

PUBLISHED MONTHLY BY THE STUDENTS OF THE COLLEGE OF OTTAWA.

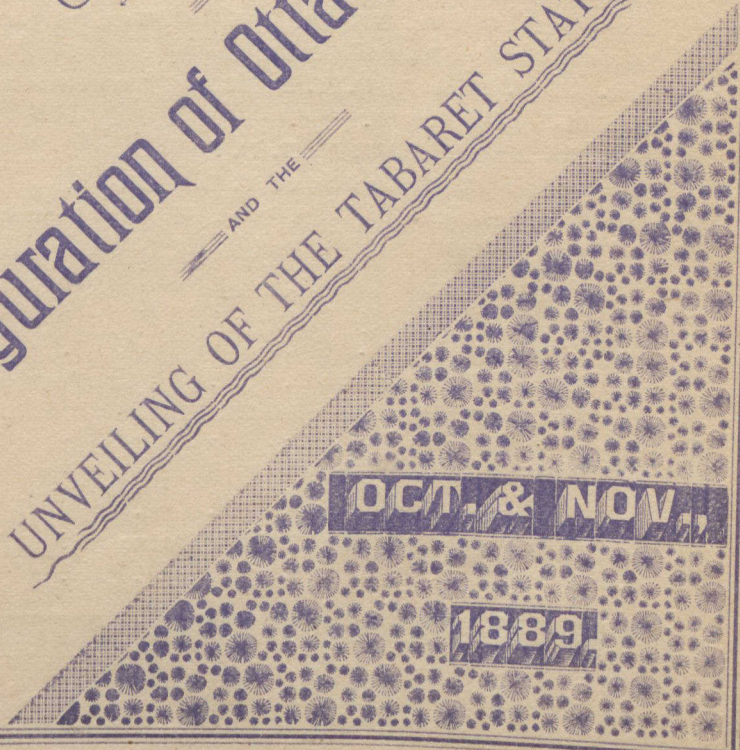
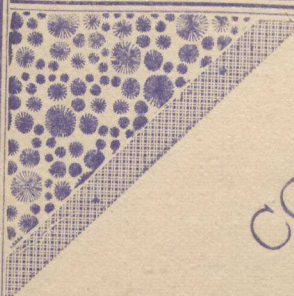


COMMEMORATING THE INAUGURATION OF Ottawa University

AND THE UNVEILING OF THE TABARET STATUE.

OCT. & NOV.,

1889.



Published Monthly by the Students of Ottawa University.

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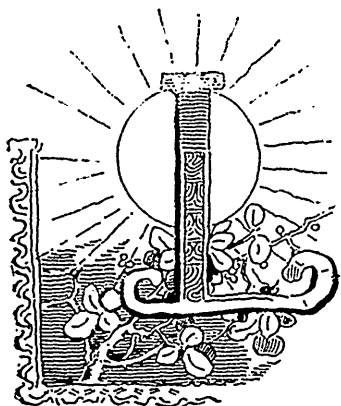


MOST REV. J. T. DUHAMEL, *Archbishop of Ottawa,*  
CHANCELLOR OF THE UNIVERSITY.  
From a Photograph by Topley.

# THE OWL.

VOL. III. OTTAWA UNIVERSITY, OCT. AND NOV., 1889. Nos. 2 & 3

## INAUGURATION OF THE UNIVERSITY.



UMEN  
IN CÆLO.

Rome  
spoke,  
and the  
noble in-  
stitution  
that is to  
be the  
central  
luminary

of Catholic education in English speaking Canada shone forth in magnificent splendor, heralded by the inspired words of the greatest of the Popes. The preparations for the inauguration of the Catholic University of Ottawa were on a scale of grandeur commensurate with the occasion. The University buildings were brilliantly illuminated, the west wing being dedicated to the Rev. Dr. Tabaret, the east wing to the Alumni, and the centre to the University of Ottawa. Appropriate mottoes backed by tinted lights were placed in the different windows with pleasing effect. Within the scene was one of surpassing magnificence.

Never did Alumni have greater reason to crowd the halls of their Alma Mater, nor friends to rejoice, nor foes to fear. From every Province of the Dominion and from several States of the American Republic old students and firm friends came to do honor to the University and to the University's honored founders. In every exercise of the 9th and 10th of

October the University of Ottawa was directly and intimately concerned. Her most distinguished son, the Archbishop of Ottawa, chose from amongst his clergy those whom he wished to have as his most trusted aids and councillors, and constituted them the Basilica Chapter of Canons; the memory of the illustrious Bishop Guigues, founder of the College, was perpetuated by a magnificent statue in bronze and marble; likewise was the figure of the great Father Tabaret reared aloft before the institution of which he was for so many years the able head; and lastly, formal effect was given to the brief of His Holiness Leo XIII., raising Ottawa College to the rank and dignity of a Catholic University. Verily was there then reason for joy, and joy there was depicted on every countenance: triumph in every eye.

For those in anyway interested in education, the grand event was the formal inauguration of the University, and an idea of the importance attached to this ceremony may be formed from the truly representative nature of the assemblage gathered in the Academic Hall on the evening of the 9th. Church and State united for once in acting towards a common end. The Church sent a prince, eminent prelates, distinguished priests and religious personages, and by the side of those sat the Ministers of the Crown, the lawmakers of the country. Literature, art, commerce and the learned professions

were represented by their brightest lights. To be particular—chief among those present were His Eminence Cardinal Taschereau; Archbishops Taché and Duhamel; Bishops McIntyre, Langevin, Gravel, Rogers, Wadhams and Lorrain; Mgrs. Paquet, Marois, Tanguay; Vicars-General Routhier (Ottawa), Laurent and Rooney (Toronto); the Canons of the Basilica Chapter; the Priors of the Diocese of Ottawa and many from the neighboring dioceses and the United States. Prominent among the laymen present were Sir John Thompson, Minister of Justice; Hon. John Costigan, Minister of Inland Revenue; Hon. Edgar Dewdney, Minister of the Interior; Mr. Wm. Smith, Deputy Minister of Marine; Chief Justices Taschereau and Fournier; United States Consul-General Lay, Hon. R. W. Scott, Judge L. A. Olivier, J. J. Curran, Q.C., M.P., H. Robillard, M.P., State Senator O'Sullivan of Massachusetts, J. A. MacCabe, Principal of the Normal School, Mayor Erratt and the City Council of Ottawa.

At 8 o'clock the members of the Faculty, represented by Rev. Cel. Augier, O.M.I., D.D., president of the University, Rev. James M. McGuckin, O.M.I., M.A., Rector, Rev. Fathers Proc, Mangin, Lacoste, Nilles, Filiatre, Nolin and Griffin, Rev. Brothers Gauvreau and Murphy, Messrs. Glassmacher, Fallon, Kehoe, Macdonald, Phalen and Foley, in their academic robes entered the hall and proceeded to the stage, the magnificent college band playing meanwhile a selection arranged by its veteran and distinguished leader, Rev. Father Balland. This opening piece of music was followed by a well-rendered chorus by the students' Glee Club, entitled "Freedom Calls Us." On its conclusion the Very Rev. C. Augier, O.M.I., D.D., addressed His Eminence and the visiting prelates as follows:—

EMINENTISSIME PRINCEPS!

REVERENDISSIMI DOMINI;

DOCTORES ET SACERDOTES EXIMI!

Cum Ecclesia, à Christo condita, Suprema populorum sit magistra, cumque Ecclesie pastores muneris sui perpetui esse duxerint etiam veri nominis scientiam totis viribus provehere simulque singulari vigilantia providere ut ad fidei Catholice normam ubique tenderent omnes humanæ disciplinæ, haud mirum si, animo vultu et gressu jam alacri, ad infantem

istam et adhuc in cunabulis jacentem, vagientem et non loquentem, advenistis.

Enati etenim Catholicorum regum filii ad fontes baptismatis deferuntur ut Christianum nomen et divinam gratiam adipiscantur et communiter stipantibus regni episcopis populorumque catervis incedunt; hinc cœlestibus benedictionibus ditati arduam vitæ semitam confidentes et divino robore pleni ingrediuntur.

Hac autem parvula Ottawiensis universitas de nobili et regiâ stirpe procedere se conclamat; Illustrissimum Ecclesie principem totiusque populi christiani regem Leonem Decimum tertium tanquam Patrem nuncupat.

Altiorum solidorum studiorum amantissimus ipse et instaurator tam divinarum quam humanarum scientiarum omnium futuram magistram nuper eam genuit, regioque diademate teneram illius adornavit frontem.

Patrini sortibus et muneribus benevolentè acceptis, hinc infanti gratiam benedictionem et tutelam elargituri venistis. Tantis ergo munita præsiidiis, corde impavido, animo confidenti et tuto pede, in perdifficilem viam ante patentem incedere habet.

Etiamsi tot ac tantis beneficiis digne recolendis impares simus, attamen gratiarum nobis ibi allatarum nunquam immemores, Scientiarum Dominum æternique luminis matrem ut nostrum vobis solvant debitum eregabimus.

Upon the conclusion of Dr. Augier's address, Messrs. Fitzpatrick and Landry came forward and on behalf of the students read the following address, Mr. Fitzpatrick reading first, in English:

FROM OTTAWA'S PRESENT TO OTTAWA'S FORMER STUDENTS, WELCOME:—

It is with sentiments of the purest pleasure, gentlemen, that we have received permission to obtrude ourselves upon your notice on this day of rejoicing. You know us not, nor can you be expected to take an interest in us and our affairs, but our eyes have long been resting upon you, and the sight has been encouragement. For what we are you once have been. What you are we hope to be, and this hope it is which nerves us against impatience and weariness. Sons of the same Alma Mater, watched over by the same father, the great and good deceased, for the honor of

whose name this gathering is held, we have looked upon you as our elder brothers and have felt towards you that loving respect and that hearty admiration which is almost invariably the lot of elder brothers to receive. Yes, the father who guarded your youth is still within these walls in spirit, if not in flesh. Some of us have known the sweetness of his smile, the kind touch of his paternal hand—they are now the few. But all have felt from the moment they entered here, that it was the spirit of Father Tabaret which reigned over this house, now as in the days when with his own hands he planted those beautiful trees around the splendid pile of buildings which his energy had erected. It is in order to prove your reverence for his memory that you have now come from near and from far, permitting no obstacles to stand in your way. You have set up a beautiful statue in the shadow of his greater monument—his life work; but best of all, more enduring than stone or bronze, is his image as it rests enshrined in the hearts of each of you, to be transmitted to your children—a legacy forever. Gentlemen, we believe that you have profited by his lessons, for you went forth from his house to do the work he bade you do, and you have done it honorably and well. In pulpit and on platform, in courts of justice and in halls of legislature, in the chamber of the sick and in the editor's chair, in the busy marts of commerce and on the lonely prairies, you have done your duty. Your University is proud of you, she fondly chronicles your good deeds and holds you up as a model to us, her youngest children. We too, have learned your names by heart, and have repeated them till they are as familiar as our own. And now we beg of you gentlemen, to accept our sincere congratulations upon your success in your various professions; we present them in union with the assurance of our deepest respect and warmest esteem. May you go on and prosper, in the future, as in the past.

Mr. Landry then read as follows :

MESSIEURS :—

Mil huit cent soixante dix-neuf et mil huit cent quatre vingt-neuf resteront deux dates mémorables dans l'histoire du Collège d'Ottawa. La première rappellera la formation de la Société des Anciens Elèves et l'enthousiasme avec lequel,

jeunes et vieux, se groupèrent alors autour de celui que tous appelaient leur père et qu'ils ont tous depuis eu à pleurer amèrement. La seconde marquera le développement complet de cette association et montrera, comme son oeuvre, cette magnifique statue qui sera dévoilée demain et qui, sur son socle de granit, redira aux siècles futurs l'amour du père et la gratitude affectueuse de ses nombreux enfants. Cette statue, messieurs, sera plus qu'un Souvenir ; elle restera tout un programme d'instruction et d'éducation. Le Collège d'Ottawa, protégé par elle, demeurera fidèle à l'union des sciences et des lettres, et à l'union de la fermeté et de la douceur qui furent les deux grands buts que se proposa le Père, et qui seront pour toujours ceux vers lesquels tendront ses successeurs et enfants.

Un cri de remerciement, c'est là notre premier mot de bienvenue. Mais, Messieurs, fidèles à l'esprit du R. P. Tabaret nous devons aussi, comme membres d'une même famille, féliciter nos aînés de leurs succès dans la vie. Nombreux sont ceux qui ont pris rang dans le clergé; certes, là, plus qu'ailleurs, *l'onus* confine à *l'honor*; mais à nous il n'est pas défendu de nous glorifier de nous asseoir sur des bancs où autrefois prirent place un Archevêque, des dignitaires de l'Eglise et grand nombre d'ecclésiastiques distingués. Le barreau et la médecine sont fiers de plusieurs noms écrits sur nos registres, et souvent il nous a été donné d'entendre au parlement ou de lire dans la presse, tant du Canada que des Etats-Unis, des plaidoyers chaleureux en faveur de la justice et de la vérité, dûs à quelques uns des nôtres. Et parmi les Anciens Elèves, loin de nous d'oublier ceux qui se sont livrés soit au génie civil, soit au commerce ! Ils se sont tous assurés des positions honorables et ils ont porté haut le drapeau de la capacité et de l'honneur.

Merci donc encore, Messieurs, des exemples que vous nous avez laissés et des encouragements que vous nous donnez ; Votre présence ici reliera plus étroitement l'histoire du Collège d'Ottawa à celle de l'Université d'Ottawa et ne manquera point d'avoir pour effet d'y faire régner le même esprit et de lui assurer des succès de plus en plus marquants. Pour nous, elle nous encouragera à l'étude et elle nous fera désirer de devenir comme vous, la couronne de notre "Alma Mater."

Mr. Thomas P. Foran, Q. C., of Aylmer, and Mr. Ed. Bauset, L.L.B., of Montreal, replied on behalf of the alumni; the remarks of both gentlemen being frequently interrupted with applause. Mr. Foran said:

It would be surprising, indeed, were such a kind and flattering address as that to which we have just listened, to receive no reply; and, although requested at the eleventh hour to respond to it on behalf of the graduates of this institution, I undertake the task with some hesitation but with the greatest pleasure.

These festivities are not only intended to do honor to the occasion of those new favors which have been conferred upon the College of Ottawa, but their purpose is also to do justice to the memory of the one who was chiefly instrumental in its foundation and in its material prosperity.

My Lord Archbishop of Ottawa, you and I and many here knew him in the

hey-day of his life, when the numbers of his years were fewer than those which have since crept over ourselves. We saw his struggles for the mastery of the situation; and upon the occasion of our last reunion ten years ago, when I performed the pleasant duty which falls to my share this evening, we witnessed the triumph of his energy, and skill and devotion. A few years later, we stood beside the grave which now contains all that was mortal of our friend; we shall have acted up to his noble example and wise counsels if, should death come to us "like a thief in the night," we are as well prepared as was he to meet our doom.

Young friends, it seems to me that those flattering words which come to us to-night out of the warm generosity of your hearts would be better applied were they used by us to you.

You have sustained the reputation of our college. On the play-ground,—in the games of base-ball, lacrosse and foot-

## LEO PP. XIII.

### AD PERPETUAM REI MEMORIAM

*Cum Apostolica sedes omni tempore curam suam ad  
tueret et fovet fidem integritatem, morumque delectationem  
nam studio diligentissime adhibuit, tum etiam in eo semper  
perad vigilavit, ut amplam domum et doctrinam, bonis  
nisque artibus ecclesie dei catholice universitati par-  
terent, in quibus nectamentis, atque animis instituta  
ad privata et publicam societatis humanam  
utilitatem possit hauriri, eademque eorum opus ef-  
ficere, ut iniquis proferantur, qui eorum do-  
mibus et dignitate stabilitate, et prosperitate  
adherenda, hinc auctoritate, et opus proficere, con-*

ball, you have won many a victory; and in the sciences and arts we have proof that you are second to none. In all that goes to make a whole man—in the physical and mental and moral departments, you have shewn yourselves worthy of praise. I thank you on behalf of the students for your gracious welcome, and for having nobly upheld the fair name of that *Alma Mater* of which I am proud to be called a son.

Mr. Bauset replied eloquently in French to the sentiments contained in Mr. Landry's address. He recalled the benevolent though brusque character of his old superior, Father Tabaret. He was an old student of the college, and recalled with pleasure the remembrances of the years he had spent in this institution. He had known Father Tabaret in all his moods and had ever found him one whose task it was to form true men. His energetic character, his perseverance in all circumstances, his knowledge of the world and of men had received their crowning triumph in the erection of the Catholic University of Ottawa.

After the addresses of Messrs. Foran and Bauset, the College Band and a

chorus rendered in masterly style Buot's "Lorraine."

Rev. Dr. Fillatre, then stepped forward and read the Papal brief erecting the university. On page 224 of Vol. II we have already printed this document and a translation, but opposite we reproduce a reduced fac-simile of the first page.

Immediately after the reading of the Brief, His Grace Archbishop Duhamel, delivered a short address in English and French. He announced that the following message had been received from the Cardinal—Secretary at Rome :

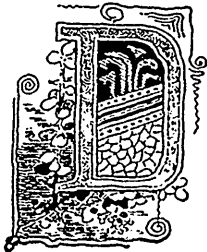
"His Holiness being made acquainted that this day you were celebrating the inauguration of the university, sends his congratulations, and heartily grants the blessing that was asked."

His Grace said the above would surely render the students and faculty of the college more devoted. The benediction itself was a strong reason why they should all strive to make that institution what a university should be.

Rev. Dr. Augier, then delivered the following address :

### LES UNIVERSITÉS CATHOLIQUES ET LA THEOLOGIE.

EMINENCE, MESSEIGNEURS, MESSIEURS :



DANS son discours de réception à l'Académie française, Massillon disait : " Je ne saurais me faire honneur à côté de vous que de ma reconnaissance et vous souffrez que je la mette ici à la place du mérite."

Ces paroles qui n'étaient que le langage de la modestie sur les lèvres de l'éloquent évêque de Clermont sont des paroles de vérité sur les nôtres.

L'Université d'Ottawa est encore trop jeune et trop près de son berceau pour pouvoir se glorifier d'aucun mérite, mais elle prétend ne le céder à personne en respectueuse reconnaissance à l'égard de ses augustes bienfaiteurs.

Après avoir évoqué du passé les noms à jamais vénérés et aimés de Mgneur.

Guigues et du R. P. Tabaret et autres qui les premiers mirent la main à l'œuvre, elle reçoit avec un sentiment de profonde gratitude les bénédictions et les encouragements d'un éminent prince de l'Eglise, le fondateur et le père de la première Université Catholique du Nouveau Monde et des archevêques et évêques de la région ; elle salue avec de vifs transports de joie les représentants des Universités et Collèges de la Puissance Canadienne ainsi que les prêtres distingués et les anciens élèves qui sont accourus de partout.

Elle est particulièrement touchée de la présence au milieu de nous de plusieurs ministres de la Confédération, des hauts magistrats de la cité et du représentant officiel et attitré des Etats-Unis.

Les premiers nous disent à tous que la meilleure des politiques est encore celle qui tend à élever les intelligences, à ennobler les cœurs et à pacifier les peuples,



et le second nous fait entendre qu'entre les Catholiques du nouveau monde et dans la république des lettres, il n'y a ni annexion à faire, ni libre échange à établir.

Si son Excellence le Gouverneur Général n'avait pas été absent d'Ottawa, vous le verriez ici ce soir assis à la place d'honneur qui lui revient et il aurait reçu de nous cette double assurance : que l'Université Catholique d'Ottawa ne sera jamais une école de servilisme et qu'elle sera toujours une école de respect.

Surtout elle est fière de son archevêque et chancelier qui lui apportait naguère de Rome ce titre immortel de gloire qui va désormais orner son front.

L'Esprit Saint a dit "Celui qui honore sa mère ressemble à l'homme qui amasse des trésors ; *Sicut qui thesaurizat, et qui honorificat matrem suam.*" Les trésors amassés par vous, Monseigneur, en honorant votre *Alma Mater* sont autant de dettes pour nous. Fasse le ciel que nous ne devenions pas complètement insolubles !

Maïs comment exprimer nos sentiments à l'égard du glorieux Léon XIII, de ce pape dont la plume est un glaive et dont la parole est un marteau. Un glaive qui protège la vérité et un marteau qui l'épure, la dégage, la façonne et lui donne sa forme définitive et indestructible. C'est lui qui a bien voulu placer un enfant sur le trône, lui donner à porter une pesante couronne et lui mettre aux mains un sceptre radieux, le sceptre des intelligences.

Ah ! périssent nos travaux si jamais ils servent à autre chose qu'au triomphe de la vérité et de la justice et au règne de Jésus Christ sur la terre, et périsse notre enseignement s'il cesse d'être un jour le reflet exact et fidèle des enseignements du vicaire de Jésus Christ. Comme Jean Baptiste au désert et sur les bords du Jourdain se proclamait la voix de Jésus Christ, *Ego vox*, ainsi sur les bords de l'Ottawa nous nous déclarons une voix, un écho de l'enseignement infaillible de Rome et du pape.

Une université est l'ensemble des sciences, le faisceau des lumières qui sollicitent l'esprit de l'homme et lui offrent les secrets du monde présent et du monde à venir.

Le moyen âge appelait une université un *studium generale*, l'ensemble des études, et quand une école avait mérité l'honneur d'être élevée au rang d'université, on disait

d'elle qu'elle avait été érigée en études universelles, en *studia universalia*.

Les universités furent une idée et une création de l'Eglise Catholique. C'est elle et elle seule qui dota le monde de ces grandes et fructueuses institutions. L'antiquité payenne ne connut jamais rien de semblable. Sans doute le génie d'un Platon ou d'un Aristote avait autrefois rêvé et entrevu la synthèse des sciences et leur développement sur un plan unique, mais chez les payens comme chez tous ceux qui se tiennent à l'écart de l'Eglise, il n'y avait aucune doctrine assez sûre d'elle-même pour servir de base et de couronnement à l'édifice de la science. En effet cet assemblage de maîtres et de collèges appliqués à l'enseignement général de toutes les sciences ne peut exister et se tenir debout que par un principe supérieur qui relie toutes les sciences entr'elles. Et ce principe quel est-il ? Il est et il ne peut être qu'une doctrine, une et immuable. C'est elle qui sera le ciment divin et le roc indestructible qui uniront et soutiendront de la base au sommet toutes les parties de l'édifice. Mais cette doctrine, elle est aux mains de l'Eglise, elle lui est venue du ciel, elle en fut authentiquement instituée la dépositaire et la gardienne infaillible. "Elle seule pouvait donc, s'écriait l'illustre cardinal Pie, évêque de Poitiers, elle seule pouvait rapprocher et *fondre dans un tout harmonique, en les subordonnant à la vérité suprême, les études isolées* et les écoles souvent discordantes de l'enseignement profane.

Au sortir des Catacombes et dès qu'elle se mit à enseigner publiquement, l'Eglise traça les premiers linéaments, la première ébauche des grandes œuvres que les siècles à venir devaient réaliser "Il faut, disaient les Alexandrins par les lèvres d'Origène et de Clément d'Alexandrie, il faut que la foi devienne savante et que la science reste fidèle."\* Parole admirable et qui porte en germe toutes les universités Catholiques.

Ne vous semble-t-il pas que cette parole est redite aujourd'hui avec insistance par l'Eglise et les papes à cette jeune Amérique, si affairée, si ambitieuse des biens de la terre, si enfiévrée de l'or et de l'argent, si pressée à jouir et si féconde en entreprises de tout genre ?

L'Immortel Pie IX n'a-t-il pas érigé une première université à Québec dans la

\* Strom. ii 4.

ville souche du Catholicisme sur les bords du Saint Laurent et dans toute l'Amérique du nord. Et si on peut redire de l'Eglise de Québec la parole gravée à Rome au fronton de la basilique de St. Jean de Latran : *Ma er omnium Ecclesiarum*, elle est mère de toutes les Eglises du continent Américain, on dira plus tard de l'Université Laval qui porte le nom du fondateur même de cette Eglise : *mater omnium universitatum*, elle est la mère de toutes les universités d'en deça de l'Atlantique.

Léon XIII, après avoir doté les États-Unis de cette université qui nous apparaît comme un géant au sortir du berceau "*Exultavit ut gigas*," a voulu établir une troisième université dans cette jeune capitale de la Confédération, aux portes de la région anglaise de la Puissance.

Par ces créations, ces deux papes ne disent-ils pas à tous les Catholiques Canadiens : "Vous tenez par des nœuds infrangibles à l'héritage de vos pères, à ces trésors de foi et de piété que vous avez emportés des côtes de la Normandie et de la Bretagne et des rivages de la verte Erin; nous vous en félicitons, mais que désormais cette foi devienne savante et que votre science reste fidèle. Vous parlez deux langues, mais n'avez qu'un même rythme d'harmonie, le rythme chrétien. Vous êtes deux peuples d'origine diverse, mais n'avez qu'une seule foi et une même espérance avec un but unique, le triomphe de Jésus Christ et de la vraie liberté sur votre immense domaine.

Toutes les écoles chrétiennes à Rome et à Carthage, en Orient et en Occident, furent formées d'après cette idée des Alexandrins. Le quatrième et le cinquième siècles lui dûrent leur éclat et les Pères de l'Eglise, St. Augustin en tête, la mirent en action dans la mesure du possible, et l'on vit dès ces temps un spectacle nouveau sur la terre : toutes les sciences humaines venant se ranger et graviter autour de la religion, c'est à dire autour de la théologie, comme les planètes autour du soleil et marchant de concert à travers le temps et l'espace pour éclairer les intelligences.

Cependant ce n'était là qu'une ébauche. L'unification et l'organisation de l'enseignement humain, les sciences groupées et synthétisées, ne formant qu'un faisceau unique, une masse imposante et harmonisée, furent surtout l'œuvre de ces siècles qu'une école inepte n'a pas craint d'appeler des siècles de ténèbres et de barbarie. C'est

l'Europe de Charlemagne, c'est le siècle de St. Louis et de St. Thomas d'Aquin, qui ont fondé les grandes universités. Les mêmes mains qui ont bâti nos grandes cathédrales Gothiques, ces sommes théologiques en pierre, ont élevé ces édifices scientifiques qu'on nomme universités et au frontispice desquels on peut lire ce mot de St. Anselme : *Fides quaerens intellectum! La foi qui cherche l'intelligence*. Vous avez là le fond même de l'université Catholique; elle est une et diverse, une dans sa foi, variée dans ses investigations. Le tronc est un, mais les branches ont des directions multiples et libres. On ne leur demande qu'une chose, c'est de rester unies à ce tronc et de ne pas s'en séparer, parceque cette séparation serait pour elles la stérilité et la mort.

Chaque université créée dans ces siècles de foi et de lumières, conséquemment à son origine, s'appelait royale et Apostolique. C'est qu'elle était l'œuvre des deux pouvoirs, du pouvoir religieux et du pouvoir civil se donnant la main pour cette construction. On était alors convaincu qu'en droit et en fait l'élément chrétien et l'action chrétienne sont inséparables de l'instruction et de l'éducation, qu'ils s'y mêlent forcément, que l'école neutre est une impossibilité quand elle n'est pas un leurre, et que l'Eglise étant la maîtresse et la gardienne de l'enseignement chrétien elle ne peut pas être tenue à l'écart de ces choses. Du reste au sommet du *Studium Generale* étaient placés la théologie et le droit social chrétien, le droit canonique, enseignement réservé à l'Eglise seule.

Est-ce à dire que l'Eglise ait la prétention d'être à elle seule toute la science et la source unique du savoir humain? Non! Loin d'elle la pensée de s'attribuer tout cet ensemble et ce détail des connaissances rangées de nos jours dans le département de l'instruction publique. Elle sait faire sa part à chacun et à tous. Bien plus, on l'a vue tout récemment encore, au Concile du Vatican, se constituer le défenseur du patrimoine réservé par Dieu à la raison et à la liberté et revendiquer leurs appartenances comme elle avait revendiqué les droits de la foi et de la grâce.

Aux vrais siècles de barbarie, à l'heure où la société ancienne s'écroulait, elle peut se glorifier devant l'histoire et le genre humain d'avoir été l'arche dans laquelle furent sauvés du naufrage les débris pré-

cieux d'une civilisation qui sombrait dans l'abîme, comme l'arche de Noë avait autrefois sauvé du déluge et transmis aux générations futures ces traditions et ces arts primitifs que l'homme né adulte avait reçus directement des lèvres de Dieu ; car ne l'oublions pas, le premier instituteur, le premier maître d'école du genre humain fut Dieu ; Il tint école dans l'Eden primitif. Plus tard il reprit ses fonctions d'instituteur dans la Judée et il continue ce noble travail par son Eglise.

Si l'Eglise voulait aussi se glorifier de la riche part qu'elle s'est faite dans les sciences et les arts, elle rappellerait avec un légitime orgueil les célébrités historiques et les gloires qui lui appartiennent en propre. N'avons-nous pas nos grands philosophes, nos savants et nos artistes illustres ? Elle se plaît dans ces choses, parceque les sciences et les arts étant l'expression du beau et du bien sont par là même un reflet de la face de Dieu. Elle revendique et défend son droit et sa mission de participer à l'instruction et à l'éducation de la jeunesse parcequ'on ne sépare pas la formation de l'esprit de la formation du cœur et que, chez tous les peuples du monde, le prêtre a été le grand éducateur. Mais cette Eglise, malgré ses titres au respect, à l'admiration et à la reconnaissance dans les choses du savoir humain, ne s'arrogue pas et ne s'est jamais arrogé ni dogmatiquement ni pratiquement le monopole de la science. Jamais elle n'a frappé d'ostracisme l'enseignement laïque. Dans ses disciples qu'elle a appelés à elle, elle s'est souvent préparé et donné des maîtres, et ces écoles et ces chaires qu'elle avait fondées et illustrées, elle les a de grand cœur cédées à des séculiers. Vous la trouverez toujours encourageant la fortune et la puissance publiques à se dépenser et à s'exercer au profit du savoir. Aussi ne soyez pas étonnés de voir au souffle des papes s'allumer et se multiplier dans le monde ces foyers de lumière qu'on appelle universités. La France avec ses seuls 29 millions d'habitants qu'elle comptait avant la Révolution, possédait 23 universités, l'Espagne en eut jusqu'à 39, l'Allemagne en montre encore aujourd'hui 24. L'Angleterre nomme avec orgueil Oxford, la plus ancienne de toutes peut-être, née sous Alfred le Grand, avant la célèbre université de Paris ; après Oxford, Cambridge, Londres, Edimbourg, Glasgow, Dublin. Il en est, il est vrai, du plus grand nombre

des universités d'Allemagne et d'Angleterre comme de ces magnifiques cathédrales que l'hérésie nous a ravies. Elles ont tout gardé, sauf le sanctuaire où habitait, où vivait le Verbe de vie, la Vérité éternelle faite hostie. Le petit royaume de Belgique en compte quatre—Louvain, Gand, Liège et Bruxelles. L'Italie en a 12, et, dans ses étroites limites, l'Etat Pontifical en a vu jusqu'à 8, "Et ces universités qui ont couvert l'Europe chrétienne et civilisée, dit Mgr. Dupanloup étaient libres et indépendantes les unes des autres et indépendantes des gouvernements dans la mesure du convenable. Elles s'administraient et se gouvernaient elles-mêmes, ayant chacune leurs statuts propres, leurs bâtiments, leurs biens, leurs recteurs, leurs professeurs et leur esprit, sachant allier le respect nécessaire de l'autorité et des traditions avec le progrès. Elles attendaient plus de leur liberté et de leur autonomie que de la protection de l'Etat, rivalisant de zèle dans la composition du personnel enseignant, dans le choix des méthodes, dans le régime des études, dans la rédaction des programmes, répandant partout une généreuse et féconde émulation, fertilisant le sol autour d'elles, couvrant la France et l'Europe de collèges où venaient d'innombrables écoliers." Et Monsieur de Salvandy a pu rendre ce témoignage non suspect à l'Eglise et au Christianisme. "Pendant de longs siècles dans la société moderne, le principe chrétien, l'esprit chrétien a pourvu à tout a suffi à tout."

Mais, dans toute université, quelle est la science première, la science reine ? C'est la théologie. Si l'université est un grand arbre de la science, pour que cet arbre donne la vie et non la mort aux esprits, la théologie doit en être le tronc, et, si l'université est un temple, le temple de la lumière et de la vérité, la théologie est naturellement le sanctuaire de ce temple. "Aussi, s'écrie le Cardinal Pie, pas d'université sans l'Eglise ; il n'y a pas de faculté de théologie régulière et légitime sans l'Eglise, le droit public religieux, ce que Cicéron lui-même appelait le *Jus Pontificium* n'est pas enseigné authentiquement. Où la reine des sciences est écartée, là où l'enseignement des sciences inférieures est seul en exercice, ce n'est plus l'université. On peut exister avec un de ses membres en moins, on n'existe pas sans sa tête."

Arrêtons-nous quelques instants pour



REV. CELESTINE AUGIER, O.M.I., D.D.,  
*Provincial of the Oblates in Canada,*  
PRESIDENT.

From a Photograph by Topley.

la contempler et la saluer cette tête noble, auguste, radieuse, j'allais dire, divine, de toute vraie université, la théologie ! "La Sainte théologie, disait le grand pape Pie IX, est la mère et le couronnement de toutes les sciences, elle est la gardienne et la vengeresse de toutes les vérités qui se rapportent au vrai bonheur et à la destinée éternelle des hommes ainsi qu'aux devoirs qui les obligent ici-bas envers eux-mêmes et envers la société humaine : *Sacra Theologia scientiarum omnium parens ac fastigium cunctarumque veritatum quæ ad exploratam felicitatem atque æternam hominis vitam, quin et ad ejus erga Deum, erga seipsum et erga humanam communionem officia pertinent custos et vindex.* Ces paroles du glorieux Pontife valent tout un discours et même elles pourraient paraître paradoxales à certains esprits à courte vue, mais elles sont l'expression exacte et fidèle de la vérité. Car, n'en déplaise à l'orgueil de la raison humaine, la théologie est bien la reine des sciences, elle est aux autres sciences ce que le soleil est aux lumières perdues et éparses dans l'univers. Sa place, une place qui ne devrait pas lui être contestée, est le trône des intelligences et toute autre place est indigne d'elle. Quoi-que fasse le monde, elle tiendra, elle gardera ce rang qui lui a été assigné par la nature même des choses, aucun génie humain, aucun effort de la puissance séculière ne pourront jamais la faire déchoir.

Vous avez vu l'aigle des montagnes fièrement assis sur un rocher escarpé. Il a promené autour de lui un regard de dédain, puis déployant ses grandes ailes et les agitant dans les airs, il s'est précipité dans l'espace et il s'est élevé vers les cieux et le soleil pour baigner ses yeux dans la source même de toute lumière physique. Ainsi fait la théologie, elle dédaigne les maigres festins de la science humaine et créée, elle monte vers la lumière éternelle ; sa proie, c'est Dieu et l'Infini. Elle dépasse toutes les autres sciences dit Saint Thomas : *omnes alias transcendit.* Les principes qui l'éclairent ne sont pas une lumière incertaine et vacillante, une lumière qui peut s'amoindrir ou s'éteindre comme les lumières qui nous viennent de la raison, mais ils sont la lumière même de Dieu, lumière indéfectible et toujours pure, toujours rayonnante, qu'aucun nuage ne peut obscurcir. "*Aliæ Scientiæ certitudinem habent ex naturali lumine rationis humanæ quæ potest*

*errare, hæc autem certitudinem habet ex lumine divinæ scientiæ quæ decipi non potest.*" Être participant de la science même de Dieu, voir les vérités et les objets dans la même lumière que Dieu les voit, n'est-ce pas bien ? N'est-ce pas la déification de la science et de l'intelligence humaines ? C'est à ces hauteurs que nous convie la théologie.

Jusqu'ici, ô mortels, vous avez étudié le monde, l'univers et ses merveilles dans les ténèbres de la nuit avec un pâle flambeau dont les clartés tremblantes n'éclairaient les objets que par un petit côté, avec des couleurs peu vives, peu transparentes, et voici venir soudain le soleil avec ses rayons immaculés, avec ses immenses flots de lumière qu'il promène partout sur le monde et dont il inonde toutes choses. La lumière de la raison est forcément bornée, elle ne peut pas sortir de la sphère étroite qui lui est naturellement assignée. Il y a des terres qu'elle ne peut pas éclairer, il y a des régions qu'elle ne peut pas atteindre. Dieu dans sa substance et les trésors infinis qu'elle recèle lui sont à jamais inaccessibles. Le ciel ne peut pas être vu et contemplé dans la lumière de la terre, il ne peut être vu que dans sa propre lumière. Ainsi en est-il dans l'ordre intellectuel. Dieu et les choses divines ne sauraient être perçus par le regard de la raison laissée à ses propres forces, ces choses sont à jamais hors de sa portée. Dieu ne peut être vu et connu que dans sa propre lumière ; et c'est dans cette lumière de Dieu que la théologie voit et enseigne toutes choses. *Scientia ista est principaliter de iis quæ sua altitudine rationem transcendunt, aliæ vero scientiæ considerant ea tantum quæ rationi subduntur.*"\*

L'objet principal de cette science sont les choses qui dépassent la raison ; les autres sciences considèrent seulement les objets qui sont à la portée de la raison. Ainsi la théologie monte à des hauteurs inaccessibles à la raison, son regard va jusqu'aux profondeurs de Dieu. *Scrutatur profundus Dei!* elle se joue dans l'infini. Ce n'est pas l'ombre de Dieu, cette ombre que l'infini projette au sein de la création et dans l'âme humaine qui est l'objet de ses investigations, ce domaine appartient à la philosophie, mais elle va jusqu'à la substance divine. Et ces choses qui étaient cachées aux regards des anges eux-

\* St Thomas.

mêmes, qui étaient le secret de Dieu, s'étaient sous son regard ébloui; devant elle, s'étendent les champs de l'infini avec ses trésors immenses et ses merveilles incomparables. Seule la théologie a le pouvoir de franchir l'abîme qui sépare le créé de l'incréé. A la philosophie et aux sciences une limite a été donnée: cette limite c'est l'ordre naturel, c'est le fini. Arrivées aux confins du créé, toutes les sciences sont obligées de s'arrêter, il leur a été dit: "Tu viendras jusqu'ici, tu n'iras pas plus loin. Leurs tentatives de dépasser la limite assignée à la raison n'ont abouti qu'à des catastrophes; elles ont eu le sort d'Icare montant au ciel avec des ailes de cire. L'Infini qu'elles convoitaient, qui les sollicitait et qui exerçait sur elles une attraction puissante, cet infini, elles l'ont entrevu dans ses vestiges et son image, elles ont appris son existence, mais elles ne l'ont pas connu et devant lui elles ont baissé leur front disant: Mystère, abîmes insondables!

Le théologien par excellence, celui qui possède cette science dans toute sa plénitude et sa force et qui seul est capable de l'exposer dans toute son étendue et avec une irrécusable clarté, c'est le Verbe de Dieu. Il parle de Dieu son père éternellement, il le dit complètement, il le dit et il le révèle aux anges et aux saints; Il est venu sur cette terre pour nous associer à son enseignement et le ciel peut être défini: Une leçon de théologie qui nous sera éternellement donnée par le Fils de Dieu. Sur la terre la science et les études théologiques sont le privilège de certains esprits, de ceux que Dieu a choisis pour porter sa vérité et sa lumière aux peuples et aux nations; dans le ciel, la théologie sera la part de tous, elle fera le fond de notre éternelle félicité et lorsque nous vous convions aux études théologiques, nous vous convions au festin de la lumière infinie et aux joies de Dieu et des saints.

Plaçons-nous maintenant à un autre point de vue. Quel but et quelle fin se propose cette science? Elle se propose la béatitude éternelle de l'homme. Est-ce que toutes les sciences pratiques ne doivent pas tendre à la même fin, et partant ne doivent-elles pas toutes seconder la théologie? En principe toutes les sciences doivent travailler pour la théologie, et en fait même quand elles agissent à contre cœur et dans le dessein de la démolir elles travaillent pour elle, car si parfois une dé-

couverte scientifique semble se dresser comme un bélier menaçant contre un des enseignements de la théologie, on ne tarde pas à voir se lever une autre découverte de la science qui met à néant ses devancières et qui rend un hommage forcé à la théologie: c'est avec raison que les sciences humaines quelles qu'elles soient sont appelées les servantes de la théologie "*Misit ancillas suas suas vocare ad arcem.*" Ces sciences sont subordonnées à la théologie, elles sont ses auxiliaires, ses aides, et elles ne doivent pas être autre chose. "*Finis hujus doctrinae in quantum est practica, est beatitudo eterna ad quam sicut ad unum finem ordinantur omnes alii fines scientiarum practiarum.*" \*

Science suprême, la théologie est donc la modératrice de toutes les autres "*Ceterarum omnium moderatrix*" † Et n'allez pas croire que cette subordination des sciences à la théologie, leur soit une entrave, une atteinte portée à leur liberté et à leur progrès! Est-ce que la terre est entravée dans son mouvement et dans son jeu par le soleil qui l'éclaire, l'échauffe, la féconde et la mène dans l'espace? Le navigateur voit-il une entrave dans la boussole qui le guide et qui lui fait éviter les écueils? Quand vous gravissez une hauteur, voyez vous des entraves dans ces barrières placées entre vous et l'abîme? Les règles de la logique qui empêchent l'esprit de déraisonner sont-elles une entrave au génie du philosophe, et la voix de la conscience est-elle une entrave pour l'homme de bien et de vertu? Sans doute la théologie a des vérités fondamentales, des vérités premières qui sont le patrimoine du genre humain, vérités sans lesquelles il n'y a ni ordre moral, ni conscience publique, ni civilisation, vérités qui doivent être respectées par tous et toujours; mais, loin d'être une entrave à la science, elles lui ont un appui et un soutien. "Par elles, dit Léon XIII, sans rien perdre de sa dignité, la raison gagne en noblesse, en pénétration et en force: *Cui non modo nihil de dignitate detrahit, sed nobilitatis, acuminis, firmitatis addit.*" Pie IX parlant de la plus haute des sciences humaines, de la philosophie s'écriait "Elle possède aussi bien que les autres sciences le droit d'user de sa méthode et des conclusions où elle arrive, ce droit elle peut l'exercer de façon à ne rien embrasser qui lui soit étranger

\* St. Thomas

† Pie IX.

et qu'elle n'ait acquis d'elle-même et selon les conditions qui lui sont propres." Chaque science a donc sa liberté légitime, et tant qu'elle ne viendra pas se heurter à une vérité certaine, aussi longtemps qu'elle restera dans le cercle de ses attributions elle pourra se mouvoir en toute aisance.

