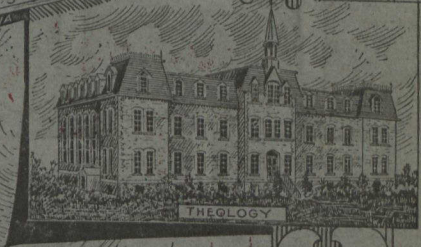




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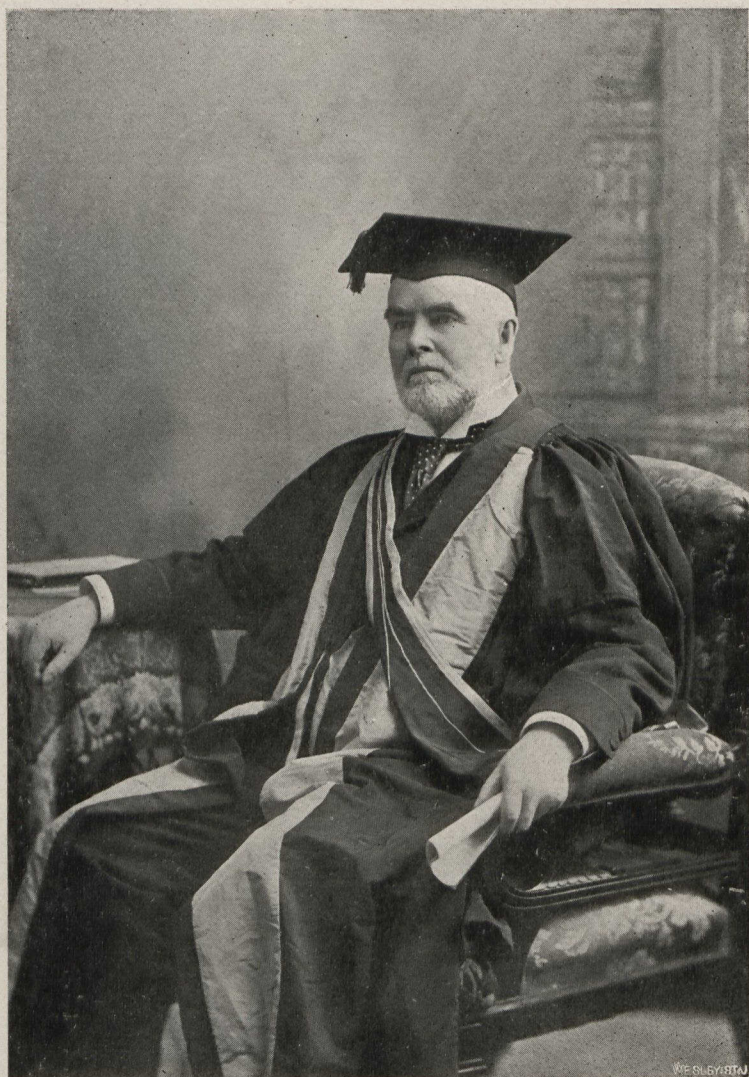
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J. A. MACCABE, M.A., L.L.D.

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# University of Ottawa REVIEW

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No. 1                                      SEPTEMBER, 1900.                                      Vol. IV

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## VALEDICTORY.

DELIVERED BY MR. J. A. MEEHAN, B.A., B. PH., AT COMMENCEMENT,  
JUNE 20TH, 1900.

Your Grace, Reverend Fathers, Ladies and Gentlemen :—Another scholastic year has rolled into the mighty ocean of the past, and another commencement day is at hand. The all-important day for the class of 1900 has arrived. This is the event we have been looking forward to so eagerly during all the long, tedious years of our under-graduate life. This hour of supreme triumph which we have often dreamed of, so often despaired of ever reaching, the alluring fascination of which at each commencement, awakened in us new resolves for perseverance to the end,—this hour, at last, has come, and brought with it the reward of all our toil, the first great triumph of our young lives. Oh! how inexpressibly pleasurable it is, to know that the object we aimed at is within our grasp, and no cruel fate can intervene to disappoint us, to know that at last all doubt, and uncertainty is past, that we have safely reached the end of our course.

Commencement day always brings joy to the heart of every student, for it marks his ascent one step higher on the rugged path which leads to the eminence of science, and means his promotion to a higher class. How much more so, then should it not

be a day of joy for us who have reached the summit, for us to whom it means not only promotion to a higher class, but advancement to a higher life, to whom it is the signal of fitness to receive a commission of trust in the great army of mankind? To the graduate commencement day means the realization of all his hopes; it is the land of promise reached. Such being our feelings to-night we can have no hesitation in saying that we are actually living the happiest day of our lives. And have we not good reason to rejoice? To-day, for the first time perhaps, we realize the inestimable advantages we have enjoyed. God has marked us out for the signal favor of a call to higher education, and, through the medium of kind, and devoted parents, He has placed at our disposal, the means of acquiring that precious boon, for which so many, less favored mortals vainly sigh. On our part, whether we turn our thoughts to the past, or stop to reflect on the present, we have very few regrets and many consolations: we have responded to that call, with right good will; we have always tried to make the best of every opportunity and have, in a measure at least, proved ourselves not unworthy of the particular blessings which have been given us; we have made it our aim, to employ our time to the best advantage, and to make it manifest at all times, that we never lost sight of the sacred duty imposed on us by the predestination of God; we have labored conscientiously year in, and year out; we have caught up something of the high-souled enthusiasm of these noble men under whose guidance it was our good fortune to have been placed; we have acted according to their maxims and have not despised their counsels, and consequently, now that the end has come we are satisfied that the honor conferred on us is not altogether unmerited. And what earthly satisfaction is there, fraught with such feelings of pleasure as that which arises from the consciousness of having deserved well an honor received!

But what is this honor of which we feel so proud? Herein is embodied the consideration which will perpetuate the happiness of this occasion. We claim as our Alma Mater, an institution, equalled by few and surpassed by none, on the continent of America. There is no doubt that the course of studies followed in Ottawa University is an excellent one, complete in every detail, com-

prising every branch of useful and practical knowledge, neglecting nothing that an educated man might be expected to know. The curriculum lacks nothing that is necessary, and contains nothing that is superfluous. Moreover all is arranged with admirable fitness. The first step gives light to the second, and so from light to light we are conducted in safety through the whole series. "By philosophy we are enabled to unite into a consistent whole the various seeming anomalies, and contending principles that are to be found in the minds, and affairs of men; and hence arises, not excellence in simplicity, but one for superior, an excellence in composition." Truly then, have we to-night been made the recipients of a great honor. Henceforth we are graduates of Ottawa University, and that is indeed a badge of distinction. By reason of it we can claim fellowship with many of the leading lights of the country. "Look over Canada and the United States to-day and you will behold former students of this institution in every sphere of life—in the Church, in Parliament, at the Bar, on the Bench, in the medical profession, in engineering, science, commerce, and industries,—clinging to the top-most round of the ladder of success." The alumni of old Ottawa College have shown themselves, solid, judicious, honest men, competent to fulfill the duties of any position in life. We are confident, with a confidence begotten of hope, that we who to-night fall into the ranks of the "old boys" will not be unworthy of those who have preceded us.

But in this, the hour of our triumph, we do not forget the debt of gratitude we owe to Providence. To the great Master of our destiny, we breathe a fervent prayer of thanks. We thank Him especially for having given us such good Catholic parents, those parents who have sacrificed so much for our sakes, who have undergone so much anxiety, and suffered so many inconveniences, on our account. To you, dear parents, whether present or absent, our hearts now turn with sentiments of profoundest gratitude. At this moment we feel that you share our happiness and that you are blessing us with all the fervor of parental love. Whatever may be your business cares, to-night they are all forgotten, and your faces beam with pleasure, at the thought of our success, in anticipation of our triumphant

home-coming. God grant that you may never have less reason to be proud of us than at present. We shall endeavor to repay you for your tender solicitude, and your loving care, by following the example of true, christian piety which your lives have furnished. Then indeed, will we be the solace of your declining years, and your old age will be brightened by seeing us, on whom you have lavished so much care, realize your expectations.

