but if they know not how to write, it is because they no longer know how to think:

“Ce que l'on conçoit bien, s'énonce clairement,
Et les mots pour le dire, arrivent aisément.”

Now more than ever on account of the influence of letters, but especially because of the struggle that is already upon us, we have need in Canada of Christian writers able to think, and of Christian thinkers able to write. We are to-day two millions of Catholics; in thirty years we shall be six or seven millions; what will those who come after us do, but follow the lines we shall have for them laid down? This is for us a glory, but also a grave responsibility.

I have sometimes seen men otherwise serious smile at the expression—Catholic science, and pretend that scientific training is entirely independent of Theology. If science is as some seem to think, restricted to Mathematics alone, I could easily enough—not however, without certain restrictions, endorse the opinion. But if by science is meant the body of knowledge which reveals to man the works of his Creator, I fail—to speak plainly, totally fail, to comprehend this pretended scientific independence. God, the absolute truth, has written two books, the book of Nature and the book of Revelation, and cannot contradict Himself. Every time, then, that a truth is by the infallible voice of the Church proclaimed, Reason must submit, hold its peace, and adore. What floods of light, in fact, do not the story of the Creation, the adorable dogma of the Eucharist, the recital of the formation of man, the doctrine of miracles and of original sin, the dogma of eternal reward and eternal punishment shed upon the principles of physical and moral sciences! I regret that the limits already laid down forbid my dwelling at any length on this subject, too frequently ignored or misapprehended by Catholics themselves. Let us, however, take one example, that of social and political sciences—and, let me ask, to what false and deleterious conclusions would not the legislator arrive, who, ignoring original sin and its unhappy consequences, would trust man as a perfect being, without passions and without vices; without attractions and without repugnances? Into what errors would he not, on the other hand, fall, if he failed to take into account the influence of an enlightened conscience, the all powerful action

of grace, the intervention of a just and merciful Providence? In politics the first of these errors would lead to Radicalism and Anarchy; the second to Autocracy and Absolutism: in social life, the first would invite license, the second servitude. What is true of the application of one Christian principle is true of all sciences to which these principles bear relation.

The Faculty of Sciences must then take their word of command from Faith and acknowledge the sovereignty of Theology.

Is there, then, room for Catholic medical training? Some men, otherwise well intentioned, have doubted it. Enchanted by discoveries made in particular departments by men openly infidel, they had been led in the wake of these latter, to lose sight of medical science itself, and consequently to rather confusedly apprehend the influence that Theology must exercise on Medicine. How many problems are there, however, clearly defined or entirely solved by Theology, which become for the physician a sure guide in the knowledge and practice of the medical art?

I will not here dwell upon the general influence that a Christian Philosophy exercises on Medicine, by the maintenance of the co-existence of body and soul in the human compound, by the explanation of this union, by the declaration of the play of passions and their effects. There is no physician who has not, in these doctrines, found an explanation of many physiological and pathological questions that had otherwise remained enveloped in the night of mystery. But to remain strictly with the exclusive role of Theology's relationship to Medicine, is it not evident that the Christian physician who knows that the human body is the temple of the Holy Ghost, will be prouder of his mission than he who lowers himself to the rank of a simple veterinary surgeon? Is it not also evident that this Christian physician will in the grand moral resources offered by Religion find remedies to ills whose source cannot be reached by chemical application? Is it not, in fine, undeniable that in a multitude of cases whose mention delicacy forbids, he will remember that physical suffering is nothing compared to moral evil and that he may elevate his functions to the rank of an apostleship for the greater good of individuals, families and society? Oh, how

useful, indeed, must be that institution which shall give us learned Christian physicians, who like Recamier and others will do by their patients all that science demands leaving the rest to God according to that beautiful saying of the father of French surgery. "I have bandaged him; God has cured him."

It is not for me to raise a war cry or provoke any one to reprisals; but, surrounded as we are by schools of medicine openly materialistic or at least indifferent to religion, it is full time, we may freely say it, that the Province of Ontario had its Catholic faculty of Medicine, and were sending forth everywhere into our towns and cities a generation of physicians qualified to win respect by their learning, influence by their virtue, and confidence by their faith.

To the physicians are confided the interests of the body, to the lawyer the interests of honor, reputation and fortune. But herein is not limited his role in our democratic organisations. As his functions oblige him to study our laws, he is very often naturally considered the best qualified to devise and frame new legislation. Hence, where the actual representative system prevails, we see that lawyers, in every degree of administrative hierarchy, enjoy an immense influence.

Besides guiding them in an infallible manner in the interpretation of natural law the source of all other laws, Theology will open to their view and investigation other branches of this complex science. Men to-day ignore, though the ignorance in this respect was greater half a century ago—that the Church, a society divine and perfect, has herself a code of laws more complete than that of any other organisation, more matured because it is the work of centuries, and more venerable because it comes from a higher authority. Wherever the Church Catholic enjoys her liberty of existence and of action, she demands the application and avails herself of the privileges wherewith that code jealously surrounds and guards sacred persons and things. Hence, to be a Catholic lawyer, or to throw oneself into the discussion of political interests, without knowing at least the fundamental principles of ecclesiastical jurisprudence, is to expose oneself to come into conflict with the most solemn laws or compromise the most sacred interests of the Church.

With reason then did a certain publicist declare, that the modern heresy—known as Catholic Liberalism, so called—was due to ignorance of Canon Law. The Catholic University therefore must have its chair of Canon Law. But this will not be the only way whereby Theology will reach this important class of students. On a multitude of special points, too numerous here to indicate, such, for instance, as the transmission of inheritance, the respect due to the priest in the discharge of his ever delicate duties, the imposition of taxes on property consecrated to God's service—divorce, the maintenance of order in our temples, Theology advances with a fixed and precise teaching, recalling what must be rendered to Cæsar as Cæsar's; and above all what must be given to God as God's. With a truly Catholic training, given by the faculty of Law, the faithful will be for the future spared the scandal and humiliation of seeing men upon whom they thought they could count, espousing the cause of the enemies of the Church, and making regrettable concessions to the spirit of party or to offensive prejudices. In Parliament, on the judicial bench and at the bar, in great public assemblies, or in the midst of legal and scientific societies, in reviews and in journals, their lawyers and public men will ever assume an attitude truly and firmly Catholic, and if they succeed not in every case to bring about the triumph of right and of justice, they will place on record against oppression and tyranny indignant protestations of which living generations will be proud and future generations enjoy the benefit.

Such is the Catholic University; near to God, through Divine Faith, it draws those truths by which it vivifies and elevates the highest social positions. To the priest it affords that divine science which saves and sanctifies; to the philosopher and to the learned man it presents a light ever brilliant to enlighten and direct them; to the physician it secures a training, guiding and ennobling him; to the lawyer as such, and as a public man, it makes gift of principles augmenting his usefulness and his influence. When in any social organization these classes have been enlightened by these fires and animated by such a spirit, all portions of the body politic soon feel the effects. Truth has its irresistible logic; if a ball of snow starts from a mountain height it will not stop until it

has reached the plain below. One of the greatest consolations of a professor amid the trials and vexations of his life of seclusion and of study is the thought that not one particle of those truths that he has placed in the souls of his pupils will be lost. One man makes ten others recipients of truth, each of these ten communicates it to ten others—and then, one day without any violent transition, arrives a complete transformation in the social body at which all men will wonder; the author thereof—this man who passes along our streets, unknown and unrecognized, but having under control a force greater than that of guns, more extended than that of kings—for to him it is given to convince and persuade.

If you now kindly cast a glance back on the road we have followed, you will see that we have rapidly pursued the student of the University from the time he leaves College to that when, his course completed, he comes to offer his services to society.

The thoughts that I have too cursorily laid before you this evening, have not the merit of novelty, they are in truth very old. They are, if I mistake not, identical with those which Origen sought to acclimatize in the schools of Alexandria, and that Albertus Magnus submitted to the Middle Ages with all the authority of his genius and of his long experience. Since that time many evolutions have taken place in ideas; many changes in methods; the Renaissance came and went, to be followed by the Reformation so called, and that in turn to be succeeded by the Revolution; and each of these levelled one by one the stones of the grand edifice raised by the church, and known as the Catholic University. Theology was dethroned, Philosophy reduced to a secondary role. To find Christian order in the teaching of the sciences, we must now go to Rome when the Popes have preserved it in its

grandeur and its integrity. From Rome has the Catholic University of Ottawa received its crown, upon Rome will it model itself—to Rome will it ever turn with its whole heart and soul.

Because it will be Roman, it will ever be essentially Catholic, Catholic in teaching, Catholic in discipline, Catholic through its professors, Catholic through its students. For this University no preference of persons, race or people. Already has it had on its escutcheon intertwined beneath the cross, the maple leaf, the shamrock, the thistle and the rose. Already in its classes and on its grounds it has had since its very origin, bound in sincere friendship, the first born son of Canada, the chivalric child of old Scotia, the patriotic descendant of green Erin, and the favored young American. In its teaching body it has ever possessed talents matured in various climes. In future, this unity in variety will make itself more and more felt after the example of the great universities which have ever regarded genius as cosmopolitan.