Loin d'être une entrave pour les sciences, la théologie leur est un ressort puissant ; car, dit Monsieur de Maistre "plus le théologie est parfaite dans un pays, plus il est fécond en véritable science. Voilà pourquoi les nations chrétiennes ont surpassé toutes les autres dans les sciences. Copernic, Képler, Descartes, Newton, les Bernouilli sont des productions de l'Évangile.

Et, ajoute le même penseur illustre, plus la théologie sera cultivée, honorée, dominante, et plus, toutes choses égales d'ailleurs, la science humaine sera parfaite, c'est-à-dire, plus elle aura de force et d'étendue et plus elle sera dégagée de tout alliage dangereux ou funeste."

La théologie dit à cette éternelle chercheuse de la sagesse qu'on appelle la philosophie : "Ici il y a un écueil caché, et par delà ces barrières il y a des abîmes. Prends garde ! Ne va pas te briser contre l'un ou l'engloutir dans les autres ! En agissant ainsi ne sert-elle pas la philosophie ? Plus les esprits s'écartent de la théologie et plus ils mettent en péril la raison elle-même. Est-ce que St. Augustin, St. Thomas, Bossuet, Fénelon ne furent pas de grands philosophes en même temps que de savants et profonds théologiens ? Parcequ'ils avaient une vue sur le surnaturel et sur les lumières de Dieu et des saints, étaient-ils moins aptes à saisir les vérités de l'ordre naturel et les faits psychologiques de l'homme ? Est-ce que la vraie connaissance de l'homme n'est pas intimement liée à la connaissance de Dieu ? et la sagesse selon le mot de Bossuet ne consiste-t-elle pas autant à connaître Dieu qu'à se connaître soi-même ?

La foi, dit le Concile du Vatican protège la raison contre les erreurs et elle l'enrichit de plusieurs connaissances: *Fides rationem ab erroribus liberalat ac tuetur, camque multiplici cognitione instruit.*

La science du droit civil peut elle exister complète et être poussée à fond en ne tenant aucun compte du droit social chrétien, du droit canonique ?

Le droit moderne a là sa source et son

principe et ne serait-ce pas une chose étrange de voir des chrétiens ne puiser leurs lumières pour le droit et les lois qui doivent régir une société chrétienne qu'à des sources purement payennes ou naturelles ? Est-ce qu'avant Jésus Christ et l'Église on connaissait sur la terre d'autre droit que celui du bon plaisir et de la force brutale ? La seule raison qui gouvernait le monde n'était-elle pas la raison du plus fort. La vraie science du droit réclame sa part dans l'étude de la théologie.

La science médicale a pour fin d'alléger et d'amoinrir les souffrances du corps de l'homme et de parer le plus longtemps possible contre les coups d'un implacable ennemi—la mort ! Mais l'homme vivant ne peut pas être séparé de l'âme qui le vivifie, qui le fait être ce qu'il est. Le corps est à la fois le serviteur et le coopérateur de l'âme. Eh bien, pour comprendre les secrets de la vie il vous faut connaître les mystères de l'âme humaine et ces mystères ne sont révélés qu'à la théologie. Il y a de plus dans les âmes chrétiennes et baptisées, un agent nouveau, un élément divin descendu du ciel, aucune raison, aucun génie ne peuvent l'atteindre, il s'appelle la Grâce, et la grâce agissant sur l'âme a son contrecoup dans les organes du corps, de là, dans ces organes, des phénomènes à jamais inexplicables en-dehors des données de la théologie. Et cette grâce est le grand et presque l'unique remède efficace et certain contre les passions. Et qui ne sait la part immense qu'ont les passions dans les maladies qui torturent le genre humain ? Heureux le médecin qui sait combiner ses formules médicales avec ces autres formules dont la théologie a le secret et qui opèrent dans l'âme en même temps que les autres opèrent dans le corps ! Que dirons-nous des arts ? Ils sont la langue du beau ; le beau parle aux yeux, il parle aux oreilles, il parle à l'imagination, il parle au cœur et à l'âme ; mais le beau a été défini "La splendeur du vrai." Plus il y a de vérité dans l'âme humaine et plus cette vérité éclate et s'irradie. La vérité d'abord, puis l'idéal formé dans l'âme humaine par les visions de cette vérité, puis la production extérieure de cet idéal dans le monde des arts, sur la toile, par la peinture, sur la pierre ou le marbre, par la sculpture et l'architecture, dans la vibration de l'air par la musique, dans la parole par la poésie et l'éloquence.

Les beaux siècles littéraires furent des siècles chrétiens ou tout au moins des siècles religieux ; prenez l'ensemble des compositions artistiques du monde, vous les trouverez en très grande majorité marquées au sceau de l'idée chrétienne et religieuse et inspirées par elle. Comme la philosophie, comme les sciences et le droit, l'art s'appuie sur la théologie, il vit et il s'élève par elle. Est-ce que Rome la ville par excellence de la théologie n'est pas le grand sanctuaire des arts ? Est-ce que le temple de la Catholicité qui retentit de la vérité divine et qui est lui-même le premier et le plus grand chef-d'œuvre d'architecture du monde, n'est pas debout à côté de ce palais des arts qu'on nomme le Vatican d'où la théologie rend ses oracles par les lèvres d'un vieillard ? palais que ne cessent de hanter les immortels génies de Bramante, de Michel Ange, de Raphaël, du Pérugin, de Bernin et autres artistes célèbres ?

Que dirons nous encore à la gloire de la théologie ? Elle est, selon la pensée de Monsieur de Maistre, la force et le soutien des matières. "Toutes les matières, dit-il, commencent par la théologie.

Plus l'instruction est religieuse et plus elle est forte. On peut citer l'Égypte, l'Étrurie, Rome, Lacédémone, etc. Cette règle n'a point d'exception. Partout les prêtres sont les fondateurs, les gardiens et les dispensateurs de la science dont le foyer est dans les temples."

La théologie n'est donc pas, pour les hommes, une chose facultative, une science qu'on peut dédaigner, elle s'impose à tous, elle s'impose aux sciences, aux arts et aux peuples. C'est elle, elle surtout, qui ce soir est le principal sujet de notre fête, c'est elle, Eminence et Messieurs, que vous prenez par la main pour la placer, au nom de l'Église, au rang qui lui convient dans toute université Catholique, rang qui ne peut être que le premier.

Où, la théologie, lumière de l'entendement, soutien de la raison, garantie de la liberté, reine et modératrice des sciences, foyer des arts, principe du vrai progrès et de la vraie civilisation, voilà notre programme ! Puisse-t-il devenir un jour notre gloire !

Father McGuckin, the newly appointed rector of the university then spoke as follows :

#### ADDRESS OF REV. FATHER MCGUCKIN.



TO BE the eloquent and exhaustive address of the Rev. Dr. Augier, I feel that I should be trespassing too far on your patience were I to detain you with a lengthy speech. The

fact that a considerable part of the programme has yet to be carried out is another reason why I should be brief.

I shall not delay you, therefore, by describing the wonderful progress, both material and intellectual, which has been made by the Dominion. Its remarkable material prosperity is evident to all. The flourishing universities, Toronto, Queen's, Victoria and Trinity are substantial proofs of the efforts made by our separated brethren to promote intellectual advancement. English-speaking Catholics have done their share in developing the material resources of Canada, and considering their circumstances, the slight resources

with which they began life in this country, the difficulties with which they had, consequently, to contend, they have done a great deal also for higher education. But their circumstances are changing and the conditions of the age imperatively demand that Catholics should be abreast of the times in educational affairs, that they should contribute their full quota to the intellectual life of the nation.

No one doubts that the priests of Ontario, and of Canada, are as zealous, pious, and learned as any on this continent. But unbelief and irreligion are daily becoming bolder and more irreverent. History is falsified, the sacred mysteries of Religion and the truths of Faith are denied and ridiculed ; the arts and sciences are employed to overthrow, if possible, all religious principles ; a growing disrespect for authority, civil and religious, is far too prevalent ; morality, based on revealed religion, is scoffed at, and society is therefore threatened with destruction. Hence priests must become





REV. JAMES M. MCGUCKIN, O.M.I., M.A.,

RECTOR OF THE UNIVERSITY.

From a Photograph by Topley.

profound scholars in order to stem this tide of erroneous and pernicious teaching, to discover and expose the sophistries of the enemies of truth. They must be able not only to teach the principles of our Holy Religion, but they must also be able to enforce that teaching by showing that its acceptance by society is its only salvation. The ordinary course followed in a seminary will not suffice; priests must have a University education.

It is not sufficient for the Catholic lawyer or judge to be well versed in the civil law of the country, he must be thoroughly instructed also, in the Divine Law, and he must recognize the intimate relation existing between the two. For from the very nature of things the lawyer often becomes a legislator. Nature has made this Dominion a great and rich country; but to become a great nation we need honest, upright and learned legislators, not only men who are able to frame wise laws, but men of broad and just views, who will leave the impress of Christian statesmanship on the character of the nation for all time. Such men are best formed in a Catholic University. If for the priest and the legislator a Catholic University education is necessary, it is absolutely indispensable for the student of medicine or the natural sciences. What havoc in Christian faith and morals has not materialism wrought through these sciences? Whether it be the rough uncouth materialism, or rather sensualism of the beginning of the present century, or the polished and methodical positivism of England later on, or the agnosticism so prevalent at present, whatever form it may assume or by whatever title it may be known, no one can banish it from the dissecting-room and the laboratory, except the Christian teacher. Let our medical men and scientists receive their education in a Catholic University where God is recognized as the Lord of science, and men will be treated as rational beings, nay as animated by an immortal soul and destined to a divine life; the family will be respected and society protected from a thousand evils which now afflict it. The tendency of these studies will be reversed: instead of plunging the student into the abyss of materialism, they will elevate the mind from the wonders of creation to the rever-

ent contemplation of the omniscient Creator.

It is moreover high time for Canada to provide a Catholic English Literature. No such literature exists nor can we expect it to come into existence until we have men who have time and opportunity of pursuing such a course of studies as is to be found only in a Catholic University.

Now, a few words on the claims of the University of Ottawa on this city, on the province of Ontario, and on the whole English speaking population of the Dominion. Here Catholic young men will be afforded every facility for acquiring a complete University education. Long empowered by the Parliament of the country to confer degrees in Arts, Law and Medicine, this institution now receives its crowning glory at the hands of His Holiness Leo XIII, who raises it to a place among those great and noble institutions—the Catholic Universities of the world. Hitherto the College of Ottawa has done great and good service to this country, but henceforth we may confidently hope, with the blessing of God, that the Catholic University of Ottawa will render still greater and higher services to both Church and State, and particularly in this province of Ontario. The necessity and utility of such an institution for the Catholics of this province have long been evident, established under the present auspicious circumstances we feel confident that before many years the influence of this University will be widespread and enduring.

Our French-speaking co-religionists have their University, the most ancient, illustrious and learned Catholic University of Laval. What Laval is to Quebec, Ottawa should become for Ontario, indeed for the whole Dominion—the focus of the Catholic intellectual movement. It is admirably situated for such a centre, being in the capital of the Dominion and having constant and easy communication with all its parts. The city possesses the magnificent and well-furnished Parliament Library and Geological Museum which are being constantly increased in worth and usefulness. Here sit the judges of the Supreme Court and both Houses of Parliament. It is only necessary to enumerate these advantages and it becomes evident that Ottawa should be the site

of the University, even were there no other considerations to influence us. In conclusion I appeal to all the friends of Catholic education to work hand in hand to make this University worthy of its name and of the English-speaking Catholics of Canada. It will neither destroy nor absorb other institutions of learning but will unify and strengthen our whole system of Catholic education. I appeal to the Alumni to do all in their power to promote the prosperity and glory of their Alma Mater, to the Catholic laity to aid in making it an honor to the religion and a blessing to their posterity. I appeal to the Reverend Archbishops and Bishops of this province especially to watch over, protect and promote the welfare of the Catholic University that it may always be a great seat of learning, the school of true Christian Science, the stronghold of faith and one of the principal glories of our Holy Mother Church in this Dominion of Canada.

Mgr. Paquet, Rector of Laval University, now asked permission to say a few words. He wished to deny the statement that Laval was the mother of Ottawa University. They both acknowledge the same father, the Pope, and had a common mother, the Church; Laval was therefore

not the mother but elder sister of the new University. He offered the congratulations of the Faculty of Laval to the Faculty of Ottawa and concluded in saying that the institution which he represented would now rest secure since it had Ottawa University on the borders of the province of Quebec to meet and repel the various errors that might otherwise reach and attack Laval.

At the conclusion of Mgr. Paquet's remarks the degree of Doctor of Laws was conferred on,

SIR JOHN SPARROW DAVID THOMPSON, K.C.M.G., Minister of Justice.

HON. RICHARD WILLIAM SCOTT, Senator.

MR. JOHN ALEXANDER MACCABE, Principal of the Ottawa Normal School.

The degree of Doctor in Divinity was conferred upon,

REV. ALBERT ANTOINE, O.M.I., who had passed a most brilliant examination during the afternoon. Gounod's "Marche Romaine" by the band brought the proceedings to a close; and as the distinguished audience left the hall it was with a feeling of pride and gratification that Canada's new University had begun its existence under such favorable and auspicious circumstances.



## IN THE CHAPEL.



OF the many ceremonies attendant upon the inauguration of the University and the unveiling of the statue of Father Tabaret, there was none which for grandeur and impressiveness, approached the services held in the University Chapel on Thursday morning. Shortly after ten o'clock, the assembled dignitaries of the church proceeded from the Community Hall to the place of worship, where Pontifical High Mass was celebrated by His Lordship, Bishop Lorrain of Pembroke, assisted by Vicar-General Laurent, of Toronto, as Deacon of Honor, and Messrs. Garon and Dunn, as deacon and sub-deacon respectively. It was indeed an imposing spectacle. The Cardinal in his scarlet robes, the Archbishop and Bishops in their purple capes and cassocks, the eminent Doctors of Divinity, the Masters and Bachelors of Arts in their distinctive red and white trimmed

gowns, the chapel sanctuary, simply but richly decorated: all these presented to the eye a scene not only memorable in the annals of Ottawa College, but also memorable in the history of Catholic Education in this country. A Prince of the Church, Archbishops and Bishops, Priests and laity were assembled to honor the great deeds of a great man. Let history record whether Father Tabaret deserved these tributes of loving praise. Immediately upon the conclusion of the first gospel, Bishop Rogers, of Chatham, N. B., ascended the altar steps and delivered a very interesting and instructive sermon, dwelling at considerable length, upon the marvellous progress that Canada had made within the last few decades, pointing out in a clear and eloquent manner, the position of the Church in this country at the present time and urging upon his hearers the necessity of living up to their obligations as Christians and Catholics. We subjoin a verbatim report of his sermon.

*SERMON OF RIGHT REV. JAMES ROGERS, D.D., BISHOP  
OF CHATHAM, N. B.*

*Hæc est dies quam fecit Dominus, exultemus et lætetur in ea. This is a day which the  
Lord has made, let us exult and rejoice therein.—Ps. 117.*

MOST EMINENT LORD CARDINAL, MY LORDS, ARCHBISHOPS AND BISHOPS, VENERABLE GENTLEMEN OF THE CLERGY, AND DEARLY BELOVED BRETHREN OF THE LAITY.



IT is in accordance with man's better nature and God's holy will, that, at certain joyous periods and events in life, we pause and step aside from the ordinary routine in order to let our hearts expand in grateful enjoyment of special benedictions and in fraternal union and interchange of mutual gratulations, to thank the great Giver of every best gift for the favors which form the subject of our joy. This is true not only of individuals, but of families and communities,

of cities and states, of dioceses and institutions.

The present occasion of joyous and grateful expansion of heart which brings us together, at the kind invitation of the illustrious Archbishop of this Capital City of the vast Dominion of Canada, is certainly one worthy of such a meeting. We see the protecting and guiding hand of Providence in the concomitant progress both of national secular growth, and the growth of Religious and Educational Institutions necessary for the social welfare of the constantly increasing population.

The admirable organization, expansion

and consolidation of the national and civil institutions of the confederation of Canada, under the fostering protection of the parent state, Great Britain, is to us all a source of wonder and thankfulness. But national and political progress requires, to perpetuate its benefits, a corresponding increase of the institutions of religion and education. Just as the great railway systems of intercommunication cannot be effected and sustained without competent engineers, so the necessary wise legislation and respect for the laws and governing civil authority, so essential for the peace and happiness and just personal liberty of the inhabitants cannot be effected and maintained without religion and education to inform and train our intellect and guide and control our will to choose the right.

Man is composed of a two-fold nature, body and soul. His bodily instincts and impulses are to be controlled by the higher spiritual faculties of intellect and will. The intellect examines and considers the act to be done, whether it is good or bad; the will chooses, and decides whether to do or omit it. God, having created man with those higher endowments of intellect and free will, requires of him a corresponding kind of worship which will not be forced by necessity but will be spontaneous, the free choice of man's free will. But this choice of the will must be preceded by the intellect duly understanding the nature of the act. But the intellect like the body, requires time and fostering training to develop and perfect its powers. It grows through childhood, and adolescence; but if not instructed and correctly educated, it will be that of man in a rude state, untutored, though still possessing the light of reason sufficiently to be able to distinguish the first great principles of right and wrong, of moral good and evil, which makes him a responsible being.

But we all see and know the difference between the untutored intellect even though naturally bright, and what the same may become by being duly instructed and informed by correct education.

In the material world, in the department of science, how much has been effected for the convenience and benefit of men, for the facilities of social and commercial intercourse, by the power of steam, by railroads, etc! Our re-union here to-day, some of us having come a

long way by the railroads in a short time, is an illustration in point. But these railroads could not be built and maintained without competent engineers, scientific men. So, in the other departments of social and civil life, there must be learned and experienced men to plan and make the regulations necessary for the harmony and success of the social fabric. Men cannot live in society without order, without due co-ordination and subordination to those in authority. But for this there must be laws, and for duly enforcing these laws there must be officials charged with that duty. Again: In order that such laws effect their end they must be wisely conceived and prepared, like the plans of engineers for railroads. But this presupposes educated and experienced intellects in the department of moral right and wrong to draw up and enact these laws; and here we enter into the department of Religion as well as that of material science.

For, men living in society require laws to regulate their intercourse so as to protect each and all in the enjoyment of their respective rights, their just personal liberty and their general welfare; and such laws require an executive government to enforce them. Now, without due respect and subordination to the authority of such government there would be confusion and disorder, not peace and justice between men; and this reasonable submission to the laws and government under which we are protected in our rights is a duty of conscience, enforced by religion.

God requires of us to obey His law in order that we may attain the ultimate end for which we were created, the enjoyment of Him in Heaven. Now one part of that law of God is to obey and respect the constituted authorities of the State, in the matters where they have competent right to govern; as in spiritual matters we are to obey our duly authorized spiritual guides and pastors. Our Divine Master tells us to "hear the Church," to "give to Cæsar what belongs to Cæsar and to God what belongs to God." "There is no Power but from God, and those that are, are ordained of God," whether in Church or State. Hence the source of the authority of the civil power to govern, is not the people, but God. The votes, or election by the people governed, is the medium or means by which, according to the civil

constitution the individual rulers are chosen for office. But the source of their official authority to rule, to make or enact laws which bind in conscience, is God.

Thus we see how important it is to have an institution such as this University for imparting correct philosophic and moral as well as scientific instruction to youth, to the future statesmen, judges and magistrates, as well as engineers, architects and members of the other learned professions.

In this growing Capital City where each year assemble the Legislators and other representative men, the most brilliant intellects of our Dominion, such an institution for superior intellectual and ethical culture is certainly well located. Wherever else in the Dominion, a city may be adapted for a University, in Ottawa it is most appropriate, here it is a necessity.

In contemplating the founding of this city its selection for the seat of government and its growth in splendid buildings and institutions worthy of a great national centre, we are filled with admiration. But we see also the Providence of God raising up the institutions of Religion and Education in full keeping with the material and national progress. To this place where less than fifty years ago there was no city, but only a collection of operatives employed in the lumbering industry on the Ottawa River, God sent the devoted Oblate Fathers, one of whom some time later was appointed the first bishop. Yesterday was employed in commemorating his life and labors, and the founding of the Diocese and Church of Ottawa, by the unveiling of the statue of the beloved Bishop Guigues on the grounds in front of the magnificent cathedral.

To-day we unite in grateful thanks to God for the founding of the College of Ottawa. The statue of its learned and devoted founder, Father Tabaret, is to be unveiled; while the College has been by the decree of our Holy Father, Leo XIII, constituted a Catholic University. Already, some years ago, the Civil Government in recognition of the merits of the College of Ottawa had given it the powers of a University. The Pope's recent decree confirms it as such, ranking it as one of the Catholic Universities of Canada.

This is not to be regarded as derogating from the older University of Laval, already established at Quebec, nor as precluding other institutions elsewhere which are, or

will be established to meet increasing wants. This was fully and happily stated yesterday afternoon in the learned and eloquent discourses pronounced by the President of the University and the Superior of the College; while the presence here of his Eminence the Cardinal Archbishop of Quebec, Chancellor and former Rector of the University of Laval, gives evidence of the friendly and fraternal spirit which should exist between both institutions. The incident yesterday, at the solemn session of the learned Faculty of the University at the conclusion of the brilliant theological disputation and defense of the list of fifty propositions, made by the Rev. Father Antoine ere receiving his degree of Doctor of Divinity, also illustrates this. The President of the University of Ottawa had made complimentary allusion to the elder illustrious University of Laval designating it as the Mother of this new University to-day inaugurated at Ottawa. But Monsignor Paquet, Rector of the University of Laval, in his apt and happy reply, declined the title, stating that as the Pope is the Father and the Church the Mother of all the Faithful, both Universities are the Daughters of the Church and therefore the University of Laval welcomes the newly born University of Ottawa, not as a daughter, but as a sister, with the warmest sisterly greetings and best wishes for success. All of us were delighted and edified by this mutual interchange of courteous and fraternal greetings between the two grand Catholic Universities of Canada.

To-day, then, is a day which the Lord has made; let us exult and rejoice therein!

While admiring the great growth and progress of the young City of Ottawa in material, architectural and artistic prosperity, in legislative, judicial and governmental edifices, we also rejoice in its educational, charitable and religious institutions, its men of sacred and scientific learning, and finally in this crowning glory and benefit, its CATHOLIC UNIVERSITY!

We congratulate the citizens of Ottawa in general, and offer our grateful thanks and greetings to the Venerable Archbishop and Clergy, to the College staff and the Faculty of this University, for having endowed the Capital City of the Dominion with such a noble institution. To the

students, I would say, in conclusion : Young gentlemen, fail not to appreciate the advantages of your Alma Mater. Let your assiduity in study, in maintaining correct discipline, in moral and religious rectitude, be her glory while it will ever be your own crown !

Upon the conclusion of the above, Archbishop Taché, of St. Boniface, a member of the Oblate Order, delivered a sermon laudatory of the labors and sacrifices of the deceased Bishop Guigues, and spoke also in eulogistic terms of the late Father Tabaret both of whom he so intimately knew, after long years of personal acquaintance. As he painted in beautiful language the zeal of Bishop Guigues as a missionary, the tears coursed freely down the face of many a veteran, grown old in the service of God and his Church. How sincerely, indeed, did the Archbishop himself feel what he said, and it is little wonder that the pent up feelings ;

of the hearts of the older clergy should find relief in tears. They knew Bishop Guigues at his best. They knew the admirable qualities of his large generous heart, and they came from far and near in respectful homage. It is not for us to here pronounce a panegyric upon the zeal and devotedness of this noble missionary and the interest he evinced in the education of the Catholic youth of this country, but we consider it a privilege to be able to record that, in his name and honor it was, in connection with that of Father Tabaret, the College Chapel saw assembled within its walls the dignitaries and clergy of the Catholic Church, from the provinces washed by the Atlantic, to those, whose prairies extend far beyond the reach of human vision, from the ancient capital of Quebec to the distant states of the neighboring Republic.

We give below the text of Archbishop Taché's sermon.

*SERMON DE MGR. TACHÉ, ARCHEVÊQUE DE ST. BONIFACE.*

*Mihi autem nimis honorificati sunt amici tui Deus.*



**C'**EST dans un transport d'admiration et de reconnaissance que le St. Roi David adressait à Dieu l'espèce de reproche contenu dans les paroles que je viens d'emprunter au Psaume 138ème. L'étonnement, en considérant tout ce qui l'environnait, tout ce qu'il ressentait dans son propre cœur, et tout ce que son regard prophétique lui montrait dans l'avenir, cet étonnement arrachait au fils de Jessé ce cri d'admiration : *il me semble, ô mon Dieu, que vous environnez vos amis de trop d'honneur et de distinctions.*

Souffrez que je vous dise que ce que je contemple depuis deux jours m'a porté tout naturellement à méditer ces paroles du Prophète royal.

Nous avons été invités à venir, et nous sommes venus, avec bonheur, nous associer à ceux qui ont voulu honorer d'une manière particulière deux amis de Dieu. Au milieu de ces fêtes si belles, si grandioses, mon souvenir se reporte en arrière. L'année 1844 qui m'est si chère, me fait

assister au début d'une carrière dont nous voyons aujourd'hui le magnifique couronnement. Je me porte, par la pensée, à bord d'un voilier traversant l'Atlantique, pour conduire trois généreux fils de la vieille France vers la Nouvelle, que l'obéissance vient de leur assigner comme Patrie. L'aîné des trois s'appelait Joseph Eugène Guigues. Son zèle, ses qualités, ses succès avaient inspiré une légitime confiance à son supérieur, fondateur de la congrégation à laquelle il appartenait, et qui comptait sur lui, pour donner à cette congrégation, en Amérique, une direction pleine de force et de sagesse.

Le temps nous fait retrouver plus tard ce voyageur sur un autre navire, en compagnie d'un jeune diacre qui se nommait Joseph Henri Tabaret, et qui, en dépit d'une santé frêle et délicate, voulait porter dans le Nouveau Monde l'énergie qui le caractérisait, le dévouement qui lui était propre. Que j'aime à penser à ces voyageurs se promenant sur le tillac du navire, et se livrant à une profonde méditation, pendant les longues semaines des navigations d'alors ! Qui pourra dire ce

qui se passait dans l'imagination, dans le cœur de ces missionnaires quittant tout, acceptant tout, pour l'amour du Dieu qu'ils voulaient servir ? Suspendus au-dessus de l'abîme des mers, portés sur une embarcation qui, d'un moment à l'autre, pouvait leur en laisser pénétrer les profondeurs, leurs âmes ardentes et dévouées sentaient toute la fragilité des choses d'ici-bas, et, pour se reposer, s'élançaient, par un regard d'amour, vers les choses de là-haut, en se plongeant dans les espaces que le ciel étendait au-dessus d'eux, comme pour les inviter à se jouer au milieu des astres étincelants dans toute la voute du ciel. Retenus entre ces deux abîmes, les voyageurs se fortifiaient contre la fragilité et les souffrances du temps et du monde, par la pensée de l'immuabilité et des jouissances de l'éternité et du ciel. Que j'aime à les contempler, ces voyageurs, s'appuyant à l'arrière du vaisseau, pour observer le sillon qui vient de s'ouvrir dans l'abîme des mers, et qui, en se refermant, semblait leur dire : J'en-sevelis tout ce que tu as laissé, à mesure que tu t'éloignes des rivages de la noble terre de France ! Parents, amis, joies de l'enfance, aspirations du jeune-âge, généreuse ambition de l'âge plus avancé, tout est là, et tu laisses tout, et je suis la vague qui compte les battements de ton cœur, les regrets si légitimes que tu éprouves, les mille choses qui se saisissent de l'homme de cœur s'éloignant de sa Patrie, pour probablement ne plus la revoir jamais.

Que j'aime à les contempler, ces voyageurs, essayant furtivement une larme, en se disant qu'il ne fait pas bon de regarder en arrière ! Que j'aime à les voir alors rappeler toute leur énergie, et se portant à l'avant du navire, en se disant : regardons plutôt là où nous tendons ! Et la proue du vaisseau presse les flots mugissants, pour s'ouvrir un passage ; et le cœur du missionnaire y fait écho, en multipliant les efforts que demande son sacrifice.

Sous l'influence du souffle de la grâce, il pense, avec bonheur, au terme de son voyage, au bien qu'il pourra faire, à l'amour qu'il témoigne à son Dieu. Il offre tout cela pour ceux qu'il a laissés ; et entre ces quatre abîmes : de la mer sur la quelle il vogue, de l'éloignement de la Patrie, du terme de sa mission, et surtout du ciel qui enveloppe et éclaire tout, il continue ce voyage que vous avez tous fait, vous, mes Rds. Pères et Messieurs, qui avez laissé

l'Europe pour le Canada, vous qui vous êtes faits missionnaires, au prix des plus sensibles sacrifices.

Pendant que le Père Guigues et le frère Tabaret méditaient ainsi profondément, au cours de leurs nombreuses promenades sur le tillac du navire, quelles n'auraient pas été leur surprise et leur incredulité, si une voix mystérieuse leur parlant au cœur, leur avait dit à chacun : Tu vas en Amérique. Mais sais-tu ce qui t'y attend ? On te parle de sacrifices, de privations, d'abnégation ; moi, je viens, au contraire, te parler de gloire, d'exaltation. Cette Amérique, ce Canada vont t'apprécier à ta juste valeur ; non-seulement, tu y seras reçu avec joie, tu y passeras, en faisant le bien ; mais tu y joueras un rôle éclatant ; tu y élèveras des monuments qui seront ta gloire et la gloire de Dieu et de l'Eglise. Ton nom sera grand et béni par les populations. Avant de t'endormir du dernier sommeil, tes œuvres auront gravé ton nom, en caractères ineffaçables, dans la mémoire et le cœur de ceux vers lesquels tu vogues. Et quand le sol du Canada se sera ouvert, pour revoir ta dépouille mortelle, et refermé sur elle, l'oubli ne sera pas ton partage. La reconnaissance, au contraire, immortalisera ta mémoire. On te dressera des statues. Un prince de l'Eglise tout éclatant de pourpre et de mérites, de nombreux Prélats venus de toutes parts, un clergé si nombreux qu'il serait impossible aujourd'hui de le réunir, des hommes, l'élite de la société, une foule compacte d'admirateurs, d'amis, d'obligés, se presseront autour de ces statues, pour en voir le dévoilement, et acclameront ton mérite. Ton éloge sera sur toutes les lèvres, et ta mémoire, dans tous les cœurs.

Eh, bien ! je vous le demande, qu'aurait pensé le Père Guigues, en 1844 ? Qu'aurait pensé le frère Tabaret, en 1850, si une voix quelconque leur eût tenu pareil langage ? Un sourire de pitié eût accueilli une pareille communication ; et pourtant, tout cela s'est accompli ; nous voyons tout cela de nos yeux, comme nous le sentons dans nos cœurs. Tous nous prenons part à ces incomparables démonstrations, et tous nous en éprouvons une joie bien vive.

Mais qu'ont donc fait ces missionnaires, pour mériter qu'on s'occupe tant d'eux ? Pour répondre à cette question, il me faut ouvrir les annales intimes, que les familles religieuses aiment à garder pour elles



seules. Les circonstances semblent commander une indiscretion, et on voudra bien me la permettre. Pardon, Éminentissime Seigneur; pardon, vénérés Prélats, si un Oblat ose parler longuement ici d'autres Oblats.

Nous sommes conviés à une fête de famille. Je suis venu de bien loin, pour y prendre part. Les circonstances veulent que je sois ici l'aîné de cette famille. Permettez-moi de dire à mes frères plus jeunes des choses qu'il leur est bon de savoir, des choses qui ne doivent pas être ensevelies dans l'oubli, puisque leur connaissance est un juste sujet d'édification pour tous.

Je l'ai dit, il y a un instant, c'est en 1844 que le R. P. Guigues arriva en Canada. Tout naturellement il se rendit à la maison de Longueuil, la seule alors, au service de la congrégation, sur ce continent.

L'arrivée du Nouveau Provincial et de ses deux compagnons portait à dix le nombre des Oblats venus de France. Deux d'entre eux n'étaient pas encore prêtres. Cinq Canadiens avaient par leur profession, grossi la petite phalange; tandis qu'un vénérable Prêtre poursuivait son noviciat. Deux zélés frères coadjuteurs venus de France complétaient la famille dont le Père Guigues était de venu le chef. On était au mois d'août. Doué d'une grande perspicacité et d'un coup d'œil aussi sûr que pénétrant, le nouveau supérieur étudia la position. Il lui fallait faire connaissance avec le pays, avec les hommes, avec les choses. Il lui fallait, de suite, dégager son esprit d'idées, d'habitudes, de procédés qui, pour être sages dans l'ancienne Patrie, n'auraient pas eu de bons résultats dans la nouvelle. Ce travail si long, si difficile, si pénible pour d'autres, fut facile et court pour le Père Guigues.

Après quelques semaines d'étude, d'examen, il fut à la hauteur de la situation, et prêt à tracer les plans qui lui permettraient de faire le plus de bien possible, et d'utiliser le plus avantageusement possible les treize Oblats, les deux frères scolastiques, les novices et les frères coadjuteurs soumis son obédience.

Le Père Guigues était, comme l'a si bien dit hier son vénéré successeur, homme de prière, de conseil, de zèle et d'administration. Il débuta auprès de ses nouveaux sujets, en les convoquant dès la fin de Septembre, pour la retraite annuelle.

C'est pendant ces saints exercices qu'un jeune ecclésiastique vint demander, et obtint son entrée au noviciat; et c'est le même qui, après quarante-cinq ans d'expérience, se sent heureux de vous dire que ce fut pour lui un beau jour, et la source des plus pures joies de son existence sacerdotale. Ce jeune homme n'avait jamais habité une maison de religieux; il n'en avait jamais suivi les exercices, surtout au temps de la retraite; aussi, il ne faut pas s'étonner si tout cela est resté gravé dans son âme en caractères ineffaçables. La figure du Père Guigues lui apparaît encore dominant la situation de toute l'autorité qui lui appartenait, de toute l'expérience déjà acquise, de tout le zèle et de tout le dévouement dont son cœur débordait, et qui enflammaient sa parole dans les exhortations qu'il adressait à ses frères, et dans la sage direction qu'il donnait à tous et à tout. Ils furent beaux ces jours de retraite; tous ceux qui y prirent part, évidemment n'avaient qu'une pensée, celle de la gloire de Dieu, qu'une volonté, celle de s'immoler pour procurer cette gloire. Le Père Guigues avait pris de suite un plein ascendant sur sa communauté. Non-seulement il avait gagné la confiance de ses frères, mais il les payait d'un juste retour. Aussi, ne nous étonnons pas si, au sortir de cette retraite, *exultavit ut gigas ad currendam viam suam*. Les quatorze prêtres qu'il y avait dans la maison reçurent bientôt leur obédience: deux furent choisis pour Bytown, village situé au confluent de la Rivière Rideaux et de l'Outaouis, connue par les vieux voyageurs sous le nom de Grande Rivière. L'art et la nature avaient déjà combiné leurs efforts pour désigner le village de Bytown, comme un centre important de commerce et d'industrie. Les chûtes, le canal, les immenses forêts, au milieu desquelles coulent plusieurs rivières qui en transportent les richesses, tout cela attirait l'attention des hommes sérieux sur Bytown. Ne nous étonnons pas de voir cette importance comprise par la supérieure des Oblats qui, en donnant ses premières obédiences, envoie ses frères à Bytown.

Les immenses, incalculables richesses forestières de la vallée d'Ottawa requièrent, pour être exploitées, des milliers de bûcherons vigoureux qui, pendant les longs hivers de nos climats rigoureux, vont ensevelir leur existence dans ces épaisses

forêts, loin d'un père vertueux, loin d'une mère pieuse et d'un pasteur zélé.

Le sort de ces travailleurs, encore à la fleur de l'âge, exposés à mille dangers, ce sort touche le cœur du premier pasteur du diocèse. Celui-ci s'adresse au Père Guigues, et lui demande ce qu'il peut faire pour atténuer les inconvénients de la situation. Cette situation est comprise de suite : l'œuvre des chantiers est acceptée. Le Père Guigues détache deux autres membres de sa communauté et leur confie cet important et pénible ministère.

Au milieu des forêts de l'Outaouais il n'y a pas que les bûcherons, il y a aussi de pauvres tribus sauvages ; il faut les atteindre, en remontant et la Gatineau et l'Outaouais jusqu'à leurs sources. Dans ces courses lointaines il faut visiter les lacs Témiscamingue et Abbitibi, pour descendre de ce dernier jusqu'au rivage de la Baie d'Hudson.

Ces missions ont déjà été faites, ces sauvages n'ont pas été négligés ; mais le Vénérable Evêque de Montréal, leur premier pasteur, veut que les Oblats acceptent d'en prendre soin.

Le Père Guigues acquiesca à ce désir du Vénérable Prêlat. De suite, il désigne pour ces missions un de ses Pères qui va demander l'hospitalité aux Vénérables Sulpiciens du Lac des Deux Montagnes, qui portent le zèle jusqu'à se faire les instituteurs du jeune missionnaire. Celui-ci partira, au printemps, ayant pour compagnon un des scolastiques de Longueuil, qui serait alors ordonné Prêtre. Le résultat de ces dispositions diverses a prouvé la sagesse qui les avait inspirées. Toute la vallée, du haut de l'Outaouais, était assignée au zèle des fils de Monseigneur de Mazenod, dirigés par le Père Guigues.

Bytown devenait leur centre d'action. Des courses sans nombre et sur la neige, et sur l'eau, allaient s'offrir au zèle de ces généreux ouvriers.

Les *townships* ou cantons, à l'est de Montréal, commençaient à recevoir les colons Catholiques, qui, vu leur isolement, étaient privés de secours religieux. Le supérieur des Oblats accepta de faire visiter ces familles, par deux des siens, qui parcoururent les établissements nouveaux, qui forment aujourd'hui une partie importante des diocèses de St. Hyacinthe et de Sherbrook. Le Vénérable Evêque de Montréal avait le premier, ouvert aux Oblats l'immense champ, qu'ils cultivent

en Amérique, mais il n'était pas le seul à leur offrir du travail. Le Père Guigues entendit avec un profond respect et un acquiescement empressé, la demande qui lui vint de Québec. Le vénérable Métropolitain de ce siège voulait confier à des religieux l'œuvre de civilisation commencée par d'autres religieux, dès les commencements du Canada, puis il s'agissait aussi de demander au Saguenay et à la vallée du Lac St. Jean, le secret des richesses agricoles que la colonisation y a développées depuis. Deux Oblats profès furent envoyés à Chicoutimi et le novice Prêtre qui possédait la connaissance des langues sauvages, leur fut adjoint, comme compagnon de zèle et de dévouement.

Dès le milieu d'octobre le Père Guigues avait donc donné l'obédience à dix des quatorze Prêtres qui formaient la communauté de Longueuil. L'ordination d'un des deux scolastiques porta à cinq, le personnel sacerdotal resté à cette maison. De nombreuses demandes de missions, de retraites fournissaient des occupations extérieures presque constantes, à quatre d'entre eux.

Un zèle moins vif, une soif moins ardente du salut des âmes, auraient écouté, tout naturellement, les conseils d'une sagesse humaine, même bien entendue, disant qu'il fallait s'arrêter là, se contenter de ce qui était entrepris, le développer, le perfectionner.

Il n'en fut point ainsi ; la Providence avait d'autres desseins. Une voix se fait entendre, c'est celle d'un Apôtre qui s'adresse à un autre Apôtre, c'est Mgr. Provencher, qui demande à Mgr. de Mazenod. Cette supplique partie des bords de la Rivière Rouge, va se répercuter sur les rivages de la Méditerranée, pour revenir près du St. Laurent résonner aux oreilles du Père Guigues, enrichie d'un consentement qui se traduit par les mots séduisants : "Accepte, si c'est possible, Dieu y pourvoira."

Le vieux missionnaire de St. Boniface, venait de recevoir du St. Siège, l'obligation personnelle de diriger les missions dans lesquelles il travaillait depuis vingt-six ans, sous l'autorité et au nom des Archevêques de Québec. L'Evêque de Julopolis connaît le besoin des nombreuses tribus sauvages qui couvrent les immenses pays, situés entre le Lac Supérieur et l'Océan Pacifique, entre les Etats-Unis et la mer glaciale. Il n'a avec lui

que cinq Prêtres, dont le zèle est plus qu'admirable, mais qui ne sauraient suffir; l'homme de Dieu est effrayé de la responsabilité, il appelle au secours, il demande des Oblats. Le Père Guigues comprend ce cri d'une âme apostolique; il lui envoie un de ses Pères et à ce Père, il donne pour compagnon, le jeune novice qui n'a que huit mois d'épreuve. L'année suivante, le novice devenu Oblat, recevait de son Provincial, l'ordre de pousser jusqu'à l'Île à la Crose, en compagnie, non, il est vrai, d'un autre Oblat, mais d'un Prêtre (Mr. Lassèche) dont les éminentes et aimables qualités assuraient au jeune profès, une direction pleine de sagesse et d'entrain. Une année plus tard, c'est jusqu'à Athabaska que le Père Guigues envoyait un de ses sujets, après avoir fortifié par d'autres envois, l'établissement de la Rivière Rouge.

Tout cela, personne n'en doute, a amené le développement des missions de Mgr. Provencher, au point d'en faire toute une Province Ecclésiastique qui vient de tenir son premier concile, avec beaucoup de consolation et de fruits.

Voilà, en quelques mots, comment le Père Guigues a débuté en Canada. Ses actes et sa direction contribuèrent puissamment au développement de la religion, dans la vallée de l'Ottawa; aussi, il ne faut pas nous étonner, si son nom fut indiqué au Souverain Pontife, comme le nom de celui qui était le plus digne de devenir le premier Evêque de Bytown. Monté sur le premier siège Episcopal de cette ville, l'Evêque Oblat comprit qu'il fallait s'acquitter de nouvelles obligations et de suite, il songea à fonder un collège pour l'instruction de la jeunesse Catholique. L'Eglise, qui a reçu mission d'enseigner, a soif de science: elle veut, à tout prix, déchirer le voile d'ignorance, dont le péché a enveloppé l'humanité et préparer cette humanité à la puissance des splendeurs intellectuelles qui l'attendent auprès du trône du Dieu de toutes sciences. Aussi l'histoire de l'Eglise nous montre partout une école à côté de l'Eglise, un collège ou séminaire à côté de la cathédrale. Le Collège de St. Joseph fut donc fondé par Mgr. Guigues, dès les premiers jours de son administration épiscopale.