There is another thought, that suggests itself to us to-night. The fact that we are assuming a grave responsibility is vividly before our minds. In spite of our much-vaunted modern educational system, the truly educated man is still a rare article. The number of those who advance beyond the "little learning," proverbially "a dangerous thing," is still comparatively small. Of shallow, flashy demagogues, indeed we have plenty, but it is not to such, that society must look for the solution of the great problems that arise in life. No, rather to men, who by reason of a thorough education, are equipped with all the necessary weapons against error, and falsehood, must be intrusted this great task. How much then will naturally be expected of us? To-night we may be said to make our first appearance on the great stage of life, and we recognize the importance of the part we will be called upon to play. But great as is the task our will is ready, and certainly no blame can be attached to our Alma Mater if our training should prove deficient. She has given us sound and fruitful instructions; she has endeavored to cultivate in us high, and pure literary tastes, and to store our minds with useful, and liberal knowledge; she has made known to us the true grounds, and forces of social, and political well-being. Hence indeed no fault is it of hers if we are not well fitted to take our part with ease and efficiency, in whatever sphere we may be called upon to occupy. The refining influence of our early surroundings will ever be evident to all those with whom we may come in contact, and our College loyalty will be as enduring as life itself.

True it is, the predominating feeling by which we are animated on this, the last night of our college life is one of joy; joy at the prospect of entering upon a broader field of utility, joy arising from the consciousness that our long apprenticeship is over, joy arising from the conviction that we are at last prepared to begin the struggle of life, in real earnest;—these indeed are,



"Truths that wake to perish never,  
Which neither listlessness nor mad endeavor,  
Nor man, nor boy,  
Nor all that is at enmity with joy,  
Can utterly abolish or destroy."

But it has been said, and certainly experience of earthly things does not seem to contradict the statement, that not even the entrance to paradise is absolutely free from all regret. And so it is with us this evening; our happiness is dampened by the thought that we must leave forever our dear old college home, and all her familiar, and time-endear'd surroundings, that we must bid adieu to our devoted professors, tried friends of many years, to our fellow students, our dear friends, and companions.

To night, dear classmates, we stand as it were, in the last kind glow of ruddy light that leaps up from the hearth stone of our Alma Mater; a few brief hours and we must depart forever from under her protecting roof-tree. No more in the sunny, breezy days of September, shall we return to take up our residence within these walls; our destination will henceforth be elsewhere. We leave you dear old Varsity and leaving you we love you. We trust that in future, the people of Ottawa, always staunch friends and true supporters of your every interest, will continue to bestow on you their kind patronage. We may, (who knows) never again stand within these walls, but this much at least, we can say with certainty,—we will ever look back with pride to the days of our student life in Ottawa University, and will never lose an opportunity of serving our Alma Mater. Bountiful Mother, to you, to the people of Ottawa, to whom every one of us is indebted for so many favors, to this fair city we must say good-bye.

Reverend Faculty, and professors of the University—Hard indeed, is the task which we are called upon to perform to-night. The time has come when the bond of affection which unites you to the class of 1900 must be severed. But before we leave you we wish to say that your kindness, your fidelity, and especially the noble example of your lives, have engraved themselves so deeply on our memory that time can not efface them, that we are your lasting friends. Now as never before do we understand all that you have done for us, how much of gratitude, how much of love

we owe you. For us you sacrificed repose, pleasure, satisfaction, and above all, ever, and in all cases, preferred our interest to your own. We recognize in you men wholly set apart, and dedicated to the noble work of education, without any other than public ties and public principles ; we know you as men denied to self interest, whose only avarice is for the good of others, men to whom personal poverty is honor, and implicit obedience the greatest freedom. We feel that we should not allow this occasion to pass without assuring you that we appreciate your many noble qualities, and that your virtues are not unknown to us. By proving to every one we meet in after life, that the character you have moulded is sturdy as steel, we hope to repay you, in some way at least, for your labor in our behalf, and for the untiring zeal you have always shown for our welfare.

But there is a vacant place among you to-night ; we search in vain for the familiar face of one whom we have been accustomed to see at former commencements. The late-lamented, reverend Father Howe began his short career in Ottawa about the same time, that we began our course. He was one of our first professors, and one of our earliest friends. Ask the good people of St. Joseph's parish, why we so soon loved him. They know his worth. He is not here to-night, to see us graduate, who were his first pupils, but our grief at his absence is lightened by the conviction, that he is now presenting our petitions to the Father Almighty, and praying that when the summons to eternity comes, we may be prepared to join him where he now stands :

"Fast by the throne of God,  
Where time, and pain, and chance, and death expire."

Father Howe's early demise cast a gloom over the last few months of our college career, but the memory of his saintly life, and happy death will ever abide with us, and will serve to keep us always within the the path of right, and duty. Reverend Fathers, the members of the class of 1900, beg to be allowed to ask you, to add one more favor to the many they have already received at your hands,—send us forth with your blessing, and with the assurance that all our shortcomings, all our faults are to-night forgiven by you, that we may always count on your assistance, and

encouragement as we have in the past. Kind friends, devoted professors, farewell.

Fellow Students,—The years of our college companionship are gone. "Sweet were they with a sweetness felt but half till now, not half discerned." Never before did the thought of leaving you come upon us with such an overwhelming sense of regret. Not even the triumph of the present, nor the brilliant expectations of the future can outweigh the conviction, that in parting from you we must sunder the ties which bind us to our earliest, our truest, and our best friends. We would fain re-live the fond associations formed in your midst, the many happy hours passed in your company. But we have reached the terminus; we must bid farewell to you who have helped to cheer the early part of our voyage, and seek other associates in dark, unknown paths of the world beyond. But though we cannot be here in future to share, as of old, your joys and your sorrows, our thoughts will often wander back to this, the scene of our happiest days, and in imagination will we often revisit our old haunts; though we must now sever all connection with our dear old college home, be assured that every member of the class of 1900, will ever be ready to do all, in his power to further the interests of the students of Ottawa University; and in after years when the future wearers of the garnet and grey will be called upon to defend the titles of our victory-famed athletic association, then, will we be re-united by the bonds of sympathy. Gladly will we hear of your victories, may the news of your defeats never reach us. Dear comrades, we wish you happiness, and success. You may merit both by showing that your college life is ever characterized by a steadfast loyalty to Alma Mater. Keep up the old-time enthusiasm in athletic matters; on all occasions, endeavor to promote unity, among your fellows, by frowning down every semblance of discord; in your studies work conscientiously, and persevere to the end. In this way, you will fulfil the duty you owe to yourselves, to your companions, to society, and in good time the reward which is ours to-night will be yours in turn.

For ourselves, we go forth with high hopes, and brave hearts. Come what may, we will ever make our best effort to do a man's work in life. At present, indeed the outlook for us is bright, and

encouraging, but alas ! we know nothing of the future. "As drops of rain fall into some dark well, and from below comes a scarce audible sound ; so fall our thoughts into the dark hereafter, and their mysterious echo reaches us." We gaze on our fellow-students to-night, and as, one by one, each familiar face passes before our eyes, we cannot shut out the appalling thought, that it may be for the last time on earth. Just one short year ago, there sat here among the graduates, one who even now, is no longer among the living.\* Little did he think that his time on earth was to be so brief ; his mind was busy, planning for the future. Surely we may be pardoned the pang of grief we feel, at the thought that this flower of promise, has withered so soon. Will any of us ever forget the heart-piercing message to his former schoolmates, and professors, in which he recommended his soul to our prayers, saying that he knew the end was near ? From this touching example must we, the graduates of 1900, draw our first great lesson in life, and resolve to be ever prepared for the eternal summons knowing that "life or death will thereby be the sweeter." But let us not harbor these sad reflections ; let us rather part, forgetful of the uncertainty of life, remembering only the absolute certainty of the sublime truth contained in the lines :—

"An Angel's hand can't snatch me from the grave  
Legions of angels can't confine me there."

Fellow-students, we part to meet again. Till that blissful day, one and all, farewell.

\*Mr. R. A. O'Meara '99 who died last February.



## THE PRIEST.



babe on the breast of its mother  
 Reclines in the valley of love,  
 And smiles like a beautiful lily  
 Caressed by the rays above.