If now you ask me when we expect to realize these great projects, I will say that for my part it will not be in the very early future. Bologna was for two centuries without any other course but a faculty of Law; it took three centuries to bring Paris to full maturity; the University of Ottawa will in less time attain its end, because it commences on higher ground and in a country where everything moves more rapidly; because it is favored with sympathy, and secured by protections that cannot fail it. Hope then may we in fullest confidence, that He who by the hands of His Vicar on earth hath vouchsafed to bless, may likewise, grant it life, strength and activity, for his own glory, the honor of the Holy Church and the prosperity of this "Canada of Ours."



ROBERT BURNS.

“ And wear thou this, she solemn said,
 And bound the holly round thy head ;
 The polished leaves, and berries red,
 Did nestling play ;
 And like a passing thought, she fled
 In light away.
 (The Vision.)



THE productions of Ramsay and Ferguson had scarcely gone beyond the limits of Scotland, when there appeared a few short poems that betokened the advent of a great genius. This genius was Robert Burns. Born of peasant parents in lowly circumstances, he merely received an ordinary education at a country school and returned to labor on his father's farm. While thus engaged the poems of Ramsay and Shakespeare, Addison's Spectator and Pope's Homer fell into his hands, and the few moments he could snatch from his daily toil were devoted to their perusal. So much did they attract him that while partaking of his frugal meal, the open book lay beside him, and so much did they influence him that often in the field he repeated to his brother Gilbert short poetic pieces of his own invention. Misfortunes fell heavily upon him, and one cannot but wonder how in such adverse circumstances the plow-boy poet prepared himself for the work that lay before him, and at all times displayed the buoyant and cheerful spirits which many of his poems amply testify. We shall not here follow him through his sad and varied life, but shall be content to cast a glance at the works he has left behind, and see wherein lie the merits of his poetry, which, stamped with the poet's personality, shows us the man himself with his faults, and his eminently redeeming qualities.

To Scotland his much loved country he gave a collection of poems of which she is justly proud, and for which she has been ever grateful. Not content with offering his own productions, he collected the popular songs and ballads of the country, improved them where he saw fit, and give them a true musical value. Thus he strengthened one of the strongest ties that bind so closely the sons of Scotia whether at home or abroad, and insured for himself the first and warmest place in the Scottish heart.

For Burns the dearest object is his native country, and to her he frequently pours forth, in accents sweet and tender, his deepest love. Hear him in his patriotic prayer :—

“ O, Scotia! my dear, my native soil !
 For whom my warmest wish to Heaven is sent !
 Long may thy hardy sons of rustic toil
 Be blest with health, and peace, and sweet content !

And, Oh ! may Heaven their simple lives prevent
 From luxury's contagion weak and vile ;
 Then how'er crowns and coronets be rent,
 A virtuous populace may rise the while,
 And stand a wall of fire around their much-loved Isle.

O Thou, the patriot's God peculiarly thou art,
 His friend, inspirer, guardian and reward !
 O never, never, Scotia's realm desert,
 But still the patriot, and the patriot-bard,
 In bright succession raise, ner ornament and guard !”

His patriotism and love of liberty fired him on to give expression to his feelings in the soul stirring war-song of

“ Scots wha hae, wi' Wallace bled.”

while his admiration finds expression in others descriptive of Scotland's natural beauties. By them he has become endeared to the hearts of his countrymen, never to be estranged from them.

A rich vein of humour flows through many of his poems. Particularly remarkable for this quality is the *Twa Dogs*, in which the poet endeavors to point out that contentment is to be found in the lower as well as in the higher classes of society, with the chances in favor of the former. On this poem Dr. Currie remarks that, “ Never were 'twa dogs' so exquisitely delineated. Their gambols before they sit down to moralize, are happily described ; and through the whole dialogue the character as well as the condition of the two speakers is kept in view. The 'twa dogs' are constantly kept before our eyes, and the contrast between their form and sagacity as dogs, and the sagacity of their conversation, heightens the humour, and deepens the impression of the poet's satire.” *Tam O'Shanter* overflows with

humour. How amusing to see Tam tear himself away from his friends at the inn, and set out on his faithful horse to his home, when suddenly it occurs to him he has forgotten the commands of his "gude wife." To add to his discomfiture phantoms of night appear to hover about him, while with open eyes he peers around "lest bogles catch him unawares," as he comes up to the well-known Kirk-Alloway, all in a blaze, and resounding with mirth and music. The poet here displays his powers of invention as he passes from scenes of common humour to describe a dance of infernal spirits, to whom Tam makes known his presence by an involuntary burst of applause, whereupon the lights go out, the music ceases, and the infernal beings rush at Tam who succeeds after a hard chase in safely gaining the middle of the bridge, beyond which they could not pass.

Burns has succeeded admirably in producing the pleasing effect of the union of humour with tenderness. This quality of tenderness is the characteristic feature of his poetry, and has merited for him, according to Mr. Dewey, the proud title of "prince of lyric poets." This learned writer ranks him second to the great masters of the epos and the drama, but superior to all others. These great men moved in a sphere of action different from that of Burns, having occupied themselves in the production of the highest species of poetry, the epic, while he excelled in works of the second order, lyric poetry. The union of these two qualities we find beautifully exemplified in *The Death and Dying Words of Poor Mailie*, while tenderness and sweetness pervade his *Highland Mary*. The poet manifests great tenderness and affection in all his references to this interesting personage, to whom he was engaged to be married in early life but who was snatched from him by the hand of death. Throughout his whole life she was almost constantly in his memory, and in many short pieces he has befittingly celebrated her charms and graces, and the noble qualities of her soul. His allusions to beings in the lower walks of life in many short pieces simple though they are, yet amply show how deep rooted in his heart was this tenderness.

So proper a quality of Burns' works is humour, that we find it in almost every species of composition he has written.

United with the highest powers of imagination it constitutes the famous *Death and Dr. Hornbrook*. An acquaintance of the poet's having taken an opportunity of displaying an extensive knowledge of medical science, the satirical genius of Burns immediately gave to the public the above named poem. Burns is returning home in the evening, when a grotesque being with a scythe arrests him on the way, and a conversation ensues in which the latter informs him that he is the great Destroyer, but has been injured in business by Dr. Hornbrook whose dispensing of drugs is so effective and kills off so many people that his business is hardly worthy of attention. The interview is extremely satirical and highly amusing.

His *Address to the Deil* is another example of this kind of poetry, "Auld Nickie Ben" is addressed in a familiar but apprehensive strain, and reproached with being the father of all the ills and woes with which the earth has been afflicted, commencing with the Deil's action in the Garden of Eden.

"Then you, ye auld, snick-drawing dog!
You came to Paradise incog.
An' play'd on man a cursed brogue
(Black be you fa!)
And gièd the infant world a shog,
Maist ruin'd a'."

Burns' satirical lash was applied to men in all stations and frequently, not even the clerical cloth protecting the object of the poet's disfavor. An unseemly wrangle between preachers of the gospel, brought forth the *Twa Herds*, the first poem that really merited for Burns public applause. This was followed by two others, *Holy Willie's Prayer*, and the *Holy Fair*, in the latter of which our attention is thus attracted to a reverend expounder:

"Hear how he clears the points o' faith
Wi' rattlin' an' thumpin'!
Now meekly calm, now wild in wrath,
His stampin' an' he's jumpin'!
His eldritch squeel an' gestures,
Oh, how they fire the heart devout,
Like cantharidian plasters,
On sic a day!"

Even the dead in their graves the poet is unwilling to leave quiet, the number of epitaphs he has written affording a plenteous store of satire, though unfortunately too often gross and altogether improper:

"Here lies John Bushby, honest man,
Cheat him, devil, if you can."

Unfortunately for poor Burns he was often too outspoken, and while he made many friends, he also made hosts of enemies among people offended by his cutting satire.

For Burns, as we have said, it was reserved to outstrip his fellows in lyric poetry. Rare beauties adorn his pages, intended for his own people, and chosen from his surroundings, and therefore not to be fully appreciated by the foreigner. Many of his poems contain, hidden beneath the apparently rough exterior of the Scottish dialect, most beautiful descriptions of scenery and persons. Many of these are songs of an amatory nature expressive of passion, not ideal passion but real passion, in the description of which Burns manifests the depth of his penetration into human nature. This passion is associated with the charms and beauties of particular places that have thereby become attractive and interesting. This is true not only of the songs of Burns, but also of Scottish songs in general, in which persons sometimes, but especially beautiful spots are particularized, as the *Bush aboon Traquair*, or the *Banks of Ettrick*. In almost every song Burns' deep rooted love for his picturesque land leads him to associate the passions and emotions of the mind with scenes of remarkable beauty and interest. The rivers Doon, the Ayr, the Lugar and others, beautifully described under various aspects, have become as celebrated as many of his poems :

"The chilly frost, beneath the silver beam,
Crept gently crusting, o'er the glittering stream."

The poems of Burns, if we except trifling ones, and a few written in early life, for which, when near his death, he confessed to his friend, Mrs. Riddell, that he was heartily sorry, contain many sound lessons of morality. No better medium could be used than the national songs learned and imprinted on the tender heart in early youth before the wicked world had made it callous to feelings of duty and honor. True it is that in some of the poems there are things that do not produce this good effect, and we admit that too frequently Burns has to be censured for saying what would be better left unsaid. Yet, through many of his best productions there flows a vein of religious thought, a feeling of submission and obedience to Heaven, as in the *Epistle to a Young Friend* :—

"The great Creator to revere
Must sure become the creature.