A son début, cette fondation parut prématurée: la pensée en semblait extraordinaire. Eh, bien! qui a eu raison? N'était-il pas fondé à propos ce collège qui

ouvrit ses portes aux enfants de Bytown, à ceux même qui n'avaient pas fait leur première communion et qui, vingt-cinq ans plus tard donnait un de ces enfants au Diocèse, comme successeur de Mgr. Guigues, dans la personne du Vénérable Métropolitain, qui gouverne cette Province ecclésiastique, avec tant de sagesse, de succès et d'éclat? N'était-il pas fondé à propos ce Collège qui a déjà fourni à notre chère Patrie, des Magistrats intègres, des Législateurs habiles, des hommes d'élite, dans toutes les branches où le savoir est nécessaire au succès? N'était-il pas fondé à propos, ce Collège qui dix-huit ans plus tard se distinguait assez aux regards de ceux qui gouvernent le Pays, pour en recevoir le titre d'université et pour après douze autres années, obtenir de celui qui gouverne les consciences, le titre et les prérogatives d'Université Catholique? Oui, Messieurs, les Elèves anciens et nouveaux, il a été fondé à propos votre collège. Son Eminence le premier Cardinal Canadien, les autres Princes de l'Eglise, ici réunis, y sont venus pour célébrer avec vous, cet événement et les brillants résultats qui en sont les conséquences.

Le collège fondé, il fallait lui trouver un directeur qui réunît dans sa personne, le plus de qualités possibles pour mener l'œuvre à bonne fin. Mgr. Guigues est en France, parlant de ses projets à celui qu'il a toujours regardé comme son Père, Mgr. de Mazenod. Les regards des deux Prélats s'arrêtent sur un jeune scolastique faible de santé, mais fort des espérances qu'il inspirait. On remarqua facilement que le Divin sculpteur avait buriné sur le front de ce jeune homme, les traits de la supériorité et ciselé toute sa personne suivant les types qui font les hommes de distinction, propres aux grandes choses. Le Frère Tabaret était choisi, recevait son obédience et bientôt après s'embarquait pour l'Amérique en compagnie de celui qui devenait son supérieur religieux et ecclésiastique. Des voix incomparablement plus éloquentes que la mienne, vous diront aujourd'hui même ce qu'a été, le Père Tabaret, pour ce Collège de St. Joseph et ce qu'il a été par là, pour tout le Canada? Qu'il me suffise de dire, qu'il a toujours regardé Mgr. Guigues, comme son guide, il a toujours pris et suivi ses sages conseils, il l'a toujours aimé d'une affection filiale et dévouée. Tous les deux se sont parfaitement com-

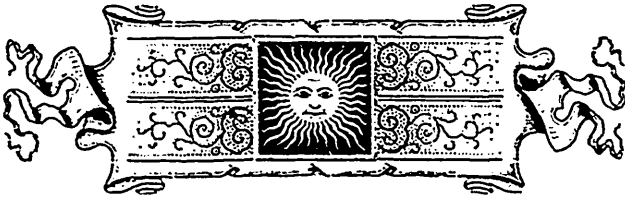
pris ; l'union de leurs intelligences et de leurs cœurs a toujours appuyée leurs plus ardentes aspirations. La gloire de Dieu, l'exaltation de la Ste. Eglise, la prospérité de leur chère Congrégation et le succès de leur bien-aimé Collège. Ça donc été une pensée pleine de sens et d'enseignements que de réunir la mémoire de ces deux hommes, dans un même triomphe, sous l'inspiration du même enthousiasme. Ce triomphe s'ennoblit par votre présence, cet enthousiasme s'accroît en Vous voyant ici, Eminentissime Cardinal, Illustrissimes Seigneurs et vous tous Vénérés, Ecclésiastiques et bien-aimés Laïques, accourus pour célébrer cette grand solennité et pour donner aux Oblats de Marie Immaculée, un témoignage de bienveillance, de confiance et d'affection qui ne s'efface jamais de leur mémoire et qui leur permet de répéter avec le Psalmiste :

*Mihi autem nimis honorificati sunt amici tui Deus.*

Upon the termination of the sermons, the services of the Mass were proceeded

with, the final benediction being pronounced by his Eminence Cardinal Taschereau. After the disrobing of the celebrant, and the profession of faith made by the entire Faculty in presence of the Most Rev. Chancellor, a few moments were spent in thanksgiving, when the procession reformed in its previous order and solemnly moved down the centre aisle of the Chapel, and dispersed upon reaching again the Fathers' hall.

It would be unjust were we to conclude without complimenting the choir, under the able leadership of Father Gervais, upon their admirable singing. It was surely worthy the great occasion, and it is safe to say that the chapel walls never before re-echoed sweeter or more harmonious music. Dumont's first Mass of plain chant was rendered, the Rev. Director of the choir preferring the devotional and inspiring plain chant, to those high sounding productions whose repetitions are wearisome and unchristianlike.



## AT THE STATUE.



REAT crowds had gathered in the University halls and before the lawn long before the time appointed for the unveiling of the statue. Shortly before three o'clock the invited guests repaired from the College reception hall to the platform erected at the base of the monument. Dignitaries of the Church—distinguished clergy and laity, and the numerous members of the Alumni Association were there gathered to evince the interest they felt in doing honor to a man whose exemplary life may be held up to our gaze as a model to be assiduously followed, and whose name appears upon the honor role of Canada's heroic sons. A canopy was placed in the centre of the platform and under this sat his eminence Cardinal Taschereau. When the guests had been seated his Grace Archbishop Duhamel arose and, in terms full of deepest meaning, explained the purpose of the distinguished gathering upon that most auspicious occasion. When he had resumed his seat, Mr. W. Davis, of Ottawa, proceeded to the unveiling of the Statue. After the act of unveiling had been performed his honor Judge Olivier, on behalf of the Alumni Association, presented the statue to the University authorities. In simple but impressive language he extolled the virtues of Father Tabaret, paid a fitting tribute to his great qualities of mind

and heart. Not one in that vast throng anticipated, that e'er another night had passed, the soul of the Honorable Judge would take its flight from time into eternity there to meet in loving embrace the man in whose service, and in the perpetuation of whose memory he had so nobly offered up his life. He died a martyr to his zeal for the propagation of the sound and enduring principles of true Catholic education. The address of Judge Olivier being concluded, Mr. J. J. Curran, Q. C., M. P., of Montreal, a foremost member of the Canadian bar and a faithful alumnus of the College and pupil of Father Tabaret, arose amidst applause, to pronounce the panegyric upon the life and labors of the saintly founder of Ottawa University. It was indeed a great discourse, worthy the great occasion, and worthy also the great man in whose praise it was delivered. We do not propose to criticize it here, our duty is but to publish it, that it may speak for itself, that it may serve as a precious souvenir of the imposing celebration through which we have just passed. When the storm of applause which attended the closing words of Mr. Curran's address had quite subsided, Mr. Taillon, Mayor of Sorel, arose and in language full of eloquence and pathos, described, on behalf of his French Canadian friends, the wonderful achievements and successes of Father Tabaret in the duties to which he so disinterestedly gave himself up. Following is a report of both addresses as delivered by Messrs. Curran and Taillon.

## ADDRESS OF MR. J. J. CURRAN, Q. C., M. P.

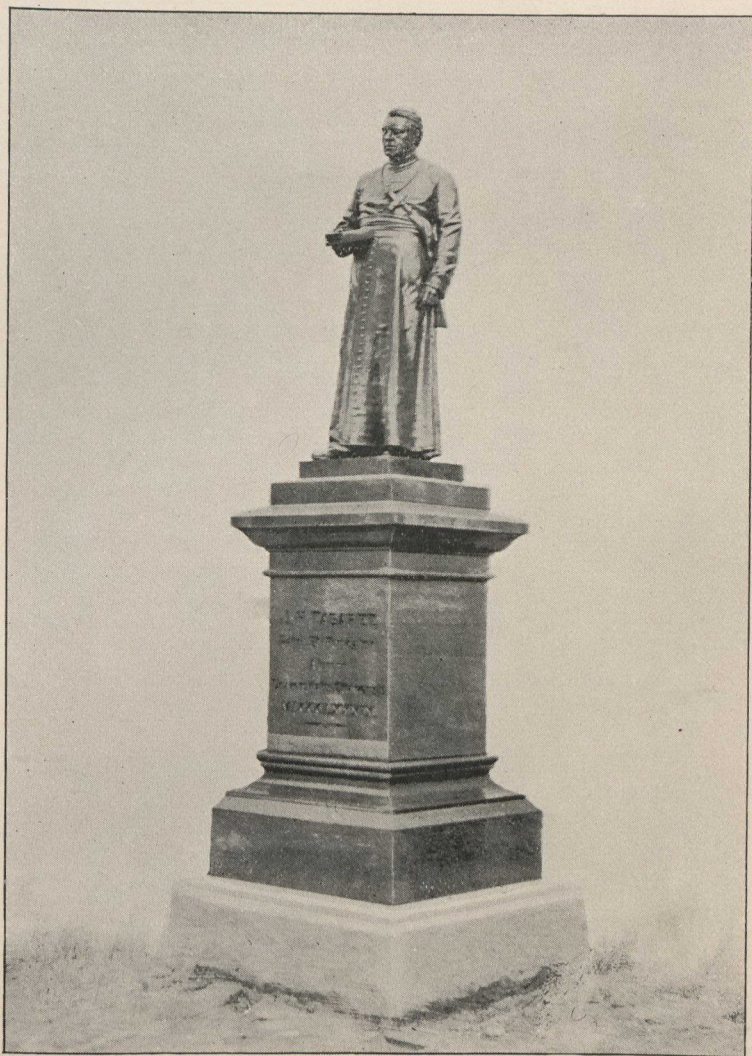
MAY IT PLEASE YOUR EMINENCE—



*My Lords, Ladies and Gentlemen:*

OUR kind greeting gives me courage to undertake a labor of love I am painfully aware of my inability fitly to perform. The task is as difficult as the ceremony that brings us together is imposing. But a few years ago, and we were summoned to weep over the great

loss, that had befallen not only the University of Ottawa but the church and the country as well. We stood beside the bier of our departed and dearly beloved friend and guide. Our grief was too keen for words, and we were mute in presence of so overwhelming a calamity. To-day all that is changed. The scene is not of mourning but of gladness, sorrow has made way for joy, and in hearts that were



J. H. TABARET.

PATRI ET FUNDATORI, ALUMNI UNIVERSITATIS OTTAWENSIS,  
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bowed down with weight of woe, there beat pulsations of delight that cannot be controlled. We see in the vast concourse, where princes of the Church are mingled with statesmen of the land, in honor of the memory of a good man, whom for years we fondly called father, the augury of the consummation of the noble work to which his life was devoted, and we no longer grieve over the lost friend, but take pride in the tribute justly paid to his great name and manifold services (Applause.) Daniel Webster in one of his speeches said: "A superior and commanding human intellect—a truly great man, when heaven vouchsafes so rare a gift, is not a passing flame, burning bright for a while, and then expiring, giving place to returning darkness. It is rather a spark of fervent heat, as well as a radiant light, with power to enkindle the common mass of human mind, so that when it glimmers in its own decay and finally goes out in death, no night follows but it leaves the world all light and all on fire from the potent contact of its own spirit." (Applause.) How true are those words as applied to the founder of the institution? He was a great man whom heaven vouchsafed us; his intellect was superior, but it was not a mere temporary flame, which, passing away, left nothing but darkness behind; its fervent heat vivified his work during his too short life, and his spirit flashes its radiant light into futurity, illumining the path his successors are to follow. (Applause.)

The theme to be dilated upon is so vast, the considerations it offers are so numerous and fruitful of reflection, that we must be content to mark but the outlines of its significance. This ceremony has a meaning far beyond the precincts of our alumni association. Attended by such distinguished marks of sympathy, it inspires Christian teachers throughout the land, and infuses into their breasts redoubled courage to carry on the good fight they have so gallantly waged up to the present time. It offers guarantees of security to the State. It gives the greatest promise of future intellectual development of the people, and away across the seas, far from our fair and free land of Canada, it wafts consolation and compensation to the August Head of the church, so lately afflicted and humiliated by an inauguration, at the every portals of the Vatican, so different from that we are celebrating to-day in the capital of our new

Dominion. There a statue was unveiled in honor of the supremacy of human reason, as a protest against authority, as a tribute to one, who, discarding the teachings of Christian morality, became the slave of human passions.

But let me give you the words of the Sovereign Pontiff on the Bruno desecration:

"It was not his noble deeds, his signal services to his country; his talents were to feign, to lie, to be devoted solely to himself, to be of a base mind and wicked heart. The extraordinary honors, then, rendered to such a man can have only one sense, one meaning, namely: that it is proper that all life be spent outside of doctrine divinely revealed, outside of the Christian-faith.

It is painful to state, it is almost a prodigy, that in his holy city, in which God has established the home of His Vicar, the eulogy of human reason in rebellion against God should be heard and that where the entire world has been taught to seek for the pure precepts of the Gospel and counsel of salvation, there to-day, in consequence of a criminal subversion, culpable errors and even heresy should be consecrated with impunity by statues. Events have led us to this point that we see the abomination of desolation in the Holy Place."

Could the holy Father but witness the ceremony we are now participating in beneath the shadow of the legislative halls of our country would it not be balm for his wounded heart and cheer for his spirit, so much in need of consolation? (Applause.)

The master hand of His Grace the Archbishop of Ottawa, has already traced the early life, and subsequent labors, of our illustrious founder. I shall not attempt to emulate that brilliant effort. Let me but mention one little incident, in his earliest career as a missionary which will reveal to thoughtful minds, the secret of his great successes. The parish, if we may so call the vast territory assigned to him in the Ottawa district, was but scantily supplied in those days with clergymen of any denomination. Father Tabaret had too great a soul, and sympathies too embracing, to confine his labors solely to those of his own creed. His genial disposition had won the love and confidence of those outside the pale of his own congregation, and whilst he said Mass and preached for the members of his Catholic flock on Sunday morning, in the afternoon of the same day he not unfrequently spoke words of the broadest Christian charity to a congregation composed of men of many sects. (Applause.) In that mission he

was beloved by all and, more than once, was he called to the bedside of a dying Christian, who had sent for him, not because he belonged to his church, but because he felt comforted by the presence of one, whom all knew, was the embodiment of many Christian virtues. (Applause.) He was assigned to take charge of the college then in its infancy. It seems but as yesterday, and now what a mighty change! The education of youth had for him an indescribable charm. He had loved his calling, and no sacrifice was too great, for the fulfilment of its manifold duties. Why speak of the obstacles he surmounted, of the trials and tribulations, that would have broken down a less ardent and indomitable spirit? They are fresh in your memories. Let us consider the intellectual grasp he brought to the work. He admired all that was good and sound and solid in the systems he had followed, but thrown as he was in contact with fine intellects of other denominations in charge of educational establishments, he never failed to note and even to speak approvingly, of the many good points he found in their methods. He was retiring, and dreaded display, but the many volumes he wrote for the guidance of his associate instructors, in the management of this university, show how zealous and indefatigable a worker, and keen discernor he was, for the cause of Catholic education. An ardent lover of the land of his adoption, how often in his exhortations to the students, did he not point out, that this Dominion was to be the happy home of a united people? How often did he not preach the doctrine of toleration for each other's weaknesses? Educating youth of different races, on how many occasions did he not point out whilst praising the noble qualities of all, the blemishes of each, which we should strive to remove, yet fortifying these virtues which blended together would, in God's own time, make of Canada a great nation. These were the lessons he taught, and that great teacher, his life and his labors, were the gifts of France to our own country. (Applause.) I am tempted, because I feel the occasion justifies it, and certain events now taking place in more than one province of our confederation call for it, to say one word of what we owe to Frenchmen and their descendants in our midst. Today we honor Tabaret, and future genera-

tions will continue to honor him as they will honor Laval and Brassard, Girouard, Decharme, Labelle and Painchaud. Do those who appear not to realize what we owe to those men understand what the history of Canada would be were it despoiled of the glory that race has shed upon it? Why have recourse to historic lore when contemporaneous history furnishes more than sufficient material? What a void there would be in our statesmanship could we not point to Lafontaine, Cartier, Dorion and Langevin? Deprive popular eloquence of Papineau and L. S. Morin, of Chauveau, Laurier and Chapleau, and should we not lose its brightest ornaments? Strike from amongst our historians Garneau, Bibeau and Ferland and Sulte, how many indefatigable workers and faithful chroniclers would remain? Let me ask you to consider what has been done for poetry and for art, by Cremazie, Frechette and Lemay, by Falardeau, Bourassa and a host of others, and tell me who are their rivals? Lord Lyndhurst once said, that the Irish were aliens in blood, in language and religion, and every schoolboy has memorized the crushing reply of Richard Lalor Shiel, but if the loss of Ireland's prestige would dim the glory of an empire on which the sun never sets: what would become of the glory of Canada, were her history shorn of the gallant deeds, of the most ancient half of her people? (Applause.) In this institution it was the object of its founder whilst establishing an English university that the language and literature of France should hold a prominent place. No words of mine could so well fit the occasion, as these of His Excellency, the late Governor-General of the Dominion, when speaking on the 21st May, 1885, he used the following language with reference to that branch of the training in this institution.

"The university, by opening its door indiscriminately to students of both races, by offering them a liberal education from which both have been able to derive so much advantage, is contributing to the obliteration of the last traces of a rivalry which at the present time asserts itself only in the peaceful competitions of civil life, competition in which each strive to excel the other in the discharge of its duty to our common country.

I recognize, and I do not know anyone who does not, the immense services which the French language has rendered to the literature of the world, the influence it is destined to exercise on the literature of our country and the place it should



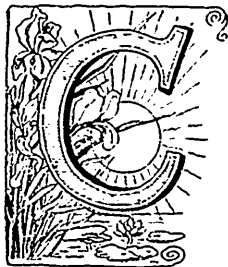
occupy in any well conceived system of public education."

Is there need to speak of the success of the work that speaks for itself in all that surrounds us? The gratitude of the contributors caused this statute to be erected, but the monument was already here in this magnificent edifice, and the memory of the good deeds done was engraved upon affectionate hearts. The work has been blessed by the Father of the faithful, and consecrated to Catholic education in this part of the Dominion. Testimony has been borne to its efficiency, not only by the representative of Her Majesty, but just as efficaciously by the throng of students who flock to its courses, not merely from all parts of Canada, but from many states in the neighboring union. The future of this seat of learning is henceforth assured, if the ideas of our illustrious founder continue to prevail in its management. To-day we are doing justice to the memory of a great man. I have but one regret, and that is, that this institution does not bear his name, so that those of Tabaret, Laval and McGill might ring harmoniously together down the echoing

ages of Canadian history. (Applause.) No longer shall I detain you with words inadequate to the occasion that brings us together, but addressing myself to the life-like representation of one I know so well and appreciated so highly let me say—Most kind and affectionate of preceptors, your old pupil salutes you. He salutes you in the name of the alumni of this institution, who cherish your memory with an undying love. He salutes you, in the name of those who are now profiting by the results of your labors and sacrifices, and in the name of future generations of students, who will flock to this university to be trained for the battle of life. He salutes you in the name of all those, and in the name of the people of this country in whose memory the recollection of your virtues will be green. Most humble and retiring of men, to-day your are exalted. This monument will crumble away in time, but when it shall have done so another generation will be here, to build one, more worthy of commemorating your deeds for the glory of the faith of Christ and the moral and material advancement of the people of Canada. (Applause.)

#### ADDRESS OF MR. TALLION, MAYOR OF SOREL.

*Eminence, Messieurs, Mesdames, Messieurs.*



ne peut être un événement ordinaire qui nous réunit en ce moment et nous rassemble aux pieds d'une statue, aux pieds d'une pièce d'art, que l'on vient de sortir des ateliers d'un statuaire en renom et que la main d'un des princes les plus éminents de l'église catholique, vient de dévoiler et présenter à notre admiration.

Comme ils doivent être grands les motifs qui nous ont engagés, nous, les anciens élèves de cet Université, à nous réunir aujourd'hui, en si grand nombre, sous le toit hospitalier de notre Alma Mater!

Comme ils doivent être puissants ces motifs puisqu'ils ont engagé de grands personnages, comme nos illustres visiteurs, à honorer de leur présence, cette démonstration grandiose!

Sommes-nous venus admirer le merveilleux travail d'un artiste, le chef d'œuvre d'un statuaire ou sommes-nous venus accomplir un devoir de justice et d'amour, autant que de reconnaissance filiale, en payant un tribut d'hommages, de respect et de gratitude à un mort éminent?

Que veut dire pour nous cette statue impassible et froide?

Que représente pour nous cette figure imposante sur son piédestal de granit?

Ne voyez-vous pas comme moi le feu de l'énergie animant son regard ferme et profond?

Et ne voyez-vous pas, comme moi, sur ce front, avec la flamme de la pensée, briller l'aurole du génie?

Quelle est donc, dites-moi, cette grande figure autour de laquelle nous sommes groupés?

Car c'est véritablement une grande et noble figure; celle assurément, d'un homme dont les traits si fidèlement reproduits par la main habile d'un artiste

éminent, indiquent un personnage qui ne pouvait pas être un homme ordinaire.

Ah ! Eminence, lorsqu'il y a un instant vous êtes tombé le voile qui couvrait cette statue, nos applaudissements enthousiastes, et l'émotion qui s'est emparée de nous tous, vous disaient trop ce qu'était pour nous cette figure pleine d'énergie et de douceur, pleine de grâce et de dignité, en qui se concentre et se réalise la grande idée de l'éducation, ils vous disaient, que si nous pouvons admirer la pièce artistique, notre devoir est d'en honorer le modèle.

Et le nom de ce modèle, ai je besoin de le dire quand je vois qu'il est gravé sur le granit, "*J. H. Tabaret, O. M. I. Patri et fundatori, Alumni Universitatis Ottawensis.*"

Oui messieurs, cette grave et imposante statue n'est autre que celle du savant, de l'illustre, du bon Père Tabaret, Oblat de Marie Immaculée, docteur en théologie, philosophe, économiste distingué, grand citoyen de la cité d'Ottawa, qui fut naguère le président de cette grande institution—son fondateur, un pauvre prêtre, Monseigneur l'Archevêque, qui fut, votre Grandeur le sait, le plus humble de votre diocèse.

## II.

### *Eminence,*

Comment répondre à la bienveillante invitation qui m'a été faite d'assister à l'inauguration officielle de l'Université d'Ottawa, et de me faire le panégyriste d'un des plus grands protecteurs de la jeunesse, que notre pays ait connu, sans vous exprimer d'abord les délicieuses émotions que je ressens, en ce moment, en revoyant et saluant aujourd'hui notre commune Alma Mater et au souvenir des jours de bonheur que j'ai passés dans cette maison pendant ma jeunesse ?

Comment ne pas vous dire le plaisir que j'éprouve en retrouvant, dans ce brillant auditoire, tant d'anciens condisciples et de chers amis devenus des citoyens d'élite, occupant un rang honorable dans la société canadienne ; des prêtres distingués par leur savoir et leur piété ; des hommes arrivés aux dignités politiques, à la magistrature, à l'épiscopat enfin, à tous les honneurs de leur profession.

Pourquoi ne vous dirai-je pas l'orgueil que j'éprouve en retrouvant aujourd'hui parmi les brillantes illustrations qui m'en-

tourent, un de mes illustres contemporains, un ancien condisciple, dans la personne sacrée du grand prélat qui nous a fait l'honneur de présider à cette cérémonie et aux pieds de qui vous avez l'avantage de vous agenouiller souvent pour recevoir les grâces d'une bénédiction.

Ne pas vous dire ces choses serait contenir la grande joie que me font éprouver mes beaux souvenirs du temps passé, vers lesquels, malgré moi je suis entraîné,—il faut me reporter à ces délicieuses années de collège, à cette époque que l'on n'évoque jamais sans éprouver des sentiments plus doux que ceux inspirés par la contemplation des choses présentes, ces heures écoulées, remplies, pour la plupart d'entre nous, de si agréables souvenirs, et qui me font dire comme le poète national américain :

"And with joy that is almost pain,  
My heart goes back to wander there,  
And among the dreams of the days  
that were  
I find my lost youth again."

Quatin si bien compris et traduit par Fréchette notre poète lauréat.

"O mes vieux souvenirs ! O mes fraîches années !  
Quand remonte mon cœur vers ces beaux jours passés  
Je pleure à chaque pas, car vous m'apparaissez.  
Comme un parquet de bal, jonché de fleurs fanées."

Ne pas vous dire ce que je ressens serait vouloir cacher une indéfinissable émotion que sans doute, je ne suis pas seul à ressentir, au souvenir des beaux exemples que nous a légués, comme le plus précieux patrimoine dont nous puissions hériter, cet homme de bien que tout le monde avait appris à vénérer.

Je sens donc le besoin d'épancher mon cœur pour satisfaire mon émotion et mes regrets. Pour satisfaire mon émotion il me faut jeter le cri de St. Ambroise lorsqu'il apprenait la mort de son ami l'empereur Théodose "*DILEXI VIRUM*" "*J'aimai cet homme.*" Pour satisfaire mes regrets il faut que je m'écrie avec votre bien aimé pasteur, Sa Grandeur Monseigneur Duhamel, lorsqu'il prononça l'oraison funèbre sur la tombe de notre noble et généreux ami "*AMICUS NOSTER DORMIT.*"

Oui, notre ami dort.

## III.

Dans notre pays, il semble qu'une bien grande et belle mission a été donnée à

*l'Éducateur.* Sa destinée a été, et est encore, de grossir la phalange des hommes instruits, en inspirant de l'émulation pour le goût des études et du progrès intellectuel et en cherchant à faire connaître davantage les lettres et les sciences. Il lui faut aussi préparer l'élève aux idées d'économie politique en harmonie avec les besoins d'une nation jeune et vigoureuse, comme la nôtre, qui ne demande qu'à marcher de l'avant dans la voie du progrès mais qui a besoin de recevoir un nouvel essor.

Le savant docteur qui présidait aux destinées du Collège d'Ottawa, n'était qu'un jeune lévite lorsqu'il fut appelé à sa direction. Comme on le voit la valeur n'attendait point, pour lui, le nombre des années. Il avait accepté avec bonheur la mission que Dieu lui avait donnée, sans s'occuper des obstacles qu'il aurait à surmonter et que dans sa prévoyance, il sut éviter. Il avait compris que les collèges sont les forces sociales d'un pays, que ceux qui sont chargés de leur direction doivent former leurs élèves en conséquence et les préparer au rôle qu'il auront à remplir plus tard dans la vie. C'est ce qui fit naître, entre notre bien aimé maître et nous, cette pure et touchante sympathie, un je ne sais quoi, que l'on ne définit pas, mais que l'on a plaisir à voir. De cette unité de sentiments a surgi une unité non moins parfaite d'idées, de mœurs et de vertus dont le résultat naturel a été de donner plus d'éclat à la valeur de l'enseignement que l'on recueille dans ce Collège.

Esprit méthodique et généralisateur, le but du supérieur était d'éviter un enseignement superficiel, il voulait aussi le donner plus en rapport avec les nécessités du jour, et parfaitement adapté aux différentes carrières que l'on peut embrasser dans ce pays. Je citerai l'un de ses biographes qui nous dit que, lorsque les agrandissements et embellissements du Collège furent terminés, cet homme, auquel les travaux de ce genre étaient plutôt une distraction qu'une occupation, et, qui ne perdait jamais de vue le but, au milieu des détails, arriva un jour avec l'étonnant plan d'études, et d'éducation que l'on suit actuellement dans cette Université. Tout le monde fut surpris de la hardiesse du Supérieur; ce n'était rien moins qu'une révolution dans l'enseignement catholique qu'il allait tenter. Le plan était hardi en effet.

Il ne fut pas accepté d'abord, mais une

si belle idée devait finir par prévaloir et, de fait, elle réussit au-delà même des espérances de celui qu'il avait inaugurée.

C'est que le savant père sut mettre au service de ce projet grandiose les facultés éminentes de son esprit, les ressources de sa science en théologie, en philosophie, en belles lettres et surtout en économie politique, sa grand spécialité, et, dans toutes les branches de l'éducation, une habileté qui n'a pu être surpassée.

Il travaillait le jour, la nuit, sans fin, et sans se plaindre, ni murmurer, il se glorifiait de ses labeurs, il bénissait ses fatigues et pleurait de joie lorsqu'il voyait ses veilles fécondées. "*Audentes fortuna juvat.*"

Quelle plus belle application peut-on faire de ces trois mots d'un vers inachevé de Virgile.

Son plan adopté, ce fut certainement l'influence du vénérable docteur, qui, appuyée par des hommes sages et bien pensants comme ses auxiliaires, contribua au succès de cette grande maison d'éducation, et fit de cette enceinte consacrée au plus noble enseignement, l'une des plus admirables du pays !!

ET C'ÉTAIT SON ŒUVRE A LUI !!

Quel était donc le talisman qu'il portait pour obtenir tant de succès, au milieu d'obstacles sans nombre, au prix de tant de peines et de sacrifices ?

C'est que sa sollicitude était immense. Il se dévouait à éclairer l'esprit de l'enfant, à former son cœur à la vertu, car il savait combien le cœur et l'esprit de l'enfant sont flexibles et qu'ils saisissent vite les premières impressions.

Il savait leur jeter de ses réflexions salutaires qui s'impriment d'elles-mêmes dans ces âmes candides, comme la trace du sillon dans une terre neuve et déjà préparée!

Rien ne réjouissait tant ce cœur généreux et dévoué que de voir le succès de ses enfants, sur les têtes desquels il aurait voulu poser lui-même toutes les couronnes. Sa sollicitude allait encore plus loin.

Qui de vous n'a pas eu à se rappeler en mainte et mainte occasion les conseils pleins de tendresse qu'il savait nous donner. Et, Messieurs aujourd'hui que plus d'un quart de siècle est passé sur ma tête depuis le jour où je disais adieu à ce Collège et que j'allais faire mes confidences au bon Père, je me rappelle encore ses derniers conseils; ils sont de ceux, que seul un ministre de Dieu sait donner et que seul un ami dévoué sait trouver.

J'ai souvent depuis bénéficié de ses conseils paternels, et je me flatte de dire qu'ils m'ont sauvé de plus d'un écueil, tant était grande sur moi l'influence du Père Tabaret, que je considérais véritablement comme un père, car j'avais alors perdu le mien depuis des années.

## IV.

*Eminence, Messieurs, Mesdames, Messieurs,*

Pour faire la biographie de notre vénérable ami le père Tabaret, relater ce que nous connaissons de sa vie, et rendre hommage à sa vertu, il aurait fallu une voix plus autorisée que la mienne et qui, connaissant encore mieux ses œuvres, pût, mieux que moi, en faire ressortir les mérites.

Je suis obligé d'emprunter aux biographes qui ont écrit sa vie quelques détails qui me permettront de vous faire un résumé de sa carrière.

Le R. P. Joseph-Henri Tabaret était, comme vous le savez, originaire de St. Marcellin, petite ville de l'Isère, dans le Dauphiné. Ses parents étaient le sieur Antoine Tabaret et Dame Adèle Foret, son épouse. Deux de ses oncles et un de ses frères étaient des prêtres distingués dans le Diocèse de Valence, une de ses sœurs est religieuse, une de ses cousines a créé, à Romans, un orphelinat que sa charité soutient et conduit.

L'exemple de ses oncles et de son frère devait l'engager plus tard à suivre la voie qu'ils avaient ouverte.

Le sujet de mon esquisse fit de brillantes études au séminaire de Marseille et au noviciat des Révérends Pères Oblats, au sanctuaire et pèlerinage de Notre-Dame de l'Osier. Travaillant avec autant d'ardeur que de succès, il se préparait à devenir, par ses connaissances étendues et son érudition, l'une des gloires de son Ordre dont la fondation était alors de date récente. Je passe une période de sa vie pour le reprendre à son arrivée au Canada, en 1850, où il fut ordonné prêtre par Monseigneur Guigues, de vénérée mémoire. Né français, il s'attacha vite à notre sol par des racines profondes, et, adoptant notre pays comme une nouvelle patrie, le Père Tabaret devint canadien et résolut de faire valoir ici les riches ressources de ses talents.

Pendant deux ans il parcourut les missions de ces grandes régions qui formaient

alors le vaste Diocèse d'Ottawa, il y répandit les fruits de son zèle et de ses vertus.

Avant que votre cité qui est aussi la mienne, prit le nom de la gracieuse rivière qui coule aux pieds de ses superbes promontoires et devint la capitale du Canada, elle n'était qu'une petite ville portant le nom de son fondateur. Mais déjà, grâce à l'activité et au zèle infatigable du premier pasteur de ce diocèse, dans cette petite ville, on avait jeté les premiers fondements d'une modeste académie. Quelques années plus tard, le nombre des élèves ayant augmenté, il fallait construire un nouvelle bâtisse, et, en 1854, le nouveau collège St. Joseph s'ouvrait sur la rue Sussex, près de la cathédrale.

Mgr. Guigues qui se connaissait en hommes, comme il l'a d'ailleurs prouvé depuis, confia la direction du nouveau collège au jeune père Tabaret.

L'importance de l'entreprise qu'il avait acceptée, ne changea rien à l'humilité du religieux, il vécut sans ostentation, mais sa modestie n'a pu dérober au monde ni la profondeur de son savoir, ni l'éclat de sa vertu.

Pendant quelques années, ce bel édifice suffisait pour le nombre d'élèves qui le fréquentaient alors mais peu de temps après, il devint nécessaire de consacrer à une œuvre si heureusement commencée, un édifice plus spacieux encore et plus digne de la future capitale.

Le projet décidé il fallait le mettre à exécution, c'est alors que le site actuel fut choisi. Vous dire que rien ne ralentit le zèle et l'ardeur du père Tabaret dans la poursuite de cette difficile entreprise, c'est dire que le succès couronna ses efforts.

En effet en 1856, nous entrions dans le collège actuel.

Mais je laisse ici les détails.

Car faire l'histoire du collège depuis ses modestes débuts, raconter ses progrès, malgré les obstacles qu'il fallait surmonter serait un travail de détail que le temps, à ma disposition, ne me permettrait pas de tenter. Je ne fais qu'une courte énumération des événements et des sujets dont je pourrai m'occuper aujourd'hui.

Pendant plus de trente ans, idéal de l'éducateur, le savant Père Tabaret, travailla à l'édification de cette immense structure, monument impérissable qu'il laisse au centre même de la Puissance du Canada, dans la belle capitale du pays.

Comme administrateur, il sut déployer,

en toute occasion, une rare habileté. Il était doué d'une intelligence et d'une aptitude pour les affaires dont il a donné des preuves remarquables et signalées par le succès financier de son institution.

Je viens de faire d'une manière malheureusement bien imparfaite, l'histoire du travail que nous avons vu s'accomplir sous nos yeux. Certes je n'ai pas oublié la part prise, dans ce travail, par ceux qui ont été les auxiliaires du Révérend Père Tabaret, ni celle prise par le vénérable prélat défunt, dont vous honoriez la mémoire hier, dans cette ville, par une grande démonstration à la cathédrale, alors que l'un des plus hauts dignitaires de notre église dévoilait une statue superbe érigée par les citoyens comme témoignage de vénération et de gratitude publiques envers l'illustre Évêque.

## V.

Citoyens d'Ottawa, cet homme dont je me fais l'humble panégyriste, vous l'avez vu à l'œuvre, vous l'avez vu élever son édifice pierre sur pierre ; jamais lassé, jamais fatigué, jamais découragé ; loin de se plaindre, ce travailleur infatigable poursuivait toujours son but avec persévérance, sans relâche, brisant tous les obstacles qu'il rencontrait sur sa route.

C'était toujours un nouvel essor qu'il savait donner au Collège, une nouvelle impulsion dans sa direction. Son âme était si grande, qu'elle manquait d'air. Mais quand il lui fallait de l'espace, il trouvait le moyen de s'agrandir. Aussi de période en période, et comme par enchantement, faisait-il surgir des ailes à son édifice. Ce travailleur infatigable, vrai type du castor—construisait toujours.

Et c'est des mains de cet ouvrier que sortit l'université d'Ottawa !! Monument élevé par un humble prêtre pour la plus grande gloire de Dieu et du pays et qui survit pour attester le zèle et le dévouement de celui qui fut—le bon Père Tabaret.

Son œuvre est-elle finie ?

L'avenir seul le dira.

Peut-être Dieu, dans sa sagesse infinie, lui réserve-t-il une destinée plus grande encore.

En attendant l'institution grandit toujours.

Mais où est le maître ?

Malheureusement, un jour, l'ouvrier fatigué, lassé et épuisé tout à la fois, tombait pour ne plus se relever :

“ Qu'il est grand à cette heure ou prêt à voir Dieu même  
 “ Son œil qui s'éteint roule une larme suprême.”

Et prenant pour linceul son manteau d'apôtre, de la cellule du prêtre il passa au cercueil.

Une grande vie venait de s'éteindre, et la population entière du Canada étouffant ses sanglots, s'écriait avec le vénérable Pasteur de la capitale :

AMICUS NOSTER DORMIT.  
 MORTUUS EST.

## VI.

C'était le dimanche, 28 février 1886. Et comme l'a dit un chroniqueur du temps, “ le matin il assistait à la grand-messe des élèves, après laquelle il adressa quelques paroles et les exhorta à bien commencer le mois de St-Joseph. Puis, bien qu'il eut passé presque toute la matinée en exercices de piété, il s'attarda encore à la chapelle après la messe.

“ Il avait toute la vigueur de ses plus beaux jours. Mais hélas ! qui l'aurait cru ?

“ Ce jour qu'il avait si bien commencé, il ne devait point le terminer sur la terre. Le feu de sa belle et grande âme projetait ses dernières flammes et son activité ne se déployait ainsi que pour lui donner l'opportunité de se montrer tel qu'il était jusqu'au dernier moment de sa vie si bien remplie.”

C'ETAIT FAIRE SON ORAISON FUNEBRE.

Son tombeau attira les larmes de toute une population.

Sa mort fut une calamité publique.

De toutes les parties du pays et de l'étranger, l'Université recevait des manifestations de regrets et de condoléances.

Depuis le chef de l'Etat jusqu'au plus humble d'entre nous, chacun voulait exprimer ses regrets et manifester sa douleur.

Le deuil fut sincère comme il fut universel.

Les sommités politiques, civiles et religieuses du pays se pressaient autour de son cercueil pour pleurer celui que le Canada venait de perdre.

Vous lui fîtes de grandes funérailles.

C'était digne de vous.

Ce fut digne de lui.

Ah ! certes les hommes de cette trempe sont rares et précieux.

Si rien ne nous empêche d'admirer dans leurs œuvres, les hommes de génie

ui, comme celui que nous pleurons, ont été et resteront la gloire de leur pays, alors comment pourrions-nous réprimer l'expression d'un poignant regret, quand nous constatons le vide irréparable que laissent ces existences sitôt moissonnées.

Ah! maître bien aimé, c'est en ce jour solennel, en présence de ceux qui furent tes enfants et que tu aimas tant, aux pieds de la statue qui reproduit si bien tes traits et ta grande figure, que le plus faible d'entre les enfants que tu façonnas de ta main de maître, élève la voix pour exalter ton zèle si pur et si brûlant, ta piété fervente et douce, ta science inépuisable et ton dévouement absolu à la cause qui fut l'unique objet de ta vie.

J'ai voulu dire comment tu cherchas à cultiver la raison humaine en lui donnant une direction utile et élevée.

J'ai cherché à dire ce que tu fis pour les sciences et les lettres, le commerce et l'industrie.

J'ai voulu faire ressortir tes vertus comme apôtre et comme citoyen.

J'aurais voulu chanter tes louanges et expliquer tes succès.

Mais la tâche était au-dessus de mes forces, et dans mon langage inculte, je n'ai pu te rendre justice entière.

J'ai dit la vérité cependant et la vérité est toujours vénérable même sur les lèvres les moins éloquentes : qu'on offre l'encens dans un vase d'argile, il ne parfume pas moins l'autel.

Mais réveille-toi, mon généreux père, sors un instant de ton tombeau. Regarde autour de toi, contemple ton œuvre et dis-nous si tu es content du fruit de tes labeurs.

Les hommes qui te succèdent continuent-ils ta pensée et l'humble Collège dont tu prenais la direction il y a plus de trente ans suffit-il à ton ambition paternelle, maintenant qu'il est devenu l'une des grandes universités de ton pays d'adoption ?

Crois-tu ton œuvre accomplie ?

Crois-tu que ton travail ait assez de richesses amassées pour tes continuateurs ?

Si ta bouche close pouvait s'ouvrir un instant, ne dirais-tu pas dans la plénitude de ta satisfaction :

Merci, mon Dieu. Vous m'avez exaucé, je n'ai plus à demander que la continuation de mon œuvre !!

Maintenant, dors content, Père vénéré. Dors en paix ; plus d'un viendra porter des fleurs sur ta tombe et y verser des pleurs.

Nos larmes seront ta gloire,  
Comme elles sont tes trophées.

## VII.

Si le sentiment que nous éprouvons pour la personne de notre bien aimé Supérieur était un sublime amour, celui que nous avons pour sa vertu, ses talents et ses œuvres, doit être une sublime admiration.

Je comprends que ce double sentiment est bien celui qui nous anime. Mais ne doit-il pas se manifester ouvertement et d'une manière appréciable et tangible ? Certes, pour apprécier la valeur de l'humble prêtre et de son œuvre grandiose, il fallait trouver un moyen de perpétuer d'une manière spéciale et digne, le souvenir, non pas de l'œuvre qui est en soi un colossal monument, mais du colossal ouvrier qui la créa.

C'est ce motif qui a inspiré aux anciens élèves le projet qui se réalise aujourd'hui, l'érection d'une statue de bronze à la mémoire vénérée du Père Tabaret. C'était le moyen d'acquitter une dette sacrée que nous avions contractée.

Les anciens élèves de cette Université, m'ont fait l'inappréciable honneur de me choisir comme l'interprète de leurs sentiments à l'occasion de cette démonstration solennelle.

J'eus beau alléguer mon incapacité, on ne m'a pas écouté, mais puisque j'ai eu la témérité de céder et quelque indigne que je me reconnaisse d'une telle distinction, j'essaierai d'accomplir ma tâche jusqu'au bout.

Il y avait dans le cercle de jeunesse de mon temps, un timide écolier enfant de cette ville, qui fut toujours un des auditeurs les plus attentifs de notre savant Père Supérieur. Quelles n'eussent pas été l'incrédulité de celui-ci et son épouvante, si on nous eût prêté qu'un jour cet étudiant serait appelé à faire le panégyrique de son illustre Supérieur qui avait alors, sur nous, l'ascendant du maître augmenté de son prestige personnel !

Pour faire un travail à la hauteur de mon sujet et plus digne de mes amis il m'aurait fallu plus de temps qu'il ne m'en a été donné.

J'aurais voulu être un digne interprète des sentiments que cette circonstance doit inspirer à tous mais je n'ai eu que quelques considérations à vous offrir sur le grand sujet du jour.

Dans tous les cas, ce que j'ai voulu vous exprimer vaut mieux que ce que je vous ai dit, et si le langage et l'éloquence m'ont fait défaut, vous aurez du moins compris les sentiments que m'ont animé.