A child at the knee of his mother,  
 Who is counting her decades of prayer.  
 Discovers the cross of her chaplet,  
 And kisses the Sufferer there.

A boy with a rosary kneeling  
 Alone in the temple of God,  
 And begging the wonderful favor  
 To walk where the Crucified trod.

A student alone in his study,  
 With pallid and innocent face,  
 He raises his head from the pages  
 And lists to the murmur of grace.

A cleric with mortified features,  
 Studious, humble, and still,  
 In every motion a meaning,  
 In every action a will.

A man at the foot of an altar—  
 A Christ at the foot of the cross,  
 Where every loss is a profit,  
 And every gain is a loss.

A deified man on a mountain,  
 His arms uplifted and spread—  
 With one he is raising the living,  
 With one he is loosing the dead.

—*Irish Monthly.*

## A LETTER FROM CHINA.

[The following letter, which we are enabled to publish through the kindness of His Excellency Mgr. Falconio, to whom it was addressed, will be read with interest by our readers. Han-kow, the city of refuge whence the letter is dated, is in the province of Hu-pe at the confluence of the Han river and the Yang-tze-kiang. Mgr. Fontosati, with the details of whose heroic death at the hands of the Boxers the letter opens, was Vicar-Apostolic of Southern Hou-nan, and was a member of the Order of St. Francis, which possesses nine Vicariates in China. Heng-chow-tou was the scene of the martyrdom of Mgr. Fontosati and his brother Franciscans. EDITORIAL NOTE].

HAN-KOW, July 21, 1900

Eccellenza Illma:—

You have already seen in the papers the account of the present distressing state of affairs in the Chinese empire, how a violent persecution has swept away the most flourishing Christian centres, sparing neither bishops, nor priests, nor nuns, nor even innocent children. Fires of incendiary origin have completely destroyed our buildings—churches, orphan-asylums, and the peaceful homes of our Christians; and an insatiable thirst for human blood has manifested itself. Ah! dear *Monsignore*, our cherished friend Mgr. Fontosati is no more. The inhuman wretches not only killed him, but heaped upon him in his last hours a thousand cruelties and indignities. His eyes were gouged out; a knife was plunged into him, which he had hardly succeeded in extracting with his own hands, when a monster of cruelty plunged it in again; of the crowd, many threw stones at him, while others beat him with sticks. For four hours did these, and even worse, tortures continue; at last the martyr yielded up his precious life. With him died Father Joseph Gomboro, a Piedmontese, who was given over to similar tortures and despatched with like cruelty. Before expiring, Mgr. Fontosati and Father Gomboro imparted one to the other a last absolution. The mutilated corpses were enveloped in cloths, then saturated with coal-oil and set on fire. The Christians succeeded, by means of money, in having the ashes buried in an adjoining lot. Peace be with you, my gentle friends! And from heaven, which is now assuredly your dwelling-place, pray for me and for all your brethren here below.

All this happened on the 8th of July, but the persecution had broken out on the 4th, on which day the rebels invaded the principal residences of the mission, sacked them, and then burned them. There were present at that time, the old Vicar-General Father Quirinus Henling and our own Father Cesidio. The former succeeded in getting away and was carried elsewhere by some trusty pagans. But Father Cesidio was captured, and being first maltreated in various ways, he was wrapped in cloths which were soaked in petroleum and burned while yet half alive. Let us hope that he will one day be the glory of our province of S. Bernardino. A kindly disposed pagan collected the remains and interred them near where once stood our residence. When the news of the outbreak and of Father Cesidio's death was sent to Mgr. Fontosati, he, faithful pastor that he was, insisted on going to the site of the disaster, where he was seized and martyred in the manner I have described above. On the destruction of the orphan-asylums, two hundred, or more, young girls fell into the hands of the mob, and were divided up as so much booty. The dwellings of the Christians were all burned down, everything was plundered, and to spare life was a favor. What misfortunes! What tears! Nothing is known of Father Bonaventure nor of the other missionaries; perhaps they have fled in another direction. Pardon me, your Excellency, for not writing sooner, for writing now so freely. Every day we receive news of massacres and conflagrations; we live in uncertainty amid a thousand fears and sorrows. I did not write you sooner because Mgr. Carlassare sent me to visit, in his place, different parts of his vicariate, and a few months afterwards I was recalled to Han-Kow, as things had taken such a bad turn. During my visit I had many consolations, the confirmation of about 900 neophytes and the baptism of about 200 adult catechumens. After these consolations came the sorrows I have just described. Here at Han-Kow there is comparative safety, for we have two men-of-war in the harbor. However, everyone is afraid, and many are leaving for Japan for fear of a revolt of the troops of the Viceroy, or of the rebel advance, or out of mistrust caused by the antipathy to foreigners which is characteristic of the Chinese.

Dear *Monsieur*, from my heart I wish you every grace and consolation. Bless me, and bless our unfortunate missions.

Your Excellency's most humble servant,

F. LUIGI M. SONSINI, O. S. F.,

*Vicar-General.*

## A DREAM.

WILLIAM BLAKE, (1757-1827)



NCE a dream did weave a shade  
 O'er my angel-guarded bed,  
 That an emmet lost its way,  
 Where on grass methought I lay.

Troubled, wildered, and forlorn,  
 Dark, benighted, travel-worn,  
 Over many a tangled spray,  
 All heart-broke, I heard her say :

"Oh my children ! do they cry,  
 Do they hear their father sigh ?  
 Now they look abroad to see,  
 Now return and weep for me."

Pitying, I dropped a tear :  
 But I saw a glow-worm near,  
 Who replied,—"What wailing wight  
 Calls the watchman of the night ?

"I am set to light the ground,  
 While the beetle goes his round :  
 Follow now the beetle's hum ;  
 Little wanderer, hie thee home !"



## THE INTERNATIONAL TRUTH SOCIETY.



THE Rev. Dr. William F. McGinnis, one of the best known of the young priests of the Brooklyn Diocese is the President and founder of this society which now enters on its second year, with most cheering assurance of success. The report that was published in June shows every sign of a great, good and glorious enterprise, whose principal object is the dissemination of Catholic teaching and ideas by means of laymen and through library channels. It will be the chief work of this society to watch the secular press, etc., as to the circulation of anti-Catholic attacks; to answer these attacks systematically and to defend the cause of the Church on all occasions when its honor is impeached or its interests assailed. Inevitably this will involve a great deal of hard work and require considerable ability on the part of its members. The originality of the aims of the society and the vast and interesting field of its proposed labors must appeal with more than ordinary interest to all Catholics.

The first Report shows that much has been most satisfactorily done already, several of the great papers in the United States and some in Canada have been called to an account for some publications that no true and educated Catholic should tolerate. The manner in which these rectifications and re-statements have been made, has been so calm and dignified and clever that the best of relations can be vouched for between the defenders of the faith and the editorial body. The society purposes to use the public press as the chief means by which it can reach the public. It has gone to considerable expense to secure reliable foreign correspondence. Some of the assertions now in circulation as to the indiscretion (!) of our missionaries in China, for instance, have compelled the Rev. President to leave nothing undone in order to get the true story of the propagation of the faith in that region of the world. In due time the society may make known what has been achieved in the way of securing and maintaining the rights of the Catholics in the lands newly acquired by the United States.

Much of the work of the International Catholic Truth Society is to be carried on by correspondence as there will be (and there always are) active members all over the United States ; Canada also has entered into the movement. The Rev. Dr. McGinnis has visited Ottawa, Montreal, Quebec and Toronto and has communicated his plans and means to a goodly number in each of these cities, whose response has been most cordial. It is almost impossible to exaggerate the magnitude of the field opened up before the society, if its designs are faithfully carried out. Nearly all the sects are represented by weekly publications and these contain almost without exception articles criticising Catholic dogma and practises. To combat this opposition there are only a few Catholic publications and most of these are limited in their power owing to lack of support ; so it will be seen that the International Truth Society's crusade must be almost single handed. Can any of us fail to be interested in watching the result ?