.....
An atheist's laugh's a poor exchange
For Deity offended."

The *Cotter's Saturday Night*, the poet's master-piece, is one of the grandest productions in English verse. Therein is pictured rural happiness enjoyed by the lowly and fervent Christian. Innocence appears in every line, while gratitude to God overflows the hearts of the cotter's family. Burns has succeeded in bringing vividly before our eyes the greatest joy that earth can yield—happiness, springing from innocence and from the sweet satisfaction that accompanies acts well done. The farmer, after the evening meal, gathers his family round him, while

"His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare ;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care,
And ' Let us worship God ! ' he says, with solemn air."

His songs, specially designed for the people of his own class, taught them practical lessons of attachment to country and strengthened bonds of friendship and kinship, which are so characteristic of the Scottish people, and which many other nations would do well to imitate.

In many of his lesser poems he warns the unwary against the dangers of the sparkling bowl, the sad effects of which he had found in his own experience. Excellent advice it is, but unfortunately, through circumstances and weakness, it profited the adviser little. Life, at best, is but a shadow empty and fleeting :

"Pleasures are like poppies spread,
You seize the flower, its bloom is shed ;
Or like the snow-falls in the river,
A moment white—then melts for ever,
Or like the borealis race,
That flit ere you can point their place.
Or like the rainbow's lovely form
Evanishing amid the storm."

In matters of social concern Burns is decidedly one of the people, open and frank, and without unlawful pretensions. Generous in his respect for true merit and dignity, he, however, cannot tolerate the improper aspirations of the unworthy and those who endeavor to elevate themselves above their fellows on pedestals of mere titles and exterior display. For them he intended the spicy song—*A Man's a Man for a' That* :

You see yon birkie ca'd a lord,
 Wha struts, and stares and a' that ;
 Though hundreds worship at his word,
 He's but a cuif for a' that.

.....
 A king may mak a belted knight,
 A marquis, duke and a' that ;
 But an honest man's aboon his micht,
 Gude faith, he maunna fa' that !

Burns, we know, allowed himself to be carried away by revolutionary principles from over the Channel, but to us is left only his *Ode to Liberty* a fragment of the original in which such expressions were contained. His eyes fill with tears as he thinks of the degeneracy of nations, especially his own, from which freedom has fled, and bewails the fall of many an arm "That braved usurpation's boldest daring."

The first aim of Burns was to teach the people of the lower classes, one of whom he always considered himself, that happiness is not to be more abundantly found in the higher than in the lower circles of society. That man is happy who feels in his heart that he has done his duty to God, his neighbor and himself, a feeling oftener experienced in the lowly and humbler walks of life than in the higher and less truly honorable. A second aim seems to have been to leave to posterity, a faithful exposition of Scottish manners, customs and superstitions, and to the world a glowing picture of Scottish landscape.

To Burns, as already said, we assign the first place among poets of the second class. The subject matter of his compositions awards him a place in this rank of lyric poets, and the foremost position therein is given him on account of his excellence in invention and imitation, the two great requisites for poetic art. His powers of invention are displayed in his lively descriptions of supernatural beings, their appearance and operations, as they exist in the popular mind. His *Tam O'Shanter* and

a number of lesser productions abound in this particular quality. The beauties of imitation stand prominently forth in his many representations of real life and natural scenery, in the enjoyment of which the author seems to have put his whole heart and soul.

The gifted poet has stamped his personality upon all his works, so we see that the qualities of his poems, tenderness and love, humour and sarcasm, the buoyancy of spirit struggling against despondency were the qualities of his soul. That many irregularities occurred in the life of Burns, is unhappily too true, but they are often exaggerated, and to him are attributed offensive songs and expressions that he neither wrote nor uttered. Unfortunately for him in early youth, by the death of his father he was thrown among companions that proved to be his bad angels, and in manhood his fame gathered around him men whose company led him further astray. We do not attempt an apology for his improprieties of life or writings, for unfortunately he fell into grave and serious errors, but on the other hand the most severe critics are obliged to admit that he possessed qualities eminently redeeming.

Having fallen a victim to a lingering disease, he died in his thirty-seventh year; His life was indeed a sorrowful one ; prosperity and adversity constantly struggling to gain the mastery over him, for they were equally his enemies. His body returned to its parent dust, but his memory still lives on fresh and green in the hearts of his admiring countrymen.

"Rear high thy grand majestic hills.

Thy sheltered valleys proudly spread,

And Scotia, pour thy thousand rills,

And wave thy heaths with blossoms red ;

But never more shall poet tread,

Thy airy heights, thy woodland reign,

Since he, the sweetest bard, is dead

That ever breathed the soothing strain."

D. R. MACDONALD, '89



THE BEAUTIFUL.*



UN man there is a power which makes him admire, love and seek certain objects more than others. This faculty at the same time so sweet and so powerful; this sentiment so noble and so pure which it produces, whence do they come, or rather what is the object of their exercise? The object of this inclination of ours, the source of the pleasure which its satisfaction affords, is the beautiful.

Unsurpassable quality of a being, irresistible magnet that draws to itself every intelligence that understands it and every heart that feels it, the beautiful, when it is found, is like a balm to one's miseries, it is an oasis in the rugged desert of this life.

Three great notions are revealed to us in all things, unity, truth and goodness. But on these is founded beauty, another great property of beings, which is as grand, as universal, and as transcendental as its sisters. On this triple pedestal Beauty stands, and in her universality reflects upon all creation the splendor of the one whom we call the Infinite Beauty. *Pulchrum est splendor unitatis, bonitatis et veritatis.* These are then four convertible notions. All things are beautiful, at least with an essential beauty, that is, a beauty independent of all institutions, human or divine. Of this great principle we are convinced not only by intrinsic demonstration, but also by the knowledge of our own tendencies. Why is it in fact, that we shudder at the sight of a venomous serpent, although it be covered with the richest colors? Is it not because we know that there is no good for us in that dangerous animal? No one will ever find the beautiful in an unfaithful picture or in a story which implies contradiction. And why? It is because we do not find truth therein. In fact what is art? What is poetry? Is it not a creation? Those productions which have for object to please, do they not better attain their end the more they are in accordance with nature, the more they are true? In fact it is a fundamental notion that art is the faithful representation of nature. There-

fore I say, there is no beauty where there is not goodness, there is no beauty where there is not truth.

Having shown the relation which exists between the beautiful and the other transcendental notions, I come now to the beautiful in itself. After treating of its nature, elements and effects, I will, in the second part of this essay treat of its different divisions in particular. Although the beautiful be a thing so commonly spoken of, although it be found everywhere in nature, although we may detect it easily and naturally, yet there is nothing so complicated in its nature and so diversified in its elements. To perceive beauty all the faculties of a man are set to work, and yet it is perceived instantly. So mysterious in fact is its action that very often it seizes upon us, produces its effect and we are at a loss to know why and how it is felt. *Pulchrum est splendor ordinis,* says St. Thomas. This definition, brief as it is, expresses in itself all the elements of the beautiful. Beauty is the splendor of order. To have order it is essential to have variety, since order means the arrangement of many things, and to have unity according to which those several elements are arranged. Moreover we say also that beauty is a splendor. What are the principal constituents of this splendor? Proportion and fitness. Now, whatever possesses these qualities to a greater or less degree is said to be more or less beautiful, and in fact produces within us the pleasure wherewith we can detect true Beauty. Let us for instance look upon nature or even the works of art, and we will perceive that all that pleases, all that is beautiful, possesses to a certain degree those above mentioned qualities. What is more beautiful than nature? And yet what can be more diversified, what can be more *one* than nature? There is an idea unique and universal, which pervades the whole creation, the glory of God. Man, who is the ruler of this vast domain, has for occupation to praise and to know his Creator; brute animals are the servants of man, and the inanimate objects enjoy their highest perfection by assisting their lord and ruler in his great

*Read before St. Thomas Academy.

and noble duty, the praise of God. But these are in themselves the whole of nature and are what gives to nature its relish and sublimity. Therefore, we must conclude that it is especially the order and unity which it displays, which give to nature all its charms and beauty. Innumerable are those different species of created beings and yet they are united into one by the common end which they all strive to attain; nothing fairer than the spectacle of nature, and yet nothing so uniform, so proportionate, so orderly, so unique. All beauty therefore is one. And what is true for natural things is as true for artificial productions. Of this principle all the famous artists of the world have been aware and they have put it into practice. When the immortal Michael Angelo started to paint the awful scene of the last judgment, he knew fully well that the greatest difficulty in that work was to have unity, the indispensable adjunct of art. He had to represent a very complicated tableau, wherein many details of equal importance and of incompatible nature had to enter; and yet all this had to be one. But under this great master's hand all the parts of this scene are suited to a common end, all is directed to one expression of one great idea that pervades the whole. This idea is the majesty of Christ coming upon earth. The smallest object represented is stamped with the effect of the Divine appearance. In this picture in fact, the idea of the religious awe which the Divine Majesty produces, is like the soul of those material objects which are represented. Sitting on the brilliant clouds with his cross in his hand, the Saviour appears in the heavens. Immediately the whole earth is illuminated, the angels tremble before him; upon the earth the just are full of hope and expectation and the guilty rush away in despair, calling the mountains to annihilate them. Thus Michael Angelo in this *chef-d'œuvre* has shown that beauty without unity cannot exist. And in the same manner we might admire all beauties natural and supernatural and in all we would find those indispensable qualities which I have mentioned. And since those properties are found wherever there is beauty, we must agree that these are not only mere accompaniments of beauty but its real constitutive elements.