Mon devoir est donc, avant de terminer, de faire à l'Université d'Ottawa, au nom de ses anciens élèves, l'hommage public de cette superbe statue de bronze de notre bien aimé supérieur, en témoignage de notre admiration pour les travaux de la belle et florissante congrégation des Pères Oblats de Marie Immaculée au profit de la grande cause de l'éducation.

Si par cette démarche nous honorons d'une manière particulière celui qui se crut toujours le plus humble d'entre les membres de l'ordre, n'est-ce pas rendre témoignage à la communauté toute entière.

Acceptez, messieurs, cette statue que nous vous laissons en souvenir de celui qui fut pour nous la personnification du dévouement, de l'abnégation et de la vertu.

Sa vie fut de dévouement, un sacerdoce de sacrifices pour sa patrie d'adoption.

Puisse son exemple se conserver pour votre Congrégation, comme une tradition de famille, et pour chacun de nous, héritiers de ses œuvres, comme un souvenir pour les citoyens de cette belle cité, comme un monument des plus précieux.

Il me resterait un dernier devoir à accomplir.

Comme mandataire des anciens élèves de l'Université, je devrais encore vous exprimer ma reconnaissance pour le bonheur que vous nous avez procuré en honorant, de votre présence, cette démonstration qui est l'accomplissement d'un devoir sacré, l'apothéose d'un de nos grands citoyens. Mais je ne trouve qu'un mot qui puisse l'exprimer en entier, et ce mot,

*Eminence,*

*Messieurs,*

*Mesdames,*

*Messieurs,*

le voici : Merci.

His Grace Archbishop Duhamel then read the following telegrams and letters :

Baltimore, Md., Oct. 9, 1889.

Most Rev. Archbishop of Ottawa.

Accept my cordial congratulations on the auspicious festivities celebrated today.

CARDINAL GIBBONS.

Elmira, N. Y., Oct. 7 1889.

Most Rev. Dr. Duhamel.

Most Rev. and Dear Archbishop,—  
Please accept my heartiest congratulations for yourself, clergy, and Archdiocese.

Very sincerely,

† S. V. RYAN

Bishop of Buffalo.

Erinsville, Oct. 9, 1889.

Most Rev. Archbishop Duhamel.

Am exceedingly sorry that urgent diocesan business prevents my attending your inauguration to-morrow. I wish success to the young University and hope for grand results.

JAMES VINCENT CLEARY.

Catholic University,

Washington, Sept. 21, 1889.

Most Rev. J. Thomas Duhamel, D. D.,  
Archbishop of Ottawa.

Most Rev. and Dear Archbishop,—  
Please accept my grateful thanks for your very kind invitation to the solemnities of Oct. 9th and 10th. It would be an honor and a pleasure that I would highly esteem; but alas! so innumerable are the solitudes of these last weeks, before the opening of our University, that it will be impossible for me to leave my post of duty.

I beg your Grace, therefore to hold me excused. But rest assured of my deep and affectionate interest in all that concerns the welfare of your Grace, and the prosperity of the University of Ottawa.

Your Grace's humble servant in Christ,

JOHN J. KEANE.

Father Augier, whose duty it was to accept the monument in the name of the University of Ottawa, did it in the following graceful terms :—

Vous avez entendu naguère Monsieur le Président de l'association des anciens élèves vous dire : nous affrons le monument érigé au R. P. Tabaret au R. P. Recteur de l'Université et au R. P. Supérieur du Collège. Je viens au nom de l'Université d'Ottawa accepter l'offre qui nous a été faite avec tant de grâce et de générosité. Ce monument nous dit deux choses. Il nous dit le dévouement du R. P. Tabaret. Il nous parle de son amour

de la jeunesse et des grandes choses qu'il a fait dans cette ville d'Ottawa. Lorsque nous passerons au pied de cette statue, il nous semblera l'entendre nous dire : marchez sur mes traces, aimez la jeunesse comme je l'ai aimée, mettez à son service un dévouement égal à celui que j'y ai mis moi-même. Ce monument nous dit encore que le dévouement du R. P. Tabaret n'a pas été perdu, ses sueurs ne sont pas tombées sur une terre ingrate. Elles ont fait germer la reconnaissance la plus vive et la plus profonde. C'est elle qui se révèle et s'épanouit dans ce monument et ou pourrait ajouter à l'inscription gravée sur ce granit ces autres paroles : c'est le dévouement qui m'a mérité, c'est la reconnaissance qui m'a élevé.

The Rector of the University, Father

McGuckin, then spoke in English to the same effect. These addresses closed the ceremonies of the unveiling of the statue. The monument on the University lawn stands as a silent monitor to succeeding ages urging them to emulate his virtues and examples.

Let us hope that Father Tabaret's endeavors will not be barren of success, but that, as future years roll by there will grow up in our midst men who will continue and perfect the work so admirably commenced by him, and that, like him, they will live only to do good, and that, departing, they will leave behind them in the hearts of their fellowmen, memories and sympathies as noble and enduring as those emphasized by the celebrations of the last few days.



### *SOMETIMES.*

SOMETIMES joy seems too broad for life,  
And life full bliss without a strife,  
While all without and all within,  
With gladness and content are rife.

Sometimes life seems too deep for joy ;  
Too dark for aught but dim alloy,  
And happiness the last of kin  
Of days and nights that need their buoy.

M. L. S.

Oct. 11, 1889.



## LINES.

ON THE OCCASION OF THE UNVEILING OF THE STATUE OF  
 REV. FATHER TABARET, O.M.I., D.D., AT THE  
 UNIVERSITY COLLEGE OF OTTAWA,  
 10TH OCTOBER, 1889.



WITHDRAW the veil, 'till we behold  
 Once more those features nobly bold;  
 They'll speak to us of days of old,  
     And scenes we loved to oft, recall !  
 Back towards our childhood's happy past,  
 A glance of memory let us cast,  
 And view those days, from first to last,  
     Their mimic pains, their joys, and all !

Stern that voice we often heard  
 When from some duty we had erred,  
 And to his presence were referred  
     To hear his kindly reprimand :  
 Tender that voice as oft he smiled  
 At foolish trick of wayward child,  
 Or gave a warning firm, yet mild—  
     A fond, paternal, fixed command !

Again we see him slowly pass  
 Along the hall from class to class,  
 Or to the student's early Mass  
     When morning study has been done.  
 We seem to see him coming down,  
 In that long cloak of darkish brown,  
 Baretta, cross and girdled gown,  
     To view the playground's boisterous fun.

And many a day can we recall,  
 When mustered in the lengthy hall,  
 And trembling we, one and all,  
     Approached Superior's room.  
 Our spokesman had his studied speech ;  
 But scarce the door-way did we reach,  
 When in his glance, 'twas clear to each,  
     That disappointment was our doom !

On other days we'd mark his smile,  
 And when we'd pleaded for a while,  
 He'd nod assent and forth we'd file  
     With lusty cheers and loud hurray !  
 Our wish was granted, and away  
 We'd speed to tell the boys at play,  
 How we had gained a glorious day—  
     And got the wished-for *grand congé*.

## THE OWL.

Thus every little scene we see,  
 Recalled by faithful memory,  
 And in the centre still is he,  
     The object of our childhood's love ;  
 'Tis all a dream—a vision vain—  
 He'll never walk those grounds again,  
 He's gone ; but we shall long retain  
     A thought for him with God above !

Unveil the statue ! Let it stand  
 Beneath that edifice so grand,  
 The glorious fabric that he planned,  
     And spent a lifetime to upraise !  
 No greater monument could rise,  
 Beside the dark grave where he lies,  
 To greet and tell to stranger eyes  
     His well-deserved meed of praise !

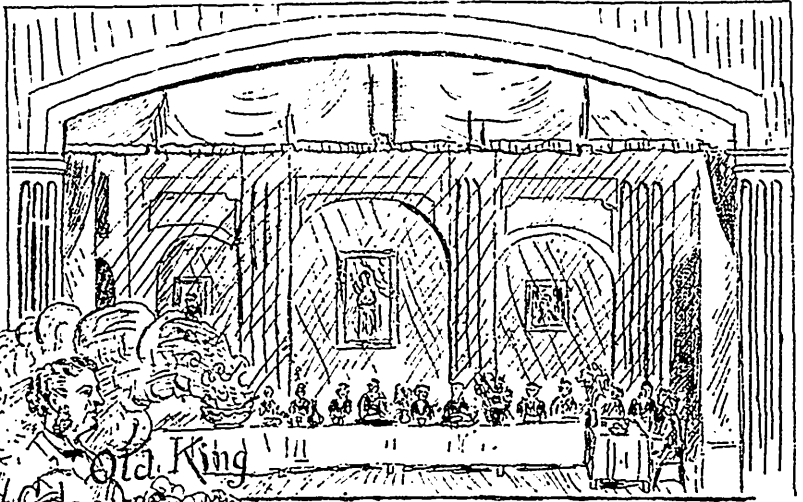
Grandest of creatures in God's plan,  
 In all creation's mighty span  
 Is he, the true, the noble man,  
     And such, good Father Tabaret was :  
 Simple and humble as a child,  
 Whose innocence was ne'er defiled—  
 Tender of heart—of spirit mild—  
     Obedient to God's holy laws !

Saintly in life—in death a saint ;  
 Words are too feeble here to paint,  
 Even in hues remote and faint,  
     The greatness of his loving heart.  
 Father to children—friend of men,  
 We little knew his worth, till when  
 Death's Angel came—'twas only then  
     We learnt how well he did his part !

Unveil his statue ! 'Twill proclaim  
 The noble work—the well-earned fame,  
 That Father Tabaret's cherished name  
     Has from his country truly won.  
 Those features stern, metallic, cold,  
 Of loftiest type, of purest mould,  
 A tale, of faith and love untold,  
 Shall to the coming years unfold ;  
     His work of life was nobly done.

JOSEPH K. FORAN.

Aylmer, Que., October 10th, 1889.



Old King  
 Cole was  
 a merry  
 old soul

## The Banquet.

THE impressive ceremonies of the 9th and 10th of October were fittingly completed by the grand banquet given, as the official programme announced, "on the occasion of the Inauguration of the University of Ottawa and unveiling of the Tabaret Statue." The Academic Hall, in which the tables were laid, was becomingly decorated with mottoes, natural flowers, and the coats of arms of the visiting prelates. Cardinal Taschereau presided and on his right and left were

Archbishops Duhamel and Taché; Bishops Rogers, Wadhams, McIntyre, Langevin, Lorrain and Moreau; Mgr's. Marois, Tanguay and Paquet; President Augier; Sir. John Thompson, Hon. John Costigan, Hon. R. W. Scott, Judge Olivier, H. Robillard, M. P., J. J. Curran, M. P., and Mayor Erratt.

About 400 in all sat down and the most exacting disciple of Epicurus could scarce have suggested a desirable addition to the menu. The spacious galleries that extended around the hall were thronged on one side by students; the other was reserved for the ladies, a large number of whom entered and took their places just before the toast-making began. The Capital Orchestra occupied the rear gallery, and during the hour and a half given to satisfying the material needs, delighted those present with an excellent and appropriate musical programme. At length there was a general cessation of hostilities; the sitting waiters came less often; in a few moments they were no longer wanted. At the table on the stage at the head of the hall a striking figure is seen to rise and begin to speak. It is the Cardinal proposing the health of His Holiness, which he does in the following words:—

Je viens proposer à l'assemblée de boire à la santé de notre Saint Père le Pape. Il a bien des titres à notre vénération et à notre amour. Mais je les réduis à deux; il est *Saint*, et il est notre *Père*. Donc messieurs, levons nos verres, à la santé de Léon XIII!

The toast was received with much enthusiasm, indicative of the perfect sympathy of those assembled with the Holy Father. After a few moments had elapsed, His Grace Archbishop Duhamel gave "The Queen" in an eloquent speech, as follows:—

YOUR EMINENCE, MY LORDS AND GENTLEMEN:

\* It has been said that the Catholic Church is a school of respect and perhaps it is well for the world that it is such. If we consider the state of the world at the present day, we see much dissatisfaction; many who are not satisfied with their lot in this world trying to lay the blame on some one or other, even those who govern the people, Kings or Emperors or Queens, have oftentimes reason to tremble upon their throne, and many have been obliged to come down from it. But the Catholic Church is a school of respect, she teaches respect, she teaches obedience, and the more the principles and the teachings of the Catholic church are regarded, the less danger there is for revolution and other manifestations that are not in accord with the duty, not only of religious, but of civil society. The teaching of the great body which governs the church of Christ, therefore, teaches respect to authority, not only in a speculative way, but respect to those who exercise that authority. In this country we have always been taught to respect civil authority, as we do with all our hearts, ecclesiastical authority; we have been taught, my beloved friends, to be submissive to the power of England, and we have faithfully done our duty towards the Crown, we have faithfully done our duty towards the Queen. In all our Colleges, in all our houses of Education, this doctrine of obedience and respect has been taught, and I may say to those who have come from the neighboring Republic that they have been taught to be proud of the institutions of their Country, and its constitution which in itself contains so many Catholic principles, and it will not be astonishing then that on this occasion, I should recall the teachings of the Catholic Church, and the teaching that has been given by this Institution. I therefore propose to you to drink the health of the Queen.

The "Governor-General" was next honored by Mr. T. P. Foran, who spoke in a laudatory strain thus:—

Will you kindly allow me to ask you to join with me in doing honor to the Governor General of Canada; not to the title alone, but to the man who fills that high position with credit to himself and with advantage to our Country. We

are here a mixed community. England, Scotland and Ireland, France, Germany, and the other countries of Europe and some of the States of the neighboring Republic have furnished their quota in the making up of this country, in which also religious differences exist. The object of a good sound government is to amalgamate those various nationalities into one new and solid people. This is secured to us by responsible institutions. The only one who holds no mandate from us is His Excellency, but he owes it to his position, he owes it to the name he bears, so to conduct himself as to be in harmony with the people. Some time since certain enactments of a local legislature were the indirect cause of an outburst of bilious bigotry on the part of a certain portion of the community. Appeals were made to the Ministers of State. Appeals were made to the Central Parliament, and notwithstanding the rebuffs they there received those demagogues, who imagine the country was made for them alone, approached His Excellency and he, true to that chivalry which has distinguished the Stanleys during 1000 years, not only gave them that answer which his Ministers had framed but took upon himself to pay a tribute of loyalty to the Catholic Church of Canada and to condemn those who would undo that which the wisdom of our legislators had succeeded in effecting, the unity of our people. To him let us drink—May his life be long and if long it will be useful indeed. And when the time comes for him to leave us, and when he visits once more the baronial halls of his family, if it be given to the pictured representations of his noble ancestry to give utterance to their thoughts he will hear them say—"This is our worthy son in whom we have every hope and pride."

The applause that greeted Mr. Foran's remarks demonstrated that Lord Stanley was considered a worthy representative of royalty in Canada. The next toast, "The President of the United States," was proposed by Mr. J. A. MacCabe, LL.D., who said:—

YOUR EMINENCE, MY LORDS, REVEREND FATHERS, LADIES AND GENTLEMEN: This is indeed a grand reunion. From the north to the south and from the east to the west our Alma Mater has called its children together, and they have res-

ponded to the call and filled its halls this evening to overflowing. The call has been responded to from the whole continent, but although I mention the continent, the field of labor of her children is bounded only by the limits of the earth. And in a splendid manner, Your Eminence, My Lords, this call has been responded to by the children of the great Republic to the south of our border, from that country, whose intellectual progress has kept pace with its material progress, and to-night we have solved the problem that has been placed before the Statesmen of both countries on different occasions, the problem of annexation. We have annexed the United States to Canada to-night. Your Eminence, My Lords, Ladies and Gentlemen, are we not one, called together in the interests of a grand literary and scientific field? We bid them welcome to-night. They are one with us in those fields, in the fields of literature and science. They come from a country which has given to literature such names as Bryant, Emerson, Longfellow and others. To-night we salute those brothers of ours, we salute those children of that great Republic, we salute the great country from which they come, we salute the illustrious head of that country, and I give you, Ladies and Gentlemen, the toast of the President of the United States.

Col. L. M. Montgomery, special agent of the United States Treasury, said:—

I take the liberty to make a brief response to the toast just proposed, and, as a stranger I beg your pardon for so doing, to thank you for the sentences expressed toward my country. As, Gentlemen, having met many of you in foreign lands, around the Holy Father whom we all honor, and having met some of you on the broad plains of Mexico, and others in the extreme North-West of your great territory, I feel proud on this occasion, as an American citizen, and as a Catholic, Gentlemen, to express my approval of annexation in the spirit of friendship and comity referred to. I have during my brief sojourn in Canada the past ten or twelve days heard much about Home Rule and about Reciprocity, but when I come within the pale of the Church I find a reciprocity and a union and a home rule that is of a higher standard, that speaks of the nobility and gloriousness of Christian truths and of our church. I feel proud,

Your Eminence, My Lords and Gentlemen, to be allowed this occasion to say to you that, in the President of the United States to-day, we have a gentleman with a heart of a broader annexation than mere geography describes. There is in the heart of that man, a simplicity of humanity that we find only at the portals of the Church as we do true Christianity. May his example be followed by us in the United States and practised by you in Canada.

The toast to "The Hierarchy and Clergy" could not have been entrusted to a more eloquent proposer than Mr. J. J. Curran, Q.C., M.P., who spoke as follows:—

MY LORDS, LADIES AND GENTLEMEN ;

It becomes my duty to say one or two words in proposing a toast, which, I am sure, you will receive with the same enthusiasm that was accorded the proceeding one. I call the toast of the "Hierarchy and Clergy." I intend to be brief in my observations, for were it necessary to make any lengthened remarks in offering this toast, it would need a whole night, even to make an eulogy of the illustrious Hierarchy of Canada, and a brief summary of the very distinguished services rendered by the Clergy from the day that Canada was first discovered by Jacques Cartier down to the present time; in fact there is not a page of Canadian history from the earliest days until now that does not bear in golden letters the name of some eminent prelate or some clergyman who devoted his life, his labor, and made sacrifices of all kinds for the advancement of the country in which we live, and Canada's proud position to-day is due in a very great measure indeed, to the initiative action that has always been taken by the Hierarchy and Clergy for the welfare and material advancement of the people. I will not here refer to the great efforts made by them, especially in the field of education in the past in Canada. Already to-day I had occasion to say a few words upon that subject, and I shall here confine myself to a few remarks on what appertains more particularly to the glorious and memorable festival that has brought us together to-night and has given rise to the proceedings which took place to-day. And I will say that, if there were nothing else, we have in this festival a most striking example of the devotion of the Hierarchy and Clergy of Canada to the cause of

Catholic Education. Here at this grand reunion, which will be a memorable era in the annals of this University, we have his Eminence, Cardinal Taschereau, coming from the City of Quebec, in inclement weather; and we have his illustrious example followed by others from the four quarters of this great Dominion. We have them coming here from all the Provinces, from the far west, in the person of that most distinguished Archbishop Tache, from the Maritime Provinces, from Prince Edward Island and from other places at great personal inconvenience to show the interest they take in Catholic Education and to assist in making this University of Ottawa a great centre where young men from all sections of the county can come and receive that education which is necessary for the progress and prosperity of Canada. I would not be doing my duty to this festive assembly, seeing the large number of toasts that are to follow, and seeing that we are going to enjoy addresses from some Reverend Clergymen in response to this toast, were I to detain you any longer, but I wish to say this, that the people of Canada and all right minded people, not merely Catholic people but every educated gentleman in Canada feels what Canada owes to the Hierarchy. I take occasion to say so, and I trust that whilst that respect may continue to exist, and whilst in the minds of all educated men of every creed, our Hierarchy may be looked up to as in the past, I can only say that I trust the bond of union which has always existed between the laity and Clergy will grow stronger, more powerful and more binding every day and that the Hierarchy and Clergy of Canada may have as glorious a career in the future as they have had in the past, for every glorious deed that is attached to the Canadian name is also attached to the Hierarchy and Clergy of Canada.

Cardinal Taschereau replied in French:

D'abord, Messieurs, ces brillantes fêtes auxquelles vous venez d'assister en si grand nombre et avec tant d'enthousiasme me suggèrent une double réflexion. Nous sommes au 221<sup>e</sup> anniversaire de la fondation du premier Séminaire et Collège en Canada. Oui, il y a 221 ans, Mgr. de Laval qui avait alors sous sa juridiction le Canada tout entier, *c.a.d.* tout le pays que les Français avaient découvert, *c.a.d.* la vallée du Saint Laurent, la vallée du Mississipi,

la Colombie, en un mot, tout cet immense pays que nous appelons aujourd'hui le *Dominion of Canada*--je dis donc, Messieurs, que le premier évêque de ce continent, consacra d'abord toute son intelligence et tout son cœur à donner l'existence au Clergé du Canada, et consacra toutes ses ressources à l'éducation de la jeunesse. [Applaudissements.]

C'est à cette époque, que fut fondé le Séminaire de Québec. Il n'y avait peut-être pas alors 100 personnes dans la ville. Mais le pieux et saint évêque voyait de bien haut et voulut l'avenir de notre pays. Pour commencer, il y eut comme élèves, six Français et six sauvages, dans l'espoir que les enfants canadiens civiliseraient ces jeunes sauvages. Mais malheureusement ces vœux n'ont pas été accomplis. Moins de six mois après, tous les petits sauvages avaient pris ce qu'on nomme la *poudre d'escampette*. [Rires.] Il n'en resta pas en seul. Ce résultat ne découragea point Mgr. de Laval. Son œuvre, à travers mille difficultés, a grandi, et elle est devenue *ce que nous savons aujourd'hui*. [Applaudissements.] Voilà comment le clergé a compris le devoir de l'éducation [Applaudissements.]

Mais j'ai une autre réflexion à faire. Le peuple canadien passe pour un peuple bien religieux, et cela parce qu'il a toujours marché sous la conduite du clergé. Si le clergé a fait du bien en ce pays, c'est parce qu'il a toujours trouvé dans ce pays un écho à ses desseins. [Applaudissements.] un secours dévoué pour réaliser les projets qu'il formait pour le bien du peuple. Et nous devons le dire, et j'invoque l'expérience que j'ai acquise dans la visite des paroisses de mon diocèse: j'ai toujours le bonheur de voir, dans ces paroisses, le clergé tenter d'établir des écoles; et le pasteur trouve toujours alors dans ses ouailles une réponse favorable. Je connais deux petites missions, où il y a quatre ou cinq familles et qui n'ont pas encore de prêtre résident; et pourtant il y a là déjà des écoles; telle est la fidélité que tous montrent à la religion et à l'Eglise. Le gouvernement a toujours favorisé le développement de l'éducation. Et dans le moment actuel, je ne connais pas, dans mon grand diocèse qui compte 230,000 âmes, de missions si difficiles et si petites où il n'y ait pas une école. Eh bien! Messieurs, vous avez bu à la santé et au progrès de la hiérarchie et du clergé. Je

vous en remercie au nom de mes confrères, au nom du clergé. Continuez, ô fidèles Canadiens, à marcher sous la conduite du clergé Canadien car tous ses vœux sont pour la gloire et le bonheur de notre pays! [Double salve d'applaudissements.]

Vicar-General Laurent, of the Archdiocese of Toronto, also responded in the following words to the toast of 'The Hierarchy and Clergy :—

I regret very much that one gentlemen whose name is placed on the programme is not here to-night—I refer to Archbishop Cleary. There is another, I still more regret who is not present this evening, the new Archbishop of Toronto His Grace Archbishop Walsh. He regrets very much that duty did not permit him to attend the beautiful ceremonies we all witnessed to-day. We have come from distant parts in order to take part in the proceedings of the past two days. They were grand sights to behold, and we are certainly most happy to see that a Chapter has been established in the Diocese of Ottawa, and still more to see a Catholic University established out of that college which last night received its crowning work. The progress which has been in this part of Canada is gratifying. We share with them in their success and wish that they may go on as they have done and meet with greater success.

"The Superior-General of the Oblates" was feelingly proposed by Rev. Canon Michel in a speech of great power. He said :—

J'ai l'honneur de porter la santé du Supérieur Général de la belle Congrégation des Oblats de Marie, par conséquent aussi la santé de deux Révérends Pères, qui représentent les deux provinces du Canada et des Etats-Unis.

Cette mission a été dévolue à un pauvre prêtre, qui serait plus content au milieu de son peuple, qu'au milieu de la belle assemblée ici présente. Le R<sup>ev</sup>. Père Augier est ici le représentant de la Société des Oblats. Et je propose qu'on le salue en cette circonstance, surtout comme le successeur du très-révérend et regretté Père Tabaret. L'assemblée ici présente a été convoquée pour venir inaugurer une Université ; et tous, nous sommes accourus avec joie et bonheur à cette fête, tous anciens enfants de ce petit Collège d'Ottawa, devenu la grandiose Université. Je dis *tous*, et je sais plus que tout autre le

bonheur qu'on ressent de voir les transformations admirables et si rapides de notre Alma Mater. J'ai connu ce petit Collège d'autrefois ; quelques professeurs, quelques élèves externes composaient la famille du temps. Mais ce petit Collège a grandi et hier soir nous l'avons proclamé *Université Catholique*. [Applaudissements]. Ah ! nous pouvons dire, mais dans un sens plus heureux que le poète : *Quantum mutatus ab illo !*—Comme le patriarche Jacob, il y a un mot, que je veux dire à cet enfant qui a grandi ; *filius accrescens et decorus aspectu !* cet accroissement, ce développement est dû au génie du Père Tabaret, à une idée du Père Tabaret, au grand amour du Père Tabaret pour la jeunesse, pour la science et l'étude. Je suis convaincu que la Congrégation des Révérends Pères Oblats fera prospérer cette institution féconde ; oui, les Oblats voudront travailler de toutes leurs forces, se dévouer sans mesure à développer la grande idée, qui a présidé à la naissance et à l'accroissement du petit établissement des années passées, jusqu'à la couronner aujourd'hui de l'aurole d'Université Catholique. [Applaudissements.] Ah ! j'ai la douce et ferme espérance, que l'institution des dévoués Père Oblats sera proclamée par vous tous, dès aujourd'hui et surtout dans un prochain avenir, comme un foyer de lumière, la gloire du diocèse, et pourquoi ne pas le dire ? la gloire de la puissance du Canada ! [Applaudissements prolongés.]

The following was given by Rev. Father Augier, Provincial of the Oblates in Canada :—

EMINENCE, MESSEIGNEURS, MES CHERS MESSIEURS ET AMIS,

L'orateur que vous venez d'entendre a proposé un toast en l'honneur du T. R. P. Supérieur général des Oblats. J'accepte ce toast en son nom et il m'est doux de venir vous parler de celui que j'appelle : mon père. La parole me sera facile. Le fils qui parle de son père n'a pas besoin d'art et de littérature. Pour être éloquent, il n'a qu'à laisser parler son coeur, et c'est le coeur, dit Quintilien, qui rend éloquent : *pectus est quod disertus facit*. Je sais de plus qu'un accueil bienveillant sera fait par vous à cette parole qui vient d'un père. Vous vous glorifiez tous, en effet, d'être les fils du R. P. Tabaret ; mais ce père était lui-même un fils respectueux et

dévoué du T. R. P. Général. Cela vous donne à son égard des airs de petits fils et vous en avez les sentiments dans le cœur. Je n'ai qu'un regret à exprimer, c'est que passant par mes lèvres, les sentiments du T. R. P. Général ne pourront que vous arriver affaiblis et décolorés. Parmi les œuvres multiples confiées à la haute direction du chef de notre famille religieuse, l'Université et le Collège d'Ottawa ont une large part de ses sollicitudes paternelles. Comment n'en serait-il pas ainsi ? L'œuvre est déjà grande et belle par elle-même et elle est aussi riche d'espérance. L'avenir semble lui sourire et lui ouvrir une voie prospère et glorieuse.

Au reste elle appartient au Canada, et au sein de notre Congrégation, il y a vraiment des faiblesses pour cette terre du Canada. Car si la Congrégation des Oblats de Marie Immaculée est née et a été baptisée en France, elle a été confirmée en Canada. Elle n'était qu'une petite famille de missionnaires parcourant les bourgs et les villages de la Provence, lorsqu'un évêque canadien, Mgr. Bourget passant à Marseille pour se rendre à Rome vint dire à notre fondateur et premier supérieur général : Il me faut des apôtres, des hommes de dévouement et de sacrifice pour porter la lumière de l'évangile à mes peuples et à ceux qui errent encore dans les immenses forêts et les vastes prairies de l'Amérique du nord. Le fondateur n'ose pas imposer à ses enfants le sacrifice de leur famille et de leur patrie, il les consulte leur disant : voulez-vous vous expatrier, traverser les océans, aller sur une terre inconnue, au milieu de populations les unes catholiques, les autres hérétiques et les autres encore à l'état sauvage ? Nous le voulons, ce fut une réponse unanime. Aussi il n'a pas tenu aux premiers Oblats que la Congrégation ne cessât à un moment donné d'être française pour devenir canadienne. Que dis-je elle était devenue canadienne par le vœu et le désir de tous de venir travailler et se dévouer sur les bords du St Laurent. L'œuvre de l'Université et du Collège d'Ottawa nous est chère par un autre côté. Elle nous a beaucoup coûté ; cette terre qui porte des rejets si beaux et si nombreux n'a pas toujours été facile à défricher ; il a fallu de grands efforts pour empêcher les mauvaises herbes d'étouffer le bon grain ; de grands sacrifices nous ont été demandés. Ils sont peut-être l'explication et le secret des succès du pre-

sent et des espérances de l'avenir. Car depuis que le christianisme et la civilisation ont trouvé dans une croix leur base et leur soutien, rien, au monde, de grand, de beau et d'élevé ne s'est fait que par le sacrifice et l'immolation.

Mais nos sueurs et nos larmes ne sont pas tombées sur des cœurs ingrats. Vous venez d'en donner une preuve manifeste et éclatante. Car que sont ces belles pierres de granit qui se dressent dans la cité d'Ottawa portant les statues d'un évêque et d'un prêtre Oblats ? Elles sont les monuments de votre reconnaissance. Cette reconnaissance vous la portiez au fond de vos cœurs et vous n'avez pas voulu la garder plus longtemps secrète et inconnue aux hommes. Vous l'avez écrite sous le soleil avec du bronze et du granit, comme pour dire qu'elle est éternelle, et vous l'avez imposée aux regards de tous, des protestants comme des catholiques.

Lorsque dans une famille un grand bonheur, un honneur inespéré est fait à un ou plusieurs membres de cette famille, il se fait là un grand concert de remerciements et le chef de la famille donne lui-même le signal des actions de grâces. Cette famille vous la connaissez ; elle s'appelle la Congrégation des Oblats et voici le nom de ce chef et de ce père : le T. R. P. Joseph Fabre supérieur général.

Very Rev. Father Augier was followed by Very Rev. James McGrath, Provincial of the Oblates in the United States, in the following words :—

I have been called upon to answer to the toast of the Superior General because, I suppose, I represent another province. Though I do not belong at the present time to Canada, yet it is very dear to me. The University of Ottawa, or rather the St. Joseph's College of olden times, is very dear to me, and I can answer for my brethren in the United States, it is dear to them also—to all of them about my own age (for I am not very old either) who passed through the college, and were ordained here. If we have been cut off from our Alma Mater, yet there are ties that bind us to Canada, and I say for myself in all sincerity that I came with great pleasure to Ottawa to St. Joseph's College, now the University of Ottawa. I cannot be expected to enter into detail—for a son, when he speaks of his father ought to be able to speak eloquently, and I consider our Superior General as my father



—without breaking some of the rules or laying before the world some of our secrets for they say every religious society is a secret society (laughter.) Well, I can say this, I have often heard it said that when a man goes to have an eye tooth extracted the dentist can see it but it's a terrible job to pull it; so with a man who comes into Ottawa College as a professor, if he is worth anything you may try to get him out of it if you can, but you may as well try to get his eye tooth out. I tell you this in order to show you the interest our Superior General takes in the University of Ottawa. He wishes his children to represent amongst the people to whom they are sent those virtues that should characterise a true religious man. It is so, we were told to-day by the Archbishop of St. Boniface, who told it so well and so eloquently, that as long as we live up to the standard of our education we are certain to do the work that God had sent us to do. Representing as I do the United States, I think that the Oblates there may make progress in other way. We may develop our work with congregations, but I do not see any prospect in the future that the Oblates will have in the United States a Catholic University, because we are going to have for the whole country, one that shall be for some time to come sufficient. But there is one thing that the Oblates in the United States will be able to do, if they are not able to show as good a University as that of Ottawa, and that is to assist it as far as possible. The assistance given by the congregation to the College of St. Joseph, now the Catholic University of Ottawa in the past is a guarantee for the future, and when the present Superior General may disappear and be called to receive his reward from God another will come in his place, who will take as much interest, perhaps more, in the University of Ottawa than the present Superior General, and with those guarantees we hope and trust that the work which has been commenced will continue to prosper, and that it will be a credit to the Diocese of Ottawa and to the congregation, and an honor to the Dominion of Canada.

Rev. J. J. Coffey fittingly gave "Our Legislative Bodies" in the following speech:

Upon me devolves the pleasing and honorable duty to-night of proposing to this brilliant assembly a toast that I am

sure will be heartily responded to, that of our "Legislative Bodies." A firm believer in the principles and practice of Home Rule, I am proud of the representative institutions of this country, and if there is any cause or reason why Canadians ought to be proud of this Dominion it is because of the freedom allowed in the choice of our representatives in the Legislatures of the Dominion. We have a free choice in electing those who are to pass our laws and to govern us. It is now nearly one hundred years since the first parliament of Canada assembled in that ancient and illustrious city, where Your Eminence exercises so wisely your control, and I feel certain that that assemblage of one hundred years ago marked an epoch in the history of this country, for then, Your Eminence, were laid upon firm and broad principles the foundation of that civil liberty which we to-day enjoy and which are our pride and glory amongst the nations of the earth. Here in Canada we are indeed a free people, we are a great people, having the enjoyment of self government fully as much as any other people in the world. Ought we not then, Your Eminence, to be proud of this great country? Ought we not to endeavor to be true to the country on all occasions, and not stir up dissensions of any kind, but to encourage on all occasions a spirit of good fellowship and citizenship amongst all classes of our people. There is room Your Eminence, in this great country for all of us, French, English, Scotch, Irish and German. Here we have room for all to cultivate that spirit of true fellowship and equality that ought to prevail in a country self-governed as this is. It has been my privilege and pleasure to have witnessed nearly every session of Parliament since Confederation, and I feel proud to think of the immense progress that has been made in every respect during the past twenty-two years. The College of Ottawa has great reason to feel grateful. In 1849 this institution received its first Act of Incorporation from the Old Parliament of United Canada. Then again a few years afterwards the Legislature kindly consented to a change of name and more recently still the Legislature of Ontario granted it University powers, so that this institution and its alumni have every reason to be grateful to the Parliaments of Canada. Its students have

already made for themselves a name in certain bodies both in this country and in the neighboring Republic, and in the toast which I have the honor to propose I do not intend to confine myself alone to the Legislative Bodies of Canada but also to those of the United States. I give you then the toast of Our Legislative Bodies.

When Sir J. S. D. Thompson, LL.D., rose to respond he was prevented for some minutes by the enthusiastic applause he received. When at length it subsided he proceeded as follows :—

I thank you for your compliment which you have paid to the Legislative Bodies of Canada and for your very kind reception to myself this evening. I feel, Your Eminence, that this is an occasion on which a person speaking for the representative bodies of this country or any country in its neighborhood, can speak from the bottom of his heart. This is something more than a mere educational occasion, more than a municipal occasion, more than a provincial occasion, for we see established in our midst in the Capital of this country one of the three Catholic Universities of the continent of North America, and we see gathered together to do honor to the founder of that institution, not only the sons of the College from all over this and the neighboring country, but venerable prelates and fathers who have either received their training here or are associated with the religious order which founded this institution. I think that this is something more than a mere local occasion, and, as a member of one of the Legislative bodies to which you have done honor, I recognize it, and with all my heart, I bid God speed to this national institution which has taken so honorable a place among the institutions of Canada. I feel, as a member of one of those bodies, that there is a lesson for us and every lover of this country in the life of the great founder whose statue has to-day been unveiled. He came to the city of Ottawa (then an humble town,) a French country priest, and only God alone knows the labor, the toils and the patience with which he solved difficulty after difficulty in establishing this institution which is now the University of Ottawa. And we see within twenty years men gathering together from the North West, from every province of Canada and from the United States of America, not

only to do honor to his fame but to assist in the crowning triumphs of all the labors of his noble life. Reference has been made this evening to the different races which go to make up the population of Canada. It is true this country is the home of men of every race, and every tongue, and of every creed. Long may it continue to be the home to which those people are welcome, but, there is one lesson which our people have learnt in the past, but we have to learn again and again, that is it can never be what, with the blessing of Providence I believe it will be, the happy home of a united people if we bring into the midst of this new country all the revolutionary animosities which have divided these people in their homes in the old world. If the venerable missionary, whose name has been so honored to-day and to-night, had devoted his life to the mere propagation of narrow theories, this institution would not be inaugurated to-day, and we would not have had the pleasure of seeing its sons gathered from all portions of this continent to do him honor. He came here an humble French priest, and the result of his labors, three years after his death, is that this institution by the humble patriotic labors of that man, has become one of the great institutions of America. A patriotism like that, Your Eminence, is one which it becomes the duty of every man connected with any legislative body to do honor to and bid the attention of his people to, in order that they may follow so noble an example. Without detaining Your Eminence, and you, ladies and gentlemen, any longer, I venture to express the hope and the confidence that this institution will live to be one of the most honorable and useful of our institutions in Canada, and that the noble example which has been set by its founder and which has been referred to in touching terms this evening will stimulate the patriotism of Canadians and will help to teach again to our people a lesson we ought never to forget if we wish to make this country prosperous and happy, that it must be the home of a people willing to recognize different creeds and different nationalities. I thank you again, Your Eminence, for the kind manner in which you have received the toast. I have one other duty to discharge, and that is to express by his own wish, the regret of my own political chieftain that he was unable

to attend this banquet this evening. He expressed to me his intention to be present, but later on he requested me to apologize for his absence, having been detained by important matters of State. I am sure you will make some allowance for an old man of 75.

Hon. R. W. Scott, Q.C., LL.D., replied in the following terms on behalf of the Senate:—

YOUR EMINENCE, MY LORDS, REVEREND FATHERS, LADIES AND GENTLEMEN.

Though that particular branch of the Legislature of Canada to which I belong is not in favour with a considerable number of the people of this Country, yet speaking generally of the Legislatures, Federal and Provincial, I do not hesitate to say that they are in advance of any similar bodies in the world. In no country will you find representatives so fair minded and considerate, so much in sympathy with their constituents and so impressed with that high sense of duty they owe to the whole people.

It is only by comparison with the representative bodies of other countries that the marked contrast in favour of the Canadian Legislatures becomes apparent. Take, for example, the House of Commons of Great Britain and Ireland, composed of superior men and long recognized as taking the first rank among representative bodies of the world. How immeasurably in advance of the House of Commons are our Legislatures! We have recently witnessed the imprisonment in Ireland of many members of the House of Commons for expressing their disapproval of an Act restricting public meetings and free speech, an Act making it a crime for the people to meet and discuss their grievances. How repugnant is such legislation to Canadian ideas, and how universally has that Act been condemned in Canada.

Take another example, you all remember with what earnestness the Catholic Bishops and people of Ireland have long sought for a Charter for a Catholic University, but an appeal for so reasonable a request has always been refused by the Imperial Parliament. How different was the policy of the Parliament of Canada when asked to grant the Charter for this University, and of the Legislature of Ontario when requested to make important

amendments in that Charter. Not a single voice in either bodies was raised against the legislation. The founding of a University was recognized as an Act, worthy of the support and approval of the whole people. I might go on and multiply similar instances, illustrating how fair minded are the Representative bodies of Canada, but at this hour I will only call attention to one other point. The treatment of minorities—I venture to assert that in no other country have the rights of minorities been so fairly adjusted. Referring more particularly to the two older Provinces of the Dominion, Quebec and Ontario, the Constitution guarantees to the minorities in religion the inalienable right of directing that their assessments in support of education shall be applied exclusively towards the maintenance of their own schools. I am not aware that this fair principle exists in any other country.

I will now conclude by offering my congratulations to the professors and teaching staff of this noble institution. It is only those few now left who, remembering the small school in Church Street, established by the late Bishop Guigues, forty-one years ago, can appreciate the rapid growth and marvellous development of the University. Under the present excellent management I trust its history in the future will prove as interesting and useful as in the past.

“Our Sister Institutions” naturally fell to His Honor Judge Olivier, President of the Alumni Association. There was a very noticeable effort in his speech, and though all who heard him knew that he was in ill health, no one thought his end so near. Here are His Honor's last words to a public assemblage, and they are indeed indicative of his broad mind and generous heart:—

It now devolves upon me to offer to you the toast of our Sister Institutions. In this century of progress in Arts and Science, it is well understood what necessity there is for education. To prove this, gentlemen, we have but to look at the numerous institutions of learning throughout this Canada of ours that raise their spires in evidence of what I say. When I say institution, gentlemen, what is the meaning of it? It means a life of devotion, it means a life of sacrifices on the part of those who devote their days for

the good and welfare of the rising generations. I therefore propose this toast which I am sure you will all drink heartily. I will not mention all the institutions which this toast is intended to embrace. They are too numerous, but you know them all. You know those in Canada, and you know those in the United States. They are all equally deserving, and I trust that you will drink enthusiastically the health of the Sister Institutions.

The toast of "Sister Institutions" was to have been replied to by the Rev. Superior of St. Jerome's College, Berlin, and by Rev. Father Teefy of St. Michael's College, Toronto, but both the rev. gentlemen were obliged to leave before the toast was reached in order to catch the west-bound train.

When this toast was drunk the Cardinal and several of the Prelates left the banqueting hall, and Mr. J. J. Curran was called upon to preside. He had scarcely taken his place at the head of the table when cries of "Old King Cole" were heard throughout the hall. Mr. Curran gracefully bowed to the general desire and gave this, his famous song, in splendid style. He was enthusiastically cheered at its conclusion.

The next toast on the programme was that of the "Learned Professions." It brought forth a splendid reply on behalf of the bar from Mr. W. L. Scott. We give his remarks in full.

YOUR EMINENCE, MY LORDS, REVEREND FATHERS AND GENTLEMEN :

I feel that a very great honor has been done me in my being called on to respond to the toast you have just drunk, on behalf of the profession of which I am proud to be a member—a profession at once one of the oldest and one of the most honorable to be found in the history of the world. Leaving out of the question the influences of religion which are of course, paramount to all others, it is to lawyers, that are due in a very large measure the civilization, progress and enlightenment of mankind.