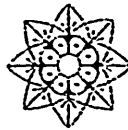
One of the most interesting features will be the translation department. This promises to be of genuine interest to those at least who want the full benefit of current literature : when an article appearing in some foreign magazine, say, French, German, Spanish or Italian, is found to have an important bearing on affairs in America or to come within the scope of the society's aims, it will be translated by competent linguists and published in some one of our great journals. Thus some very interesting literature may be presented to the English-speaking public. The European Magazines given to religious thought will be specially drawn on; considerable liberality will be exercised in the choice of articles, and care will be taken that those of an ultra-religious tendency, are not made too prominent. The library work is one of the great hopes of the society.

Naturally, in recruiting the society much attention must be paid to scholarship and superior acquirements on the part of members. The effort of the organizer is to make of the International Catholic Truth Society a *corps d'elite* as far as possible. The duties of the members are almost wholly of a scholarly kind, and the aid of specialists will be frequently required, eligibility to membership rests on solid instruction in the doctrine and philosophy of the church. It is not, in any sense, the intention of the society to

introduce bitterness into controversy, on the contrary, one of the effects of the work will be to assuage the bitterness that already exists and to present Catholic doctrine and ideals in a fair and philosophic light. One of the direct results of such work must be to awaken and maintain a better feeling on the part of those creeds whose members till now regarded the Catholic church with special hostility. And this hostility is quite intelligible; for if we are what we have so often been represented to be, hostility is the right attitude to take. It will be the aim of the International Catholic Truth Society to present the Catholic Church as she is—all fair and without spot or stain.

Each member pays five dollars a year, this will give a revenue of five-thousand yearly as it is the purpose of the board of officers to limit the membership to one thousand, at least for a few years. There are now upwards of seven hundred members; in a word, the retrospect though brief is bright, the outlook most cheering.

• M



## AN HONORED ALUMNUS.

JOHN A. MACCABE, M.A., L.L.D.



LANCING in retrospect over what has been accomplished in the wonderful intellectual progress of our fair province, we are inclined to attribute a great measure of this development to the successful efforts of our High Schools and Universities. But another force is at work to produce this desirable position, a force as truly efficient, powerful and universal in its own sphere, and this we know as the common school system of Ontario. The thousands of successful pupils in our province can fully attest that our Separate and Public Schools have no fear of competition and can well bear the test of the most rigid examination. Recognizing the fact that a great body of trained teachers is annually required, the Educational Department has wisely provided for training schools and the results of the Toronto, Ottawa and London Normal Schools and of the Hamilton Normal College need no comment; they speak for themselves. What this province has and must have are corps of properly trained teachers, whether lay or clerical, duly educated in method and practise, and fully equipped in every branch in order to keep apace with the requirements of this advancing age. The recent jubilee celebration of the Ottawa Normal school placed this institution prominently before the public, and emphasized some of the problems—which we in Ontario, and especially the Catholics of Ontario, must solve in order not to retard our own Separate Schools but advance them to the coveted goal of success.

Here we pause and pass aside from these contemplations in order to felicitate our sister institution, the Ottawa Normal School on the occasion of her Silver Jubilee, and offer congratulation to its honored Principal and our illustrious alumnus, John A. MacCabe. On the occasion of this joyous celebration, *The Review* joins with the thousands of friends who have paid tribute to the inestimable qualities and genius of the devoted Principal, who has so faithfully presided over the destinies of the Ottawa Normal dur-

ing the past quarter of a century. The University shares in the honors conferred on Dr. MacCabe for she esteems him as one of the most illustrious of her alumni. Hence devolves on *The Review*, the pleasant duty to record some of the leading facts of the interesting life of our honored alumnus. He who by the protecting and guiding hand of Providence, and sheer force of talent, has retained the Principalship from that memorable opening day, Sept. 14th, 1875, to the present date, and now bids fair, Deo Volente, to see the laurel crown of a golden jubilee placed on his brow, is certainly an example to be pointed out and looked up to as a model.

Bring to your conception the impressive figure of Dr. MacCabe. One of those broad-shouldered, deep-chested Irishmen, gifted with a charming personality and attractive, cheery, good humor, that brightens and illumines all about him. His clear eyes look you straight in the face with a quiet power that commands involuntary respect, while the repose and firm purpose developed by the features, are the very picture of determination and unflinching courage.

It is a matter of considerable importance where and in what circumstances a man was born. We of Irish descent attach no little importance to the influences of birthplace, and those of us fortunate enough to claim the Isle of Saints and Scholars as the natal land, grant to it a particular reverence. A land consecrated by the blood of martyrs, sanctified by thousands of religious, and hallowed by association and remembrance of heroes and patriots such as no other land ever produced, claims especial veneration and remembrance. Nature ever bountiful and good to Ireland could afford no greater beauty than that wherewith she has endowed the village of his birth in the County Cavan. Indeed there are few spots in the old land more attractive, more celebrated or more likely to leave impression upon character than the country about this place. Here in this lonely nook of nature was born on January 9th, 1842, John A. MacCabe.

His early education like that of many other Irish youths was parental, but it was supplemented by a thorough training in the Irish National schools, and afterwards at the Dublin Normal School.

Having completed his course at this training school, he adopted teaching as his life work and his career in his chosen profession has indeed been active and important. He received the appointment of English and Mathematical Master of Belfast Diocesan Academy and afterwards filled the same position with due credit and honor in Kilmore and Killarney. In the latter place he became acquainted with Aubrey de Vere and retains to this day a most enthusiastic admiration of this truly great poet. But the love of literature and mathematics was not to supplant affection for social surroundings, nor to remove the young professor from the more refined influences and charms of a good and virtuous lady, for on April 29th, 1869, he was married to Kate Anna, only daughter of James Kelly of Ennistymon, County Clare, Ireland.

Circumstances had now been so arranged that the young professor of Killarney could leave Ireland. Then was he to bid adieu to the memorable scenes of his boyhood, to bid farewell to the friends of his youth, to take a last longing look at the little Catholic church in whose yard his forefathers slept and to exchange all these for the far-distant shores of Nova Scotia. In 1869 he received the appointment of mathematical master in the Truro Normal school and at once accepted this position. Here in this new sphere of action his splendid energy and talents displayed themselves and with his personal qualities he won for himself golden opinions from the Nova Scotians. Six pleasant years were passed in this city when another important change occurred. Complying with the demands of a large portion of the citizens of Eastern Ontario and the exigencies of the teaching profession, the Provincial Government decided in 1875 to establish a Normal School in Ottawa. Its Principalship was offered to the young mathematical master in Truro and accepted. Here on September 14th 1875, began that arduous and important career whose twenty-fifth anniversary was so fittingly celebrated a few weeks ago. During the long period of his residence in Ottawa, John MacCabe took an active interest in many organizations proper to his sphere. His election as President of St. Patrick's Literary Association, President of the Particular Council of St. Vincent de Paul, Grand President and afterwards Grand Chancellor of the

C.M.B.A., and President of the Dominion Educational Association, are evidences of the esteem and appreciation in which he is held. In 1877 Ottawa University conferred on him the degree of M.A., and in October, 1889 honored him with the degree of L.L.D.

It may be inferred from the foregoing that activity and energy are prominent qualities in Dr. MacCabe's character,—two essentials for every successful educator. It requires more than a cursory glance to estimate the importance of the educational and literary influences of a man whose methods and opinions become law with a large portion of our teachers. Thus far something has been seen of the public life of Dr. MacCabe, but in the view unfolded, something would be amis were we to forget him in that other world, the lecture hall where he is the ruler and guide.

Of the influences that have contributed to win for him unprecedented success in his profession, sympathy in the work of his pupils deserves especial consideration. Whether in the lecture hall, at the social gathering or in private conversation, the Doctor's broad sympathy makes beautiful the way of knowledge and allures the young along the bright and cheerful paths of life. Genius reveals itself in the beautiful thoughts of a Shakespeare, a Tennyson or a Faber, but purer and richer is the genius of the heart that is conscious of vast and deep fountains of love which gushes forth for the light, life and peace of a young mind placed at the master's guidance. With sympathy there is that nobility of soul, kindness, consideration, justice and aptness to teach which make his influence a living thing; his cheerfulness and sunny disposition, his learning and patience in trying to make the uninitiated comprehend methods, all tend to make the observer long to emulate and finally aspire to life's great Exemplar. The prime influence on his life has been the practise of his religion whose principles have been his guide through life. Religion with Dr. MacCabe is something more than an aid to expand his intellectual attainments, to give consistency to his actions or to strengthen his reasoning faculties. It is the very basis of his character. His work in many charitable and fraternal organizations is evidence of his unflinching Catholicity. Of his life it may be said "*Laborare est orare*, for the labors of his life are pre-veded and prompted by lofty aims and religious principles.