Now as to the effects of the beautiful, or in other words, as to the subjectively beautiful, I must first say that it has relation to principles and facts of superior importance. We have learned in a general way that the effect of the beautiful is to please. In fact all beauty pleases. Pleasure is the immediate result of it; however we must bear in mind that true and real beauty does not always exist where there is pleasure of any kind. The pleasure that the beautiful produces is not a mere pleasure of the senses, but a pleasure that elevates, that enraptures man towards God. I will not here repeat what has been said to you on this subject by those whose learning and authority are superior to mine. There is no need for me to expound again before you that low materialistic doctrine of the beautiful which has been so fondly embraced by so many sense-lovers of our days. No use for me to refute again the wide-spread principle of "art for art's sake." Let me only say that this so called beautiful of which there are so many admirers is not the beautiful, that the pleasure which it produces is not a pleasure, it is but a gross sensual desire. In treating of the effects of the beautiful, especially on the moral character of man, we cannot but remark and regret the degenerated state in which the idea of beauty has fallen in our times. Poetry, that noble and heart-stirring creation, what has it become in our age? This art, the end of which is to elevate and ennoble man, this sweet exponent of the beautiful, what has it become? The most enticing friend which immorality can boast of. The sweeter, the higher, the stronger is an art when it brings man towards his last end, the mightier this art becomes when is used to deprave man.

But on this point you know as much as is possible for me to treat of: I will therefore come immediately to the second part of this essay. As I have said, my object now is to treat of particular species of the beautiful.

The beautiful, says Cardinal Zigliara, is divided into natural, moral and artificial. Natural beauty may again be either spiritual or material. Beauty in the spiritual order is the highest and purest of all. Man kept within the narrow boundaries of his material body is yet given to enjoy this higher beauty, but to a very slight degree. He sees but a feeble reflection of

it in the objects that surround him and in himself. And yet this partial and imperfect view which he may enjoy is sweeter and grander than any other beauty. To understand better what I have just asserted we have but to gaze upon man, the fairest of all earthly beings. In man, if we consider only the matter that composes his body, if we consider only the corpse that remains after death, there is not much beauty. Nevertheless, is it not true that in the bearing and countenance of a living and acting man there is something which tells us that he is not merely a material being, but that he is composed of a *soul* and a body? There are two kinds of human beauty. One may be beautiful by the roundness of his limbs and the elegant form of his body; or he may be beautiful by the spiritual majesty which is reflected on his countenance. A few months ago you heard our Rev. Director, say that there is a moment in every man's life when he is really beautiful. It is this kind of beauty that I wish to refer to now; the beauty produced by the noble passions of the heart being expressed upon the countenance. Take a person who has any disadvantage in physical appearance, place that person in presence of something that will excite in him strong sentiments whether of love, anger, or compassion, I say that this person will then be really beautiful. Why so? Because in such circumstances we see not only the material part, but also the spiritual part, in fact the soul of man reflected. And what is more remarkable is that we always prefer, as by a tendency of our nature to behold objects which express intelligence or feeling. One looks at a picture: he sees lofty mountains, beautiful rivers or majestic forests. The scenery is exquisite. However, he is not satisfied, he wants something else in that picture. He examines it more closely, till he finds what he wishes for. What is it? Man! There is life now in the representation, there is motion, there is expression; it is beautiful. Therefore I conclude that of all beauties the one which is purest and pleases the most is spiritual beauty, although it be given to us to see but a shadow of it here below.

But there is another kind of beautiful of which I will say but a few words. It is the moral beautiful. Just as for physical beauty it is possible to determine by con-

stant observation the elements and conditions of the existence of the moral beautiful. Experience teaches us that the idea of moral beauty is always found with that of justice, goodness, love or moral energy. And in the same way we know that moral deformity is always associated with ignorance, injustice, egotism and many other defects. In fact who is there in whom the spectacle of virtue does not excite a sentiment of the beautiful? What is more beautiful than the character of a man who devotes himself to his fellow men and to his country, who forgives generously any injury offered him, who sacrifices his fortune, nay sometimes his life to the interest of truth and justice? We may explain this alliance of the notion of beauty with that of morality by the origin, the nature and the end of man. If man comes from God, goes towards God, resembles God, who is the Infinite Good, he cannot, without being untrue to his nature and destiny, separate the notion of the beautiful from that of morality. Therefore whatever brings us toward God should and, does in fact, excite our admiration. And as there are degrees in virtue there are also degrees in beauty. Just as virtue can rise to perfection, so can beauty rise to the sublime.

On the last species of the beautiful I do not intend to be very lengthy, although it be the most important division; I mean the artificial beautiful. But as we are now studying together the fundamental principles of art and of artistic beauty, it would be useless for me to undertake the task of enlightening you on the subject. But before concluding let me only remark that the same can be said for art as for any other source of beauty. Although many believe that the beautiful in art is but a matter of taste or habit, yet after close observation we are forced to conclude that the elements of artistic beauty have been ever the same. But perhaps you will say:—How can we explain the fact that certain productions of art are admired by some and not by others? To this I answer that men cannot seize equally the beauty that there is in an object. Let a real artist come in presence of the Apollo Belvidere, he will be delighted and pronounce it to be exquisite, to be sublime; on the contrary let an unlearned beggar see the same statue, it will not affect him. The more one is exer-

cised in the appreciation of artistic productions the better he will seize all the beauties which are expressed either in a painting, statue or piece of music. But no one can deny that in art as in everything else, to have beauty we want variety, unity and proportion. After giving this succinct view of the principles of the beautiful, I will conclude by saying that the study of the beautiful, the knowledge of its elements, and even its cultivation is more important than we might believe. As Truth brings our intellect towards God and as good brings our will towards God, so Beauty raises the affections of our heart towards God also. Therefore as

such, Beauty is noble and its idea in man excites in him immediately the idea of his last end. Now we may understand why Religion whose object is to unite man to his Creator, affords so many instances of its accordance with beauty. In Religion all is beautiful. The altar of sacrifice with the decoration and richness, our vast temples in their imposing architecture, Rome itself, the focus of Christian aspirations, with its religious monuments and vast collections of artistic *chefs-d'œuvre*, all these are so many proofs of Christianity's love and union with the idea of Beauty.

F. X. BRUNETTE, '90.

SELF-RESPECT.



ALL the elements of success, none perhaps is of such vital importance as that of self respect. In reading over the lives of all those great and noble-minded personages which history records, we cannot fail to perceive that the secret of success in very many cases is to be found in the respect they always had for themselves. In treating this subject, two questions very naturally present themselves to our consideration. The first is: how is this idea of self-respect to be instilled into the minds of youth? and second, what are the great advantages to be derived from it? The first of the two questions is one which has demanded the serious attention of both parents and teachers in every age, and though many have found the solution for it, yet how many there are whose duty and privilege it is to instruct and train the young, who have failed most miserably in their endeavors. I will not speak here of that training which children should receive under the parental roof, ere they have crossed the threshold of a school-room. Suffice it to say that the impressions stamped on the plastic minds of children by careful or negligent parents will never be effaced.

If the first impression lasts the longest, and as a celebrated writer on education has said, that "a child learns more during

the first four years of its existence than it does in all its after life," too much attention cannot be bestowed on the inculcation of noble and generous sentiments, at that age when children are most ready to receive them. But parents have not time at their disposal, even when most anxious about the future welfare of their children, to instruct and train them to habits of politeness and self-respect, and if they had, are too negligent to employ the time in so proper and profitable a manner.

The burden, then, of fashioning the minds of the rising generation, devolves upon the teachers, and it is in the school-room and play-ground where boys, perhaps for the first time mingle to any great extent with those of their own age, that they should be taught to respect the feelings and opinions of others. To accomplish this important work the teacher must endeavor to study the disposition of those instructed to his care; but for the present we will suppose that his main object is to teach self-respect to those around him.

How shall he do it? Not by continual scolding and fault-finding which only tend to do harm. Not by injudicious corporal punishment, which only tends to crush the noblest traits of child nature. Not by cowardly and degrading punishment which only tends to foster all the hateful passions and lower a boy in his own estimation. The teacher must make frequent appeals to the conscience and self-respect of his

pupil. This cultivation of conscience and self-respect is the noblest and highest work of the teacher.

Honour to parents, truthfulness, honesty, courage, fidelity, virtue, benevolence, self-control, in fine everything that exalts and enobles the nature of boys, must be attained by constant appeals to the voice of conscience and self-respect. There is no child so utterly degraded, so completely void of conscience, on whom gentleness coupled with firmness, will not produce lasting and salutary effects. This is the only manner by which boys can be taught to do right for right's sake. Granted then that both parents and teachers have to their utmost ability endeavoured to instil into those youthful minds the true principles of Christian honour and virtue, we have every reason to hope, and experience leads us to believe that they will be amply rewarded even in this world, by the satisfaction and pleasure of knowing that those who were once under their guidance, have profited by their instruction, and grown up to be honourable and respectable young men. How different will they be from those who were not fortunate enough to have received such moral instruction? Next to morality, that sublime energy, that love of virtue, which raises man above the transitory things of this world, and forever binds him to truth, duty and self-sacrifice, comes that respect for self, which elevates us above all meanness, and creates within us a regard for the feelings of the poor as well as the rich.