The standing of the members of that profession is a matter of grave public concern. Probably no class of society is armed with powers so formidable for good or for evil as are the lawyers. We are a class which the public are obliged to take thoroughly into their confidence; to fly to in every emergency and to depend on

sometimes even after death, for the proper carrying out of their dearest wishes. The deepest secrets are poured into our ears with a freedom only exceeded in the confessional; and the most important interests of society frequently depend on our ability and integrity. It is our duty to whisper in the private ear of society what it may and what it may not do; and we have the power to sway the whole social fabric towards good or towards evil. I do not wish to flatter the members of the profession to which I belong, I do not think they require it. But I think in truth and fairness I may be allowed to say that, when we consider the grave responsibilities which rest on their shoulders—the incessant and powerful temptations and occasions for wrong doing to which they are constantly exposed, and while admitting an occasional unfortunate exception, that the bar as a whole worthily sustains the high part which society calls upon it to perform.

Every member of the bar looks back with pride to the glorious body of his predecessors; he feels that he has a noble ancestry to live up to, and fears by any act of his to sully the fair escutcheon which has been handed down to him. He remembers the past in living for the present; but he lives not for the present alone. The reputation and standing of the bar he looks upon as a sacred trust left in his keeping for a time, and it is his dearest wish to hand to those who will come after him that reputation as unsullied and that standing as high as when he received them from the hands of those who have long since passed away and who live now only in the memory of the glorious past.

Lawyers, as a class, have occasionally been reproached with cherishing tendencies too conservative to be entirely in accord with the progressive tendencies of the age. Perhaps respect for the past has occasionally led them to forget that what was suitable to the requirements of society in the past may not be so in the present and to cling to old forms after the reason which called them into existence has long passed away. So strong has this feeling occasionally been that in the popular mind "right" and "justice" have been sometimes treated as words by no means synonymous with "law."

Whatever foundation there may have been in past times or there may still be in

other countries for this feeling, I am proud to be able to say that at the present day in this Province of Ontario "right" "equity" "justice" and "law" are words which the simplicity and progressiveness of our system, the high standing of our lawyers, the inviolable integrity and erudition of our Judges and the enlightenment of our Legislatures have made practically synonymous. The case of *Jarndice v. Jarndice* finds no place on our dockets and a just cause need fear nothing in our Courts. The time taken up in empannelling our Juries is counted by minutes, not weeks, and the summary jurisdiction administered in the tribunal presided over by his Worship Judge Lynch is entirely unknown to us. I do not pretend to say that our institutions are perfect, nor would I have my professional brethren slumber under that fond delusion; but I do say that they approach very near to practical perfection, and it must be our constant duty daily to strive to lessen the distance which separates them from it.

Law is that power by which society is sustained in existence, the savage transformed into the citizen and order and justice substituted for anarchy and brute force. A free and good government is one in which *liberty* on the one hand and *authority* on the other are brought most nearly into harmonious action. Such a system should we all unite in striving to maintain. A system opposed alike to tyranny and licence—opposed to the desires of those who would persecute and oppress in the name of liberty and equal right and who in the words of the immortal Milton:

"Bawl for freedom in their senseless moods  
And still revolt when truth would set them free,  
*License* they mean, when they cry *liberty!*"

I cannot resume my seat without referring to another inauguration which we all hope soon to see take place in connection with this our Alma Mater. I refer to the inauguration of a teaching Faculty of Law. The value of legal education imparted through the medium of University Lectures can scarcely be overestimated; and now that the Law Society of Ontario has made attendance at a Law School compulsory with all students, a career of usefulness is opened to the University of Ottawa from which, I am sure her faculty will not shrink. I feel

confident that immediate steps will be taken with a view to the establishment of a teaching Faculty of Law; and the establishment of such a faculty will have far reaching and lasting effects on the development of jurisprudence in the Province of Ontario.

Mr. Perreault replied for the Civil Engineers, saying:—

Gentlemen: Invited by the committee of the banquet to respond to the toast of "The Learned Professions," I must first of all tender to them my thanks in behalf of my colleagues, engineers and scientists, for elevating us to the level of our friends of law and medicine. This is a lesson learned from our dear Father Tabaret. This was his idea, and to the good of society it is gaining ground day by day. Generally speaking, the compass and the square is more becoming to the hand of the engineer than the pen, he acts and talks little, and often says that little poorly. This is my case gentlemen; so it behooves me to be short. I have but one word to say, and that refers to the civil engineers of the College of Ottawa. They have not remained content with passing the examinations required by law and acquiring the title of engineer or surveyor, but have progressed steadily onward with an enviable success. You know as well as I do what the Poulins, the McLellans, the Lanthiers and others have done for the country. Your interest, your applause has followed all our works. Let me then thank you in the name of the Civil Engineers of Ottawa College, for your kind encouragement. Rest assured that it will be our endeavor to continue to merit it, and that it will be our grateful duty to reciprocate by ever feeling the same interest in your labors and successes that children of a common Alma Mater should have. In fine I congratulate the College of Ottawa on the re-establishment on a more perfect scale than ever before of the course of civil engineering so unfortunately interrupted. I am happy to know that the public appreciate it and that this appreciation is testified by the ever increasing number of its students. Thanks then, gentlemen, for your kind indulgence. Success to the civil engineering course.

The medical profession had a spokesman in Dr. Godin, who said:—

Gentlemen: I have been delegated respond, this evening, to the toast of "T

Learned Professions,' and I do so as one of the vast army of Ottawa students, dwelling across the border. There is scarcely a city of note in the New England and Middle states having Ottawa College unrepresented in the ranks of its professional men and if success is any measure of merit, if the esteem of their fellow citizens is any indication of real worth, their Alma Mater can well be proud of her sons. Soothing the dying with a sight of the crucifix; alleviating pain at the bedside of the sufferer; in courts of justice, in legislative halls, on the press; the students of the College of Ottawa stand shoulder to shoulder in the practice of the precepts and teachings impressed in their minds and hearts within these walls. Our numbers increase with every graduating class and we are delighted to find that the elevation of our Alma Mater to the rank of one of three great Catholic Universities of the continent will make the increment to our numbers larger than ever before.

Rev. J. J. Filliatre, O.M.I., next rose to give the toast of the "Alumni." He was enthusiastically greeted, and the toast was received with great applause. His words in proposing it were:—

It is my good fortune to-night to propose the toast of the Alumni Association. I do not think that the duty of proposing this toast should have devolved upon me. There is in the College one Father upon whom this task should have fallen, the Rev. Father Balland, but as all of you know, Father Balland is always forward in everything connected with the College, and always backward when required to address any assembly. Now Gentlemen, since I speak in the name of Father Balland and in the name of our deeply regretted Father Tabaret, you will allow me to call you by the old familiar name of "boys." Let me tell you before all that we saw with the greatest pride and the greatest pleasure to-day the statue erected to the memory of our late President. I thank you in the name of the College for having erected such a noble statue of the Father of the College. It has been placed in its proper place, for a statue of Father Tabaret would be in its place only in front of the College. It is not a statue like that of many other men, it is the statue of a man who had in his mind and in his heart a full programme

for the education of the Catholic youth. As I must be short, I will simply remind you that there were principally two ideas which prevailed in Father Tabaret's administration. One was this, that we have to meet successfully our separated brethren on a scientific ground, as we have met them successfully on a religious ground and for that reason that there was not a science nor a branch of learning which should be foreign to our Catholic young men. The other, was, and I am glad to state it here on this great occasion, that Father Tabaret believed that young men could be trusted, that it was not necessary to have upon their neck a strong hand to compel them to fulfill their duties, and that a young man not able to behave himself was not fit for the College of Ottawa. Gentlemen of Ottawa University, I ask of you, whether it is true or not that young men were capable of behaving themselves? I have spent fifteen years in the College of Ottawa, and from what I have seen I believe Father Tabaret's rule was a good one, that a man should be called upon to use his liberty, and not be deprived of any occasion to show that he is a man. I am consequently very happy to have the pleasure of proposing a toast to young men who have shown to the world that they were able to behave themselves, who have shown to the world that they were able to take care of themselves without calling upon anybody for assistance, and when I propose the toast of the "Alumni of the College of Ottawa," I speak of men who have in their breast a generous heart and in their skull an active brain. I am sure then, gentlemen, that you will all drink heartily to the health and success of the "Alumni of the College of Ottawa."

Senator E. F. O'Sullivan, M.A., Lawrence, Mass., replied in the following terms to the statements contained in Father Filliatre's speech:—

It is indeed with extreme diffidence that I rise to offer congratulations to my fellows of former years and to the present students of the College of Ottawa, coming as I do from a contingency so remote as the old Bay State. I felt impelled to come here to a place that I deem second to the place of my nativity and assist in my small and humble way in celebrating

an occasion so great as the erection of my Alma Mater into one of the three Catholic Universities of America. I come here, and voice the sentiments of the Massachusetts' boys, of the young Irish American boys who are in union with the Irish Canadians and the French Canadians in propagating the sound principles laid down in this institution.

I come here, and I say it with a feeling of great regret that we are not more numerous to celebrate so glorious event in the history of the College of Ottawa: the unveiling of that statue of our dear Father Tabaret that shall stand for all time in memory of one of the grandest men that ever taught the youth of Canada or the youth of the United States the proper line of duty they should follow towards their country and towards their God. When I speak of Father Tabaret, I speak of him from the bottom of my heart. I speak of him as one whom I revere next to the father whose name I bear. Four years ago he stood at the head of this institution which to-day has made its mark in the annals of educationalism throughout this North American continent. I voice most fully the sentiments expressed by my old teacher, Father Filliatre, from whom I learnt all I know regarding Catholic doctrine, Catholic dogma and Catholic truth, which are the fundamental principles that lie at the very basis of this institution. I regret that more of the New England graduates are not present to-night but I must say in extenuation that this is a season of the year that occupies their time closely, many being engaged in professions that demand all their attention, but their hearts are with you, their sympathies, aye, more than that, they feel that all that has been developed within them compels them to respect and to love everything that is qualified by the name of Ottawa. I want to say for the Massachusetts boys, believing in the principle laid down in the old Latin maxim "Mens sana in corpore sano" that the football team, the baseball team and other features of athleticism were led by the Massachusetts' boys. And next to the degrees I treasure, granted me by this College, I treasure the fact that I was the founder of the football team. But, gentlemen speaking seriously and talking to the toast offered by Father Filliatre, the Alumni of the College of Ottawa, may they multiply

and grow so numerous that at future gatherings larger halls than this splendid banquet hall will be necessary for the members that shall come to offer their tributes, not only to the memory of the Rev. Father Tabaret but to the glories that are being achieved and shall be consummated within a very few years by the new Catholic University of Ottawa.

Mr. J. A. Pinard spoke in French in answer to the same toast. He said:—

MONSIEUR LE PRÉSIDENT, HONORABLES MESSIEURS, REVEREND MESSIEURS DU CLERGE, MESSIEURS :

Mon premier devoir, en vous adressant la parole, est de remercier le comité d'organisation du banquet de m'avoir choisi pour être l'interprète des anciens élèves, pour répondre à la santé qui vient d'être proposée par le Révérend Père Filliatre ; les paroles chaleureuses et bienveillantes qu'il vient de prononcer trouvent écho dans notre cœur ; elles donnent à ce Révérend Père un nouveau titre à l'attachement qu'éprouvent pour lui, les anciens et les nouveaux élèves de l'Université d'Ottawa. Oui, Révérend Père, l'intérêt que vous nous avez toujours porté, ainsi qu'à toutes nos sociétés littéraires et de bienfaisance, vous assure pour toujours notre reconnaissance.

Mr. le Président, j'avoue mon incapacité à remplir dignement la charge qui m'est dévolue ce soir, et si je n'avais pas compté sur l'indulgence de l'auditoire distingué qui m'entoure, je ne l'aurais pas acceptée. Il se fait tard, l'heure est avancée, plusieurs discours éloquents ont été prononcés, tout m'invite à vous parler brièvement.

Les anciens élèves de l'Université d'Ottawa, que j'ai en ce moment l'honneur de représenter, remercient Lien cordialement la Faculté de l'Université, de les avoir réunis en ce jour, pour fêter ce qu'on peut appeler le couronnement de l'œuvre des fondateurs du Collège d'Ottawa.

L'humble institution commencée en 1848 par le regretté Monseigneur Guigues d'heureuse mémoire, continuée avec tant de succès par le Révérend Père Tabaret, dont l'absence parmi nous cause un si grand vide ; cette institution dis-je après avoir traversé ses jours difficiles, après 40 années d'existence, tient sa place au premier rang parmi les établissements de haute éducation en Canada.

Les deux monuments qui viennent d'être érigés à la mémoire de ces deux grands et dévoués amis de la jeunesse, prouvent que les sacrifices qu'ils se sont imposés pour la grande et noble cause de l'éducation, sont appréciés à leur juste valeur.

Les anciens élèves en érigeant un monument à la mémoire du Révérend Père Tabaret on voulu non-seulement montrer leur gratitude, mais donner une nouvelle marque d'attachement à leur Alma Mater à la communauté religieuse distinguée des Oblats de Marie Immaculée, dont les premiers apôtres sont arrivés au Canada en 1841, et les nombreux et zélés successeurs sont maintenant disséminés jusque dans les parties les plus reculées de notre pays, pour son plus grand bien et l'avancement de la religion.

Je manquerais à mon devoir si je ne remerciais particulièrement Sa Grâce Monseigneur Duhamel, que l'Université d'Ottawa reconnaît avec un légitime orgueil comme son élève, pour toutes les faveurs qu'il a obtenues de l'auguste prisonnier du Vatican pour son Alma Mater, et aussi pour l'intérêt constant qu'il lui porte.

Monsieur le Président nous remercions de tout cœur la Faculté de l'Université de nous avoir donné l'occasion de rencontrer aujourd'hui les plus hauts dignitaires de la hiérarchie ecclésiastique dans ce pays, les aviseurs de son Excellence le Gouverneur Général du Canada, ainsi que tous les autres personnages distingués qui vous entourent.

Les anciens élèves, quelle que soit la langue qu'ils parlent, quelle que soit la religion qu'ils pratiquent, sont heureux de constater, que s'ils ont obtenu quelques succès, ils les doivent aux bons principes qu'ils ont reçus dans cette institution. C'est ici qu'ils ont puisé les principes de la bonne et saine morale, qui seuls forment le bon citoyen, qu'ils ont appris à respecter l'autorité constituée; je ne me trompe pas en disant que Sa Majesté la Reine Victoria n'a pas de plus loyaux sujets que les élèves qui ont passé par l'Université d'Ottawa. C'est ici qu'ils ont pris le goût et l'amour du travail; c'est ici qu'on leur a souvent répété ces paroles: labor omnia vincit. Munis de telles armes, ils ont pu sans crainte affronter les combats de la vie ils ont pu atteindre à des positions honorables dans la société religieuse et la société civile, se rendre utiles à leur semblables et contribuer ainsi à

l'avancement de notre cher Canada. Je dis cher Canada, oui nous devons le chérir, car il n'y a pas de pays au monde où l'on jouit d'une plus grande somme de cette liberté religieuse, qui contribue si largement à la paix et au bonheur des peuples.

M. le Président, je croirais me rendre coupable de crime de lèse-majesté et m'attirer les reproches de ceux au nom desquels je parle, si je ne constatais le plaisir que nous éprouvons de compter parmi notre auditoire, des dignes représentants de la plus charmante moitié du genre humain. Nul mieux que moi, ne saurait parler des amabilités du beau sexe mais je vois sur la liste des Toasts, un santé aux Dames, je laisse par conséquent le doux devoir de leur rendre justice, aux privilégiés qui en sont chargés.

Je termine, M. le Président, en remerciant cet auditoire de sa bienveillante attention, et au nom des anciens élèves, je formule les vœux les plus sincères pour une prospérité toujours croissante pour notre Alma Mater, l'Université d'Ottawa.

"The Press" was proposed by Rev. A. McD. Dawson, LL.D., in the following speech:—

I am charged rather against my will with the toast to "The Press." Now this is a very ticklish matter to deal with, one which not so many years ago, still within my remembrance, it would have been unsafe for any person of my profession to talk about, for there was a time when if one dared to speak in opposition to that party in power he would be severely taken to task and often punished in a manner that would shock our feelings in the present day. But now we have in Canada such a thing as the liberty of every subject under the sway of her Most Gracious Majesty, Queen Victoria. We all enjoy that liberty and it is the fullest liberty which man can possess, but you know full well that so long as there are passions within the human breast, men will sometime go beyond the limit, and then there comes a restraint upon your liberty, which reasoning men sometimes consider an infringement. So it is with the Press. The press may be compared to the tongue of man which the Sacred Scriptures declares, when not guided by a sound principles is full of deadly venom. If the press be not properly guided, not inspired by a true spirit of true liberty, it will be like the tongue



of the wicked, it will be full of deadly venom. So then it is necessary that the press, like the person, should be under certain restraints. I have now to propose the toast of the press, and seeing that you are all aware what a great and wonderful instrument for good the press is, you will I am sure, agreeably respond to my toast.

Mr. Bouchette, of *L'Electeur*, replied briefly:—

I have to thank you for the hearty manner in which you drank to the Press. At this late stage of the proceedings, I shall not say much. I wish to say, however, that I was at one time a student of the College of Ottawa, and that I heartily rejoice from the bottom of my heart at the wonderful progress made, and hope that it may still meet with greater success. The time-honored toast to the "Ladies" was not forgotten, but was proposed in flattering words by Mr. M. J. Gorman, LL.B. Mr. W. H. Barry thus expressed himself in reply:—

I did not think that the friends and former students here assembled were so ungenerous as to ask me to address them on this exhaustless subject. Length of saying invariably makes languor of hearing and after having given frequent though feeble expressions of my exquisite impressions of those tender and harmonious souls towards whom we all most affectionately yearn, I thought you knew by the present time that I always esteemed and will ever have for them the same lofty appreciation as that of my fellow Alumni.

In looking down the vista of the future at the time of graduation to this year, I calculated to be crowned with the laurels which would preclude me from now responding to this evening's call, but, I find myself, happily or unhappily, still unfettered, still on the altar of Sacrifice waiting for the High Priestess of Affection to strike. A serious jollity comes stealing over me and I shall gradually grow old unless a desired change take place or I rejuvenate and become one of "The Boys," that is: a species of primly dressed bachelor between forty and fifty with close cut side whiskers dyed and a bald head—with a mischievous merry twinkle in his eye who is seen prominently at the theatre and is considered young in society.

All men love all women. Gentlemen of this festive board such is the case. The court of nature in its unchanged prece-

dents of 6,000 years laid down the law to be so and of which no man ever pleaded ignorance. All acknowledge it to be a rule for the good of the community and in consequence every man is summoned to show cause why he should not love a particular young lady. The accused may state many good reasons at trial. Thus, he may plead he hath never beheld the maiden named in the charge; or that her younger sister is a grandmother; or that she wears spectacles. She may also be personally disqualified as for instance: she may be an English Tory, or a member of the Society for the Prevention of Cruelty to Animals. But, despite all these grave objections the supremacy of the law must prevail.

It is assumed also, though very seldom verbally expressed, that every woman sentimentally calls upon every man to show cause why he doth not love her. How often has not a bright smile from a frank countenance of a very well nourished and highly complexioned lady whose color is constitutional and not pigmentary said: "Look on me and love as in duty bound." The object then of women being to please, so conscious is she of her sex, and such is her eagerness to excel in her mission that she would at any time prefer to talk to a man than to an angel. Do not be surprised at the announcement, as I am not the discoverer of this feminine predilection, for Milton, in his epic when speaking of the interview between the Archangel Raphael and Adam, as it became somewhat lengthy says:

Eve went forth  
Among her fruits and flowers  
..... as not with such discourse  
Delighted.....  
Her husband the relator she preferred  
Before the angel.....

Of this first historical account of a lady's turning her back upon an angel for a man some one may say half apologetically that it occurred immediately after the creation and she has since changed. The teacher of such doctrine ought to take heed lest he fall into grave philosophic and theological errors which might lead to serious consequences. Let him be satisfied with the belief of the world at the present time that women are, like the principles of a well discussed religious society, *Semper Eadem*.

But notwithstanding her avowed preference of men to angels I make the ac-

cusation and substantiate the charge that, not including the galaxy in the gallery, woman is the greater transgressor of the law so unchangeably laid down in the Court of Nature. She pleadeth that a man is not six feet in stature, that he is a lawyer, that he has been corruptly elected to Parliament to support principles consistent with women's wrongs; that he doth not own a gold mine, that he is one of "The Boys" or has refused wine at a dinner party. These are not good reasons to overrule the oldest authority that every woman should love each and every man.

The life of young ladies is maintained and fostered in breathing oxygen and sentiments and there comes a time when the soul of a woman begins to faint for the atmosphere of affections in which she was made to respire, but on account of the bell-glass which society places over her she languishes and pines under the experiment and internally weeps while at the time she wears an affectedly pleasant smile having at the same moment

"A heart that breaks and gives no sign.  
Save whitening lips and fading tresses."

Gentlemen I can assure you an Ottawa University graduate is one of the most eager to raise up this social exhaust receiver, to replenish the atmosphere surrounding a tender spirit with the oxygen

of manly affection and revive the normal respiration of loveable sentiment and is willing to sacrifice any enjoyment, pleasure or calling to ensure the unmingled happiness of our beautiful superiors. We know of the Creator that when :

"His Prentice hand he laid on man  
And then He made the lassies O !"

He ordained that we should give them due and universal admiration and have as a chief object in life the consummation of their happiness which all of you with myself undoubtedly have in view and hoping that a matrimonial crown may be my prize as well as that of each one present (the clergy and religious excepted) before our next reunion, I would ask you once more to drink long, deep and heavily to the darlings who adorn our springtime of life, who will temper our summer and bring comfort to the autumn of our years.

Mr. Bauset also, replied in French.

This toast concluded the list, and the grand inaugural banquet was over. There were hurried hand shakings and adieus between those who had last met on the class bench, and who were now parting for no one knew how long. The proceedings terminated by the singing of "Alma Mater, Oh," and "Auld Lang Syne."



## THE CEREMONIES AT THE BASILICA.



S the students of the University turned down Sussex St. on their way to the Basilica, 9 o'clock, Wednesday morning, October 9th, the joyful pealing of the Cathedral

chimes announced that the procession was on its way from the Archiepiscopal palace to the church. And what a magnificent sight it was, this ecclesiastical pageant! Never before did Ottawa behold so imposing, so gorgeous a spectacle. Headed by the sacred emblem, the cross, the acolytes marched, two by two; then came the clergy of the diocese followed by the visiting clergy; after these the canons elect in order of dignity; then the visiting Bishops, their Lordships Bishops Lafèche, of Three Rivers; Rogers, of Chatham; McIntyre, of Charlottetown; Wadhams, of Ogdensburg; Langevin of Rimouski; Moreau, of St. Hyacinth; and Lorrain, of Pontiac. The Bishops were followed by the grand central figure of the celebration, His Eminence, Cardinal Taschereau, supported on either side by Archbishops Taché and Duhamel. Slowly the procession entered the Basilica, already well filled with the faithful, the organ adding its glad notes to those of the bells overhead.

All being seated, the Chancellor of the archdiocese, Rev. F. J. McGovern, appeared in the pulpit and read the Pastoral letter of His Grace Archbishop Duhamel, announcing the occasion of the day's rejoicing, viz., the installation of the Metropolitan Chapter and the unveiling of the statue of Bishop Guigues. The Brief of erection and the Indult were also read, together with the names of the zealous priests who were thus so signally honored, as follows: The Very Rev. Joseph Onesimus Routhier, Vicar-General, Archpriest; the Rev. Leon Napoleon Campeau, Archdeacon; the Rev. George Bouillon, Primicerius; Rev. Jean Antoine Plantin, Vicar at the Basilica; the Rev. Francis Michel, Pastor of St. Gregory of Nazianzen, Buckingham, P.Q.; the Rev. Seraphim Philip, Pastor of St.

Joseph's, Orleans, P. Q.; the Rev. Joseph P. Belanger, Pastor of St. André Avelin, P. Q.; the Rev. Deodatus P. Foley, Pastor of St. Mary's, Almonte, Ont.; the Rev. Peter McCarthy, Pastor of St. Camillus of Lellis, Farrelton, P. Q., Canons.

After the reading of these documents, the newly appointed canons approached the foot of the altar, where, before Archbishop Duhamel, they made the Profession of Faith, and took the oath of office. They were then conducted by the master of ceremonies to the choir when each one was assigned his place according to his dignity. After the installation of the canons, His Eminence was robed for High Mass which was then proceeded with. The music was rendered by the Cathedral choir, under the able direction of Father Beausoleil, and consisted of Dumont's second Mass. The sermon was preached by Father McGovern, who took for his text the words of St. Paul: "The faith which has come unto you, bringeth forth fruits and groweth." Col. I, 6. The discourse of Father McGovern was a masterly and eloquent exposition of the work of the church upon earth. He dwelt upon the growth of the church in the valley of the Ottawa from the time when this now thickly populated district was a howling wilderness, penetrated but at intervals by the fearless missionary, to the present day which sees the efforts of many noble laborers in the vineyard culminating in such a glorious celebration. The ceremonies of the day were also spoken of and the eloquent preacher concluded by exhorting his hearers to thank the Immaculate Virgin, Patroness of the Archdiocese for the many signal favors obtained through her intercession.

After the sermon, Mass was proceeded with, concluding with the apostolic benediction given by His Eminence, the Cardinal. After the Mass, the procession reformed and wended its way to the Basilica grounds, where, covered by its somber veil, stood the bronze representation of the first Pastor of the diocese. The Cardinal and clergy being seated on the platform, on each side of the statue, His Grace Archbishop Duhamel delivered in French and English the following:

## ADDRESS OF ARCHBISHOP DUHAMEL.

YOUR EMINENCE, MY LORD, MY DEAR BRETHERN :



OW pleasing in the sight of heaven and earth, is this assembly at the foot of the monument erected in the memory of the first bishop of this city, the late Mgr. Joseph Eugene Guigues, Oblate of Mary Immaculate. This ceremony of unveiling the statue of the venerated founder of this diocese enkindles in us a holy enthusiasm and excites a sweet emotion in our hearts.

Your Eminence, my Lords; the man, the religious, the priest, the bishop whose memory you honor by your presence, merited by his life and by his works the testimony of gratitude which this immense multitude of priests and people render to him to-day. What St. Paul said of our Lord Jesus Christ can with justice, be said of Mgr. Guigues, "Dilexit Ecclesiam," and it was because he loved the Church and was one of its most faithful pastors, that he accomplished such great things, and that his memory will be an eternal benediction.

"Four things" said a famous preacher "constitute what may be called the organism of the Church; the first, its breath, is holiness; the second, its head, is inspiration or counsel; the third, its voice, is the apostolate; the fourth, its hand, is administration. Imagine a church without holiness to animate it, without counsel to guide it, without an apostolate to render it fruitful and without administration to govern it and you have but an impossible conception. Administration, apostolate, counsel and holiness are, therefore, the four walls necessary to the City of God wherever it is established.

Mgr. Guigues received the episcopal consecration July 30th 1848; his life up to that time had been well employed in the service of the church, but from that day he rested not till the day of his death. With an ardour ever increasing, and a perseverance truly evangelical, he worked for the extension of the church of Jesus Christ in the part of the country confided to his pastoral care. In a new diocese, good administration is essential from a tempo-

ral as well as from a spiritual point of view. Mgr. Guigues knew full well how to turn to the advantage of the diocese his rare talent for business. He established in Ottawa institutions of charity and of education which are now its glory. It were useless to recall each one, let it suffice to mention the college of Ottawa, to-day a Catholic University, whose prosperity he assured in confiding it to his brothers in religion, the devoted and generous Oblates of Mary Immaculate. Coming from France and finding himself in the midst of a population of different races and different creeds, the first bishop of Ottawa, exact, discreet, tireless, governed the diocese which he founded, with all the tact required by his peculiar position. The love for the church which burned in his heart and the charity towards his neighbor which influenced his every action enabled him to overcome all difficulties and made him, the Oblate missionary, a zealous and indefatigable apostle. He visited the towns, the villages, the most out of the way country places, where he saw, with so much joy, the constant increase in the number of vigorous Catholic settlers; and in all his visits, as at the Cathedral, he announced the word of God, encouraging the past and kindly receiving the sinners who came in crowds to ask pardon of God.

A man, prudent and of good counsel, he knew how to direct souls in the way of perfection, he would find a solution to difficulties, which sometimes, his co-laborers in the sacred ministry would hardly be able to overcome without his advice; he would sustain the perseverance of his auxiliaries by suggesting to them means the most suitable to assure the success of their works.

There is but one word more to say in his praise on this solemn occasion—by the virtues he practised, by his example of the utmost fidelity to the exercises of sacerdotal piety, by his conscientious discharge of all the duties of his office, by his self denial, by his practise of religious poverty, he acquired such a reputation for sanctity that many speak of extraordinary, not to say miraculous, cures obtained by his

prayers. To resume all, in a word, he loved the Church and was thereof a holy bishop. Good reason therefore had we to erect a befitting tomb in the basement of his cathedral, good reason had we to erect this statue of bronze in his honor.

Let the veil now fall that we may see the features of this well-beloved father, whom we have all known, whom we have never forgotten; let the holy bells join with joyous notes in our enthusiastic acclamations, and let the memory of Bishop Guigues be as a family heritage which will be handed down from father to son.

When the remarks of His Grace were finished, the covering was removed from the statue, and there, facing almost the very spot on the banks of the Ottawa up which he climbed some 41 years before, stood the cold, mute figure of the venerable

prelate. At the sight of the beloved founder of the diocese, the whole assembled multitude broke into rapturous applause which lasted for some minutes. After the inspection of the statue, which is a life-size figure in bronze, on a pedestal of Tennessee marble on which is engraved the inscription, JOSEPH EUGENE GUIGUES, IER EVEQUE D'OTTAWA, 1848-1874, the procession reformed and returned to the Archiepiscopal palace, whence the Cardinal and the clergy proceeded to the Water St. convent, where a sumptuous banquet was provided by His Grace Archbishop Duhamel. After the feast the distinguished gathering repaired to the College where they assisted at the theological examination of Rev. Father Antoine, O.M.I., in the afternoon, and the inauguration of the University in the evening.

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*AN AUTUMN BONFIRE.*



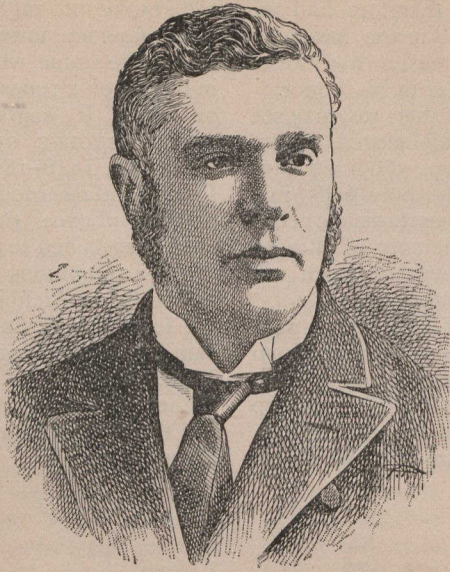
OVER the street wavers a soft blue haze;  
 The air is redolent of burning leaves,  
 And merry-hearted children all these days  
 Are gaily sporting round the bonfire's blaze;  
 A curly-headed urchin, laughing, heaves  
 A huge armful of leaves upon the fire;  
 The hours illumined, neither drag nor tire.

My memory, illumined too, flies o'er  
 The years that lead to afternoons long past,  
 When we were bonfire builders too, and more  
 Delight, in apples roasted to the core  
 Enjoyed, and in our baked potatoes, cast  
 All charred and grimed upon the leaf strewn grass,  
 Than richest banquet now could bring to pass.

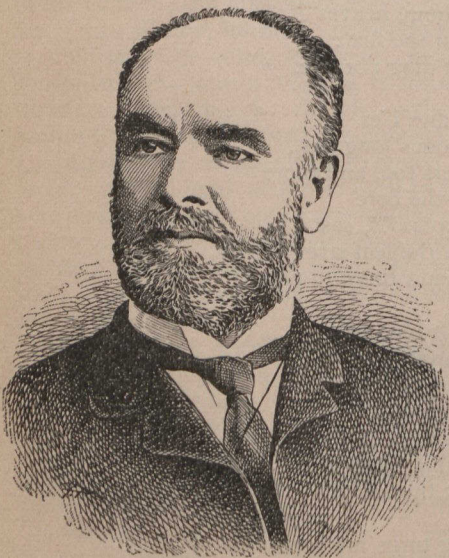
Over the street wavers the soft blue haze,  
 The children hover merrily around  
 The wayward, fitful leaping of the blaze,  
 And the fire's leafy pyramid upraise  
 High and still higher, when swiftly to the ground  
 Falls all the pile, with scattering flicks of fire;  
 Laughter, nor fright, nor play the urchins tire.

And always backward-looking turns my gaze  
 To sights and sounds of distant bonfire days.

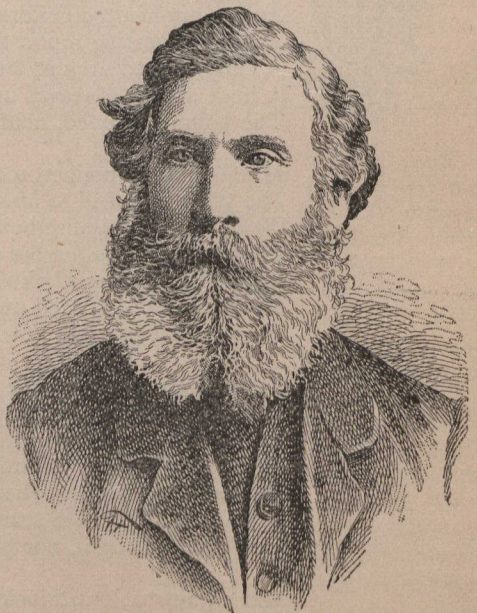
--M. L.



SIR JOHN S. D. THOMPSON, K.C.M.G., LL.D.



PRINCIPAL JOHN A. MACCABE, LL.D.



HON. R. W. SCOTT, LL.D.

## THE THREE DOCTORS OF LAWS.



**M**N interesting feature connected with the inauguration ceremonies of the University of Ottawa was the conferring of the honorary degree of Doctor of Law, (LL.D.) upon three prominent citizens of Ottawa, each of whom is to be congratulated upon his election for the distinction.

SIR JOHN THOMPSON, LL. D., was born at Halifax, N. S., in November, 1844. He was educated at the Common Schools and at the Free Church Academy. He studied law, and was called to the Bar of Nova Scotia in 1865. In 1879 he was created a Queen's Counsel. He was counsel for the United States Government in the fishery case before the Halifax Commission. In October, 1878, he became Attorney-General of Nova Scotia, and was Premier and Attorney-General of the Province from May to July, 1882, when he was appointed a judge of the Supreme Court of Nova Scotia. In September, 1885, he was appointed Minister of Justice and Attorney-General of Canada, succeeding Sir Alexander Campbell in that capacity. In 1888 he was created a Knight Companion of the Order of St. Michael and St. George (K. C. M. G.) He was elected to the House of Commons in October, 1885, upon his accepting office in the Dominion Government. Sir John Thompson's career in the House of Commons has been brief, but brilliant. He is a skilful logician, a "master in debate." He is always cool, collected and dignified. He is never "put out" by the thrusts of his opponents, and in reply to attacks is ever ready, well fortified with facts, precedents and arguments. His high standing as a lawyer is generally acknowledged throughout the Dominion; whilst as Minister of Justice his incumbency of the important office has been characterized by thoroughness in the mastery of details, by clearness of mental penetration, and by comprehensiveness of grasp of "knotty" points of law. No public man in Canada could have been chosen by the Senate of the University of Ottawa more worthy of the academic distinction conferred upon him than Sir John Thompson.

THE HON. RICHARD W. SCOTT, LL. D., is the son of the late Dr. W. C. Scott, of the Medical Staff of the British Army, who, upon his retirement, settled in Canada. Mr. Scott was born at Prescott in 1825. He studied law, and was called to the Bar in 1848, and was created a Queen's Counsel in 1867. He was Mayor of Ottawa in 1852. He represented Ottawa in the Legislative Assembly of Canada from 1857 to 1863, when he was defeated. In 1867, at the first election after Confederation, he was elected to the Ontario House of Assembly for this constituency, and continued to sit till his acceptance of office on the reformation of Mr. Mackenzie's Government in November, 1873—first without a portfolio and afterwards as Secretary of State, which position he held until the defeat of the Government, in 1878. For a time he was Speaker of the Ontario Assembly and afterwards Commissioner of Crown Lands. He was originally a Conservative, but after accepting the Ontario Speakership gradually drifted into the ranks of the Liberal party. Mr. Scott is leader of the Opposition in the Senate of Canada.

MR. JOHN A. MACCABE, LL. D., Principal of the Normal School, Ottawa, was born in the County of Cavan, Ireland, on the 9th January, 1842, and is one of the numerous Irishmen who have risen to positions of honour and responsibility in Canada. He was educated chiefly in the National Schools of his native country, in the Normal School, Dublin, where he took the two courses, general and "special," and in the Catholic University. His connection with college work began early. He was English and Mathematical Master in the Diocesan Academies of Belfast, Kilmore and Killarney, which positions he filled in the order named. Coming to Nova Scotia in 1869, he was appointed Mathematical Master in the Provincial Normal School, Truro; but after a short time he was, at his own request, transferred to the chair of English, a position more congenial to his well-known literary tastes. In 1875, on the opening of the Normal School in this city, he was appointed its first Principal, a position he has held since that time. Most of his university work was done in the Catholic

University, Dublin. He graduated M. A. from Ottawa University in 1877. Dr. MacCabe has taken an active interest in many organizations since he came to Ottawa. For three years he was President of the St. Patrick's Literary Association, and one of the Executive Council of that body. He is likewise a member of the Head-

quarters' Board of Examiners for admission to the Royal Military College, Kingston, and a member of the Board of Examiners for the County of Carleton.

In the distribution of its honorary Doctor of Laws degree, the University of Ottawa has made a good commencement  
—*Ottawa Citizen.*



*HON. L. A. OLIVIER, LL.D.*

LATE JUDGE OF THE UNITED COUNTIES OF PRESCOTT AND  
RUSSELL, AND PRESIDENT OF THE  
ALUMNI ASSOCIATION.



**H**ILE yet the clink of glasses could be heard in the Academic hall, and merry conversation and repartee circled round, a scene of a totally different character was being enacted in an adjoining room, where a soul was passing away to meet its Maker. With the applause which had followed the graceful terms in which he had proposed the toast of "Sister Institutions" yet ringing in his ears, Judge Olivier had quitted the banquet hall, overcome with a strange feeling of illness which he had striven in vain to resist. He had borne his part well in that day's ceremonies, as well as in those of the previous day, and he had given ungrudging service for weeks past to the preparations for the celebration in order that it might be a success. As president of the Alumni association he had spoken at length in the afternoon in the chill October air, and it was noticed that his address was of a more than usually powerful character. The speech he had just delivered was full of fire and animation and now that it was over, Judge Olivier was seized with a deadly feeling of faintness against which he could not bear up. Making his way to the room of Rev. Father Gendreau, he staggered to a chair and gasped for breath. Alarmed at his appearance the priest hurriedly sent for Dr. Valade, who was at the dining table and an intimation was also sent to Mr.

E. Tassé, the judge's personal friend. The doctor saw there was something seriously wrong with the judge and administered stimulants. But they had no effect, as the sick man himself intimidated by a feeble deprecatory shake of the head. Then some prescience of his approaching end seized him, and he murmured his request for a priest. The scene was a startling contrast to the other even now in progress. The dying judge lay half supported in the arms of his friend, and beside him with glances full of pity stood the doctor and the priest. Rev. Father Augier had quitted the banquet chamber to answer the call and now knelt before the unfortunate gentleman to administer the last sad rites of the church. Shortly afterwards he half rose in the arms of Mr. Tassé and observed that he was going to die. Mr. Tassé made some soothing remark, to which the judge who appeared to be rapidly getting weaker, answered that he wished to make his will. "I leave everything to my wife," he exclaimed, and then falling back into Mr. Tasse's arms he expired.

The announcement of Judge Olivier's tragic end gave a shock to every one, and threw a gloom over the proceedings at the university which could not be dispelled. Hurriedly the proceedings were closed and the guests left, full of the most melancholy thoughts.

The late Judge Olivier was never what is called a strong man. He appeared to be in delicate health,





HON. L. A. OLIVIER, LL.D.

but he strove against his weakness and for some time succeeded. Dr. Valade, who attended him in his last moments as well as Dr. Conway, of Auburn, N.Y., are convinced that he died of heart disease. It is more than probable that the late judge's death was accelerated by the excitement of speaking and actively participating in the Basilica and University ceremonies. Judge Louis Adolphe Olivier was born at St. Joseph's villiage on the 18th March, 1850, and was therefore in the fortieth year of his age at the time of his death. He was the son of Eli Olivier of Berthier, Que. At an early age Judge Olivier came to Ottawa to reside. He was a pupil of the Christian Brothers' academy of this city for two years, after which he entered St. Joseph's college in 1868, and pursued his studies there with a marked success for four years. He was particularly distinguished for his love of classics and belle lettres, in which he was an enthusiastic and earnest pupil. After leaving college he chose the profession of law and entered the law office of Mosgrove & Taillon in 1873, where he prosecuted his legal course for five years, after which he went to Toronto, and completed his legal education in the office of Messrs. Michael, Hoskin and Ogden. He was called to the bar after passing a very successful examination in law at Osgoode

Hall in May, 1879. He commenced business as a legal practitioner in Ottawa immediately afterwards, and soon established himself in a very large and lucrative practice, which he acquired by his perseverance and sterling honesty in the discharge of his duty to his clients. Probably no member of the Ottawa bar ever was more highly respected and admired by his confreres than the late Judge. In 1883 he married Miss Rivard, a daughter of Sheriff Rivard, of Joliette, Que. He sat as a member of the Board of Aldermen here for a short term, and his course as an alderman was consistent with his record in his profession. After practicing his profession some nine years his reputation as a lawyer gained for him an appointment to the bench, being created judge in the County Court of the united countries of Prescott and Russell in April, 1888. In June of the same year he was further honored by having conferred upon him the honorary degree of LL.D. by the Ottawa university. At the time of his death he had just been elected president of the University Alumni association, and as such he delivered an eloquent address at the banquet in College hall last evening. He leaves a family of three boys and two girls to mourn his loss: The deceased judge had six brothers (one of them being Mr. J. L. Olivier, of the

Post Office department,) and one sister, all of whom are living. Judge Olivier was a prominent and active member of the St. Jean Baptiste society of this city, and was honored with the presidency of that association a few years ago. He was at one time president of the Young Men's Debating society and afterwards became president of the Legal and Literary association for a short term. In the death of Judge Olivier the country loses an upright judge and Ottawa one of her most distinguished citizens. To his widow and relatives the deepest sympathy will be extended in their affliction, and all will regret that so manly and honorable a career was so sadly and suddenly terminated —*Free Press*

A special meeting of the Alumni Association of the College was held on Sunday in the University parlors. There was a large attendance, and Father Coffey having been unanimously called to the chair, briefly explained the object of the meeting, whereupon it was moved by Mr. M. J. Gorman and seconded by Mr. J. A. Pinard:—That this meeting of the Alumni association of the College of Ottawa, profoundly moved by that sudden and unexpected dispensation of an all-wise Providence, to whose decree we bow in humblest submission, depriving us of an honorable and dignified presiding officer, and the College of Ottawa of an eminent and highly distinguished alumnus, desires to place on record some feeble expression of sorrow and some simple but heartfelt tribute of regard to the memory of a devoted citizen, an upright advocate and an incorruptible magistrate.