In the society of mankind such a teacher must hold a high place. Something is he more than the first mental concept of *magister*. He is a power among men whose elevating influence must help to solve our practical problems, to transmute ideals into conduct and character, to afford us some realization of the higher life, in fact to act by those principles taught by Jesus Christ Himself. A high eulogium, some may affirm, but a merited one, will be the testimony of thousands who have the friendship or acquaintance of John A. MacCabe.

MICHAEL E. CONWAY, '01.





## A DAY OF FESTIVITY AT THE CATHOLIC UNIVERSITY OF OTTAWA.

FRIDAY, SEPT. 21st was indeed, a day of rejoicing at Ottawa University. The cause of this rejoicing was not entirely the annual holiday which follows the mass of the Holy Ghost, celebrated at the opening of each scholastic year to invoke God's blessing on the University, and on the work of its professors and students. A concurrent cause was the Golden Jubilee of Rev. Father Paillier O.M.I. Fittingly did the students and faculty unite to pay honor to the venerable man who has attained the fiftieth anniversary of his elevation to the sacerdotal dignity, to offer respectful felicitations to the beloved priest, who, by his virtue, his devotedness, his amiable character, and his noble heart, has won for himself legions of friends, not only in the University, and in St. Joseph's parish, of which he was for twenty-six years pastor, but as well throughout the whole diocese and even beyond its limits.

At 8.30 a.m. His Grace, the Archbishop, Chancellor of the University, assisted by Rev. Frs. Edward and Etienne O.S.F. and preceded by the faculty of the University wearing their academic robes, made his solemn entry into the magnificent chapel of the University while the organ pealed forth the notes of the hymn to *Pio Nono*. As soon as the Archbishop was seated in his throne, Fr. Paillier, accompanied by his assistants came forth to begin Mass, His Excellency, Papal Delegate, attended by the Very Rev. Rector and Rev. Fr. Harnois, O.M.I. entered at the same time and occupied a throne opposite the archbishop. His Excellency by thus assisting at Mass, wished to give Fr. Paillier a proof of the high esteem and veneration in which he held him.

The solemn High Mass, which was commenced immediately, was sung in such a clear and sonorous voice by the venerable jubilarian that onemight be led to think it was his first mass. Nothing showed that years had in any way enfeebled his strength. His numerous friends could indeed hope confidently that for many years to come it would be his privilege to ascend the holy altar, to glorify his God and serve our Holy Mother, the Church.

At the end of the gospel His Grace addressed the students, taking his text from St. Paul : " Jesus Christus heri, et hodie,

ipse et in saecula." (Heb. xiii. 8.). In words remarkable for their elevation of thought and nobility of sentiment, the Archbishop impressed upon his hearers the obligation that devolves on all Christian young men to learn daily to know and love more and more Christ-Jesus, who, in consequence of sin, is the sole and necessary mediator between God and man. He exhorted his hearers to be ever Christ's in heart and in mind, for in Him above all is to rest the Christian's every hope. All is unstable, all is frivolous, but to love and serve Him.

Towards the end of this solid and piety-breathing instruction, the chief pastor of the archdiocese of Ottawa paid, in a few words, a beautiful tribute to the worthy jubilarian of the day. For years His Grace had known Father Paillier and had always considered him an irreproachable priest, one full of zeal and piety, of rare merit and great virtue. The preacher wished with all his heart that for many years more the jubilarian might continue to edify his confreres and to serve the Church. He also expressed the regret, which was shared by many of the clergy and laity of the diocese, that the excessive modesty of Fr. Paillier had constrained his superiors to give the celebration of his Golden Jubilee a strictly private character, so private, in fact, that neither the parishioners of St. Joseph's Church nor members of the clergy of Ottawa could take the part in it which with good right they desired.

At the termination of mass, His Excellency, the Apostolic Delegate seating himself before the altar received the profession of faith from all the professors of the University, conformably to the canonical precepts of the Church.

At noon a banquet was given by the University in honor of Rev. Fr. Paillier. In accordance with the expressed wish of the venerable jubilarian, Monseigneurs Falconio and Duhamel along with several representatives of the different communities of the Oblates in Ottawa, were the only guests. Although the banquet had, consequently, a private character, we will not surprise any of Fr. Paillier's acquaintances, when we declare, that all those who were permitted to do him honor yesterday, united heart and soul in the toast proposed to his name by the Archbishop of Ottawa, wishing him many years more of a life entirely consecrated, as it had hitherto been, to the glory of God and the good of souls.

The recounting of a few details of Fr. Paillier's life, which we have secured from one of his fellow Oblates, will, we are sure, be a source of extreme pleasure to his many friends. Moreover, these details, offer us the best obtainable means of following him in his long career. To give them, is, to our mind, what may be called, relating the services of a valiant soldier, or rather, of a noble and courageous apostle of Jesus Christ.

Fr. Paillier was born Dec. 6, 1827 at Pompée near Nancy in that part of Lorraine which was left to France by the treaty of 1871. At an early age he felt himself called to the sacred ministry. He was well advanced in his studies, in fact, had spent three years in the Grand Seminary of Nancy, when despite the obstacles that had discouraged many another, he decided to enter the Oblate Novitiate at Nancy, Sept. 6, 1848. On Sept. 8th of the following year he made his religious profession. He then went to Marseilles to finish his theological studies. Sept. 21, 1850 he received ordination at Aix, in Provence, from the hands of the venerable founder of the Oblates of Mary Immaculate Mgr. de Mazenod. It was in the chapel when the first Oblates made their vows in 1816, and which is therefore regarded as the cradle of the Congregation, that Fr. Paillier had the happiness of being raised to the priesthood and of saying his first mass.

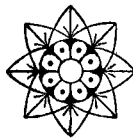
In March, 1850, the young priest, in company with Rev. Fr. Laverlochère who was already renowned as a missionary among the Indians of Hudson Bay, set sail for Boston *en route* to Canada. Father Laverlochère had gone to France for a recruit, and immediately obtained Fr. Paillier as the companion of his labors. In the spring of 1851 Fr. Paillier passed through Ottawa (then called Bytown, a place of five or six thousand souls) on his way to Hudson Bay. During the whole of the following summer he initiated himself in missionary labor among the savages and engaged himself in acquiring the Algonquin tongue.

Fr. Laverlochère on his return from this laborious mission, was stricken with apoplexy so that when Fr. Paillier returned the following year he had another co-laborer, in the person of Rev. Fr. Garin, who was at that time in the Hudson Bay Mission. This year was the termination of such kind of work for Fr. Paillier. His superiors though it better, considering their want of subjects, to assign him to duties for which he was better fitted.