The man who does not respect himself, will never respect others; he stifles his own conscience and debars himself from all the advantages of good society. He has a total disregard for the laws of honor, or even of common humanity. He is never restrained by feelings either of delicacy or of taste, is ever irascible and susceptible to irritation from the slightest causes. He will when occasions present themselves, pour forth with envenomed breath, volumes of abuse and vulgar sarcasm on the head of his more respected neighbour. On the contrary the man who really respects himself, is continually admonished

"Never to blend his pleasures or his pride
With sorrow to the meanest thing that feels."

He knows that it is most unbecoming not to give strict attention to those seemingly trifling affairs, which cause pain or displeasure to others. And while it induces

us to listen with patience and respect to arguments which are not perhaps consonant with our own opinions, it moreover teaches us how we should refute these arguments in a manner, at the same time proper and inoffensive. When censured he will do as Sir Walter Scott declares he often did, "arm himself with triple brass of indifference against all the roving warfare of satire, parody and sarcasm, laugh if the jest be a good one, or if otherwise to let it hum and buzz itself to sleep."

He always consoled himself with the belief that none but the ignorant, unprincipled and insignificant ever indulged in such nonsensical and insolent scurrility. Men such as these, deficient in intellect, haughty in the extreme, should be considered rather as subjects of commiseration than of resentment. Noble birth, vast possessions, expensive and gaudy dress, courtly polish or a shapely figure, will never of themselves make a gentleman. Very often we find that these qualifications were sufficient recommendations to gain for their fortunate possessors admission to the highest and best regulated homes in the land. A time there was, not far removed, when men glorified in their ignorance and actually boasted of their inability to write or spell correctly the simplest words in the language.

This was the age when general licentiousness reigned supreme in the palace as well as in the hut. It was the age when men, disrespecting themselves, sought only to gratify their own sensual cravings, and consequently set at nought these rare examples of true honor and virtue.

Daily experience teaches us that self-respect is not only one of the great essentials to lasting success, but he who has this desirable quality, though his stock of earthly treasures be but scanty, is surer to win the estimation and respect of others than his more wealthy and perhaps more gifted neighbour. Again, it should not be forgotten that we are all teachers and pupils, not alone in the school-room, for there it is our duty to teach and learn, but all through life we are continually receiving and imparting instruction. Not, indeed, by rule and precept, but by a still more efficient means, example. You teach not by what you say and do but by what you are.

If you are ever earnest, watchful and

diligent in discharging the duties of your calling, be that calling high or low, you are truly a teacher, for your example will be imitated by others.

Goethe has very well said—"Having found out what you have to do—whether to lead an army or sweep a crossing, to keep a hotel or drive a hack, to harangue senates, or address juries, or prescribe medicines—do it with all your might, because it is your duty, your enjoyment, or the very necessity of your being."

Self-respect, noble sentiments and a kindly heart are characteristics that know no rank or station. How beautiful are the following lines from Schiller ;

"What shall I do to gain eternal life ;
Discharge aright
The simple dues with which each day is rife ?
Yea, with thy might.
Ere perfect scheme of action thou devise,

Will life be fled,
While he who ever acts as conscience cries
Shall live, though dead."

In conclusion, then, I do not hesitate to say that those persons who show at every opportunity a delicate regard for the rights of others, who are just as slow to think evil of another as they are to do any unjust act themselves, who speak with as much respect to the humblest cottager as to the greatest magnate in the land, are the very ones who have learned at an early age to respect themselves.

Burns was not far astray when he wrote:

What though on homely fare we dine,
Wear hodden gray and a'that
Give fools their silk and knaves their wine,
A man's a man for a'that.

M. F. FITZPATRICK, 91.



MUSIC.



WHAT are they ? These sweet sounds that break
In golden ripples on the ear,
Piercing the denser atmosphere
And ever upward, upward, take
Their flight—while following their wake
Our raptured souls on wings appear
From earth so far, to Heaven so near,
To where golden gateways make
A bar,—and there the sweet sounds slide
Between, and leave our souls alone
With wearied drooping wings outside !
What was it, that which we have flown
To reach ? we stretch our hands in vain,
And silent fall to earth again !



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THE PAPAL BRIEF.

Through the kindness of his Grace the
Archbishop, we make public, for the first
time, the Brief, by which under the Fish-
erman's Ring, Ottawa College has been
elevated to the rank of a Catholic Uni-
versity. Other Popes may have been re-
markable for intellectual power, or force of
will or vast administrative ability, but Leo
XIII seems to have combined all these
grand qualities in himself; he scans with
keen and rapid gaze the whole Chris-
tian world and sees the wants of
all the countries under his paternal
care. But as an educator he has in
a special manner merited our gratitude.
Scarcely one year had elapsed after his
ascent of the throne of St. Peter, when he
proclaimed the Angelic Doctor the patron
of the Catholic Colleges and Universities,

for in his doctrine 'pure and without
mixture,' would be found the remedies for
the evils of our days. Canada received its
share of his univ rsal attention. Hither-
to our education was necessarily utilitar-
ian. Our country needed men to do
laborious work who had but little
time to give to study. But the aspect of
things is changing; culture is gaining
ground every day and higher education is
an absolute necessity. In Quebec this
want was felt and supplied; it was but
just that its twenty-three Colleges should
have their crown in the University of Laval.
Ontario must not be behind the sister
province. There are here several powerful
chartered institutions which are necessarily
closed to Catholic students. It is then
with an eye towards raising the standard
and enhancing the dignity of the Catholic
training in Ontario that the Holy Father
has seen fit to create our College a Uni-
versity endowed with all the privileges of
older institutions, and serving as a centre
for Catholic thought in the English por-
tions of Canada. Founders of Universi-
ties in every age have desiderated a cen-
tral position as essential to the success
of their undertaking; and with reason, for a
University by its very nature is a light to
the surrounding country. Students flock to
it to get there what cannot be had at home,
and it becomes the trysting ground for all
that is great and good in a country. If it
combines political power with intellectual
attractions so much the better; such were
Paris, Rome, Bologna, Salamanca, and
Louvain in older days. Such will Wash-
ington be in the near future; and why
should not Ottawa be the same? Our
country has bright prospects before it;
rapid strides have been made in a short
while and mental activity must keep
abreast of political aspirations. What more
central position could be desired? We are
in the capital of the Dominion; the mem-
bers of the Senate and the House of
Commons meet here for three months

every year to deliberate and enact laws, and amongst these are to be found gentlemen of very high culture and of remarkable attainments in every branch of knowledge. The Holy Father has named as chancellor of the University, His Grace the Archbishop of Ottawa and his successors for ever and has signified his desire that all the Bishops of Ontario should be overseers of the institution. The influence of these Right Reverend gentlemen cannot but be beneficial. The Sovereign Pontiff has done his share, his blessing and words of encouragement will do much, but more is necessary; we must correspond with his good purposes and try to make our College worthy of the title conferred upon it.

EXAMINATIONS.

Within a few weeks we shall be in the midst of the June examinations, and a few words may not be inappropriate at this moment. They are one of these subjects old but at the same time ever new, and we need to be constantly reminded of their bright side, for their continual recurrence seems but to increase our distaste for such trials of our past work. Examinations, like all things demanding increased efforts on our part, are naturally repugnant. During the past year the columns of the Nineteenth century have been the scene of an animated discussion on the utility of examinations, in which some of the most distinguished educationalists have participated. Various conclusions have been arrived at, but whatever individuals may think, the common consent of men will ever regard examinations in some form or other as trials of the capabilities of candidates for honors in any department of art and science. Nothing inspires such a spirit of work and enthusiasm for study as the thought of an approaching examination; emulation is aroused and all the energy even in the dullest

students is called forth. If the papers are general and free from knotty and particular questions, the minds of the students will gain much by their being obliged to sum up in as few words as possible their knowledge of the subjects of examination. The more comprehensive one's knowledge is, the more it really deserves that name; it then becomes science. But there is a class of students to whom we would like to say a few words: it to those the result of whose examinations has not been equal to their expectations. They must not think because of their failures that all their past work has been in vain. Labor in any department of knowledge, however lightly it may have been pursued will not be lost for the future. This is especially true of the physical sciences, in which personal experiment often takes the place of more purely intellectual operations. Their habits of observation thus developed and which are not as a rule called into requisition in examinations will certainly not be useless in his after life. But we have yet some time and much may be done to prepare for those trials of our year's work. The saying of Horace *improbus labor omnia vincit* is as true in our days as it was eighteen hundred years ago.

JEFFERSON AND SCHOOL EDUCATION.

Thomas Jefferson may have erred in matters concerning religion and politics, but his views on education seem to have been very sound. The principles which govern the school systems of France, the United States and Canada are not what the sage of Monticello would have apt proved. In these countries, it is held that education primarily and properly belongs to the State; that the schools, the children, the formation of the national character, the training of the teachers, all belong to the State. In Ontario the principle is ad-

mitted, but our Government has been less logical than those of other countries; some exceptions have been made for the sake of Catholics. But those who are constantly quoting the authority of Jefferson in favour of their plans of government, may be surprised when they hear that he was decidedly opposed to centralization in school matters. He would have subdivided the counties into 'hundreds' or 'wards,' corresponding to the militia districts, and have made the district school house the place of local assembly and primary education. Education would be placed by him in the hands of the fathers and mothers of each school district; but it is the duty of the State to support and endow higher education. "The future of the primary schools," says Cardinal Manning, "is really the future of the people of England." And the same is true of every country; the national character is formed by the fireside, at the parent's feet, at school, and in the church. If the future of a country is left to a godless State, the State itself will soon fall. Jefferson knew this, and his admirers and followers, who are a large nation, would do well to follow his judgment in this matter.