That this association feels it its duty to testify that the late Judge Olivier, for many years a student of the College of Ottawa, was as such distinguished by an amiability of character, a kindness of disposition and generous regard for the feelings and even prejudices of others, combined with an intellectual distinction, inextinguishable love of knowledge and marked assiduity in pursuit thereof, which won him the unalterable affection and the outspoken respect of his fellow students

That in the legal profession our deceased president by affability, candor, uprightness and fidelity invited and secured general confidence, while by his profound erudition, untiring study, extraordinary fund of information and unfailing good judgment as well as his quickness of preception, his readiness and felicity in

speech he challenged universal esteem and admiration, winning general recognition as a jurist of solid attainments, was at the early age of thirty-seven promoted by the Government of Canada to the bench, where dignified, courteous, fearless, impartial right, candid and high principled he shed lustre on the judicial institutions of the country.

That twice unanimously elected president of this association, he held in our affections so warm a place that his death fills us with unutterable emotion. Judge Olivier, who ever sincerely and tenderly loved his Alma Mater, laid down his life in her service. His noble Christian death was a fitting crown and touching close to a life of steady, manly, unassuming virtue.

That out of regard for the memory of the late president of the alumni association of the College of Ottawa, this association do attend his obsequies in a body, and when this meeting adjourn, it do stand adjourned till the second Sunday in November next.

That in further testimony of respect for the late Judge Oliver, the secretaries of this association do forward at their earliest convenience, engrossed copies of these resolutions to Madame Olivier, the respected widow, and to Mr. J. L. Olivier, an esteemed member of this association and brother of our lamented president, with whom, as well as with other members of his tried and sorrowing family, we heartily condole in their deep affliction, and pray God is His mercy to strengthen with His comforting graces.

The funeral took place from his brother Mr. J. L. Olivier's residence, on Monday morning, Oct. 14th, to the Basilica, and was a grand demonstration of respect to the Judge. The pall-bearers were Messrs. M. O'Gara, Q. C., Judge Ross, Mayor Erratt, M. J. Gorman, Ald. Durocher, A. Evanturel, M. P. P., H. Robillard, M. P. The students of the College and the Alumni Association attended in a body. The Basilica was crowded to the doors. Rev. Father Berube, P. P., L'Original, received the body at the door, and Rev. Father Bouillon celebrated the solemn Mass of Requiem, His Grace the Archbishop giving the absolution. Fathers McGovern and Deguire were deacon and sub-deacon respectfully. The faculty of the College, clad in their academic robes, occupied places in the sanctuary and took part in the funeral procession.

## OTTAWA UNIVERSITY.

## A HISTORICAL SKETCH

## INTRODUCTION.



HE College of Ottawa knew never a day so memorable as the one which witnessed the joyful reunion of her many sons, called together from far and near to see their Alma

Mater crowned by the most illustrious of their number with the proud title of Catholic University; and to behold, not in the life, alas; but graven in enduring bronze, the countenance of him who, though justly honored by greater titles is perhaps best known and most truly described as the well-beloved Father Tabaret.

The President and faculty of the new University were filled with legitimate joy and pride, as they witnessed the brilliant spectacle of the inauguration ceremonies, so heartily approved by the many distinguished patrons, life long friends and numerous well-wishers, who by their sympathising presence enhanced the dignity of the occasion; and deeming it right to commemorate events of such importance, they have prepared a brief historical sketch of the Institution, which, while throwing light on her obscure and difficult past, will, we trust, give as certain an indication of a glorious future.

To the Alumni we hope this little work will pleasantly recall that larger portion of their youth spent under the tutelary protection of an adopted mother, and likewise faithfully inform them of her later achievements, her actual condition and reasonable expectations for years to come. To the student of to-day, the record of these elder days should not be devoid of interest, but should rather awaken in his breast, a species of filial regard for his academic ancestors, whose virtues and successes he could not do better than emulate. Finally, to all who are concerned in the pregnant labor of Christian education, this brief account of the origin, progress and marvellous development of the University of Ottawa will no doubt be read with a degree of interest and pleasure proportioned to the importance of its dealing,

and the fidelity with which it has striven and shall always strive to accomplish its mighty mission.

## BYTOWN ITS ORIGIN—THE FIRST BISHOP.

The history of the College, is, more than that of any similar institution in the city, intimately interwoven with the history of the Canadian Capital. Properly to trace its origin, one must go back to the beginnings not of Ottawa only, but of the humbler Bytown, the original nucleus of the proud city of to-day.

In 1826, Colonel By, an English officer, was commissioned to construct the Rideau Canal in order to open military and commercial relations between Quebec and Kingston. Choosing for his headquarters the site of the present city, he laid the foundations of its future prosperity, having the honor of lending his own name to the infant settlement. The importance of the work he had undertaken sufficed to ensure for Bytown a solid and permanent existence. It became a centre of active engineering operations with the result of a sudden and steadily increasing influx of population. The works on the Canal, the wealth of the surrounding lumber districts, and the exceptional agricultural facilities of the land were incentives enough for new settlers, so that in the year 1848 the population numbered over 5000 souls. Of these the greater proportion, being Irish and French, professed the Catholic religion, to which, like their compatriots elsewhere, they remained faithfully attached, though well nigh deprived of all its outward forms and consolations. During fourteen years, they were visited only at long intervals by priests who had to travel all the way from Kingston. A Mass was celebrated for the first time in 1827 in the poor hut of a good Irishman. His Lordship Bishop Phelan, Coadjutor of the Bishop of Kingston, was the sole pastor of the Catholic population along the Ottawa, but his allotted task of visiting the faithful scattered throughout his extensive territory was, as might readily be supposed,

ed, greater than any one man could possibly achieve. Realizing this, the Bishops of Kingston and Montreal, by mutual agreement invited the congregation of the Oblates of Mary Immaculate to take spiritual charge of the Catholic population of Bytown and of the Ottawa river region.

The Oblate Fathers, already so favorably known by their works in the diocese of Montreal, whether they had been brought by Bishop Bourget of happy memory, accepted the call and in 1844 Fathers Telmon and Daudurand were sent to open the mission. They were joined in the following year by the Reverend Father Molloy. Resolutely did these valiant sons of Dr. Mazenod enter into their difficult labors. Parishes were formed, the Catholic population was organized, instructions were regularly delivered, and with the help of new missionaries the best results were soon visible. Encouraged by the success of the mission, the Bishops of Canada resolved to found a new diocese, of which Bytown would be the Episcopal See. Accordingly in 1847, Apostolic Bulls were issued, erecting the new diocese of Bytown and appointing Father Eugene Guigues, Provincial of the Oblates of Canada, to the Episcopacy. In July, of the same year Mgr. Guigues was consecrated at the hands of Bishop Gaulin, of Kingston, Bishop Phelan his coadjutor, and Bishop Bourget of Montreal. The good results that flowed from the establishment of a diocese in this newly opened region can be scarcely over-estimated. A fresh impulse was given to all the enterprises of the people by the intelligent sympathy and ready assistance of their new spiritual Father, and the missionaries, cheered by their rapid success, redoubled their ardor in the good cause. It was well they did, for the work yet to be accomplished called for uncommon energy and perseverance, not to speak of an unlimited capacity for both physical and moral endurance.

#### THE COLLEGE OF BYTOWN.

Numerous and untiring were the efforts of the new Pastor to create and organize the institutions needful to his diocese. To his lasting praise be it remembered that, great as were the obstacles he had to surmount, and limited the resources he had to command, he failed not, in a single instance, to endow the works of his

hands with a solidity and vitality which are the true corner-stone of their strength to-day as well as an enduring monument to this noble and courageous worker.

Many of the most useful institutions of the city owe their origin to this indefatigable bishop. but his greatest title to renown, his most imperative claim to our gratitude, lies in his character of founder of the College.

Natives of France have a congenital love of letters, and this noble trait was in Mgr. Guigues, coupled with a just sense of the vast importance of higher education as a civilising and refining element. As soon therefore as he became invested with Episcopal powers, he conceived the idea of opening a college where young men might be prepared, not only for the sacred calling of the priesthood, but for positions of public trust, from which they were in a great measure excluded, through lack of fortune or education. With this view of furthering the material and intellectual as well as spiritual interests of his flock, Mgr. Guigues gave form and life to his admirable project, and in the very first year of his Episcopacy erected the College of Bytown.

Humble indeed was the beginning; small and unpretending were the proportions of the first building, but does not the mighty oak spring from the little acorn? All great works have had small beginnings and this is especially true of great universities, many of which grew out of plain monastery schools. The simplicity of the new College need not therefore surprise us. It was in keeping with the time, with the means at its disposal, with the circumstances which called it into being. Its founders had doubtless some prescience of the greatness which was a part of its future destiny, but they were content to make a humble beginning, trusting that in God's good time it would be "exalted" to its proper eminence. As we have seen they trusted not in vain.

The first College then was a temporary structure which Mgr. Guigues, with remarkable energy, caused to be erected in the first month of his residence in Bytown. This building which remained standing until a few years ago, was erected in the neighborhood of the present Cathedral, with the front on Church Street, and may justly be considered the cradle of the University of to-day. It was here

that such men as the Very Rev. J. T. Duhamel, Archbishop of Ottawa, Dr. St. Jean, J. J. Curran Q.C., M.P., Dr. Robillard, H. Robillard M.P., and others who have since rendered valuable services to Church and State, had their minds first engrafted with the love of science and letters. That young men of such promise should have been among the first to seek instruction in the new college, speaks as loudly for the need its establishment supplied, as their subsequent usefulness in society, confirms the esteem in which it early came to be held.

#### THE FIRST STEPS.

The care of the new college was entrusted to Rev. Father Chevalier, O.M.I., a man eminently fitted for his difficult post. Under his direction the various courses were opened on the 26th of October, 1848, with an attendance of 65 students in the commercial and classical departments. On May 30th, of the following year the new college was incorporated by an Act of Parliament (xiiimo. Vict. Cap. cvii,) under the title of "College of Bytown." The Act granted the usual rights attributed to a corporation and specified the members who were to compose it; these were the Bishop of Bytown or President; the Superior of the College, the rector of the parish of Bytown; the Director of the College, the Professors of Philosophy and Belles Lettres; the Bursar, and any others whom the corporation might see fit to name. The Government granted a small allowance with the provision that at the opening of each session a report stating the financial and administrative condition of the new institution should be laid before both branches of the Legislature. The first allowance was received in 1852, although application had been made for it some years previously.

In 1850, Rev. Father Mignault, O.M.I., succeeded Rev. Father Chevalier, in the directorship of the College and was replaced in 1851, by Rev. Father A. Gaudet, who held the position until September, 1853, sharing the labors of his assistants by teaching. Inseparably connected with the history of those early days are the names of Father Allard, Father O'Boyle, Father Brunet and Father Corbett, who conducted the various classes with untiring zeal and energy.

#### THE FIRST INCREASE—FATHER TABARET.

The temporary wooden edifice which had hitherto done good service, now proved inadequate to the growing demands of the College. Consequently, in 1853, the school was transferred to what in those days was looked upon as an elegant and commodious structure, but was in fact no other than the building on the corner of Sussex and Church Streets now occupied by the Christian Brothers.

With increased accommodation the number of students was gradually augmented, and the scale of operations extended. But these evidences of material progress by no means betokened an absence of difficulties and discouraging influences. Indeed, obstacles seemed rather to multiply than melt away, with every new step towards improvement. The expenses of the new building, the poverty of the Catholic population, the necessarily low fees for tuition, the difficulty of securing and maintaining an able teaching staff, all these considerations conspired against the success of the College, and produced a well-nigh disheartening complication of its affairs.

It was at this period of its existence Mgr. Guigues was happily inspired to entrust its doubtful fortunes to the management of a young Oblate priest who had given promise of rare administrative ability. This was the Rev. Father Joseph Tabaret, who since his ordination in 1850 had in various ways given valuable assistance to his superiors. He was distinguished as a zealous missionary among the people on both banks of the Ottawa and had specially endeared himself to Mgr. Guigues, while fulfilling the duties of secretary to His Lordship.

It was accordingly a source of universal satisfaction when in 1853 he was installed in the new College on Sussex street. He began his administration by acts of wisdom, kindness and unselfishness which finally established his popularity and created that confidence in his ability which was instinctively felt by all who had to deal with him. How he multiplied his presence and his powers at the time when his staff of workers was small and often incompetent; how he imparted to his fellows laborers somewhat of that strong motive force which shaped his own unwearying endeavors; how with absolute

self-oblivion, he was content to bear the almost incredible hardships consequent on the straitened resources of the college; how he did all these things and many others equally meritorious have become traditions among those who live after him, and who can scarcely be enhanced in value by any praise of ours. Suffice it to say that he seemed in those critical days, the one man peculiarly fitted by Providence to bring the infant University through its manifold trials.

In the meantime, the rapidly increasing population of Bytown and its growing importance as a centre of industry, won for it the right of incorporation as a city and in 1854, the old name was changed for that of the beautiful river upon which it is built. In the same year, we see that Rev. Father Tabaret, Superior of the College of Bytown, appointed member of the Senate of the University of Toronto, by His Excellency the Governor General. This was an unlooked for distinction, though no more than a just recognition of the qualities of the nominee, and a suitable compliment to the dignity the new Catholic seat of learning. On the whole the Government seemed favorably disposed towards the Catholic portion of the population, and even kindled their hope that the property previously set apart for the Toronto University would be distributed among all the colleges of Upper Canada, but this intention, if it existed at all, was never carried into effect.

Father Tabaret and Dr. Hayes of Toronto were the only Catholic members in the University Senate but they were invariably treated with marked consideration by the majority.

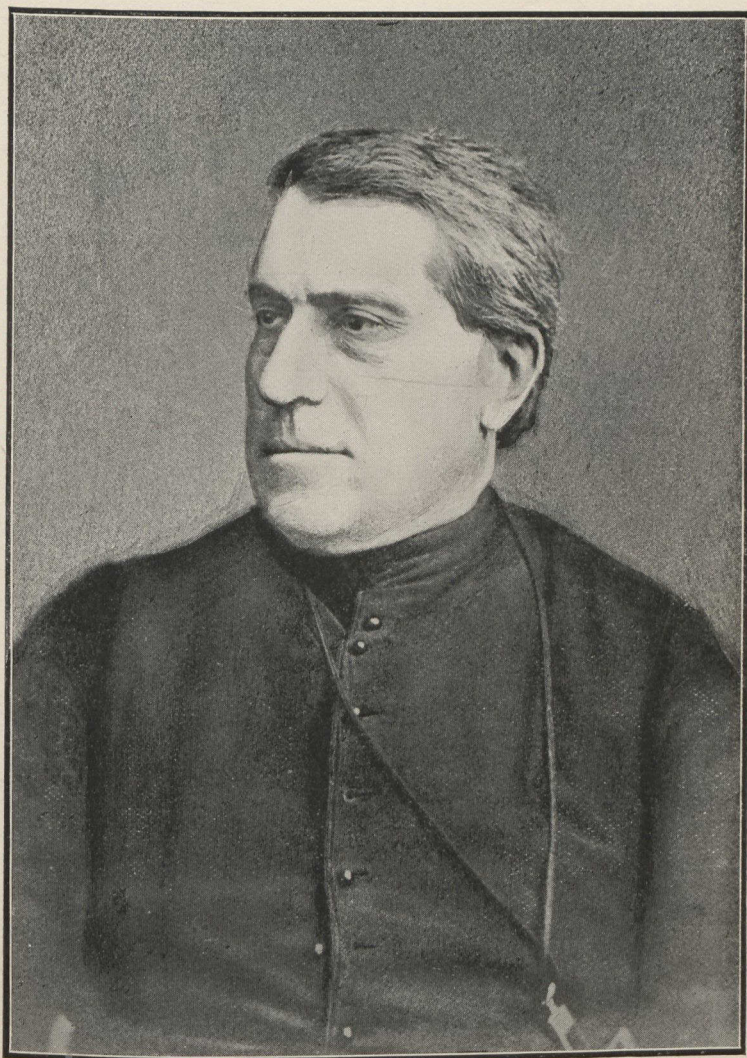
In the fall of 1855, the teaching staff having been strengthened by the addition of two able members, Father Soulerin and Father Maroit it was found necessary to still further extend the dimensions of the College. An effort was made to secure possession of the present site of the Parliament Buildings, but failing in this, Mgr. Guigues and Father Tabaret elected to build the new College on lots which had been set apart for that purpose by the Episcopal corporation of Bytown. These lots, situated on Wilbrod and Cumberland streets, in the south-east end of the city, had been donated in 1846 to the Episcopal corporation of Kingston by a well known and highly respected resi-

dent of Bytown, Mr. Louis Theodore Besserer. When the latter place became the see of a new diocese, the property was handed over to the new Episcopal corporation on condition that a college should be erected thereon. The site was in every respect a favorable one, and Mgr. Guigues enhanced its desirability by purchasing the adjacent lots, thus securing the entire block enclosed by Theodore, Cumberland, Wilbrod and Waller streets. The work of building was then begun and in a year the walls of a solid stone structure, four stories high, measuring 84 x 40 ft. were completed. This was the nucleus of the vast edifice which constitutes the present University.

#### MGR. GUIGUES MAKES THE FIRST ENDOWMENT TO THE COLLEGE.

Mgr. Guigues, who had hitherto spared no proofs of the warm interest he took in the welfare of the College, now conceived the noble idea of giving it an independent existence. As usual, he lost no time in maturing his plans, but resolved to create a parish, which would prove a source of revenue to the Oblate Fathers. Accordingly in 1876 St. Joseph's church was built on Cumberland street, opposite the College and intrusted to the Oblates. But the indebtedness of the Collage and the Oblate Fathers to this devoted Bishop does not end here. Further to strengthen the position of the former and suitably to reward the zealous labors of the latter, Mgr. Guigues determined to transfer the ownership of the College, the church and adjacent lands to the corporation of the Oblates of Canada. This was the master-stroke of his wise policy in regard to the affairs of the College. Taking advantage of a visit to Europe made about this time in the interests of his diocese the zealous Bishop entered into an agreement with Mgr. de Mazenod, whereby all the properties mentioned above were ceded to the corporation of the Oblates, on the reasonable condition that they would undertake to defray all future expenses, provide capable professors for the maintenance of the college and administer to the spiritual necessities of the faithful of St. Joseph's parish.

This important negotiation, while securing a certain amount of independance to the directors of the College, did not the less entail many new cares and re-



REV. J. H. TABARET, D.D., O.M.I.

From a Photograph by Topley.

sponsibilities. But Father Tabaret, nothing daunted, entered upon his larger duties in the new building in 1856, bringing a fresh fund of energy to the work which henceforward would be exclusively his own.

#### THE COLLEGE DOES GOOD WORK.

The Superior General of the Congregation of the Oblates having pledged himself to furnish the necessary number of Professors for the new College, Father Tabaret felt relieved of any future uneasiness on that score. He was confident that any work undertaken by his Order would not be abandoned to its own resources, until they had proven adequate for its proper maintenance.

As soon as the new house was opened, the Seminary, hitherto conducted in the Bishop's Palace was transferred to it, bringing likewise an addition to the teaching staff, in the persons of the Rev. V. Burtin and Rev. Alexander Trudeau, as professors of Divinity. The former also taught some branches in the Classical course, and the latter took the charge of St. Joseph's parish after the dedication of the Church in 1858.

In this same year, Father Tabaret went to France, in order to lay a clear statement of his position, his needs and difficulties before the heads of the Order, and to obtain the promised contingent of new teachers. Having successfully accomplished his mission, he returned, accompanied by Father Tortel, Father Dedeabant and Father Pian. The first of these, an old and dear friend of Father Tabaret, was a most important acquisition to the young College. A devoted, learnedly pious, and most zealous priest, he was admirably adapted to fill the post assigned to him.

At the head of the Theological Department, here he labored for many years; with what fruit may best be told by the young men he formed for the Ministry of Christ, and who may be found to-day scattered throughout Canada and the United States, showing forth in the eloquence of useful and virtuous lives, the lasting result of Father Tortel's good and timely influence on their character.

Father Francis Cooke and Father James McGrath were also attached to the College Staff about this time. The latter retained his professorship for several years

but subsequently was given charge of a parish then called St. Andrew's but now St. Patrick's.

#### A NEW EXTENSION—THE TITLE CHANGED.

In 1859 all things having prospered. it was found necessary to extend the dimensions of the College. Consequently, preparation was made for building a wing on the east side facing Cumberland Street. This when completed, was actually larger than the main building. In the summer of 1861 it was ready for occupation and for the opening of the Autumn Session.

As the Directors were anxious to have the title of "College of Bytown" changed to that of "College of Ottawa," and, as some modifications in the Composition of the Corporation was necessary, a petition to that effect was laid before Parliament in 1861 and an Act was passed granting all that was asked for. The reports contained in this petition, mention that up to date, that is, during the comparatively short period of fifteen years, a most satisfactory amount of work had been achieved. Thirty-six priests had been ordained out of its Seminary. Of its other alumni, many were devoted to the noble professions of law and medicine, while others were profitably engaged in developing the material resources of the country. According to the official statistics of that year, the total number of students was 135, of whom 54 were boarders. The professors and instructors were twenty in number, showing a decided and important advantage over the earlier years when all the labor devolved on a few necessarily over-worked professors. In addition to those previously named, there were now Fathers Lefebvre, Derbuel, Barrett, Collins, Ralph, Long, McCarthy, Favre, Kelen, Genin, Kenly, Dusserre, Boucher and Th. Duhamel. The junior classes were conducted by ecclesiastics who had nearly finished their theological course. Of these Rev. O. Boucher, now a pastor in Haverhill, Mass., and His Grace Archbishop Duhamel will be longest remembered.

#### COURSE OF STUDIES—METHOD OF INSTRUCTION.

Having now seen the College pass from the humble and precarious existence of its earlier years, to the permanent solidity of a great national institution, it is time



to examine the system of Education, and the prescribed course of studies, which were destined to mould the men of the future, who sought instruction within its walls.

The course of Theology, followed by young men aspiring to the dignity of the priesthood, included all the branches prescribed in grand Seminaries and was entrusted only to the ablest professors. The Collegiate or Classical Course, was designed to equip young men for the study of Divinity, Law, and Medicine, or the pursuit of a purely literary career.

An unusual feature in this course, was the translation, both into English and French, of the Ancient Classics, necessitated by the equality of numbers among the pupils of both nationalities. If this system entailed an additional expense of time and labor on the part of the professors, it undoubtedly yielded most beneficial results for the pupils who thus readily acquired a practical knowledge of the two languages so universally spoken in the country.

The study of Mathematics included Arithmetic, Algebra, Geometry and Trigonometry, all the natural sciences were taught, though Physics and Chemistry could scarcely be more than elementary in the absence of the facilities and appliances of later days. Philosophy was necessarily the crown of the classical course, and the care with which its principles were inculcated in the minds of students, was measured by its prime importance as a safe-conductor through life, and as a powerful motor of human thought and action.

In forming the Commercial Course, Father Tabaret made an innovation on the system which generally prevails in Catholic Colleges. Instead of permitting the pupils to study Latin and Greek, before acquiring a certain proficiency in their own tongue, and in the ordinary branches taught in grammar schools, he made a knowledge of these studies obligatory for those desiring to enter the Classical Course. Through this excellent arrangement, young men, who by some untoward circumstance, were prevented from entering upon or completing their Collegiate Course, found themselves equipped, at least for positions of trust in the industrial and mercantile world; while those who enjoyed the uninterrupted

privilege of study, were formed beforehand to intelligently appreciate the importance and value of the classics, a fact which too many college students fail to grasp until they have irretrievably wasted the first years of their collegiate course.

Excellent as was the general plan and system of education, the methods of realising them were nevertheless, in many respects, defective. The difficulty of procuring a sufficient number of professors, was, in the first few years, a serious drawback to the success of the College. With rare industry and goodwill, each of the Fathers conducted several classes, but this method was obviously poor, as no time was left for private study and research, without which, in this fast-growing age of ours, any teacher must rapidly become disqualified for his lofty function.

But if the details of the class-room were open to criticism, the several principles taught and upheld in the College were above reproach. Father Tabaret fully understood the important truth that education is a process of delicate evolution, that the soul develops from within; and all his influence was directed to this end, that as a first consideration the character, habits and tastes of the boys, might be formed by the dictates of enlightened reason and sound morality. When this much was accomplished, he felt that mere feats of memory and brilliant class performances might be dispensed with, and the student be practically none the worse.

The discipline of the College was never severe—moral suasion was the chief weapon of the masters and an individual sense of honor the chief safeguard of the boys. In maintaining authority, Father Tabaret was as firm as a rock, but in dealing privately with offenders he was as gentle as a mother and thus rarely failed to vanquish the most obdurate heart.

The happy results of this enlightened mode of training were distinctly visible. In the school as well as in the community, fear, discontent and insubordination were unknown quantities and we can not but feel that Father Tabaret was right when he used to say that he had found the readiest and surest way to form men of character and virtue.

The importance of games and athletic exercises as a wholesome relaxation from discipline and mental application was early recognized by the Directors of the

College, and facilities for indulgence in various kinds of sports were gradually enlarged and extended. It is interesting to read in the College Annals of Matches won and lost on the cricket field, just as victories are being won to-day on the football grounds.

In the winter season, great zeal and not a little histrionic ability were displayed in the getting up and presentation of theatricals. These were duly appreciated when performed, as they invariably were, before crowded halls, and had their share in establishing the popularity of the College. Small presentiment had the "Brutus" and "Bassanio" of those days, of the Academic Hall of our time, with its ample theatre, its well-appointed green room, and creditable stock of stage properties. Well might we applaud the energy and industry of those ambitious players, when we remember the immense work involved in the presentation of a piece, the paucity of needful accessories, the difficulty of managing the lights, and, that crowning bugbear of the amateur performer, the dreadful uncertainty of the drop curtain.

But there was no such word as impossible in those days. Masters and students were alike infected with the noble spirit of usefulness, courage, and perseverance, which, through the personality of the illustrious Father Tabaret, controlled the past and shaped the future destinies of the College of Ottawa.

In 1863, a visitor-general, the Rev. Father Vincent, was sent from Paris to report on the progress and prospects of the College. By a sad accident this able and worthy priest was prevented from fulfilling his mission. He was drowned while bathing in the Gatineau River at Maniwaki. He was immediately replaced by the Rev. Father Vandeberghe, who brought with him an important addition to the teaching staff of the College, the Rev. Timothy Ryan. Father Ryan's reputation as an orator had preceded him to Canada and he was given a most cordial reception at Ottawa. His usefulness was not confined to the College. He lectured frequently before the young men of St. Patrick's Institute and preached a memorable panegyric of Ireland's patron saint on the 17th March, 1864. He soon became deservedly popular and when Father Tabaret was nominated Provincial

of the Oblates in Canada, the choice of Father Ryan as his successor in the College, gave universal satisfaction. This change of Presidents did not materially affect the conduct of affairs in the College. Far from being cut off from its supervision, Father Tabaret was now in a position to do it greater service than ever, and, as we will subsequently see, he lost no opportunity of forwarding the interests so dear to him.

In the same year which witnessed these changes Father Lavoie was sent to the College to replace Father Lefebvre. He was appointed prefect of studies, an office he filled most successfully. He also taught mathematics and classics and rendered other valuable services to the College where his memory is still preserved in affectionate veneration.

In enumerating the various advantages and privileges enjoyed by the inmates of the College, it would be unpardonable to overlook the Farm, with its wealth of pure and pleasant associations. The name alone, of this delightful retreat will suffice to bring a crowd of pleasing images to the mind of the Alumnus wherever he may be in the heart of the great world. To the uninitiated we must explain that the College Farm was a lovely sequestered spot on the banks of the rustic Rideau River, secured by Father Tabaret's extraordinary kindness, to be a place of rest and enchantment for tired students and over-worked professors. No effort was spared to enhance the beauty of this favored retreat. Grove and lawn and garden diversified the green of the landscape; an ample provision of rowing skiffs gave access to the cool and winding river; a light and spacious building tendered the hospitalities of shelter and refreshment, and a modest chapel reared its lowly belfry to the smiling skies of summer.

Thither in the summer months of May and June, and in the later mellowness of September and October, the happy students would often tramp with laugh and jest, speedily covering the mile or so of distance that separated the College from the Farm. To the Chapel first where Mass was celebrated often by Father Tabaret himself; then to the well-laden tables in an adjoining room, where, after a blessing, no one was better disposed to make merry than the beloved Superior; then to the games, to the grove, to the

river, wherever they listed, so that they might breathe the pure air of heaven and refresh their bodies and minds with the sweet restfulness of country sights and sounds.

The College farm, now converted to higher uses as a Scholasticate, still owns many traces of Father Tabaret's care. The grove and plantation were all his work. He loved to plant trees wherever they could beautify their surroundings, and the noble elms, the towering maples and lofty poplars which surround the *Campus*, St. Joseph's Church, and the College block, bear witness to the judicious taste of him over whose silent image, their branches now wave in grateful protection.

The most ambitious scheme yet formed for the advancement of the College was now unfolded by Rt. Rev. Bishop Guigues and Rev. Father Tabaret. It was to apply for a Government charter erecting the College into a University, with power to grant degrees, such as was already possessed by similar institutions in the country. The conception was a bold one. The College was yet far from being fully equipped for such a great enterprise; Catholic representation in Parliament was a minority and violent opposition was expected. Nothing daunted, Father Tabaret set to work, or rather, set others to work. The time was propitious and he suffered not a moment to be lost.

The Government had been transferred to Ottawa in 1865. The Parliament Buildings had been erected, and Lord Monck, the Governor-General, had taken up his residence at Rideau Hall in the Spring of 1866. That year he opened the first session of Parliament in the new capital. A favorable occasion for carrying on the project spoke of now offered itself. Father Ryan, President of the College, Father Lavoie, Dr. John O'Connor, Editor of the Tribune, D'Arcy McGee, and Hon. R. W. Scott, rendered valuable assistance in the good cause. Indeed it is, in a great measure, to the zeal, activity and perseverance of these gentlemen that the ultimate success of the movement may be ascribed. By their tireless efforts, they won over to their side, the sympathy of enough members of Parliament to assure a majority in favor of their Bill. On the 4th of July

it was read before the Legislative Assembly and on the following day, in spite of violent opposition, it passed a second reading. After a third reading on the 27th of July it was passed and sent to the Legislative Council.

Here it was again made the subject of serious discussion, but was finally accepted on the 4th of August. On the 15th of the same month, Lord Monck gave it regal sanction, and the College of Ottawa thus became empowered to confer University degrees.

The independence now secured to the Catholics of Ontario in the matter of higher education, was a subject of reasonable congratulation. Its effects were not of a nature to become immediately visible, but a sufficient time has elapsed now to prove that no encouragement or assistance was thrown away on those arduous workers for the public good.

University powers being secured, no effort was spared to establish the different faculties. In the existing financial condition, the directors of the College knew that Law and Medicine were out of the question, but the faculty of Arts was immediately established and the honors of the baccalaureate conferred on deserving candidates. Naturally, the number who presented themselves at first, for degrees, was small, but as time went on, and the value of the diplomas began to be acknowledged, students became eager to complete their course by winning the honors and privileges of graduation.

#### FATHER TABARET AGAIN TAKES THE HELM.

After three years Presidency of the College, Father Ryan was recalled to Ireland, and Father Tabaret was re-appointed to fill the vacancy. Though he had not by any means lost sight of the affairs of the College, yet his resumption of its immediate direction was a source of satisfaction to all.

In 1868, the last government allowance was paid to the College, and, though it had never been more than \$2,100, the loss of it was nevertheless felt in the exchequer. But though curtailment was a pecuniary disadvantage, it insured for the College greater freedom of action, by limiting its accountability to the temporal authorities.

It was during the period that elapsed between 1868 and 1874, that most of the

professors who compose the present teaching staff, as well as others who have since been called away to new scenes of labor, and not a few to whom the final summons came as they worked, were first sent to the College. In 1867 we find the names of Fathers Lemoyne, Kavanagh, Mourier, Genin, O'Riordan, and Chaborel added to the teachers' list. Of all these, Father Chaborel is the only one left at his post; and strange to say his twenty years of faithful and cheerful service in the classroom and the church choir, have made no ravages on his forces; with accustomed regularity and infectious good humor he attends to his various duties and to all appearances bids fair to prolong his usefulness for a second score of years.

In 1868, Father Lepers, a man of profound erudition, heroic virtue, and great practical energy, was placed at the head of the Theological Department. Father M. Froc, newly-arrived, was named Professor of Dogmatic Theology, a post he was destined to hold for twenty years; and in 1869 the Rev. Father Paillier, who had previously distinguished himself in various missions, and as a professor in the Seminary at Buffalo, was attached to the College and appointed to take charge of St. Joseph's Parish. It would be almost superfluous to say with what success Father Paillier has ever since fulfilled his arduous duties. His wide spread popularity among all classes and creeds proclaims better than any praise of ours, his peculiar fitness for parish work, and the full correspondence of his achievements to his powers.

The same year 1869 brought Fathers Lecomte, Poitras, Dazé and Duracher. Of these, Fathers Durocher remained longest at the College where he rendered valuable services as prefect and director of the senior students. It was about this time too that the Rev. J. B. Balland was attached to the Faculty. The arrival of this remarkable man forms an era in the history of the College, and Father Balland would have proved a valuable acquisition to a more renowned seat of learning. Father Tabaret was not slow to recognize the value of his coadjutor, placing him in charge of the physical sciences and soon had the satisfaction of seeing the physical Cabinet put into shape. By successive improvements, the development of Father Balland's original plan, this department

rapidly advanced to the state of comparative perfection of which it can justly boast to-day.

In addition to his other duties, Father Balland assumed the leadership of the College Band, which under his skilful direction speedily acquired the reputation of being the first in the city and one of the finest in Canada. Subsequently he filled the chair of Philosophy, and lectured on General History, always with the same results. He enacted the highest proficiency in whatever branches he taught and had the secret of inspiring his pupils with some part of the noble ambition and enthusiasm which prompted his own unselfish endeavors. He has distinguished himself no less as a stage manager, than he did in any of the more dignified rôles he has so competently filled. Among his contemporaries, we find the names of other well-known professors, such as Fathers Bennett, Paquin and Nolin. Father Bennett who died in February 1887, was a native of Scotland. After a successful course of studies in the Roman Propaganda, he was ordained priest and for some years performed pastoral duties in Scotland, principally in Dundee. He subsequently joined the congregation of the Oblates of Mary Immaculate and filled various positions of trust before he was sent to Canada to be attached to the College. Thither he brought his many scholarly attainments, turning his proficiency in Greek and Latin Classics to excellent account. He also for many years filled the Chair of English Literature which was vacated by his death in 1887. Father Bennett left behind him an unblemished reputation as a religious, a priest, and a professor.

Rev. Father Paquin taught for many years in the College. He first held classes in Chemistry and Mathematics, and later in Civil Engineering. Father Nolin was first appointed prefect of discipline, after which he taught Philosophy for a year. He was then sent with Father Gladu to Brownsville, Texas, where the Oblate Fathers conduct a College, but after a short stay returned to Ottawa where he still remains, teaching Latin, and Greek literatures with remarkable success.

Surrounded with those devoted professors, so well qualified to carry out his ambitious designs, Father Tabaret now felt confident that time alone was needed

to bring the College up to a level with other great universities. Every year brought an increased influx of students, and the original methods of teaching were being constantly improved and developed, in order to keep pace with the time and the requirements of the pupils. In 1874, it was found necessary, to abandon the old system of translating the classics both into English and French, owing to the great majority of English speaking students. Though English thus became the official language of the College, French was not by any means neglected. It was cultivated with as much care and attention as Latin and Greek, though no longer used as a medium for lectures, recitations or translations from the classics.

Naturally, this important change gave rise to a certain amount of dissatisfaction among French Canadians, but as it became evident that the youth of that nationality who continued to study at the College suffered no loss either in the purity of their language or the integrity of their national characteristics, the new system gradually came to be accepted by all as the one best adapted to the needs of a community among whom the English element preponderates over all the others.

By an extension of the programme of studies made about this time, due prominence was given to the courses of mathematics and physics, which had hitherto been taught in a more or less elementary fashion. The former branch was now made to include Algebra, Geometry, Trigonometry and Conic Sections, and finally, in the last two years of the course, Differential and Integral Calculus and Astronomy. The department of Natural Sciences comprised Botany, Zoology, Chemistry, Mineralogy, Geology and Physics. It was also determined that the student of Greek, Latin, English and French, should make a five years graded course, to insure a complete knowledge of whatever languages he wished to master.

This extension of the programme, though an additional tax on the professors and students, was rigidly adhered to, and soon produced the most salutary results. The numbers of students steadily increased, and in 1874 was swelled by a large contingent from the neighboring Republic which every year since, has contributed its quota of pupils to Ottawa College.

While thus remodelling the old system

of education, Father Tabaret confined himself to the office of Prefect of Studies and Director of Students, Father Pallier assuming the Presidency of the College, and the Spiritual direction of the Fathers as well as the charge of St. Joseph's Parish. The teaching faculty was reinforced about this time by the arrival of Fathers Smith, St. Lawrence, Harnois and Paradis. Father Smith taught Latin rudiments and English and was a devoted professor and director of the junior students. Father St. Lawrence, who had been sent from England, inaugurated a brilliant and solid course of English Literature. Father Harnois united the duties of Bursar and Professor, and Father Paradis had charge of the Department of Fine Arts.

#### AN OLD STUDENT RAISED TO THE EPISCOPACY.

By the death of the universally loved and highly respected Bishop Guigues in March, 1874, the city of Ottawa lost a zealous and devoted Pastor, and the College its most sincere friend and protector. But the mourning which followed his loss, was soon converted into joy, when it became known that Father Duhamel, an Alumnus of the College of Ottawa was appointed by Rome to fill the vacant see. The new Bishop was consecrated in the Cathedral of Notre Dame, on October 28th, 1874, by His Grace Archbishop Taschereau, since raised to the dignity of the Cardinalate; His Grace Archbishop Lynch of Toronto, and Mgr. Fabre of Montreal. It was with reasonable pride that the Faculty of the College witnessed the merited elevation of one of their students, who by virtue of this elevation, now became a powerful friend and patron of his Alma Mater. Mgr. Duhamel, now His Grace the Archbishop of Ottawa, has proved by multiplied instances of kindness and protection, that his interest in the affairs of the College is a lively and permanent one, and his affection for his Alma Mater as sincere and fervent as in the days when he frequented the halls and class rooms.

#### THE COLLEGE DOUBLED IN SIZE.

In 1872 a new addition had been made to the eastern wing and in 1875, still greater extensions were planned. A stately western wing was begun and before winter

set in, the outside work was completed. The inside was finished in the summer of 1876, and the building was blessed by Rev. Fathers Soullier, the visitor general who had come from Paris in the spring of the same year. It was thus ready for occupation in the fall of 1876.

#### COURSE OF PHILOSOPHY, THE JUNIORS.

The year 1875 brought to the college, a new and brilliant young professor, who was destined hence forward to take a leading and active part in its affairs. Rev. J. J. Fillâtre, brought with him from his native France, a fund of youth, energy and capability which with other qualifications, rendered his requirement for the teacher's function complete. For two years he filled the chairs of Dogmatic Theology and French Literature, but was subsequently transferred to the chair of Philosophy which he still retains.

By introducing a change of authors, Father Fillâtre infused fresh life into the pursuit of this most important study. The new and admirable philosophical work of Cardinal Zigliara was substituted for an older text book, with good results that soon became clearly discernable in the quality of the students' work. Aided by his great charm as a lecturer, and supported by the faithfulness of his unceasing private researches, Father Fillâtre, with apparent ease, raised the class of Philosophy to a standard surpassed in no other institution in Canada.

To encourage the efforts made in this direction and to promote the industry and ambition of the students, His Holiness Leo XIII, at the request of Mgr. Duhamel, generously offered five silver medals to be competed for in as many consecutive years, beginning in 1881, by the students of the classes of Philosophy. Cardinal Zigliara also presents yearly a silver medal for the best student in the first year of Philosophy.

Shortly after this the professors of Philosophy and Physics, realizing the importance of establishing the harmony which exists between these two great departments of learning, organized the *St. Thomas Academy* where the students accustomed themselves to treat scientific questions guided by philosophical principles; while over all and guiding all, was the pure light of divine revelation. Later on, when from experience it was learned that two distinct societies could better attain the desired object, the same principles and

same harmony were preserved, by the professors of both subjects, being present at the meetings of each society.

When the classes of higher Mathematics were organized, no one rendered more valuable services as an able professor than Father A. N. Leyden. He taught Analytical Geometry, Calculus, Astronomy, and assisted Father Balland and Father Paquin in conducting various branches of the Civil Engineering Course. Another remarkably talented man was Father Marsan, whose knowledge of Chemistry and Mineralogy stood the College in good stead. Aided by Mr. Anatole Turchot, an experienced analyst, late of Paris, Father Marsan established the Chemical laboratory, equipped with all the newest apparatus, and offering the greatest facilities for acquiring a practical knowledge of experimental science.

After the opening of the new wing in 1876, the college could afford accommodation to 200 resident students, besides making room for the Oblate juniorate which was transferred about this time from Lachine to Ottawa. The juniorate is composed of young men who manifest a desire to join the Congregation of the Oblates of Mary Immaculate, but who have not yet completed their classical course. Their removal to the college was an obvious advantage, as they were enabled to follow the regular courses, conducted by experienced professors, and to avail themselves of other favorable circumstances which surrounded them in their new head-quarters, of acquiring a solid and practical education.

#### THE REUNION OF 1879.

The College had now completed the thirtieth year of its existence. Its place of location had been twice changed and when finally anchored on Wilbrod Street, its capacity had been three times enlarged and improved. A great number of young men had passed out of its academic seclusion to take a share in the more active pursuits and industries of a busy world. Not a few have risen to creditable prominence in the various communities among whom their lots have been cast. In the world of industry and commerce, in the practice of liberal professions, and in the larger arena of politics, the College had the pride and pleasure of seeing the labors of her sons crowned with an honorable success. While, with a still greater meas-

ure of satisfaction, she beheld a constant increase in the number of those, who forsook the world and its tempting prosperities, that they might worthily approach the lofty ideal of the Catholic priesthood. One among these had already risen to the Episcopal dignity, and others were fast gaining distinction in that hierarchy of merit to which due homage is rendered in a better world than this.