It was then only ten years since the Oblates had come to Canada. There was a demand for them on all sides, and as they were few in number, Fr. Paillier was, for more than sixteen years, called upon to exercise duties of diverse kinds. In a short time he was sufficiently familiar with English to speak and write it with remarkable ease. His superiors took advantage of this to send him as curate to south Gloucester in 1851 and again in 1852. During the winter of the latter year he preached a mission to the shantymen in the district of Maniwaki. In 1853 he was made parish priest at Gloucester. The following year he crossed over to Buffalo where he taught dogmatic theology in the seminary. He remained there only one year. We next find him in 1855 at the mission of the Iroquois of Sault St. Louis near Montreal. Here he had as companion, Rev. Fr. Antoine who died recently in the office of first assistant to the Superior General. From 1855 to 1857 Fr. Paillier was connected as a missionary with the house of Montreal. In this last year he went alone on a tour of missions along the whole coast of Labrador. After his return from this difficult mission he attained permission to retire to the house of the Trappists in Kentucky, where he wished to live thenceforth the monastic life of penance and austerity. But after a conscientious trial of this austere life, the zeal for the salvation of abandoned souls brought him back to the Congregation where he was awaited and received with open arms. For the next ten years he remained for a comparatively short time in the different houses where his religious obedience sent him. We see him in 1858 at Désert acting as curate : towards the end of this same year he was a missionary and curate at Buffalo. In 1860 he was a missionary at Quebec ; and in Sept. of this year he was appointed chaplain of the Mother House of the Grey Nuns of Ottawa also bursar of the Oblate community at the episcopal palace. Two years later he was raised to the superiorship of the same community. In Sept. 1863 he was sent to Plattsburg to take charge of the missions of Redford and Danemora. In Nov. of the following year he returned to the episcopal house of Ottawa, thence he went to Buffalo.—to the Church of the Holy Angels in the month of August, 1865. Finally, on the 27th of August 1868, he returned to Ottawa. But this time he was assigned to the College, there he has remained

for thirty-two years. From 1868 until 1894 he held the pastorate of St. Joseph's Church. It was especially in the direction and administration of this parish, which always remains most dear to his heart, that Fr. Paillier evinced those grand qualities with which he was endowed, viz. zeal, prudence, love of souls and of the Church, constant sacrifice of himself for the welfare of his parishoners both rich and poor and particularly the sick, in a word, for the welfare of all, without exception. It was not without regret that in 1894 he was removed from his beloved parish, but his religious obedience demanded this sacrifice of him and he made it without a moment's hesitation just as he had done all through his long career.

From 1874 till 1877 he had been Rector of the College as well as Pastor of St. Joseph's Church. In 1894 he became for three years chaplain to the Good Shepherd Sisters. In 1897 he was given the chair of sacred eloquence in the seminary. Finally in 1898 he was appointed chaplain of Rideau St. Convent. He has always shown himself, in whatsoever charge has been confided to him, the good and faithful servant to whom a reward has been promised by Him who does not deceive but is faithful to all his promises. "Fidelis est enim qui repromisit."



# University of Ottawa Review.

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PUBLISHED BY THE STUDENTS.

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

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## PROLOGUE.

"Men may come and men may go but I go on forever." In this heartless spirit the REVIEW begins another year of its existence. Of last year's editorial board only a few members remain, the greater number having passed into the wider world beyond the University. The places left vacant have been filled by newer men, whose spurs are yet unwon. But youth is hopeful and talent is ambitious, and youth and talent (let us write it without blushing) are heirlooms in the sanctum of the REVIEW. The departure of Father McKenna from our midst leaves a void that is not easily filled. Whether as a student, or as the Managing-Editor of this organ of the students, Father McKenna was ever ready with his pen, and his loss will be keenly felt. We entertain the hope that

the good Father will not consign his well-trained pen to ignoble inactivity among the Western pines, and that the REVIEW may occasionally have the benefit of his literary taste and ability.

To the student body we have a word—or rather two—to say. Our first word is one of welcome. To all the students the REVIEW extends a hearty welcome. Welcome, old acquaintances; welcome, ye new-comers, our acquaintances to be. Our second word is one of advice. Write for the REVIEW. Let not the labor terrify you. The reward is worth the pains. Facility of expression, grace of diction, and precision of ideas all come by writing; and these are prizes worth winning. Nor need your writing interfere with the work of the class-room. Put more labor into your compositions for class. Read beyond the text-book; collect, compare, and sift; study and assimilate; then write, and class distinction and the fame of authorship are yours at once,—to say nothing of a prospective place on the editorial board of THE REVIEW.

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### A DUTY OF OURS.

We suppose that every student who follows the University Course, aims at a professional career. Now, upon the Catholic professional man of the present day, devolves a serious duty, the duty, not only of living up to the faith that is in him, but of being ever ready to defend that faith, ever ready to do battle for the cause of truth and for the rights of the Church. This duty has been more than once plainly inculcated by our Holy Father the Pope. In his great encyclical "On the Duties of Christian Citizens," Leo XIII touches upon the Church's office of teaching, and immediately adds: "Let no one imagine, however, that all participation in this work is denied to private individuals on whom God has bestowed talents with zeal for doing good." "Among the duties," says the Holy Father, "which unite us to God and to the Church, this one holds a foremost place—namely, that each one should strive with might and main, to propagate Christian truth, and to banish errors." Now one of the most effective means for the propagation of Christian truth and the overthrow of

error, is a thorough acquaintance with the history of the Christian era and particularly with the history of the Church. The importance of this study cannot be overrated. The dense ignorance concerning Catholic doctrine, that generally prevails among non-Catholics, and keeps many aloof from the Church, is based in great part on the most absurd historical fallacies. If there is any domain of learning into which the Catholic should fearlessly enter, it is that of history. It was no other than the great Newman who said: "To be deep in history is to cease to be a Protestant." The day has gone by when the field of history was an exclusively Protestant reserve, cultivated by Protestant hands and yielding an artificial product for Protestant consumption. The great conspiracy against truth inaugurated by the Magdeburg Centuriators and continued to later times by such writes as Mosheim, Neander and Hallam, has been at length discovered, and the conspirators relegated to the limbo of obscurity. Janssen, Hergenrother, Hefele, Pastor, and Gasquet—these are names of credit in the realm of history, these are the dealers in facts who have displaced the inventors of fiction. But "the evil that men do, lives after them;" and so, the work of the dead conspirators is still potent to lead incautions minds astray. With the steady light of history in our hands, our duty is, to aid, when the need arises, those who have been deceived by the *ignis fatuus* of historical romance.

#### TO WHOM IT MAY CONCERN.

The Catholic press of Ontario has lately been reminding the Catholic parents of the province, of the serious error they commit by sending their sons to educational institutions outside the province. In this the Catholic press has done its duty, and the timely admonition will no doubt bear abundant fruit. When parents realize that by acting in this manner they may retard considerably, what they have most at heart to promote, their sons' success in life, there will be an end to the evil. In his address at Commencement last June, the very Rev. Rector of the University alluded to this matter, and his words put the case so plainly and concisely that we cannot do better than reproduce them.



"All are aware that special examinations must be passed, that special certificates are absolutely required, for young men that wish to become candidates for the study of medicine, of law or of pharmacy. The certificate of matriculation is by far the most common, because it may be obtained in a shorter time. This certificate, given by our University, entitles its holder to register as a student at law or in pharmacy, whilst the same certificate with one year's additional attendance in the arts course, admits him to the study of medicine.

This certificate of matriculation is not given by Catholic colleges outside of Ontario; hence we have often seen young men that spent long years in colleges outside of this province, altogether unable to enter upon the study of medicine or law. The doors of these two learned professions were closed against them because they had not fulfilled the provincial requirements, by matriculating from some chartered institution of learning in the province of Ontario. This is a matter that is deserving of the most serious consideration of Catholic parents.

I might perhaps add that our University is the only chartered Catholic institution of learning in which young men may matriculate and then proceed to the degrees of Bachelor of Arts, Science and Literature, or Master of Arts. These degrees grant special privileges not only to students residing in Ontario and in other English Provinces of the Dominion, as well as in the neighboring Republic, but also to those that reside in the province of Quebec.

Our University is bound by its charter to adopt in its examinations, the standard of the University of London; it is for this reason that our academical degrees are an indication of true merit; they always represent a standard of learning equal to that of the best Universities in the United Kingdom.

It on this account, because of the great work that we have carried on so successfully for over fifty years, and also because this is the only chartered Catholic College in Ontario, that the Holy Father Leo XIII some ten years ago, signally honored us with the title of Catholic University, thus making Ottawa University the centre of Catholic education in Ontario. As a result of this special distinction—a distinction that is enjoyed by only two other institutions on the Western Continent—Laval and Washing-

ton—not only does Ottawa University confer all the degrees of a State University, but, moreover, it confers all the degrees usually given in Roman Universities to students in Ecclesiastical sciences. Every right thinking person will conclude from the above facts that we are well within the mark when we claim that we offer to Catholic young men altogether exceptional facilities for the requirement of every branch of learning.”