Bishop Keane arrived home from Europe on Sunday, May 5. The plan of the new Catholic University was submitted to the Roman authorities, and after four months, was approved in its entirety. Bishop Keane visited the Roman institutions, the Universities of Vienna, Bonn, Munich, Munster, Louvain, Lille, Paris, and the Seminaries of Fulda and Cologne. He consulted eminent educationalists, and amongst others, Cardinals Manning and Newman. The chair of dogmatic theology will be filled by Dr. Schroeder, of the Seminary of Cologne; Dr. Bouquillon, of Lille, will fill the chair of moral theology; that of Holy Scripture will be filled by Dr. Hyveniat, a Frenchman, and a great

Assyriologist and Egyptologist, who was not sufficiently appreciated in Europe, and is looking for a new field. Dr. Pohle, of the Seminary of Fulda, will be professor of philosophy, while the chair of canon law will be occupied by Rev. Sebastian Messmer, of Seton Hall College. There are many deficiencies incident to the newness of the organization, and to supply these, lectures will be delivered during the course of the coming year. Father Hewitt will lecture on the Development of the Church in the first centuries; Father Searle, a graduate of Harvard, will do the same for astronomy, and Charles Warren Stoddard will give a course in literature. The University opens next November with the celebration of the centennial of the American hierarchy. The course will last four years in addition to the usual seminary course. Nothing is spared to make the institution worthy of the country which it is destined to illuminate.

The Angel of Death has been busy of late thinning the ranks of Catholic journalists. The latest victim is Mr. John McCarthy, who died a few weeks ago. Mr. McCarthy was at one time editor of the *Tablet*, and editorially connected with the *N. Y. Catholic Review*, and was a constant contributor to the *Catholic World*. He was also the author of a *History of the World*, in which the philosophy of history holds a more important place than in any similar work we know. Catholic journalism has few attractions for its devotees—hard, unceasing work, and scarcely enough to keep one from the poor house. Mr. McCarthy's career perfectly exemplified this fact, he had all the time toiled to advance the cause of Catholic literature, and he was followed to the tomb by but three of his friends in life, the undertaker being obliged to call upon his assistants to act as pall-bearers for the deceased writer.

EXCHANGES.

From Georgetown College has come a supplement to its usually excellent *Journal* which will be treasured as a souvenir of a grand event by the students both past and present of that famed institution. The number is worthy of the occasion; for it gives a complete account of the proceedings at the centenary. The mother of the Catholic colleges in the United States was for the moment the recipient of good wishes from the centres of intellectual life in Europe and America. Germany sent more congratulatory messages than any other country in the world; the reason is evident, Germany is the only country in which is preserved the true spirit of fellowship amongst the universities, which was at its highest point during the Middle Ages. With the Germans, a university is a republic of letters and all are aiming at but one end—mental perfection. They may emulate one another, but this emulation is generous and does not preclude good feeling amongst them. It were well if that spirit were imitated in this country; education would gain by the freer intercourse which would then exist. The reunion at Georgetown was a landmark in the history of its college. Many speeches were made, some of which rose to the heights of lofty eloquence. These were remarkable words of Mgr. Preston: "This is not an intellectual age. In deep and profound studies it cannot compare with the glory of the past. It boasts of its progress, and its pride is the evidence of its ignorance. It hath made progress in things material, in the application of scientific truths; but what advance hath it made in serious knowledge?" The real weakness of our age is pointed out. St. Augustine said that for those who seek truth, the first condition is humility, the second humility and the third humility. It was pride that blinded the pagan philosophers of old, and it is pride that shuts the eyes of our modern pagans. Let us hear less about this wonderful century of ours, and greater results will be obtained; let us leave future centuries sing our praises, and not preach our own pageryrics.

The *Speculum* has an essay on the advantages of the co-education of the sexes. If advocates of this system can give no stronger reasons for upholding it, co-education rests on a very weak basis, and its

evils certainly outnumber its benefits. If self-respect has regard to external conduct only, co education may have some reason on its side; but self-respect must have its origin in a sense of moral rectitude. Young men who use profane or indecent language may desist for a time, but the force of habit will prevail if there is no stronger or higher motive than the presence of ladies to deter them. Experience is with us when we say that most young ladies who attend institutions where co-education prevails are unsexed in a very short time. Boys and girls are not by any means of an equal mental calibre. The domain of the stronger sex is the intellect, while the heart yields to the gentler sway of the weaker sex. "To put man and woman upon an equality," says Cardinal Manning, "is not to elevate woman but to degrade her. * * * This is a part of the lawlessness of these days, and shows a decline of the finer instincts of womanhood, a loss of that decisive Christian conscience which can distinguish not only between what is right and wrong, but between what is dignified and undignified, both for women and men."

Instruction in Latin in Preparatory Schools, is the title of a very sensible article in the *Colby Echo*. The first training must be slow: declensions and conjugations must be taught gradually. Every way possible must be used to familiarize the student with the Latin tongue; in the beginning translation from English to Latin and from Latin to English, and very shortly afterwards exercises in speaking Latin. The writer favors the reading of Nepos' biographies as a substitute for the Commentaries. A little more attention might have been paid to the form of the essay; grammatical errors are unparadonable in a literary essay.

We are inclined to agree with the writer of a paper on the "South," in the *Randolph-Macon Monthly*, when he says the "bloody chasms" between the North and the South are not yet "bridged," and that there are to be found many as rancorous in their feelings towards the South as they were twenty-five years ago. The war has wrought many changes, but for wit, eloquence, intellectual power and refinement the Southerners are yet far superior to their brethren of the North. English, pure and undefiled, is the language of the

South. As time goes on more correct notions seem to gain currency with regard to the Civil War; we have heard too much of Grant's generalship and too little of a greater than Grant—Lee, who is justly reckoned by Sir Garnet Wolseley with the great generals of history, Hannibal, Alexander, Caesar and Napoleon.

There is an interesting selection in the *University Monthly* of Carlyle's criticisms of many of his leading contemporaries. What strikes us, in all these is the man's ruggedness of character combining at the same time much that was truly noble and tender. There is here, as in all his works, a strong undercurrent of pessimism weighing down the mighty genius of the Censor of our age. Jeffry was his particular friend; of him he said, "Jeffry was by no means the supreme in criticism or in anything else, but it is certain that no critic has appeared amongst us since who was worth naming beside him." Carlyle could not bear Charles Lamb's "small talk"; but held Wordsworth and Erasmus Darwin, the elder brother of Charles, in the highest esteem.

The *Athenæum*, feeling the delicacy of the *Record's* position with regard to Prof. Roberts, gives in the last number a sketch of the life and work of the first of Canadian poets. The chief characteristics of Roberts poetry are the delicacy and profuseness of the imagery, betraying a kindred feeling with Southey; a love of his country which shines in every page; an embodiment of local beauties which must ever attract more than the wisest generalities. We hope, however, that Prof. Roberts will not confine himself to such works as "In Divers Tones," for he is capable of things greater and more lasting.

We have received for the first time a copy of the *Highlander*, published at Sacred Heart College, Denver. The *Highlander* is in the first year of its existence, and its present appearance augurs well for the future. It is neat looking, well conducted and has many articles of real literary worth. Our Lady of Guadalupe, in serial form, sketches the early Catholic settlements, and the conversion of the natives in Guadalupe. The Last Days of Maximilian, Washington Irving, a Visit to the Homes of the Cliff-dwellers, the Legend of the Roli are all elegant, well written essays. We extend our con-

temporary a hearty welcome, and wish it a long and prosperous career.

JUNIOR DEPARTMENT.

Through the kindness of some of our friends prizes to the amount of \$5 were presented to be contested for at hand-ball on Easter Monday. For some time before there was constant hard training and it was found on the morning of the 22nd, that the following teams had entered the lists to compete for the different prizes:—

Team A—J. Macnamara, and A. Christin.

Team B—P. Brunelle, and E. Gleeson.

Team C—A. Plunket, and P. Batterton.

Team D—E. Capbert and O. Paradis.

The first match commenced at 1.30 p.m., between teams C and D. Team C won easily the score being 5 to 21. The next match was between A and B. This game was more closely contested, but it finally resulted in favour of team A. Now the final match for the first prize took place between team A and C. This proved the most exciting game of the day and until it was finished there was uncertainty as to which team would win. The playing of J. Macnamara and A. Christin in team A was almost faultless, each one gaining for himself over and over again most hearty applause. Notwithstanding the excellent playing of A. Plunket and P. Batterton, who led the score for the greater part of the game, they were defeated by a score of 19 to 21. The first prize valued at \$3 accordingly fell to team A, composed of J. Macnamara and A. Christin. The final match for second prize took place between teams B and C, and contrary to all expectations of their most enthusiastic supporters, team B composed of P. Brunelle and E. Gleeson won, the score being 7 to 15. The second prize was valued at \$2.