The college faculty could therefore look back with just pride and devout thankfulness on the humble birth of their enterprise, on its precarious infancy, and its preserving struggles for existence, terminating at last in a healthy and well regulated adolescence. More especially might Father Tabaret, who alone had outlived the trials and vicissitudes of those early years, experience a legitimate satisfaction in witnessing the fulfillment of the hopeful prophecies with which he had been wont to stimulate the courage and industry of his fellow-workers, whenever their sinking hearts gave signs of abating zeal in the cause he loved so devotedly.

Occasionally during this long interval of thirty years, as chance or pious design determined, some of the "old boys" would come back to the scene of their youthful labors, to look once more on the face of the beloved Superior, and feel the charm of great personality, which time had mellowed into a kindly and grateful remembrance, revived by the strong clasp of his gentle hand and the irresistible fatherliness of his benignant countenance. Out of the joy of these meetings, a joy of which the visitor and visited were both consciously sensible, may have been engendered the felicitous suggestion of a great and general reunion of old students at the college. However that may be, the suggestion was made and taken up with alacrity. In the year 1879 furnished a propitious occasion for such a reunion. Mgr. Duhamel during a visit to the Eternal city in the winter of 1878-79, had obtained from His Holiness Leo XIII, among other favors for the college, the degree of Doctor of Divinity to be bestowed on Father Tabaret.

Arrangements were accordingly set on foot, to the end that the former students of the college should be enlisted to assist at the imposing ceremonies which were to invest a beloved Father and friend with a distinction as appropriate as it was well-

deserved. The aimable summons met with a warm response. From all parts of Canada and the United States men came to do honor to the noble preceptor who had loved and cared for them as boys. The 18th of June 1879 saw a goodly assemblage of these "children of a larger growth" crowding the halls and corridors of the Ottawa College. Much matter did they find for hearty congratulation in the great extension and general improvement of the institution, and much wonder and admiration did they experience at the controlling genius which had wrought so fair a temple of wisdom out of such scanty material.

No effort was spared by the organizers of the festival to make the occasion pleasantly memorable. Apart from the important ceremony which conferred the honors of Doctorate of Divinity on the beloved superior, special preparations had been made to give welcome to the visitors. And when all the hand-shaking, banqueting, speech-making, music and other such aids to good fellowships were over and the "boys" had once more gone their several ways, it was felt by all who participated in the celebration, that old ties had been knitted up as close and firm as ever, with the most beneficent result, both for Alma Mater and her grateful sons.

One of the most pleasing consequences of this reunion of 1879 was the presentation of Medals and scholarship which immediately followed it. There were now offered for competition, besides the medal of the Holy Fathers for the best thesis in Philosophy, and Cardinal Zigliara's for Metaphysics, medals from Mgr. Duhamel, the very Rev. Father McGrath, O.M.I., Rev. O. Boucher, Rev. M. J. Whelan, and Rev. Father Guillard, O.M.I.

Mgr. Duhamel further founded a yearly scholarship worth \$170; his generous example being followed by Rev. M. Byrne, P.P. of Eganville, who founded two, and Rev. O. Boucher, Rev. F. Michel P. P. of Buckingham and Rev. M. Mackey of Marysville Ont, who each founded one.

There palpable proofs of a lively interest in the welfare of the College, were well calculated to encourage the labors of the professors, and infuse a praiseworthy emulation among the students.

We trust it may be a source of gratification to their kind friends to hear assurance that the impulse created by their genero

sity, far from losing its original force has grown stronger and wider in its effects, with every succeeding year.

In 1883-84 the College counted two hundred resident and over one hundred non-resident students. As this number bade fair to increase rather than diminish, it became necessary to provide a greater accommodation for future needs. The Grand Seminary, including the scholasticate, had become so numerous that it was decided to erect a building especially for the Oblates. Accordingly in 1884 operations were begun at the Rideau Farm, and in the following year a spacious stone edifice was ready for the reception of the scholastic brothers. Rev. Father J. Mangin, who had been director of the scholasticate at the College, was appointed superior of the new house, and Father Langevin, director of the Diocesan Seminary, which remained in the College.

Another addition was now made to the College building. The main body was enlarged to the extent of 100 x 50ft. A wing measuring 140 x 50 was thrown out to the west and the interior of the old parts was entirely rebuilt and improved. The capacity of the edifice was now nearly doubled, and was ready for occupation in the fall of 1885. Commodious class-rooms and study-halls, physical and chemical laboratories, lecture-rooms, refectories, dormitories and the spacious academic hall for receptions, public lectures and entertainments, were located in this new wing. Incandescent light was introduced into all parts of the entire building, proving not only a boon to professors and students, but also a noticeably economical arrangement.

The building now measured 350 feet front, with three wings of 110, 120 and 140 feet respectively

#### THE OLD RECREATION HALL.

During the winter of 1884-85 while work was being rapidly pushed on in the new extension, the old recreation hall and gymnasium were destroyed by a fire, the origin of which was never discovered. The efforts to save the building were rendered useless by the extreme severity of the weather. The water froze and in less than two hours there was nothing left of the hall but a heap of ashes. The loss included all the scenery used on the stage, the band instruments and a complete set of gym-

nastic apparatus. The students suffered great inconveniences from this accident, which deprived them of all their indoor sports at a time of the year when they most needed and appreciated them.

One effect of the accident was to hasten the completion of the Academic Hall, which was inaugurated early in June, on the occasion of a brilliant reception tendered to His Excellency the Governor General.

No sooner was the new wing ready for occupation, than another addition was begun, the central wing of the College being lengthened by 50ft., thus giving it a total length of 170ft. Under the supervision of the energetic Bursar of the College, Father Gendreau, this work, like all that preceded it, was rapidly pushed on to its completion. In 1886 it was ready for use and included among other apartments, a fine basement gymnasium, a hall and reading room for the senior students, a study room for the junior ones and a dormitory.

Exteriorly the College was now completed. In spite of a few defects, it presents a massive and imposing appearance. It has a uniform height of four stories, excepting the central wing which has five, and the whole is topped with a neat mansard roof covered with galvanized iron and slate.

#### THE NEW ATHLETIC FIELD.

The late constructions having gradually usurped a large portion of the students' *campus*, it became necessary to provide a new field for their sports. This was found at the end of Cumberland Street, a few blocks south of the College. The site was purchased and fenced in, the central portion leveled and sodded, and encircled with a running track. A grand stand with a seating capacity of a thousand, and commodious dressing-rooms, were built on the north side of the ground, thus completing a fine *campus*.

Previous to this period the students of Ottawa College had won a local reputation for their skill in athletic exercises, but from this time forward the foot-ball team began a career which has made it famous from end to end of the Dominion. For five successive seasons they have held the challenge cup of the Ontario Rugby Union, and for three years have kept the proud title of champions of the Dominion.



When they entered the Ontario Union they found that a reputation for rough and ungentlemanly play, had through envious misrepresentations of hostile persons, preceded them wherever they went. Their detractors were soon effectually silenced, however, when by a fair, honorable and thoroughly scientific manner of playing, our boys won victory after victory, until their pre-eminence became a matter of universal acknowledgement.

The attention given to athletic sports in the college of Ottawa has been of great and direct benefit to the students, care being always taken that their studies suffered nothing in consequence. By the judicious mingling of physical and intellectual training the Directors have provided for soundness of body and mind in their pupils, thus forming the manly qualities of courage and endurance as well as the more intellectual ones of reason and integrity.

To the list of professors already mentioned as taking an active part in the labors of teaching, we have now to add the names of Father Vaillancourt, Father Duhaut, Father Nilles and Father Dontaineville. Rev. J. J. Griffin, of the diocese of Boston, has also for several years been attached to the college, teaching Physics and Mathematics, besides rendering other valuable services to the institution, of which mention will be made later. Rev. P. F. Sexton, also of Boston, though but a year at the college, became deservedly popular. Since 1880 the teaching staff has been reinforced by the arrival of Father Ferron, Father Dozois, Father Gladu and Father Emard, besides a number of reverend brothers from the scholasticate, and Prof. H. Glasmacher, who has since filled the Chair of English Literature with notable success. Several lay professors, who have taught in the Commercial Course, were also added to the staff at this time. This department has been greatly developed of late, owing principally to the exertions of Rev. W. D. McKinnon and Rev. Father H. Constantineau, O. M. I., who has brought the courses of book-keeping, banking and commercial law to a high degree of perfection.

#### DEATH OF FATHER TABARET.

Up to this time, the college had prospered beyond the most sanguine expecta-

tations of its most hopeful friends. All things seemed to work together for its good, so that even those difficulties and disappointments which were inevitable in the career of such a great institution, were robbed of their bitterness when weighed against the incalculable blessings which had been so liberally lavished on it. But now a day of sore and heavy trial was about to dawn within its walls; a day of reckoning, when the price of all these glories and successes had to be paid.

At a few minutes past noon, on the 28th of February, 1886, while the community was at dinner, news was brought that Father Tabaret had taken suddenly ill—a moment later, that he was dying. The dreadful tidings passed from mouth to mouth, until the hush of a great suspense hung over the entire college. It was Sunday, and the beloved Superior had been seen that very morning, by all the professors and students, assisting Mgr. Duhamel in an ordination service; later he had attended High Mass and even addressed a short instruction to the boys. He came to dinner apparently in his usual health, and was surrounded by the other Fathers and some visiting clergymen, when the fell summons arrived. In the midst of his courteous attentions to his guests, he fell back unconscious in his chair. He was immediately carried to his room and laid on his bed while the best medical attendance was hastily summoned. Father Paillier tried to restore him to consciousness, and failing in this was about to administer the last rites of the church, when the beloved Superior came to himself and asked to be brought to his sitting-room where he might rest on his chair. His request was instantly complied with, but it was now too evident that it would be his last. Father Paillier proceeded to anoint him and he joined for a moment in the prayers of the other Fathers, who knelt grief-stricken around him, helpless in the presence of the impending calamity. It was not long delayed. In less than half an hour after they had carried him from the refectory, the great and good Father Tabaret was beyond their love, their hope and their help. The brilliant scholar, the zealous priest, the able professor, but above all, the tender and beloved father had been called to the reward of his good and faithful stewardship.

For him, indeed there was no need to mourn: he had been undoubtedly translated to a better world; but for his orphaned children, the loss was heavy, was irreparable.

The sudden death of a man so widely loved and respected as the late Father Tabaret was regarded throughout the whole city as a public calamity. Thousands of people flocked to the bier of the departed priest to testify to the esteem and honor in which he had been universally held.

On the Wednesday after his decease, his remains were borne in sad funeral procession to the Basilica. A vast concourse of people, including students, priests, Alumni, friends and leading citizens and statesmen, joined in the mournful cortege and thronged the sacred edifice, while a solemn requiem Mass was sung. His Lordship, Mgr. Duhamel, pronounced a funeral oration well worthy of the man who had been to him by turns a father, a friend and an earnest co-laborer in the vineyard of the Lord. At the close of his noble and fitting discourse, not one in the vast assembly remained unmoved.

When the mournful services were over, Father Tabaret's remains were brought back with the same ceremony to St. Joseph's Church, where they were finally laid in the vault beneath the sanctuary, beside those of the regretted Father Vincent, previously mentioned.

When all was over, and the ordinary course of things had to be resumed in the College, the sense of loss resulting from the death of the beloved Superior began to be vividly realized by all. Every heart was filled with sad misgivings for the future of the College. Who else would love it and work for it as he had? Who else would carry its burdens with a like heroic spirit of self-sacrifice? Such questions as these were of perpetual recurrence in every mind, and for answer came the discouraging conviction that there could never be another Father Tabaret, that it was vain to hope for a successor that could perfectly replace him. But through all that sorrow and despair, a ray of satisfaction soon became manifest to the eyes that were straining for light. Though the living presence of the dear Father would no more gladden the sight of his children, it was felt by all his noble spirit moved among them still; that his words, his maxims,

his principles, his hopes, his ambitions, were stored up in the hearts of those who survived him, and became invested in their eyes with a character of inviolable sacredness, and unquestionable authority. Nothing was done or proposed in the interests of the College, but what was deemed in harmony with the views and designs of the late Superior. It became clearly apparent that his rule in the great institution was far from being ended, for his wishes were still consulted, with, if possible more eagerness and deference than ever before. Surely no greater tribute was ever paid to the memory of a good man. Nor was this admirable disposition on the part of the professors and students of the College, a mere ephemeral outburst of enthusiasm, engendered by the violence and suddenness of sorrow. The influence of Father Tabaret is as strongly felt to-day among those who knew and loved him; the sanction of his kind heart and excellent judgment are as ardently coveted; his name and features are as often lovingly repeated as in the days when his noble presence was sensibly seen and felt in the halls and class-rooms of the College. Truly he has not lived in vain, for the fragrance of his great virtues still hangs about the scene of his long and arduous labors, and his revered memory goes before those who are following his patient footsteps, guiding them like the pillar of the Israelites in the desert, to the promised land where his own life pilgrimage ended in peace.

#### REV. FATHER PROVOST.

The appointment of a new President of the College was postponed until Easter of the same year, when the Rev. Father Ph. Provost was nominated to fill the vacancy. Father Provost had been Director of the Juniorate in 1876, and later fulfilled the duties of Bursar, besides conducting classes in Botany and Physiology. He was especially qualified to teach the latter branch, having practiced medicine before he embraced the religious life. In 1881 he was transferred to Montreal, and during the Rebellion of the North-West in 1885, he served as Chaplain of the 65th Battalion of Montreal.

On his arrival at the College, he was received with affectionate respect and he at once entered on the discharge of his difficult duties with conscientious ardor and energy. But unhappily his physical

strength had already been seriously undermined, and after a short administration of seven months, he was forced to give up his charge. He went back to Montreal where after a few weeks' illness, he died.

Some fatality seemed to rest over the College at this period. Father Provost's death occurred in November 1886, and in February 1887, the faculty sustained another severe loss. Father W.M. Bennett, a saintly and scholarly man, who had rendered great and valuable services to the college, and was especially beloved by the Fathers and the pupils, was called to join his Superior, whom he had survived only one year.

Rev. Father Paillier now assumed the direction of the Community, while Father Balland acted as Director of the College, the heads of the house at Paris being unable for the time being to spare a man of sufficient capability to assume control of the Institution.

#### ARRIVAL OF FATHER CELESTINE AUGIER.

In July 1887, Rev. Father Cel. Augier was sent to Canada from Paris, to act as Provincial of the Oblate Order here, and also as President of the Ottawa University. On his arrival, he made the choice of a Superior for the college in the person of Rev. J. M. Fayard, who had been sent from Ireland a few years previously and had been teaching Dogmatic Theology at the Scholasticate.

The autumn session of this year opened with Father Augier as President, Father Fayard, vice-President and Superior, Father Fillâtre, Director, Father Balland, Prefect of Studies, and Father Gendreau, Bursar. These, with the other capable professors already mentioned, could well be trusted to keep up the growing prestige of the college, and worthily perpetuate the great work inaugurated by the genius and zeal of the illustrious Father Tabaret.

#### THE NEW CHAPEL.

The erection of a chapel which would be in every respect worthy of such a large and important institution as the College, was a long cherished project of Father Tabaret. That he was so long forced to postpone the execution of this laudable design, was due solely to the scantiness of the resources at his disposal. He had however, before his death, the consolation

of approving a scheme whereby sufficient means might be raised to realize his favorite project, and of seeing the plans for the proposed chapel.

Rev. Father Ferron, who had been for some years attached to the College, was authorized to solicit and collect funds from all who were willing to contribute to the success of this new undertaking. The call was most generously responded to. From all parts of Canada, and the United States, donations came to swell the newly started fund, until finally the sum was realized large enough to cover the entire expense of a magnificent chapel.

The plans were prepared by Rev. G. Bouillon, an alumnus of the College, a sincere friend of Father Tabaret's and an architect of skill and taste. The oldest part of the building was given up for the purpose, being first completely renovated. The work of furnishing and decorating was then rapidly pushed on, and in little more than a year, the exquisite chapel, which is now the pride, not only of the College, but of the city, was ready for use.

The chapel is a gem of Moz-Arabic architecture; its graceful arches and columns, its chaste altars, the rich coloring and gilding of its walls and ceiling, produce an effect of beauty, for which visitors, seeing the plainness of the outside structure, are wholly unprepared.

In the summer of 1887 the chapel was solemnly blessed in the midst of imposing ceremonies conducted by His Grace Archbishop Duhamel, His Grace Archbishop Taché, of St Boniface, His Lordship Bishop Cleary, of Kingston, and Mgr. Lorrain, Bishop of Pembroke.

The College could now justly pride itself on the possession of one of the finest places of worship in the Dominion; a place in which costliness of material and elegance of form harmoniously unite in attuning the heart to the highest moods of prayer and praise.

For the successful accomplishment of this pious and noble work, the warmest thanks are due to those who planned and forwarded it, and more particularly to those by whose generous donations the scheme was so speedily rendered practicable. But the chapel itself is the fittest and most eloquent memorial of the zeal and charity of these kind friends and patrons of our University.

## "THE OWL."

For many years, the Alumni and students of the College had been desirous of starting a magazine, to be the organ of their opinions and the index of their progress. Father Tabaret would gladly have released this desire, and tried more than once to take steps in that direction, but there were manifold obstacles in the way of success, and it was not until two years after his death that "THE OWL" made its first curtsey to the world of letters.

To the Rev J. J. Griffin, previously mentioned as a professor of great ability, is due the credit of giving form and life to this neat and interesting publication. His enterprising spirit and practical acquaintance with the business of publication were not the least of his qualifications for the editorial dignity. In addition to these, Father Griffin's knowledge of the world, the breadth of his views, his quick intelligence, and ready discernment of merit, along with his acute sense of humor were sufficiently well known to guarantee the success of his undertaking.

"The Owl" soon achieved a wide popularity, not alone among the alumni and friends of the college, but in various outside circles of readers. Not a few leading journals of Canada and the United States have mentioned it in the most flattering terms, and in the collegiate world it promises to become a prime favorite. It certainly has the best wishes of the Faculty and Alumni for a long and prosperous career.

THE HOLY FATHER IS PLEASED TO ERECT  
THE UNIVERSITY OF OTTAWA TO THE  
RANK OF A CATHOLIC UNIVERSITY.

His Grace the Archbishop of Ottawa, whose multiplied and practical demonstrations of regard for the welfare of the college were not the least important factors of its prosperity, now thought to procure for it a higher destination than it had yet enjoyed, by obtaining for it, at the hands of the Holy Father himself, the title, rights and privileges of a Catholic University. Remembering that its accession to such a dignity had been a part of Father Tabaret's noble ambition, and being himself eager to procure these honorable prerogatives for his Alma Mater, His Grace resolved to spare no effort in pleading the cause of the college before His Holiness Leo XIII. When, there-

fore, during his visit to the Eternal city, in the autumn of 1888, he made his desires known to the Holy Father, he was intensely gratified with the Sovereign Pontiff's assurance that no objections would be raised to his demand, but that on the contrary it would afford His Holiness much pleasure to erect the University of Ottawa into a Catholic University.

Among the reasons brought forward by His Grace to justify the demand he made for the college, it will suffice to mention: its importance as a University chartered by the State, its location in the capital of the Dominion of Canada, near the Houses of Parliament, the Supreme Court, the Parliament Library, the Geological and other Museums. These facts and others of less importance were of sufficient weight to determine the Holy Father's decision in favor of Archbishop Duhamel's petition, and in the spring of 1889 His Grace had the unspeakable satisfaction of sending to the President of the University, the joyful news that a Brief<sup>e</sup> erecting the Catholic University of Ottawa would shortly be issued.

His Grace has since assured us that the Holy Father paid special attention to the wording of the Brief and manifested in various other ways, a kindly interest in the work. Monsignor Jacobini also, by his powerful influence, materially assisted Archbishop Duhamel in forwarding the cause the latter had so much at heart.

The honors which His Grace the Archbishop of Ottawa thus secured to his Alma Mater, raised the University of Ottawa to the highest rank to which an educational establishment could aspire, and conferred the greatest possible reward on the professors who had hitherto devoted their energies and talents to its creditable maintenance. To the Holy Father, to His Grace, and to many zealous friends in Rome, a new debt of gratitude was created in the College, a debt which we trust will best be paid by the various members of the Faculty, in the coin of a redoubled zeal in the discharge of their duties, and a united spirit of endeavor to render the institution worthy of the distinction shown to it.

Compared with its sister institutions, the venerable Laval, rich in historic associations, and Washington University recently inaugurated under such brilliant auspices,

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the University of Ottawa has but a modest fame. But it shares equally in the rights, privileges and honors of these greater seats of learning, and it may be permitted us to hope that after a little time, it will do for the Province of Ontario, quite as much as Laval has done and is doing for the Province of Quebec, and as Washington will do for the United States.

PRESENT ASPECT OF THE CATHOLIC UNIVERSITY OF OTTAWA.

The President and Council of the University of to-day are no less energetic and ambitious than their great model and predecessor, the lamented Father Tabaret. Though, just at present, only the Faculties of Theology, Philosophy, and Arts are in working order, there is every likelihood that before many more years, provision will be made for training young men for all the liberal professions.

Among the changes of the current scholastic year, we must mention the transfer of Rev. Father Fayard, for the past two years Superior of the College, to the Province of British Columbia, where he occupies a most important position. Father Fayard's kind and gentle disposition, with his zeal and sanctity, will be long remembered with feelings of the greatest esteem by the Professors and students. The College suffered another loss on this occasion; Father Dontenville, for so long a time a professor in the College; whom every student looked upon as a friend; and whose work as a professor was marked by a painstaking zeal and indefatigable research in the preparation of his classes, accompanied Father Fayard, and now fills the position of Director of St. Louis' College.

These changes were made to permit the transfer of the Rev. James M. McGuckin to Ottawa. Father McGuckin's name is inseparably connected with the history of the Church in British Columbia. For over twenty-five years, did this zealous missionary work on the Pacific coast,

founding missions, establishing schools and colleges with such success, that his Superiors, seeing his work, and recognizing in him the qualities so needful, at the present time, to the new University, appointed him its first Rector.

The Faculties already established are ably conducted by such talented men as Rev. Fathers Balland, Nolin, Griffin, Gauvreau and Prof. Glasmacher, in the Arts course; Rev. Frs. Villâtre and Nilles in Philosophy; and Rev. Frs. Augier, Froc, and Langevin in Theology.

The Congregation of the Oblates of Mary Immaculate which has so well deserved of Canada and in particular of Ottawa; which has given to the Canadian Church a Guigues and a Tabaret; and has spared neither talent nor expense to make the University of Ottawa what it is to-day, will more zealously than ever continue to protect our promising institution. For the past ten years, the congregation has sent a chosen number of scholastics and Fathers to take various degrees in the Gregorian University at Rome; many of these brilliant young doctors have been given to the Ottawa University and have materially helped in raising the Faculties of Theology and Philosophy to their present high state of perfection. There are numerous indications that the other Faculties will, when established, be likewise ably supported and encouraged. The powerful blessing of the great Leo XIII now gloriously reigning, will not fail to prove fruitful. Catholic laymen, practising the various professions, will not, we trust, be slow to recognize the advantages of making the University of Ottawa a centre of Catholic learning, and the Catholic population throughout Ontario will undoubtedly emulate the noble example of their brethren in the United States, by generously supporting an institution, which must eventually prove the greatest bulwark of Catholic thought and science in the whole of this fair and flourishing Province.





REV. W. M. BENNETT, O.M.I., M.A.



ONE of the familiar faces so dear to former students of the college, but which was missing at the recent grand reunion and at the minor ones for several years past, was that of the sainted Father Bennett, who departed this life on February 1st, 1887. As THE OWL considers it one of its first duties to garnish its volumes with everything concerning the College and its work, that it may become a history of the College and be regarded as such by the students who are yet to pass through the University, we publish a portrait of Father Bennett, and reprint from the *Catholic Record* of February 12th, 1887, Father Dawson's sermon on the occasion of the funeral of the deceased Father and professor.

*In servis suis consolabitur Deus.* (2 Mac 7, 6.)

Wonderful dispensation! Puny man gives consolation to the God of Heaven,—the finite to the infinite Being! And how? by the power of virtue. If the sin of man could afflict and give pain to God, and in such a degree as to cause Him to repent of having created man, why should not a man's virtue, on the other hand, afford consolation and joy? That it does so,

we are distinctly assured. *God is consoled by His servants. In servis suis consolabitur Deus.* In this we cannot but admire the condescension of Him who is eternal, infinite and self-sufficing: *For what is man that God should be mindful of him, or the son of man that He should visit him!* These words of the Psalmist inspire the excellent virtue of humility and teach the creature to approach with reverence the presence of his Creator. Nevertheless, man, created as he is, in the image of God, possesses a high place in the scale of creation and is capable of greater things than he himself, in his present state, can possibly conceive. What wonderful things are we not taught in the sacred writings concerning the powers of those Heavenly Spirits,—the angels of God! Man, although under different conditions of existence, is scarcely at all inferior to them. Speaking by inspiration, the Psalmist declares that they are constituted only a little less than the angels and crowned with glory and honor. If such beings, by the abuse of their high privilege of free will, could offend and give pain, it is equally conceivable that by a rational use of their freedom, they could give pleasure and consolation. Need we hesitate then to say that *God is consoled by his servants. In servis suis consolabitur Deus.*

That our departed brother was one of those chosen servants of God who give consolation and make heaven rejoice, we shall see and understand by casting a glance at the chief circumstances of his life. Come of a family of good standing in a part of Scotland, the inhabitants of which had never swerved from the faith of their forefathers, he was trained from his earliest days in habits of piety. Hence the desire which he conceived of serving God in the Christian priesthood. In order to qualify himself for the high vocation to which he aspired, he repaired to Rome, where, at the Scotch and Roman Colleges, he followed a course of ecclesiastical study. When the time for ordination came, he returned to his native land, and devoted himself as a "Missionary Apostolic" to the labors of the Scotch Mission. Nothing could surpass the zeal and industry with which he applied to his sacred duties. No toil was too great for him, no danger even could stay his steps. He was most assiduous in visiting the sick, and firmly relying on the protecting power that called him to the exercise of heroic charity, he remained unmoved by the fear of infection or contagion. Knowing well that the greatest knowledge is necessary for the discharge of the duties of the priesthood, he employed a considerable portion of his time in study. He had the works of the most learned theologians always at hand, particularly those of that very eminent theologian and doctor of the church, St. Liguori, and he frequently consulted them. Not satisfied with his reading, and not always meeting with clear solutions of the difficult questions which occurred in the exercise of his duties, he often had resource to the Bishop, Vicar Apostolic of the district. It is well known that very trying cases were met with which could not fail to disturb the serenity of his pious and meditative mind.

Whilst he enjoyed to behold the Church of his own country and his forefathers rising from its ruins, and so long as he was its minister felt it to be incumbent on him to labor in its cause, the time had at length come, he believed, when it became for him a paramount duty to obey the will of Heaven, which, he was persuaded, called him to lead a contemplative life. But what was to be done? There was no refuge in his country for a hermit. He must, therefore, join some pious society of re-

ligious. It will, at first, appear extraordinary that the Congregation of Oblates should have been his choice. For it is not a purely contemplative society. To prayer and contemplation it adds the most useful pious labors. It applies to the noble task of forming the minds of youth, and engages in the sublime work of Christian missions, thus combining the contemplation of Mary with the more humble, but highly meritorious labors of Holy Martha. What then could have attracted a man of Father Bennett's meditative habits to this community? It was its devotion to blessed Mary, the Mother of our Lord.

Whilst glorifying with the most loving and profoundest adoration our Divine Lord, they honored with a truly filial and affectionate veneration His holy mother. Such pious sentiments found their echo in the mind of our departed Brother, and he felt assured that he would find a congenial home in the bosom of the Oblate Congregation. There, every member was a child of Mary, and Father Bennett had not and could not have had any higher aspiration. None but the unbelieving can doubt the excellences of such a state of mind. Did not our Lord himself appoint that the blessed Mary should be a mother to the "beloved disciple" John, as representing all who should, like him, believe in after ages? And did he not charge the disciple to be, unto her, her Son? Oh! but John was specially privileged. No doubt he was. But why? Because he was a true disciple. And must we not all be true disciples? It is essential to salvation that we should be so. Hence may we not without presumption, aspire to be, like the beloved disciple, the children of Mary?

In the Oblate congregation our departed Brother, from obedience and a spirit of self-denial, at first learned to combine with his habits of study and contemplation, the active duties in which the community so cheerfully engages. In due course, this twofold life became to him a pleasure and a source of happiness. His familiarity with ancient and modern literature induced the authorities of the society to appoint him a teacher of youth. In this capacity he was most assiduous in imparting solid instruction to the children committed to his care. In the discharge of his duty he was greatly aided by his love for children. For in this respect he followed

faithfully the example of our blessed Lord, who would have little children come to him, declaring *that of such is the kingdom of Heaven*. What to so many is a tedious task, was to him a pleasing exercise ; and this he manifested by his good temper and invariable cheerfulness, whilst his amenity of manner and serene piety endeared him to his pupils and to all the brethren. As it was devotion to the blessed Mary that attached him to the society, so did he continue to grow in this devotion and became an example to all around him. The members of the community if interrogated at this moment, would all bear witness to his increasing devotion, and at the same time his piety towards our Divine Lord. If anything were wanting to show how affectionately devoted he was to the service of the most holy Mary, it would be found in the pains he took to compose a work in her honor, a work which, may we hope, will, in due course, be produced for general edification.

Father Bennett was rich in the possession of ancient and modern learning, whilst few surpassed or were even equal to him in Theological knowledge. His fine taste was also a subject of general admiration. Possessing, as he did, so many splendid gifts and qualities, it is no

slight proof of his self-denial that he sought retirement and confined himself to the cloister. But why, says the man of the world, should such fine talent be so confined, and so much light concealed under a bushel? Would not the world, have been the better for the public exercise of Father Bennett's abilities? And what honor and fortune might not he himself have acquired? So speaks the world; and in the case of some men of great acquirementssuch a line of conduc. is not only praiseworthy but a duty. It cannot be forgot, however, that every man has a special vocation ; and there is every proof that our departed brother was called to a life of retirement, partly contemplative and partly active. The admiration and praise of good men, even, was to him of no moment. It was of no importance, in his estimation, that he should figure in the histories of men of literature and science. He was content that his record should be where, as we all hope and believe, his reward now is. His name, although not to be found in the ambitious annals which mankind so steadily preserve as monuments of national glory, is written where, may we hope, ours, my dear brethren, will also be, in THE BOOK OF LIFE.



There is a means whereby a soul, unbowed  
 By years, may grow with years but more sublime.  
 If one hath placed his feet upon the heights  
 Of universal Love and Truth and Virtue,  
 The envious waves may break themselves upon him,  
 They do but toss new conquests at his feet,  
 Whereon he rises higher : storms of hate  
 May rend the angry skies ; they only serve  
 To bleach the sea-assaulted cliff to marble,  
 That it may gleam, and be afar, a beacon !



## ARCHBISHOP DUHAMEL.



AMONG the many devoted friends of Ottawa University, of those who have watched with pardonable pride its gradual advancement from the tiny unpretentious school of forty odd years ago, to the present justly famous institution, none have stood out more conspicuously than the present Archbishop of Ottawa, the Right Rev. Joseph Thomas Duhamel. It is not our purpose to here chronicle the details of his laborious life, from its commencement up to the present time, but we would consider it an injustice were we to allow this issue to go forth without expressing our deep gratitude to the Archbishop of Ottawa for the interest he has ever taken in the concerns of this University.


Educated within its walls, he was imbued with a deep regard for the manner and matter of its educational system and no occasion was allowed to pass, in which there was a possibility of urging its claims upon popular encouragement: from the pulpit, in the press and upon the platform he was its champion; at the feet of the Sovereign Pontiff himself, he was its advocate. The year 1880 saw him returning from a visit to the Eternal city with the encouraging tidings that Leo XIII had generously granted five silver medals to be competed for yearly, and to be awarded to the student presenting the most satisfactory thesis upon a subject of philosophy. We willingly bear witness to the fact that the effect of this was the creation of a generous rivalry, and an increase of interest in the study of this highly important branch of a collegiate course. The efforts of Archbishop Duhamel did not finish here. He knew the splendid possibilities of Ottawa College. He knew that, with proper care, it would play an important part in the Catholic education of this country, and, knowing these things, he assiduously labored that they might be realized. His efforts have not been with-

out success. The Pope, acting upon suggestions received from him, saw fit to confer upon the College of Ottawa the powers and privileges of a Catholic University. This was the crowning work of the Archbishop's efforts in the interests of his Alma Mater. We shall not venture to express the thanks we deeply feel, we shall only say that in future years, when the fame of Ottawa's University shall be spread far and wide over the continent, when its praises shall be set forth by future alumni, when it shall be receiving that recognition to which it is justly entitled, the name of the present incumbent of the Archiepiscopal See, of Ottawa shall be mentioned, only to be revered by the students who have benefited by his labors in the cause of Catholic education.

Not only in the intellectual but also in the physical development of youth was Mgr. Duhamel interested. He encouraged athletics, for he recognized the truth of the adage that a sound mind can be found only in a healthy body. When the news of victories achieved by the "College boys" reached him, we can well imagine the genuine pleasure it must have afforded him, and the satisfaction he felt in reading that the students of the college had vanquished some doughty opponents.

Want of space prevents us from giving a more extended sketch of his labors for the advancement of Ottawa College. We can only assure him that his efforts are appreciated, that we shall always gladly testify to the success of his endeavors, and that, if our Alma Mater continues to thrive and prosper, continues its progress towards perfection we will turn to him and exclaim, "to your endeavors is this splendid result due." We trust that his exhortations on behalf of Ottawa College will fructify into noble deeds on the part of those from whom we naturally look for support and encouragement. We shall ever take pride in the thought that the University of Ottawa can count among its friends and patrons such a distinguished prelate of the Catholic Church as Archbishop Duhamel.

## REV. CELESTIN AUGIER, O.M.I., D.D.


 HE Rev. Celestin Augier, was born in the year 1834 at Collongues, in Provence, on the borders of the Mediterranean, and not far from the Italian frontier. Sent to the college of Grasse at an early age he soon displayed a remarkable aptitude for mastering the dead languages, and a pronounced taste for literature. When his brilliant college course was finished, the young scholar, feeling himself called to the Church, entered the grand Seminary of Fréjus. This institution had shortly before been confided to the care of the Oblate Fathers, with whose zeal and piety the young novice was deeply impressed. Their missionary undertakings had already spread from France into England, Asia, and America, and the extraordinary success which attended them inspired the pious youth to join the noble order. This heroic project he carried into effect, at the sacrifice of a brilliant and honorable career which his father had designed for him in the world. Scarcely had the doors of the Noviciate closed upon him however, than his health, which had up to that moment been unimpaired, gave way, imposing on him the trying ordeal of a long confinement in the Infirmary. The premature death of a young scholastic who was his companion in this dreary retreat, and whose fate it was feared Brother Augier might share, induced his superiors to hasten, by means of a dispensation, the day of his ordination, so that if his summons come it should find him clothed in the wedding garment of the Altar. A summons did come, but it was to the active arena of the missionary life, a summons from the Church militant instead of from the Church triumphant. Father Augier's sacerdotal career was from the outset, a worthy realization of the fair promises of his earlier years. One promotion after another was the due recognition of his signal services to science and religion, received from his superiors. He was appointed director of the Apostolic School of Notre Dame des Lumières,

where his reputation as an unrivalled Professor of *Belles Lettres* endures to the present day. He also was Professor of Eloquence and Holy Scripture in the Oblate Scholastic at Autun, and presided for a time over the oldest Oblate institution at Aix. Here he was indefatigable in the service of his Master, devoting himself with untiring assiduity to the instruction of the ignorant and the conversion of the sinner. His leisure moments he spent in the sacred solitude of his study, imbibing from the great saints Augustin and Thomas and Chrysostom the ineffable sweets of Christian lore, which he has since transmitted with all the grace of culture, from pulpit and platform, to multitudes of charmed hearers in the Old World and the New. He was afterwards Superior in Marseilles, Provincial of the Southern province in France and, while holding these responsible positions, preached with remarkable success missions and Lenten stations in most of the cathedrals of that region.

The latest tribute of the esteem in which Father Augier is held by his Superiors, was his appointment to the office he now holds in Canada. This is a great and responsible post, but in coming to fill it, Father Augier left home and friends and fatherland, at a period of life too when the heart's tendrils cleave with difficulty to new and strange things. Surely this was the hardest of his many hard sacrifices, the hidden thorns among the laurel leaves, but sacrifice is the missionary's daily bread, and Father Augier has had his share. That God has blessed his sacrifice the grand things already accomplished in Canada, the grander things which under his direction and with his co-operation are sure to follow, bear ample and glorious testimony. The elevation to the rank of a university, of the college conducted by the Oblates in Ottawa is a fair indication of the nature of the work which must yet be accomplished by Father Augier, and which, judging from this record of his past achievements, it is safe to say, will be well and nobly done.

## REV. JAMES M. MCGUCKIN.

RECTOR OF THE OTTAWA UNIVERSITY.



BIOGRAPHICAL sketch of a man whose buckler of modesty is as strong as his merits are great, is not an easy thing to venture upon, however pleasant it may be "to give honor to whom honor is due." Our new Rector, though his sojourn amongst us has so recently begun, has filled us with a deep appreciation of his sterling, manly worthy, to say nothing of our veneration for his priestly character. We are more than sure he would resent anything like what might be said of him that would sound like a panegyric. It strikes us he is not that kind of a hero, and we love him for it.

The Owl has been careful in collecting the following few facts for this, perforce, much *suppressed* sketch, to refer to the source most unquestionable, viz. the Annals of his own order, recording his labor as a Missionary in the far North West. What worthy sequels to the "Acts of the Apostles," are those letters of the self sacrificing missionaries in the eleventh volume of the Annals. Father McGuckin furnishes us with a glowing and withal, simple tale of Christian heroism—such as would suffice to convert the gloomiest pessimist of our times. May the day be long delayed when the necrologist shall enter unreservedly into the fuller history, of a noble life! It is ours, meanwhile, to love and revere the worthy subject of these few pages.

A few dates with their relative events must prove of vital interest to all connected with the Ottawa University, as they particularly are anxious to obtain a full acquaintance, with him whom we already feel we have a Father and a friend. Providence has placed him over a work destined to score brilliant results—results of intensest significance not only to every present student and Alumnus but to the country at large. Father McGuckin, as his name implies, is of Celtic origin. It would be interesting to linger over the genealogical ramifications that would bring us to the original *Mac* from whom the Rev. Father derives his name; suffice it to say all the Mac's

as well as the O's are sure of their goodly beginning. This brief notice will not permit a further retracing of name than to the father, whose joy was great in the July of 1835 over the birth of a son, destined indeed to great things. The earlier years of the future Oblate were spent in his native village of Cooleystown, Co. Tyrone, Ireland. In 1849 life began to assume a practical meaning and the happy days of boyhood were over. As early as his fourteenth year he began his manly cares. He was associated with an uncle in the management of a large linen manufactory, and remained thus employed until the year 1860 when he bade farewell to home and friends, renounced his prospects of certain worldly advancement, and secluded himself in the novitiate of the Oblate Order, at Sickling Hall, in Yorkshire, Eng. That was his true vocation and he was faithful. After the first years' probation he was sent to complete his studies at the Scholastic House of Marseilles, in France, but as those years of hard study told on the health of the zealous aspirant, it was deemed advisable by the superior to prescribe a change of air and rest—(whatever may be the meaning, a future N. W. missionary may conceive of that word)—thus obedience brought the tired student back to Ireland, for a short respite. Some time was spent at the study house of Inchicore near Dublin. It was during this period that the opportunity came for him to realize his great desire for foreign missionary labor, though he was yet only sub-deacon at the time of his appointment to the N. W. mission of America. They were then sadly in want of recruits. The ardent sub-deacon was rejoiced to be named by the Superior as one of the small band sent out to help to gather in this great "whitening harvest." In 1863 he began the work, which during the succeeding years up to the present he was to perform, with an ever-growing enthusiasm and an ever wide spreading profit to countless souls. He was ordained priest in the November of the same year by the great missionary Prelate, Bishop Demers, first bishop of Vancouver Island. Now, as Father McGuckin he was ready to

enter upon the career for which he was so highly qualified. If that career could be told here as the Silent Heavenly Chronicler has set it down in the Book of "Universal Biographies," what a consoling, cheering tale it would be; how far would it go towards shaking off the torpor and sluggishness that grow upon us so fast when we consider only the dismal side of the human story. Verily the pessimistic vapors of our day, have no *raison d'être* for us as long as there are found souls, numerous, and eager to devote all their energies to the bettering of other souls, even of the souls of the poor wild man of the desolate region of the earth. Father McGucken is one of that band of heroes. All honor to him and to his conferes! Even though we must need be brief in recounting the main facts of the Rev. Father's career in British Columbia and in Vancouver Island, the little we are permitted to say now more than suffices to prove that "fact is indeed stranger than fiction, that the most exalted imaginations of our writers of fictitious adventures cannot grasp all the meaning, all the thrilling beauty of the tales any one of our Missionaries may tell. Father McGuckin could tell us much; and we hope to prevail on his humility to do so occasionally.

His labors in those far away places were varied as well as toilsome. We may safely proclaim him a man of great experience. Nor are his present duties as head of an educational institution, altogether new to him. He was appointed some years ago by the Right Rev. Bishop Demers to assume the direction of St. Louis school in Victoria, B. C., the then only Catholic educational institution in the colony. The talented young priest, realized all that was expected of him in his new charge and his uncommon energy soon won him the confidence of all. He organized a thorough course of studies for both a commercial and classical education possessing the rare and happy gift of communicating his own enthusiasm to his fellow workers and to his students. He was cheered with the most satisfactory results. St. Louis school before long became St. Louis College, its register even of those days tells of a large attendance, not only from Victoria but from the whole of Vancouver's Island and British Columbia, as well as from the neighboring States

and territories of the great American Republic.

It was in obedience to the voice of his superiors that Father McGuckin had to relinquish his hold on this thriving school, and say good bye to Victoria, where after twenty years of absence, his memory is fondly held by the entire Catholic community. Only a few months ago when the Episcopal chair of Victoria became vacant the good father's modesty was sorely tried at finding his name commonly mentioned in connection with the mitre and pectoral cross; his important position in New Westminster and the fact of the Oblates having long since severed all connections with the diocese of Victoria alone prevented his nomination.

From Victoria the Rev. Father went to exercise the ministry in Cariboo, that district of B. C., which, during the sixties and early seventies, was so noted for its gold fields.

On his arrival in Barkerville, the principal mining centre, he found the moral health of the congregation in a sad state indeed. The miners hailing from the four quarters of the world, and having for the most part, already spent years in the camp had, with few exceptions, forgotten all religious practices. Even the laws of the land were but slightly respected; feuds were common and often brought about encounters which sent many a soul before its Judge, totally unprepared.