We have no word to add that could strengthen this eloquent and convincing statement of the case.

## VARIOUS.

The fiftieth anniversary of the ordination to the priesthood of Rev. Father Paillier, O.M.I., was being celebrated as we went to press. The Reverend Father's well-known humility obliged the promoters of the celebration to conduct the preliminaries with the greatest secrecy. So well did they accomplish their object, that even our sharp eared reporter failed to discern the slightest whisper up to the last moment.

*The Review* joins its congratulations to the many pouring in upon Father Paillier, and entertains the fervent wish that the Reverend Father's old age may be filled with the gladness of youth, and that his morning prayer up to the end may be—*Introibo ad altare Dei, ad Deum qui lætificat juventutem meam*—“I will go unto the altar of God, to God who giveth joy to my youth.”

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We print in this issue a translation of two documents of the Roman Congregation of Sacred Rites, which cannot fail to be of interest to all our readers. The latter of the documents is another, and a remarkable, manifestation of the kindly regard which Leo XIII entertains for the Oblates of Mary Immaculate. The Holy Father recognises the great work which the Oblates are doing for the Church in their educational institutions and their missionary enterprises.

Russia is advancing towards a milder civilization. An imperial ukase recently abolished almost entirely the punishment of exile to Siberia. The lot of home criminals has also been ameliorated. Till now a sentence of imprisonment was tantamount in its civil effects to a sentence of death. The condemned man's property went to his heirs, and his wife was free to marry again. Henceforth the convict loses his freedom for the term of his sentence and no more. When he comes out of prison he will resume the ordinary relations of life.

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Vessels of 2,000 tons' burden can now sail up to Brussels in the very heart of Belgium. Previous to this improvement, says *Current History*, ships could ascend the Scheldt to its junction with the Ruppel at Willebroeck, from which point there was navigation by canal to Brussels only for vessels of 300 tons, burden. The cost of widening and deepening the nineteen miles of canal was \$7,000,000. Did anybody say that Catholic countries are unprogressive? Ireland under Home Rule would be another Belgium in point of prosperity.

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There are ten Universities in the Russian Empire including one at Tomsk in Asiatic Russia. On the 1st Jan. 1895 the number of students in these Universities was 14,817 of whom 1,803 were Roman Catholics.



## DECREE OF THE CONGREGATION OF SACRED RITES.

[Translation.]



HE festivals of religion unite admirably with the holy sacraments in fostering within the hearts of men the divine charity diffused by the Holy Ghost. Among these festivals is the solemnity instituted in honor of the Sacred Heart of Jesus. This solemnity not only sets forth for adoration and glorification the Heart of the Incarnate Son of God, but renews at the same time, the memory of that divine love through which the only begotten Son of God became man, and, obedient unto death, manifested unto men, examples of all virtue and proved Himself meek and humble of heart. But the eager piety of the faithful found out other means of spreading the devotion to the most loving Heart of Jesus, a devotion that is fertile in sweet and abundant blessings. Among many there has prevailed, and still prevails, the pious and praiseworthy custom of wearing on the breast, as a scapular, an emblem of the Sacred Heart of Jesus. This custom, which has been enriched by the Apostolic See with partial indulgences, dates from the time of Blessed Margaret Alacoque, who lived illumined by heavenly lights. And since this devout custom flourishes and daily grows more popular in France and in the adjacent countries, humble and fervent petitions have been addressed to His Holiness Pope Leo XIII, praying that, for the greater glory of the reign of Christ and for the increase of divine love, he would deign to approve the scapular known as that of the Sacred Heart of Jesus, together with the accompanying rite and formula for the blessing of the same. This scapular consists of two ordinary pieces of white woollen, connected by a double cord ; one of which pieces bears depicted upon it the usual image of the Sacred Heart of Jesus, and the other a representation of the Blessed Virgin Mary under the title *Mother of Mercy*. His Holiness, graciously hearkening to these petitions, and having consulted the Congregation of Sacred Rites, has deigned to approve the above mentioned scap-

uiar, which is to be blessed and conferred according to the rite and formula mentioned in this decree, and by those only to whom the faculty shall have been granted by the Holy See. Whatsoever to the contrary notwithstanding.

Caj. Card. Aloisi-Masella, Pro-Datararius,  
L.xS. Pro-Prefect of the Cong. of S. Rites.  
April 4th, 1900. D. PANICI, SECRETARY.

[Translation.]

THE FACULTY OF BLESSING THE SCAPULAR OF THE SACRED HEART IS GRANTED TO THE SUPERIOR-GENERAL OF THE OBLATE CONGREGATION, TOGETHER WITH THE POWER OF DELEGATING PRIESTS TO IMPART THE SAME BLESSING.

As the scapular of the most Sacred Heart of Jesus, together with the rite and formula of blessing the same, was approved by the Holy See on the 4th of April of this holy year, the Very Reverend Cassian Augier, Superior-General of the Congregation of the Oblates of Mary Immaculate, has presented to our most Holy Father Pope Leo XIII, an humble petition, earnestly praying, that to him and to his successors in the supreme government of this Congregation, be granted the faculty of blessing and conferring the aforesaid scapular, and likewise of delegating the same power to the priests of this Congregation and to all priests of the secular and regular clergy. This petition, presented by the undersigned Cardinal of the Congregation of Sacred Rites, His Holiness has graciously received, and has deigned to grant forever, to the Superior General of the above mentioned Institute of the Oblates, the privileges requested, without the expediting of any Apostolic Brief, whatsoever to the contrary notwithstanding.

Cajetan Card. Aloisi-Masella, Pro-Datararius.  
L.xS. Pro-Prefect of the Cong. of S. Rites,  
S. PANICI, ARCHBP. OF LAODICEA, SECRETARY.  
May 19th, 1900.

[EDITORIAL NOTE. The above faculty has also been granted to the rectors of the Basilica of the Sacred Heart at Montmartre, to those of the Sanctuary of the Sacred Heart at Paray-le-Monial, and of the church *della Pace*, Rome.]

## Notices of Books.

QUELQUES LETTRES PASTORALES : The Ottawa Printing Co., Ltd.

This is the unpretentious title of a handsome brochure of some 170 pages, containing a translation into French of six letters addressed, between the years 1894 and 1899, by His Excellency Monseigneur Falconio, now Apostolic Delegate in Canada, to the members of his flock, both clergy and laity, in sunny Italy. The translator is the Rev. Dr. Lacoste, O.M.I., of the University, than whom no one could be better qualified. The letters are important as showing the condition of affairs in Italy under an irreligious government. They reveal to us a people and a country brought to the brink of ruin by laws subversive of morality and by an entirely secular system of education. From the first letter, written while His Excellency was Bishop of Lacedonia, and which is entitled "The Evils From Which We Suffer And Their Remedy" we select a few passages. "Once admit that religion is indispensable to the good government of people, to the tranquillity of families, to the well-being of the State, and it necessarily follows that religion must be known; since without the knowledge of it, its teachings cannot be accepted nor its precepts observed. *Going teach ye all nations*: this is the commandment of the divine Master to His Apostles; and He immediately adds, "Who heareth you, heareth Me," to indicate to the faithful the obligation that rests upon them of learning the Christian doctrine. But, alas! what attention do people pay to-day to the acquiring of religious knowledge? Are there not in our day Christians who deserve the reproach which St. Paul addressed to the Athenians, that they worship a God whom they know not? Of how many Christians can one say, that they truly possess a knowledge of God, that they have sufficient acquaintance with the mysteries of religion to believe in them, or of the law of God to observe it, or of the sacraments of the church to receive them with benefit? If it is true, as St. Paul assures us, that the science of a Christian should consist in his knowledge of Christ crucified, of the Christian mysteries and

the Christian religion, what a terrible responsibility do not they assume, who being bound to learn these things, learn them not, or who, being bound to teach them, teach them not." This logical and vigorous style of writing is well sustained throughout every letter. But we have not yet done with the first. "That which above all saddens us," continues the Bishop of Lacedonia, "and forbodes a future far other than promising, is the sort of education which is given to our youth. Men despise the divine oracle which makes the fear of the Lord the foundation of all learning. Hence, education without religion, that is to say, without morality." The pastoral goes on to point out the remedy, simple but radical, to this irreligious education, viz., the teaching of the catechism. A loud cry was raised not long since in the neighboring republic, against the negligence of ecclesiastical persons in Italy in the matter of imparting religious instruction. That the accusation was not altogether unmerited, the concluding words of this pastoral would tend to show. "Let us undertake this work of salvation (i.e., the teaching of the catechism.) *Si usque nunc somnolenti amodo vigiles.* Let us throw off the enervating lethargy which else will prove our very undoing. Let us put up school for school, according to the word of the Sovereign Pontiff. To the Godless education which propagates vice and ruins the country, let us oppose religious education which fosters virtue, and is a source of life and prosperity. Let us unite in the brotherhood of Jesus Christ, as children of one family ; let us form a holy league against the attacks of those impious men, who, in their folly, fear not to set themselves up against the principles of the Gospel ; and who aim at depriving society of its firmest stay, and of leading it little by little into barbarism."