At the concert given under the auspices of the Athletic Association on Monday evening May 10th, the Juniors took very prominent parts. The Zouaves' drill under the captaincy of D. McGee and lieutenantcy of O. Paradis called for an encore, while the club-swinging and barbell exercise of E. Gleeson and J. Macnamara elicited hearty applause.

The May Flowers and Zouaves met on the diamond twice since the last issue of THE OWL, in the first game, of which the Zouaves were victorious, and in the second the May Flowers were the fortunate ones. Whenever these teams play they have great difficulty in deciding on an umpire, and frequently during the same match it has happened that the umpire was changed three or four times. In the first of these matches on one occasion when Maloney was declared out on third, it took four of his own side to convince him of the fact, and finally succeed in inducing him to leave his base. Maloney passed no very favourable remarks concerning the partiality of the umpire, and among other things declared, "It will be the first you will ever umpire for me again."

The most interesting base-ball match of the season took place on May 2nd, between two picked teams composed of the following:—

1ST TEAM.	2ND TEAM.
A. Plunket, c.	P. Brunelle, c.
J. Macnamara, p.	L. Nevins, p.
C. O'Connor, 1 b.	E. O'Neil, 1 b.
E. Daigneault, 2 b.	J. Lavery, 2 b.
P. Ryan, 3 b.	O. Lafleur, 3 b.
E. Gleeson, s. s.	P. Clancy, s. s.
O. Allard, r. f.	E. Keeler, r. f.
J. Copping, c. f.	D. McGee, c. f.
J. LeDuc, b. f.	F. Lamoureux, 1. f.

After a hard contest the game resulted in a tie, score 15 to 15.

The rank of the students leading the different commercial classes for the month of April is as follows:

1st Grade—P. Mellon, R. Beaulieu, E. Landry.

2nd Grade—W. L. Murphy, A. Christin, H. Christin.

3rd Grade (2nd Div.)—A. Pelissier, P. Brunelle, A. McDonald.

3rd Grade (1st Div.)—M. Brennan, R. Letellier, H. Cameron, W. Conway.

On Thursday, May 9th the first match of the year against a city team was against the "Stanley's." The Nationals, the first team of the Juniors, on this occasion was composed of the following:—L. Nevins, p.; A. Plunket, c.; C. O'Connor, 1 b.; P. Clancy, 2 b.; M. Shea, 3 b.; E. Gleeson, s. s.; O. Lafleur, r. f.; D. McGee, c. f.; E. O'Neil, 1. f. The result was an easy victory for the Nationals, the score being 4 to 19.

The college authorities will certainly compensate in some way our Juniors for the cargo of fish placed in the warehouse, which cargo was the result of their Monday, May the 10th, fishing expedition.

ATHLETIC NOTES.

The thanks of the students are due to the Militia department for the courteous manner in which their request to play upon Cartier Square, was received. The want of suitable grounds for the carrying on of the annual spring sports, would have been sorely felt, and hence we should feel grateful to the gentlemen at whose hands the use of the Square has been secured to us.

* * *

The fact that after a lapse of four years, the Harvard Football Club looks back to Ottawa College, and finds something in our method of playing, which they have as yet failed to become proficient in, is very significant, and speaks well for the veterans of '84. From a former member of the "Varsity" team, we learn that the Harvard footballers have determined to devote more attention to drop-kicking in future, and from Ottawa College, they are anxious to learn the secrets of the art. We are free to admit that we feel somewhat flattered, yet the compliment is not undeserved, for, if there is one thing more than another in which the College backs have at all times excelled, it is in drop-kicking.

* * *

As we anticipated last month, the new regulations with regard to football, will materially alter the character of the game. The practices thus far have been interesting, in as much as they gave us an opportunity of speculating on what we are to expect from the game next fall. That meaningless and oftentimes disgusting element, the scrimmage, will be practically done away with, and will be replaced by the more systematic play of the wings and quarter-backs. What is now required to make football rank among the fastest and most scientific of our popular games, is proficiency in the art of passing, and quick open play on the part of the forwards.

The necessity for reform has also impressed itself on the footballers of Quebec. At the recent annual meeting of the Quebec Rugby Association several radical changes in the playing rules were introduced. Among other matters which were discussed were the duties of the referee, the powers of which officer were greatly extended.

* * *

Under the revised rules, the Montreal football team will be forced to abandon its old-time tendency to fondle the ball and persistently to lie in the scrimmage.

* * *

At the picnic on Friday next at Lansdowne Park, two picked fifteens from the College will play an exhibition game of football. The College baseball team, in union with a picked nine from the city, will play a match game of baseball. Both games promise to be deeply interesting.

ST. THOMAS' ACADEMY.

The series of meetings of the St. Thomas' Academy, was brought to a close on the evening of the 16th ult. Mr. E. Leonard read an interesting summary of the recent encyclical letter of His Holiness Leo XIII on human liberty. In a few sentences, he reviewed the teaching of our Holy Father on the subject of liberty. The paper gave evidence of careful study and research, and was presented in a pleasing and entertaining style.

BOOK NOTICES.

DONAHOE'S MONTHLY MAGAZINE for June, among its varied and interesting table of contents, contains a reply to the ex-Nun of Kenmare and Her Libels, by Peter McCorry; New England a Misnomer; the conclusion of Archbishop Ryan's paper on Christian Civilization and the Perils that Now Threaten It; the Hercules Stone and the Amber Spirit; History of the Church of Our Lady of Perpetual Help; The Albegenses, a learned paper by Rev. Reuben Parsons, D.D.; Memoir of Charles Russell, Q.C., M.P., the able advocate in the Parnell trial, with a portrait. This is but a few of the various

articles in the June issue. \$2.00 a year, \$1.00 for six months. Address, DONAHOES MAGAZINE, Boston, Mass.

ST. BASIL'S HYMNAL. Rev. L. Brennan
C. S. B., St. Michael's College, Toronto.

The Hymn Book which the Basilian Fathers of St. Michael's College, Toronto, published a few months ago has been received with so much favour that they have hastened to publish their Hymnal of which they have kindly sent us a copy. This is the finest work of the kind we have. The Hymn Book has been already noticed in these columns; all the canticles and vespers in it are found in the Hymnal set to music. There are moreover three Masses, one the *Missa de Angelis*, a figured Mass and the *Missa pro Defunctis*; morning and evening prayers, prayers for Mass, and for Confession and Communion and the little office of, the Immaculate Conception, forming a complete manual of devotion. The hymns to the Sacred Heart, the Blessed Sacrament and the Blessed Virgin are of the choicest and are especially adapted to foster these fruitful devotions. The Hymnal should find its way, into all choirs for it aims at making the people more familiar with the offices and chants of the Church and is especially fitted to promote congregational singing which we hope to see everywhere revived in a very short while. We are not forced to offer God a hushed worship in caves and on the mountain sides, but we can offer him now the homage of our body and its powers as well as of our soul, and none is more acceptable than that of our voices singing loudly his praises.

ORDINATIONS.

On April 29, in the chapel of the Sacred Heart Convent, Rideau street, the Sacrament of Holy Orders was conferred by His Grace the Archbishop of Ottawa on the following candidates: Mr. C. Deslauriers, of the Diocese of Ottawa, was raised to the priesthood; Mr. O. Boulet, of the same diocese, and H. Gervais, O. M. I., of the College, were ordained Deacons. Minor orders were conferred on J. H. Quinn, O.M.I., of the College, and W. Murphy, O.M.I., of the College, received Tonsure.

On the 1st of May, in St. Joseph's Scholasticate, Archville, an ordination was held by Mgr. Clut, O.M.I., Bishop of Arindel and Vicar Apostolic of the Mackenzie Region. Brother P. Gagnon, O. M.I., of the College, was raised to the Deaconship. Brothers E. David, O.M.I., and A. Gratton, O.M.I., both of the College, received Subdeaconship.

Sunday morning, May 26, in our College Chapel, His Grace the Archbishop of Ottawa conferred the Holy Priesthood on Bros. H. Gervaise, O.M.I., and P. Gagnon, O.M.I. Bro. J. Maloney, O.M.I., and Bro. Germain Gauvreau, O. M. I., received Sub-deaconship.

A GIFT FROM THE POPE.

A letter from Rome brings the information that His Holiness Leo XIII. has given us another proof of his esteem for Ottawa University, by presenting to it a magnificent portrait of himself, in the attitude of giving his blessing. This painting is the work of a celebrated Italian artist, and was painted expressly for exhibition at the Paris Exposition. It left Rome for Ottawa on May 8th, and consequently we will soon have an opportunity of beholding it.

OUR ANNUAL ILLUSTRATED NUMBER.

On June 15th, we intend issuing our annual illustrated double number. The illustrations will be in the form of etchings, initial letters and tail pieces of scenes and landmarks dear to the memories of our former students. Some of the subjects represented will be the old college on Sussex street, the first building on Wilbrod street, the farm-house, the slide, the hand-ball alley, sights and scenes on the way to College, etc. All this entails a heavy expense upon us, and we hope that many of our subscribers will appreciate our efforts by ordering one or more extra copies of this issue. The price of the double illustrated July-August number will be twenty cents per copy.

FLORES ALIENI TEMPORIS.