The natural tact and affability of the young missionary, combined with the most unselfish devotedness to their interests, soon brought the miners of all creeds and nationalities to give him a warm place in their hearts. The chief justice of the Supreme Court of B. C. renders us the unsolicited testimony, "that in the gold-fever days, the Rev. Father McGuckin accomplished more for the ends of law and order than did a score of Her Majesty's officers." The *El Dorado* fame of Cariboo is now past but a fine church at Barkerville and several chapels in neighboring centres attest the success which followed the endeavor of a generously self sacrificing pastor. Though he has now been separated from them for many years, the old miners who remain speak not less woefully of his loss than of the fortunes they have missed. They love to tell in their own pathetic way of the good he did, of the kindly service he was always ready

to render, and well indeed do some of those services deserve to be written in letters of gold: better still, they are inscribed among those deeds that will be shown him at the judgment seat as having an entirely beautiful significance. We can mention here only one of the many incidents of his heroic energy, which have been placed before us.

On one occasion when he had himself been confined to a bed of sickness for many days, news reached him from a camp 180 miles distant, of one of those frightful accidents, which so often attend the recklessness of miners. An unfortunate man, a stranger to all religious practices for over twenty years, was lying at the point of death. The Rev. Father arose from his bed, in vain did kind hearted friends implore him not to risk his life, especially as there was little hope of reaching the dying man's bedside in time to assist him. The noble priest was deaf to all entreaties—save that of what he deemed his duty. On horseback he made his way over the rough mountain roads, in twenty hours he was at the dying man's pillow and had the consolation of seeing him make his peace with his Creator. The zeal however, that urged this timely apostolic lover of souls on to this deed of mercy, was greater than the physical strength through which it had to work, and, as the Rev. Father's friends had feared, he suffered a relapse and for many weeks his life was in the balance. The sorest test surely for an ardent, active overworker is this test of enforced inaction, but during this protracted illness there were manifold proofs of the patient's mastery of self, of his Christian power of endurance.

The Rev. Father McGuckin was four years Superior of one or other of the several flourishing Missions which the Oblate Fathers control in the interior of British Columbia. In fact, his brother missionaries unanimously and right cordially testify, that to his safe counsels and extraordinary abilities are due, in a great measure, their unquestionable success in that very difficult field of labor.

In various parts of the section over which his influence has been exercised, there are standing monuments of his practical skill, no less than of his zeal. They are in the form of churches well equipped with all that is necessary for the becoming

administration of religious rites; he founded also several schools, which he has left in a most hopeful state of prosperity. A leader may we justly term him, in all that can promote the interests of colonization; in a word, he did all, and did well, that which an indefatigable promoter of civilization in a new country can do.

He was mighty by his popularity and genial influence, not only among the followers of his own church but among all who came in contact with him. Even the surly red-man, with whom his personal relations were quite limited, placed in the Rev. Father McGuckin, a confidence, surpassing that he gives the average missionary. This was strikingly evidenced a few years ago, when the Federal Government undertook to allot to each tribe its own land reserve. Two powerful tribes, the Shuswaps and the Chilcotins, deeming themselves unjustly dealt with, sounded the war-whoop, quite resolute to keep on the war-path till what they deemed the fair allotments be made. The endeavors of the agents were all in vain, equally ineffectual were the efforts of the missionaries in trying to pacify them. The malcontent savages held their *pow-wows* and it only remained to fix the day for a general massacre of the whites. Father McGuckin, on the entreaty of the Government officials hastened to the disaffected district, he was accepted as a mediator, and so persuasive were his arguments, or rather so great was the trust of the savage in the good Father, that they agreed to whatever arrangements he would make: thus does he come by undisputed right to a claim on this beautiful name of Peacemaker, for indeed he it was, who, on that occasion averted an Indian war with all its harrowing consequences. When the summons came to the Rev. Father to assume the Rectorship of the Ottawa University he was busily employed in the various ministrations of his combined duties as Procurator and Vicar-General of His Lordship Bishop d'Herbomez, and acting President of the Oblate College of New-Westminster. Needless to say that only the voice of obedience could have prevailed upon this champion laborer to change the scene of his labors, so strong was the hold on him there, by all who loved and venerated and needed him. But the soldier of Christ knows no hesitation when the command has sounded.

Ottawa University to-day feels sure, that it is now entering upon a new era, and prophetic hopes bid cheerily onward. We are sure, that, the Reverend Father McGucken, is the "right man in the right place." The Owl feels free to assert that the students and faculty already look to their new Rector as to a Father and a

friend, while they are no less confident of his ability to face the inevitable opposition of those who do not fully grasp our aspirations. He will sturdily yet gently grapple with the difficulties attending the desired development and full carrying out of this vast scheme of the late and ever to be loved and regretted Father Tabaret.

### OUR BENEFACTORS.



It is a regrettable fact that Catholic Colleges cannot number among its benefactors many of our wealthy citizens, while Protestant or secular institutions receive from their friends

munificent endowments in almost every department. Our American co-religionists have in this matter set us a noble example. True, the number of wealthy Catholics in Canada is small and necessarily so from the force of well known circumstances, but these circumstances are being changed, let us hope that a change will also take place in the state of affairs to which we have referred. It is with the greatest pleasure that we gratefully acknowledge our indebtedness to the gentlemen who have founded scholarships in the college or otherwise contributed materially to its success. Friends beyond question are they and The Owl on behalf of the Faculty and students wishes them a hundredfold reward for their generosity towards Ottawa University. It may be useful to state that the scholarships are subjected to the disposal of the founders during their lives.

#### REV. MICHAEL BYRNE.

Rev. Michael Byrne, whose portrait is given on this page, is one of those souls whose beauty adorns the Catholic priesthood and whose good works honor our common humanity. This grand old man was born about the year 1821 in the county of Wicklow, Ireland. Not many years after his birth, the Act of Emancipation was passed and soon schools rose up and prospered all over the land. The subject of our sketch therefore received a good elementary education. The designs

of God upon him were slow in manifesting themselves; he was twenty years of age before the Lord called him to his service, which he immediately hastened to embrace. About that time he entered college and completed a course of classical, literary and mathematical studies; his



tastes leaned towards the last mentioned sciences. We heard Father Tabaret say that after several days of hard work on the missions, while he and his companions would be amusing themselves with some light occupation, Father Byrne would be poring over some mathematical problem. In English Literature, the simple Goldsmith was his favorite author. His preliminary studies being at an end, he emigrated to Canada and after several years of serious application to Philosophy and Theology at Ottawa College, then in its

infancy, he was ordained priest in 1852. The parishes of the diocese of Ottawa were few, priests were scarce and even these were for the most part engaged in missionary work. The first years of Father Byrne's ministry were exercised in the counties of Prescott and Russell, but it was for a short while; he was appointed parish priest of Renfrew, where he remained till 1859 when he removed to Eganville in which place he has since resided. There were at that time only two or three priests in the whole county of Renfrew and Father Byrne's parish was very extensive, forming what has been since divided into three or four parishes. Energy and capacity for work were required and these the good father possessed in the highest degree. The Catholic population increased rapidly, churches were built and soon several large sections asked for a priest of their own and Father Byrne would gladly share his work with younger but not less willing hands. His motto had been, never to incur any expense when he was not sure of the means to meet it, hence whenever a priest came to assume charge of the newly formed parishes he found that no debts were to be paid. For several years Father Byrne has ministered to the spiritual wants of the parish of Eganville, and these have been sufficient work for him, now that years are beginning to accumulate upon his already advanced age.

Of the man himself much might be said. He is remarkable for his saintliness of life, good judgment and wonderful administration powers. Every hour has its own peculiar work to be performed and in the midst of his labors he finds time for study and the inspection of the schools in which he takes great interest. Holy scripture receives special attention; it is his garden in which he takes his daily walk. Unconsciously the study of the inspired writings has reacted upon him, and his discourses to his congregation are solid, practical and above all, simple instructions about God, His church and the moral duties of men, in which sentences and whole passages from scripture are very aptly interwoven. By his brother priests, he is regarded as a real embodiment of the sacerdotal spirit; by his parishioners he is held in a veneration almost bordering on adoration; even by our separate brethren he is respected most profoundly

as a true follower of his Master. In concluding this brief notice of the saintly priest we express the hope that he may long be spared to the parish of Eganville and the Vicariate of Pontiac in which he has worked long and faithful. We know that the humble pastor of Eganville would prefer to see his good deeds disregarded by men that his reward may be the greater in heaven, but we ask him to accept from us this tribute of our deep respect for his work and personal character.



REV. M. J. MICHEL.

Rev. Father Michel was born in the diocese of Gap, in France, a diocese which has furnished to the diocese of Ottawa its first bishop and many devoted priests. Early in life he left his native land and came to Canada, where he finished his ecclesiastical studies and was raised to the priesthood on the 23rd of June, 1854. He spent some time as a professor in the College of Ottawa, then the College of Bytown, and feels an honorable pride in having had among his pupils our present reverend Archbishop. The keen eye of Bishop Guigues soon saw in Father Michel a man possessing superior qualities of mind and heart and he entrusted him with positions of considerable responsibility and made him one of his most valued councillors. Archbishop Duhamel has imitated the conduct of his predecessor towards his old preceptor, and has given him many proofs of high esteem. After having dis-

charged the arduous duties of parish priest of Aylmer, Father Michel was transferred to Buckingham, where he is at present stationed. Three times he has accompanied Mgr. Duhamel as theologian to the Council of Quebec, and quite recently he was created a member of Ottawa's first Cathedral chapter. The University of Ottawa is indebted to him for a scholarship and feels proud to have deserved the affection of so distinguished and exemplary a priest as Canon Michel.



REV. FATHER MACKEY.

It is with feelings of pleasure that we present, in this issue, a portrait of the Rev. Father Mackey, at present parish priest of Tyendinaga, in the county of Hastings. He commenced his theological studies in his native country, Ireland, but previous to their completion he removed to Canada and entered the Grand Seminary at Montreal. Ordained priest at Kingston, he was placed in charge of the parish of Douro, Ont., whence he was transferred to Tyendinaga, where he is at present located. Father Mackey, although an octogenarian, bears his years lightly and the zeal and vigor which he displays in administering to the spiritual wants of his devoted flock, give ample promise that many succeeding years will see him exhibiting the same devotion and heroic self-sacrifice which, up to the present, has characterized his labors in the ministry of Christ. When Catholicity in Canada was

struggling against fearful odds, when press and public were arrayed against it, when zealous fanatics proclaimed it to be synonymous with sedition and disloyalty, the Rev. Father Mackey stood nobly at his post and proved, by his example and teaching, that nothing was to be feared from that religion he professed, but rather that it was the champion of government and social order, the safeguard of Canadian institutions. It is not to be marvelled at, therefore, that he, who in his earlier studies was obliged to contend with difficulties which would have crushed a less courageous spirit, should practically encourage such an establishment as Ottawa College. His devotion to the interests of Catholic young men led him to establish a scholarship in this Institution; and the effect of his generosity has been to give additional encouragement to the good fathers of the University of Ottawa, and to show them that the Catholic clergy of this country are interested in the work they are so usefully performing. Let the example of Father Mackey be imitated. Let those who clamor for the recognition of Catholic rights assist us, like him, to educate young men who will be able to assert and demand these rights.

To Father Mackey we extend our congratulations upon his continued health and vigor, and we beg to assure him that we feel deeply grateful for his generosity. *God grant that many more will be added to the "eighty steps" up which he has already climbed, and that, when he reaches the summit, the prospect that will present itself will be one of deep and strengthening encouragement. Ad multos annos.*

REV. OLIVIER BOUCHER.

Olivier Boucher, born fifty-two years ago in St. Louis de Lotbiniere, is descended from an old and respected Canadian family. After having made his classical and philosophical studies at Quebec and Nicolet he entered the Ottawa Seminary to pursue his course of Theology, in 1859. Ordained priest by the late Mgr. Guigues, in 1860, he commenced a career more than usually eventful and truly apostolic. The diocese of Ottawa, then new and poorly provided with priests, afforded ample scope for the exercise of his sacerdotal zeal and business capacity, to which the numerous churches, presbyteries and schools which he built bear testimony.



His first work in the Holy Ministry was at St. Alphonse des Allumettes, where, as curate, he had charge of several missions, at one of which, Rockcliff, he built the present Chapel. The next year, as



first parish priest of St Casimir de Ripon, he built the existing church and presbytery. Three years afterwards he was appointed to the important parish of Pembroke, now the see of Bishop Lorrain, where the cathedral and convent which he built stand as monuments to his fidelity in the discharge of his priestly duties.

Finding the spiritual wants of Ottawa diocese now better attended to, and imbued with the true missionary spirit, Father Boucher set out, in 1873, for Massachusetts, where there were many French Canadians and but few priests of their own nationality. After two years at Salem he was named parish priest of St. Anne's, Lawrence, where he built the church, and established a French school under the direction of the Grey Nuns of the Cross.

In 1883 taking a well earned holiday, he journeyed to the Holy Land; after visiting the places rendered sacred for all time by the events in the life of our divine Lord, he returned to Massachusetts where he resumed the exercise of his sacred calling in 1885 at Middleboro. The next year he succeeded Rev. Father Casgrain at Haverhill, where he built the church and convent, and established a parochial school. It was here that the

Public School Board endeavored to compel the French to adopt English as the sole language of instruction in the schools. The newspapers gave such publicity to the case that it is unnecessary to go into details. Suffice it is to say that such unwarranted interference was not sustained.

Father Boucher's laudable action in founding a scholarship of \$170 shows that his interest in education is not confined to elementary schools, while at the same time, it is a proof of his affection and esteem for Ottawa College. Father Boucher contributed the handsome sum of \$150 to the Tabaret memorial and is the donor every year of a medal which becomes the prize of the successful competitor in the freshman year of the University Courses.

REV. M. J. WHELAN.

It is impossible to speak of the benefactors of the College and omit the name of Rev. Father Whelan. A native of Ottawa, he like many of his prominent fellow citizens received his entire education at Ottawa College. True it is that college and city have made vast strides in the way of progress since his early student life, but the college will always be proud to point to such an alumnus, the city to such a citizen. On the completion of his theological stud-



ies which he pursued in the Seminary in connection with the College, he received the holy order of priesthood and commenced his work in the sacred ministry

at the Cathedral. On the death of Dr. O'Connor he was appointed to the most important English-speaking Parish in the diocese, St. Patrick's of Ottawa; to speak of his success in this parish of which he is still pastor, would carry us beyond the limits, even if it were within the province of this brief sketch.

A sincere nationalist, he has more than once taken a decided stand on matters pertaining to Ireland, when decisive action was the test of sincerity.

Always taking a deep interest in educational affairs he was for several years president of the Catholic School Board. During this time he became acquainted with the very imperfect manner in which our schools were inspected, and accordingly set himself to work to secure for them adequate supervision. A man of Father Whelan's energy and force of character seldom fails in accomplishing any feasible task to which he sets himself. The better to further the agitation which he had begun, he established a monthly paper, the *Catholic Shield*, for which he secured contributions from the most intelligent priests and laymen in the province. The forcible and energetic manner in which the claims of Catholics were here advocated soon convinced those concerned of the reasonableness of the demand. An inspector was named for Catholic Schools, another has been since appointed to secure efficiency in the work. This is but an instance of his zeal in the cause of Catholic education; many others might be given, but the pastor of St. Patrick's has an aversion for anything like self-advertisement, and often takes a prominent part in such matters, some times the initiative, all the while studiously avoiding notoriety.

Father Whelan always cherished a respect, even veneration for the late Dr. Tabaret, who on his part, regarded his old pupil with feelings of paternal affection; thus it was that the latter fully conversant with the needs, wishes and disposition of English-speaking Catholics, was enabled to render valuable assistance to Dr. Tabaret in his life work of establishing an institution of higher education especially for this class of his co-religionists in the land of his adoption, Dr. Tabaret was broad minded enough to listen to reasonable suggestions from whomsoever they came, wisely discerning the good therein, making the idea his own,

and when possible carrying it into execution.

Like all healthy and virtuous men Father Whelan takes a keen interest in athletic sport, and without derogating in the least from the credit due to others, it can be said that without his timely and off-repeated assistance the present high standing of the O. C. A. A., could never have been attained. When there was question of a practice, or of the wherewithal to enable the foot-ball team to make a long trip, Father Whelan showed his interest in a characteristically practical way that has won for him the lasting gratitude of the students.

We might add that every year Father Whelan gives a silver medal which is competed for by the students of the Second Form.



WILLIAM DAVIS.

Few deaths have, of late years, occurred in Ottawa that caused more widespread sorrow than that of Mr. William Davis. Born in Newport, in the county of Tipperary, Ireland, he emigrated to Canada at an early age where, by his straightforward and honorable dealings, he soon commanded the confidence of many, among whom are the most noted Canadian architects and builders. Employed by H. H. Killaly, of the Board of Works on the Upper Ottawa improvements, he displayed such admirable business qualities that he was given important duties on the con-

struction of the Ottawa River, Lachine, St. Maurice and Chambly canals. Until the year 1854 he resided in Montreal, whence he removed to Ottawa to carry on the construction of the St. Louis dam, and to oversee improvements then being made at Government House. Since then he has been a constant resident of this city, where he has been a successful tenderer for some of the most important undertakings, carried on for the Dominion's commercial improvement. In everything he took in hand he was singularly fortunate, not however more so than he deserved; for if he amassed wealth it was not concentrated but diffused. His charity was not for ostentatious display. He gave, not that the world might point to him and say, "there is a charitable man," but rather from the deep feelings of compassion he entertained for God's homeless and shelterless ones. It is not, nor will it ever be known, even by his own friends

and family, how great were his donations to the poor. He sympathized with those in distress, he could not turn a deaf ear to the pleadings of the destitute. Be it his reward to have his name enshrined upon the hearts of those whose sufferings he alleviated, and who think of him only to pray for and bless him. In his will he did not forget the charitable institutions of the city. Among these that benefited by his generosity might be mentioned—St. Patrick's Orphan Asylum, Convent of the Good Shephard and Father Molloy's Home.

His gift of \$1000.00 to the University of Ottawa was an earnest of his zeal for the advancement of Catholic education in Canada. Upon the records of the College his name is enshrined as one of its most generous benefactors, and as long as Masses are said within its walls, so long shall God's mercy be invoked for the repose of the soul of Wm. Davis.



### THE ORATORS OF THE DAY.



J. J. CURRAN.

Everybody is willing to recognize the good judgment displayed by the Alumni Association in choosing J. J. Curran, Q. C., M. P., as the orator at the

unveiling of the Tabaret statue. His eyes first opened upon the light of this world in the city of Montreal some forty-seven years ago. Upon the completion of his primary studies, made in his native city, he entered Ottawa College as a student of classics. Having graduated in 1859, he immediately "signed articles" with a law firm in the commercial Metropolis. He passed successfully the examination entitling him to practice and forthwith opened an office. From that time prosperity has unremittingly attended the labors of J. J. Curran.

His worth and ability were soon recognized, and the government appointed him a Queen's Council. In the early eighties he was urged by his friends to present himself for election to the Dominion Parliament for Montreal Centre, in the interests of the Conservative party. He was chosen by a large majority, and has up to the present time represented the electors of this division of Montreal upon the floor of the House of Commons.

An Alumnus of this College, Mr. Curran has not forgotten the debt of gratitude he owes to it. He looks back with feelings

of devotion to his "Alma Mater" and to the lessons in science, virtue, religion and probity herein received, he attributed his success in life. He has ever evinced an interest in the concerns of this institution and has always labored towards its perfection. We predict for him many years of continued triumphs, and anticipate, with delight the realization of our prophecy. We will conclude by expressing the hope that this distinguished alumnus may long be spared to shed lustre upon his "Alma Mater," as he has already shed upon the learned profession of which he is so worthy a member, and upon the Religion of which he is so devoted a child.



A. A. TAILLON, ESQ.

Alphonse Antoine Taillon; Mayor of Sorel, P. Q., who delivered the French address at the unveiling of the statue, is a native of Ottawa, where he was born July 17, 1847. His father John Taillon

was one of the earliest merchants of Bytown, and was a prominent citizen of the place, ever ready to promote its welfare. Young Taillon made a full commercial course in Ottawa College. During the Fenian excitement of 1866, he was fired with military ardour, and enlisted in the "Chasseurs Canadiens" serving at St. John's, Laprairie and St. Amands. During his connection with the militia he advanced rapidly to the position of Lieutenant and Captain. In 1867 Mr. Taillon entered the Merchant's Bank of Montreal, where he remained till 1871 when he was transferred to Sorel as manager of the local branch of the bank. Ten years later Mr. Taillon succeeded to the business of the Merchant's Bank in Sorel and continued as a private banker, and at the present day is one of the leading business men of the place. The same measure of success that attended Mr. Taillon in his other avocations did not desert him in the political arena. Alderman and Chairman of the Finance Committee of Sorel in 1883 and 1884, his executive abilities soon marked him as a candidate for Mayor and in 1887 we find him elected to the post of chief magistrate. He has worthily and most satisfactorily filled his position ever since being re-elected by acclamation in 1888 and 1889. Through Mr. Taillon's efforts Sorel became a city on July 1st, last, its charter having been prepared and drafted by him. President of the Richelieu County Conservative Association, Mr. Taillon has been frequently pressed to accept parliamentary honors both in the Federal and Provincial houses; the latest occasion being the recent Federal election in Sorel, when his election by acclamation was assured; but he has always declined these honors. Mr. Taillon is a frequent contributor to the local papers; and a few years ago edited *The Pilot*, published in English in Sorel.



## LETTER FROM HIS HOLINESS LEO XII.

*The following answer to the resolutions protesting against the treatment of our Holy Father the Pope by the present Italian government, was received recently by His Grace Archbishop Duhamel :*

VENERABILI FRATRI JOSEPHO, ARCHIEPISCOPO OTTAWIENSI,

LEO P. P. XIII.



VENERABILIS Frater, salutem et Apostolicam Benedictionem.

Amoris ac devotionis sensus, quos Praesides solemnis comitii in urbe Ottawa habitii, litteris ad Nos datis, haud ita pridem significarunt, animum Nostrum novis quotidie doloribus oppressum non leviter recrearunt. Non mediocri sane solatio curae molestiaeque Nostrae leniuntur cum perspicimus frequentissimum Catholicorum conventum in ista perillustri urbe, imo in ipso Universitatis nuper a Nobis erectae domicilio, proculcata Apostolicæ Sedis jura strenue adserere, eaque contra civilis Nostri principatus oppugnatores ne dum a spectatissimis e clero, sed et ab illustribus e Senatu et summo reipublicæ comitio viris publica concione liberrime vindicari.

Accessit vero i. s. litteris et aliud Nobis gratissimum ; quod sapienti animadversione nonnulla addita sunt, quibus de vi ac natura disseritur legis quam italicum gubernium Pontifice in servitatem redacto illius dignitatem libertatemque tutari præsumpsit, sed et novi juris quod occa-

sione coercendorum criminum contra cleri universi libertatem nuper regatum est. Quas quidem voces ceteris in universo catholico orbe indignam planeque intolerabilem Apostolicæ Sedis, ipsiusque Ecclesiæ conditionem graviter improbantibus, unanimi testimonio consentire libentissime videmus. Itaque Nos, quo æquum est grati animi sensu illorum contentiones obstestationesque complectimur, Tibique, Venerabilis Frater, committimus ut benignam hanc erga eos omnes Apostolicæ Sedis voluntatem iisdem quamprimum significare satagas. Interim vero Deum obsecramus ut Ecclesiam istam ejusque filios pro Romanæ Ecclesiæ honore ac juribus dimicantes benignus respiciat ; simulque Apostolicam benedictionem amoris Nostri testem Tibi, Venerabilis Frater, Præsilibus Ottawiensis conventus, nec non clero populoque universo Tibi commisso peramanter impertimus.

Datum Romæ apud S. Petrum, die VIII, Septembris An. MDCCCLXXXIX, Pontificatus Nostri Duodecimo.

LEO P. P. XIII.



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tisers.

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## *THE LESSON OF THE REUNION.*

To the thoughtful Canadian the late  
reunion of the alumni of Ottawa Univer-  
sity taught a lesson of national importance.  
If the past students were all of Ontario,  
or of any other particular province, the  
reunion would lose much of its signifi-  
cance. The fact, however, that all  
Canada and many parts of the United  
States were represented, despite the  
immense territory and consequent diffi-  
culty of coming together; despite national  
and provincial prejudices, this fact we say,  
is as gratifying as it is remarkable and  
cannot fail to inspire with new hope all  
friends of the University and all who have

confidence in its future. The institution  
which can assemble such a varied multi-  
tude, in such circumstances, is one whose  
influence must be great over the hearts  
of those who have lived within its walls,  
and is one whose future success is guar-  
anteed. At this time, when demagogues  
are too successfully stirring up race hatred,  
it is a matter of special pride and grati-  
fication to see the graduate from Ontario  
warmly grasp the hand of his old fellow-  
student from Quebec and renew the ties  
of old-time college friendship.

It is not a little surprising that our prox-  
imity to Quebec and the presence  
amongst us of our French-Canadian friends  
should be sufficient to cause fears in  
Ontario Catholics of "French aggression."  
Yet a journal representing a large and  
intelligent portion of them openly gives  
expression to those fears. We cannot  
quarrel with critics so straight-forward  
and outspoken, however uncalled for their  
strictures may be. The injury arising  
from criticism will be but transient unless  
the criticised are wholly undeserving.  
No man, perhaps, has been subjected to  
more criticism, in the widest sense of that  
term, from dignified discussion of his  
opinions, to violent and virulent personal  
abuse, than Mr. Gladstone. Yet we find  
him, after half a century of public life,  
saying that he would rather "be without  
praise than without the bracing air of  
free criticism." Criticise then if you will;  
Ottawa University, strong in the work it  
has done, strong in the work it is doing,  
is able to bear it, will endeavor when pos-  
sible to profit by it, but has too much  
good sense to allow its temper to be  
ruffled thereby.

The circumstance which excites the  
distrust referred to, is, we claim, a unique  
advantage of our Alma Mater. Setting  
aside as equally absurd the vaporings of  
those fanatics who would exterminate  
or anglicise the French, and the dreams  
of those visionaries, who hope to see

all Canada a French speaking country, we must recognize that there are two distinct races in Canada, and that both are here to stay. Nothing, then, can more effectively conduce to the well-being of the entire nation than the co-education of a number of young men from either side of the Ottawa River. The intelligent Canadian, be he Catholic or Protestant can not fail to see this. We speak from experience when we say that nothing more is required for the solution of the race question than a knowledge of each other. Now, when religious bigotry intensifies race hatred—or race hatred intensifies religious bigotry, at all events the two are identified—it is the imperative duty of English-speaking and French-speaking Catholics to cultivate this mutual acquaintance. "A house divided against itself shall not stand."

Our relations with the Catholics of the United States are somewhat similar, and what is said of the French Canadians is to some extent true of them. Benefit the most pronounced is to be derived from mutual intercourse. The vast majority of French Canadians will continue to receive their education in Laval or the Colleges in affiliation therewith, which with the sphere of each enlarged as it necessarily will be in time, are numerous enough to provide for the needs of higher education in Quebec for the next century. The vast majority of Americans, likewise, will continue to receive their education in the States. But a number both of French and Americans will, as in the past, be educated here, a number sufficient to produce in our students, in some degree, the liberalizing effect of travel, and thereby promote materially those friendly feelings so desirable and so necessary. The reunion has brought out this advantage in full relief. Let us hope that all Catholics will take the lesson to heart, and Ottawa University, in addition to the sublime works of higher Catholic education, will

have the glory of contributing directly to the harmony which should prevail between the different races in Canada.

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*DEUS LUX MEA.*

Little more than a century ago the liberties of the colonies of America were interfered with, their energies oppressed by the most powerful nation in the world. Unprecedented in history was the success of these colonists, divided as they were among themselves, in their noble effort to vindicate their inalienable rights. Their recent sufferings, however, did not teach Americans to be just towards their Catholic fellow-countrymen. These found their liberties interfered with, their energies oppressed by the very men by whose side they had fought to secure national freedom. But American Catholics have wrought a revolution by peaceful means as great as did the nation by the war of Independence. The 30,000 Catholics in 1789, proscribed, despised, hated, have become 10,000,000 in 1889 free, powerful and respected. *Dignus Dei est hic.*

With pardonable pride and feelings of the deepest joy and gratitude did the eighty-four American bishops assemble in old historic Maryland, the Catholic home of religious liberty in America, to celebrate the centenary of the consecration of the first American bishop. The hearts of the Catholic millions of America, irrespective of boundary-lines, beat in unison with theirs. Another event of the greatest moment was the congress of Catholic laymen. It is the inauguration of the Catholic University, however, which possesses for us the greatest interest. Apart from the fact that each nation can best supply its own peculiar wants in educational matters there is another consideration which impels us to look on the new University with the highest favor—it is the wonder adaptabil-

ty of the Catholic religion. The same religion which takes the savage of America or the fanatic of India, and eradicates his savagery or fanaticism, replacing it with elements necessary for a civilized and supernatural life, takes also the brightest, most cultivated and most highly gifted men and women from heresy or infidelity, and leading them on to the same supernatural life, satisfies every longing of their refined natures, and opens up new and boundless fields for their varied energies, their diverse talents, their peculiar genius. So it is with nations ; so far from producing a dull uniformity in the character of nations, it fosters, purifies and intensifies their characteristic excellences. And necessarily so, for the Catholic religion, the gift of the Supremely True and Supremely Beautiful, must produce Unity in Variety. So strong is the principle of Unity, that the church in each country reacts upon and influences the Universal Church. We think then that it would be something to be regretted, if all or most of the Catholic thinkers of a nation were formed in a foreign country, even in Rome itself.

It is in the great Universities especially that color and direction are given to Catholic thought ; therefore it is with un-mixed pleasure that we regard the inauguration of the Catholic University of Washington.

No one who reads the accounts of the recent proceedings at Baltimore and Washington, will deny that the Catholics of the United States are pre-eminently American, and Catholics elsewhere were narrow-minded, indeed, if they found fault with them on this score. We Canadians, proud of our own country, and glorying in our own church, tender to our American brethren the most cordial congratulations. On behalf of the University of Ottawa we wish the great American University unlimited success both in developing Catholic thought on lines truly American and American thought on lines truly Catholic.

*REV. A. DONTENVILLE, O M I.*

The departure of Father Dontenville from our midst, creates a vacancy upon the staff of this institution which, indeed, it will be difficult to fill. Summoned to relinquish his position here, he murmured not, but went forth to labor in other fields where, perhaps, his splendid talents are more urgently needed. He has left us with the assurance that naught can be said but what is commendatory of his labors as professor of natural sciences, which position he filled in this College, during the long course of twelve years. We do not venture to question the wisdom of his superiors in their decision, nevertheless, we cannot but regret that they could not find some means by which the necessity of his removal might have been avoided. His success as a teacher is universally conceded ; the secret of that success may be found in the fact that he was earnest in whatever he undertook.

His appointment as director of the Oblate College of St. Louis, New Westminster, B. C., is a recognition of his zeal and administrative ability. We do not hesitate to say that, under his care the College of St. Louis will rapidly advance in popular favor. The love and good wishes of his former students attend him in his new home ; and, through THE OWL, they waft the expression of their sincerest hope that the future years may be for him years of happiness and contentment ; and that, as they gradually unfold themselves, they will open to his gaze new success, and triumphs attained.

We are not envious of you, friend St. Louis, but we would fain have Father Dontenville back amongst us. We do not desire to parade our pain, but we feel constrained to say that, much as it must have grieved Father Dontenville to leave a city and a college where so many ties of friendship had been formed, the sorrow, at the separation, has been, to us, keener, and the regret will be more lasting.



*THE ACT CONFERRING UNI  
VERSITY POWERS.*

A search among the journals of the old Legislative Assembly of Canada brings to light the account of the passage of the act "to confer on the Ottawa College the rights and powers of a University." From these documents we learn that the act was introduced by Mr. Currier on July 27th, 1886. It was read three times in the assembly whence it went to the Legislative Council. Here the passage of the act was moved by the Hon. Mr. Skead, and seconded by the Hon. Mr. Ryan. The vote was 39 in favor of, and 13 opposed to the passage as follows:

CONTENTS.

Alexander ; Archambeault ; Armand ; Armstrong ; Belleau, Sir. N. F. ; Blair, Ferguson ; Blake ; Bossé ; Bull ; Bureau ; Chaffers ; Cormier ; Dickson ; Duchesnay, E. M. T. ; Duschesnay, A. T. ; Dumonchel ; Flint ; Foster ; Gingras ; Guevrement ; Lacoste ; Leonard ; Letellier de St. Just ; McCrea ; Malhiot ; Moore ; Olivier ; Panet ; Perry ; Proulx ; Prudhomme ; Reesor ; Ross ; Ryan ; Sandorn ; Seymour ; Shaw ; Skead ; Vidal. — 39.

NON-CONTENTS.

Aikins, Allan, Bennett, Boulton, Campbell, Christie, Currie, Ferrier, Hamilton, (Kingston) Leslie, McMaster, Matheson, Read. — 13.

GOOD WORDS.

We print below the invitation to other institutions to unite with us in celebrating the inauguration of Ottawa University, together with the replies received, from Washington, Laval and Georgetown :

INVITATION.

*Deo Optimo Maximo Scientiarum Fonti  
Magistro et Fini.*

PRÆSES, DOCTORES, ALUMNI UNIVERSITATIS OTTAWIENSIS ORDINI SODALITUM:

Quom paucis abhinc mensibus, exiguum hocce nostrum Ottawiense Collegium, jampridem a Suprema civili Potestate agnitum, juribusque doctrinalibus et privilegiis academicis, quorum ipsa fons est,

adauctum, Ille studiorum necnon litterarum illustrissimus ac sapientissimus fautor et Mecœnas, S. S. Pontifex Leo Papa xiii, ad summum decoris fastigium permanenter evehere condignatus fuerit, benigne indulgendo facultatem ut, secundum institutum aliarum Catholicarum Academicarum, gradus honoris et dignitatis illis omnibus impertiri possent, qui cum peculiari laude Theologicarum, Philosophicarum et Canonicarum disciplinarum cursum, quem vocant, sub Doctorum hujus Lycæi disciplina confecissent ; nos quo SSni Pontificis benemerentissimi gratia ea, ut par est, festiva solemnitate condecoretur, necnon hujus Universitatis studia fauste inchoentur, insigni eaque religiosa pompa initia nostra heic, Ad Majorem Dei Scientiarum Gloriam, celebrare statuimus septimo et sexto Idus Octobris, anno MDCCCLXXXIX, qui hoc anno vertuntur diebus IX et X mensis Octobris ; sacro adsistente, quod in votis et spe non fallenda habemus. senatu Illrum. S. R. E. Cardinalium ac RRum. Præsulum Canadensis regionis et Unitorum Statuum.

Hanc ob causam, Sodales perillustres, nos hac certa cogitatione freti, ea nimirum omnia quæ hujus nostræ dilectissimæ Canadensis patriæ, jamdudum ab incunabulis exortæ et hodiedum adultæ, incremento in scientiis et artibus et maxime religioni favent, haud modice vos tangere ; fraternæ, ut decet, benevolentia litteras ad vos mandamus, enixe optantes, quod nonnulli ex vestra studiorum domo huc mittantur, quo imminente celebritati partem habeant.

Interim vobis, Viri perillustres, fausta omnia adprecamur

Addictissimus ex animo,

CEL. AUGIER, S.T.D.,

Præses.

J. J. FILLATRE, S.T.D.,

Secretarius.

FROM THE RECTOR OF THE CATHOLIC  
UNIVERSITY OF AMERICA :

*The Catholic University of America,*

Washington, D.C., Sept 30, 1889.

Very Rev. Dr. Augier.

Very Rev. and Dear Sir, — I regret more deeply than I can express that it will be impossible for me to be present at the inauguration of your University. As I explained in my letter to the most Rev.

Archbishop, these last weeks before our own inauguration will be so full of duties and cares demanding my personal attention, that I cannot possibly allow myself the great pleasure of witnessing the opening of our sister University.

Let me hope that nothing will hinder the representation of your University at our dedication and opening on Nov. 13th. While it is not in my power to send a substitute to your celebration, because our Faculty have not yet come together, there will, happily, be no such reason on your side. So I shall hope for the pleasure of welcoming yourself, if possible, or, at least, some of your staff instead, to our celebration.

From my heart I wish all prosperity to the University, and all happiness to your own admiration.

Sincerely yours in Christ,

JOHN J. KEANE, Rector.

FROM DR. HAMEL

Rector of Laval University.

ADMODUM REVERENDE PATER,

*Universitatis Ottawiensis Praeses,*

Litteras Reverentiae Vestrae bonorum gaudiorum plenas letissime accepimus, gratulaturi vobis felicitatem vestram magnam rescribimus.

S. S. Leo XIII, Pontifex Maximus, inter medios labores totiusque Ecclesiae regiminis ærumnas, quasi solutis ceteris curis, huic uni Canadae nostro studiosissime vacare videtur. Ejus opera Lavalensis Universitas jamdiu prerogativis amplissimis celeberrima, novissimis aucta decretis et nobilitata, perfuncta magnis et majoribus matura muneribus, ceterarum urbium juventuti academicos honores ministrabit. Civitatem nostri Domini primariam, rebus politicis insignem, aedificiorum tum splendorem tum magnificentia inelytam illustrare voluit idem Summus Pontifex propria Universitate quam et singularibus decoravit privilegiis et ornamentis ut palam ostenderet quanta nos dilectione ac honore prosequatur. Eatenus hanc nostram patriam humilem tot beneficiis insigniter cumulavit ut non certe ad invidiam regiones multas antiquiores et opibus ditiores excitet sed in admirationem usque moveat. Quotquot enim impellit religionis patriæque amor, quotquot scientiæ ac bonarum litterarum studio delectantur cum Reverentia Vestra gaudio afficiuntur. Consentient enim ad diem

hanc magnificandam in qua Universitas Ottawiensis initium sumet, in qua palam omnibus hæc natalitia facitis, Deum Optimum Maximum, sine quo nihil optimum inchoatur, festivis celebrabunt votis, Ipsique innumeras gratitudinis laudes offerent.

Indictæ celebritatis primæ diei aderinus ex hac domo Immaculatae Conceptionis bini, Marianopolim reversuri eadem die post Thesium instaurandarum declarationem.

Summis precibus ut Universitas Ottawiensis adeo faustis inaugurata auspiciis, tanto amore maturata, multifarie gloriosa jugiter doctrinarum ac scientiarum praestantia, in tota nedum civitate sed regione celeberrima appareat. Obsequii erga Reverentiam Vestram et amoris praecipui erga venerabiles vestros Doctores necnon Sodales, nostro et sociorum nomine sincera accipiat velimus.

Admodum Reverendæ Paternitatis Vestrae infimus in Christo servus,

P. HAMEL, S.T.D.

Marianopoli, die 30â Septembris, 1889.

Admodum Reverendo Patri CEL. AUGIER  
S. T. D., Universitatis Ottawiensis,  
Praesidi, Ottawae, Ont.

FROM GEORGETOWN UNIVERSITY

PRÆSIDI, DOCTORIBUS, ALUMNIS.

UNIVERSITATIS OTTAWIENSIS.

Rector Universitatis Georgiopolitanae.

Pergratum nobis fuit ex litteris quas ad nos nuper misistis accipere Ottawiense vestrum Lycæum per multos jam annos de liberalium artium scientiarumque republica benemeritum ultimis hisce temporibus, Supremi Pontificis placito, ad summum decoris fastigium fuisse evectum eoque munere auctum quo in suos alumnos Doctoratus lauream tum in philosophicis scientiis tum etiam in sacris disciplinis valeat conferre. Id libentius vobis gratulamur quod major vigere videtur ætate hæc nostra necessitas theologiae et philosophica studia promovendi. Jucundum nobis præterea foret vestrae Universitatis solemnibus adesse, verum quum quæ rerum sunt adjuncta id non liceat, fausta quæque hisce nostris litteris adprecamur.

Datum Georgiopoli,

JOSEPHUS HAVENS RICHARDS,  
Rector.

III Kal. Oct. MDCCCLXXXIX,

## ATHLETICS.

The present issue of THE OWL is not the place for a lengthy review of the record of the foot-ball team of '89, but even if circumstances so disposed us, we would refrain from so doing, as we intend to make the past season, with a detailed account of the champions' victories, the matter of a special illustrated number, to appear at an early date. Nevertheless, we feel that in justice both to players and students, the brilliant career of this year's fifteen, deserves at our hands, at least a passing notice.

The first to question the supremacy of the champions were their old-time opponents, the Ottawas. Oct. 19 saw the "garnet and grey" appear for the first time this year, and following in the wake of their predecessors, the boys won an easy victory, scoring 26 points to their opponents one. Toronto city team and Ottawa College were pitted against each other on Oct. 26th. This was perhaps the finest exhibition of the game that has ever been given to Canadian football enthusiasts to witness. Though stubbornly contested, the victory was decisive for Ottawa College with a score of 17 to 2 in our favor. Queen's College was next forced to acknowledge the superiority of the veteran Collegians. The game on the 2nd Nov. was characterized by none of the brilliant features which marked the match of the previous Saturday, against Toronto. The playing was slow, not unfrequently rough and generally uninteresting. As a natural consequence the score was low—Queen's 9, Ottawa College 11. On Saturday the 9th inst, the champions visited Brockville where they a second time met and defeated Queen's College. The game was as true a reproduction of the first meeting of these two teams as could well be executed, the only point of difference being the absence in the second match of the roughness manifested in the first.

## NOTES.

During the festivities, the Stars and Stripes floated gaily from the Russell House flag-staff, in honor of its American guests.

This was Father Sexton's first visit to Ottawa, since he occupied the chair of

English five years ago; still a host of friends were here to greet him.

A venerable figure at the celebration was the aged Father O'Connell, of Richmond, who came to testify his esteem for the past and present of Ottawa University.

Rev. Father Antoine, who for several years has followed with great success the course of Theology at the Gregorian University, in Rome, and who obtained there his degrees of Doctor in Philosophy and of Licentiate in Theology, had the honor of being the first Doctor in Theology of the Catholic University of Ottawa. The Rev. Father read an elaborate paper on the Mystery of the Incarnation and for two hours defended with great skill some propositions out of the 150 theses which formed the subject matter of the examination. His Eminence the Cardinal congratulated Rev. Father Antoine on his theological ability and the bishops and the numerous members of the clergy expressed their gratification at being present at such an exhibition of sacred science.

## TABARET MEMORIAL FUND.

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 Ottawa, Oct 10th, 1889

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OUR GUESTS.

We have taken the following names from the Visitor's Register; they are as correct as our ability to decipher them permits.  
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Devriendt, Rev C L E, O M I, Archville,  
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