John Liney, of last year's engineers, is completing his course in Lehigh University, Pa.

Henry M. Frey, B. L., '85, is general manager of the Union News Company, Chicago, Ill.

Ed. Hedekin, of last year's engineers, is engaged in the mercantile business in Fort Wayne, Ind.

N. W. Mullin, who left College in '84, is at present secretary of the Lake Superior Transit Company, at Buffalo, N. Y.

Joseph Connolly, at one time a member of the class of '91, is general ticket agent, in Chicago, of the Lake Michigan and Lake Superior Transit Company.

J. L. Chabot, who left College to enter McGill Medical School last year has won marked success in his studies there, coming out first of a class of 110 in histology, and second in a class of 92 in botany.

We learn from a recent copy of the *Springfield Republican* that the Catholics of Chicopee, Mass., presented Rev. J. H. McKechnie, '85, with a purse of \$500 and a \$150 gold watch. We congratulate Father McKechnie, not only on account of the gifts he received, but also on the possession of the qualities which called forth such a testimony of esteem.

A few months ago we sent circulars, containing the names of the students of the College in the year 1855, to those of them whose addresses we possessed, asking that they would supply us with some information in regard to the gentlemen named in the list. Our intention was to publish in THE OWL the present position and location of as many as possible of the former students of Ottawa. We regret to state that those parties to whom we sent the lists, those living around Ottawa excepted, did not take the interest in the matter that we expected they would. We hope, however, to be more successful in the matter during the next scholastic year.

DRAMATIC NOTES.

LE FILS ADOPTIF.

On the evening of the 25th ult., the French students made their annual appearance on the College stage, and notwithstanding the disagreeable weather, a fairly respectable audience was present to appreciate their efforts. After the rendition by the College band of that excellent overture, "Une chasse dans les Ardennes," the curtain rose on "Triboulet," a highly entertaining farce. The youthful pages were exceedingly natural in tormenting the king's jester, which very difficult role was admirably executed by Mr. R. Drapase. A polka, "La Pergola," followed, by the College band, which was succeeded by "Le fils Adoptif," a dramatic representation of an incident of French military life under the early emperors. Jules, the adopted son, was cleverly taken by Mr. A. Carriere. Dulac and his son Louis, were taken respectively by Mr. E. Leonard and Mr. H. Garneau, both of whom showed a true conception of the nature of their role. Joseph Dulac's domestic was executed in a praiseworthy manner by Mr. F. Brunette, while Mr. R. Paradis, as Bonaventure, Joseph's nephew, was fully equal to his task. Military choruses were frequently rendered during the play, and the song of victory at the conclusion, in which Mr. T. Tetreault as general-in-chief, and Mr. J. Landry, as sergeant Bernard, engaged, was particularly well received. The entertainment was, on the whole, successful, and throughout of a highly entertaining character.

THE ATHLETIC ENTERTAINMENT.—The students made their last appearance on the boards for the present year on the evening of the 13th inst., at the entertainment given under the auspices of the Athletic Association. The programme was varied, pleasing and lively, and there was a good audience present to enjoy it. The first part of the programme was a repetition of the comic presentation, "Triboulet," which was well received. "Colonel polka" by the College band, was followed by a military drill and marching chorus in Zouave costume, under the captaincy of D'Arcy McGee. Mr. J. Clarke sang "My Rover's Coming Home," which called forth an encore. Master Eddie Gleason surprised the audience with his wonderful handling of a pair of Indian clubs. The "O. M. I. Cadets," by the senior students, was well rendered, and Master Joseph Macnamara's clever performances with a bar-bell called for the well-deserved applause. The programme concluded with the presentation of that most laughable of farces, "Mesmerism," in which Mr. J. P. Smith, as Felix O'Callaghan, was as near perfect-

tion as can be well attained. Frequently Mr. Smith's merits were recognized by the hearty applause of those present. The entertainment throughout was interesting and proved a successful closing to a previously successful year.

COLLEGE HUMOUR.

Zoology Man.—"There are various kind of flies, horse flies, gad flies, eel flies, and, and—"

Classics Man.—"And *tempus fugit*."—*Q. C. Journal*.

Some go to college
To do hard work ;
Some go to college
Their task to shirk ;
Some go to college
To play baseball ;
Some go to college
To dress and call ;
Some go to college
To spend their money ;
Some go to college
To try to be funny ;
Many go to college
Because others do,
But more go to college
Because they have to.

—*Dickinsonian*.

Professor—"Mr. Smartly, you may translate the next passage." Student—"Nay, indeed, by Zeus on the one hand according nevertheless, he said on the other hand moreover he was also without doubt forsooth at least in truth yet—." Professor—"that is very good, Mr. Smartly. That will do."—*College Journal*.

"Tempus fugit," said the Romans.
Yes, alas ! 'tis fleeing on ;
Ever coming ;
Ever going,
Life is short, and soon 'tis gone.
But as I think of next vacation,
Poring o'er these lessons huge,
Ever harder,
Ever longer,
All I say is, "Let her flee !"

One of the Freshmen just beginning trigonometry, having been given a problem to solve with an angle of a certain number of degrees, brightly inquired of the inspector whether they were Fahrenheit or Centigrade degrees.—*Burr*.

COLLEGE ETIQUETTE.

1. "Never knock at the door before entering, it indicates a sort of non-familiarity, which friends do not like. 2. Cause your friend to notice you by slapping him vigorously on the back or head, especially if he is studying, it is a sort of greeting which always shows good breeding. 3. If one of the occupants of the room is very anxious to get his lessons, be sure to make as much noise as possible by talking in a boisterous and nonsensical manner; it is good for the student to have his mind diverted frequently from his work, and then it creates kindly feeling toward yourself. 4. If one or more occupants of the room never uses tobacco, always remember to precede to smoke, or better still, to chew as soon as you get seated; it is well for persons to become accustomed to these things which are unpleasant to them. 5. Never fail to lounge upon the bed, try on the plug hat, examine every article about the room, commenting vociferously upon all, and never under any circumstances leave when you see your host is growing anxious about his work; it is not well to leave him in such an alarming state of mind. The length of your call should not be less than three hours."—*Transcript*.

A COLLEGE ATTACHMENT.

We've skimped, an' sent that boy to fill
The holler in his heart with knowledge;
He wasn't good for much, but still
We thought he might pull through a college;
We guessed he'd study up at night's,
Work hard to mend his mind and natur,
An' here that young Philistine writes
He's deep in love with Alma Mater!

We'd better kept him tendin' corn,
An' feedin' pigs, an' doin' plowin',
Since he's a student—in a horn—
An' spendin' money, I'm allowin'
There's Hettie, neighbor Squigg's gal
Ah, how this news 'll circumstrate her!
I'd allus picked her out fur Hal,—
Now he's in love with Alma Mater!

I've heard about those college chaps,
An' read about 'em in the papers,
An' Hal he's *one* of 'em, perhaps,
An' thick in all their scrapes an' capers.
He wrote us he wuz doin' fine,
Wuz somethin' of a winnin' hater,
An' now we see he wuz a lyin'.
An' spendin' time with Alma Mater.

Last night we writ a letter warm
A sayin' we are led to statin'
He'd better come an' work the farm,
An' we'ud help his graduatin';
That he could pack his college rigs,
Er he'd discover, soon or later,
It's better sparkin' Hettie Squiggs
Than makin' love to Alma Mater.

ULULATUS.

A 2nd Grade definition: "Gypsy, a native of Egypt."

A literal translation of *balayer les escaliers*—
"broom de ladder."

"Say, M——, what do you wish to be?" "I'm feeling as if I'd like to B A just at present."

4 π R² gives the exact surface of our mathematicians' cranium since he has got his hair clipped.

What did Benj. H. say to Grover C.? Benjamin said, "Grover, March 4th" and Grover marched. — *Yale Record*.

The grand stand of Cahy's handball alley is generally well filled with a crowd every evening. They enjoy the aromatic breezes of that neighborhood very much.

PROF. (in philosophy class, discussing the origin of ideas) "Do you recollect the first idea you ever had?"

STUDENT—"Yes sir, hunger."

When one of our French students learning English tells you that he has a nail in the back of his neck and a button on his lip, do not be astonished, but rather pity him: he means that he has a boil on the back of his neck, and a pimple on his lip.

There was a young mosquito,
And he brushed himself quite neat, oh,
Ere he went out in the street, oh,
In search of prey.

He sought in vain to greet, oh,
Some one whose blood was sweet, oh,
And who suffered from the heat, oh,
This summer day.

By luck he chanced to meet, oh,
None other than our Pete, oh,
Whom he prepared to eat, oh,
In a quiet way.

The result of the encounter is still undecided as we go to press.

We have heard that there was lately some difficulty amongst the members of the Zouave baseball club in regard to the position of second base man. It was finally settled by awarding the place to a player who based his claims on the fact that he has got two new teeth coming out and would be a Mascot for the team. Who was it?

Knowing the fondness of one of our friends for sliced pine-apples, some practical jokers prepared a tempting dish of sliced raw potatoes and passed it around for dessert at a turkey dinner in "Mis. Gooley's" a short time ago. Our friend saw with gratification that very few indulged in the delicacy before it reached him, and accordingly took a proportionately larger share. The look of disgust that overspread his countenance when he began masticating the "pine-apple" would have charmed the heart of a dime-museum manager in search of a contortionist.