These letters reveal the soul of a true pastor. Being the work of one who is now the Apostolic Delegate in Canada, the letters have a special interest for Canadians.

THE PEOPLE OF OUR PARISH. By Lelia Hardin Bugg. Price  
\$1.00. Marlier Callanan & Co., Boston., Mass.

This very desirable volume purports to be the chronicle and comment of Katharine Fitzgerald, pew-holder in the church of St. Paul the Apostle. It is in reality a collection of essays on various important questions concerning the rules and discipline of the Church and on other topics of general interest to lay Catholics. In a singularly pleasing style she inveighs against the greater offences of Catholics, makes no apology for the foibles of fashionable church attendants, and thus by her forcible and often original treatment of familiar topics affords not only a pleasant relaxation and diversion from weightier volumes but often pointed explanations of our rights and duties as Catholics. In fact the author but employs those twenty-two chapters to throw the flash light of a generous, sharp and pithy criticism on the social and religious status of the American church-goer. The moral lessons concerning parental responsibility in the matter of our Catholics Schools and Colleges, and the clever demonstration of the ill results of the public school system, commend the work to the discriminating parent, while the tone of reverence and admiration for everything Catholic is most edifying. The chapter entitled "A National Catholic Truth Society" outlines in brief the plan of work which originated with, and has since been adopted by Dr. W. F. McGinnis the founder of the I.C.T.S., (an explanation of which with its aims appears in this issue of our magazine). The work, however, is redolent of that Americanism which can find the realization of its ideals only south of the boundary, for the author seems to be totally oblivious of the fact that many of her hopes and aspirations find realization in that land which has been so inaptly termed "Our Lady of the Snows." To our conception it is rather indulgent and certainly extravagant to call Miss Repplier "the cleverest of American essayists." The talented author of "Essays in Miniature" is certainly one of the cleverest of American Catholic essayists. If the book is not striking it is not lacking in qualities of its own for considerable skill has been shown in the delineation of character, in analysis of motive and in depicting human nature.



## Priorum Temporum Flores

Of last year's graduating class the majority are going to study Theology. Messrs. J. F. Breen, P. J. Galvin, and T. W. Albin have entered the Grand Seminary in Montreal, while Messrs. J. A. Meehan and W. P. Egleson will be found in the eastern wing of their old Ottawa home. Mr. M. J. O'Connell will, it is reported, join some of his former classmates at St. Bernard's Seminary, Rochester, N. Y. The only members of the class to engage in the study of Law are Mr. C. E. Langlois, who has entered the office of a well-known Montreal legal firm, and Mr. M. A. Foley, who is attending the Syracuse Law School.

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Besides the graduates, several others of our late fellow-students have donned the soutane. Three of our famous football stalwarts, whose absence this year will prove a serious loss to the team, have begun the study of Philosophy in different Seminaries. These are Messrs. J. J. McGuckin, P. J. Murphy and A. J. Morin, who have gone to Rochester, Brighton and Montreal, respectively.

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The colony of ex-Varsity students at McGill is increasing. Among those who will this term begin to study Medicine there are Messrs. J. E. Doyle '95 and S. M. Nagle ex-03.

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Wedding bells pealed more than once during the summer vacation for sons of Varsity. From Okanagan B. C. comes the pleasant news of the marriage of Dr. Jno. Tierney, a matriculant of '93, to Miss M. E. O'Keefe. Both bride and groom have many acquaintances in Ottawa and vicinity.

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In the latter part of July Dr. E. J. Quesnel ex-92 of Sudbury Ont. was united in the bonds of matrimony to Miss J. Fortier, one of Pembroke's most accomplished young ladies.

The latest one of our friends to enter the matrimonial state is Mr. Thos. Hogan of Westport who was here in '99. His bride is Miss M. Healy of this city. The ceremony was performed on Tuesday Sept. 12th in St Patrick's Church by the pastor, Rev. M. J. Wheinn.

To all three newly married couples the REVIEW extends its heartiest congratulations.



### Of Local Interest.

On their return, the former students regretted to learn of the departure of Rev. Fathers Patton, Flynn and McKenna for other fields of labor, Rev. Fathers Patton and Flynn have gone to Buffalo while Rev. Father McKenna has been appointed Rector of St. Louis College at New Westminister. Rev. Father Cornell, on account of ill-health, has also been obliged to give up teaching and is now enjoying a rest at the Scholasticate. But the students, one and all, extend a hearty welcome to our new professors among whom are Rev. W. B. Whelan who comes to us from the far West, Rev. Dr. O'Boyle '95 of Rome, Professor Horrigan of Antigonish College, and Mr. A. Belanger of the class of '97.



The Reading Room has again been opened and this year is under the following management:—President T. G. Morin; Secretary-Treasurer, J. R. O'Gorman; Librarians J. Lynch, W. Collins; Curators, J. King, J. Dowd, U. Valiquette. We are glad to hear that the membership of this society is already large and it is to be sincerely hoped that every student will consider it an obligation to help along this society which is such an important factor in a thorough education.



During the summer months the Rev. Bro. Roy was raised to the dignity of priest by the Right Rev Bishop Donteauwill of New Westminister. Congratulations, Rev. Father, and may success ever attend your efforts in the service of the Lord.

At a meeting of the students the Altar Society was re-organised for the coming term. The following officers were elected.—President J. T. Warnock, First Vice-President R. Carey, Second Vice-President J. Lynch, Sacristan J. F. Hanley, Masters of Ceremonies C. Fallon and J. King.

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On the 19th inst. the members of the Sodality of the Blessed Virgin united to appoint a committee of management for the year 1900-'01. Those elected were:—President J. R. O'Gorman, Vice-President W. A. Martin, Lectors, J. Gookin and J. King; Secretary-Treasurer J. McS. Harrington.



## Junior Department,

At the close of the scholastic year last June, the Junior Editor, with a sigh of relief, wiped the dark fluid from his well-worn goose quill, and laid the flattering unction to his soul that never again should he appear in the junior journalistic arena. He entertained higher ambitions than penny-a-lining for nothing, and so sought an honorable and lucrative connection with some notable magazine in Canada. His success up to the present has not been instantaneous; but the Canadian magazines are proverbially behind the times, utterly unprogressive, and blind to the interests of the struggling journalist. Of the whole tribe of magazines we are now happily independent. Owing to the influence of a friend in foreign diplomatic circles the Junior Editor, that is, our noble self, has been appointed Royal Historiographer to the Court of Timbuctoo. We propose to leave for the scene of our new duties by the first Canadian caravan that starts for the Sahara. Our affection for our youthful brethren has compelled us to make this last appearance in the humble capacity of Junior Editor before entering upon our royal historiographical duties. We are filled with grief at the thought that the editorial chair which we have filled well, worthily and with entire satisfaction to ourselves, must pass to another whom we know not. Our heart is rent when we con-

sider that the small boys may be destined to become the prey of some guileless scribe who will misrepresent and perhaps malign them, which we, with all our ability, have never done. Our conscience is our witness that we have ever written the truth, when we tried to, and we challenge anyone and everyone to say that we never tried to. But enough of this ; let's to our work for the last time, with a light heart.

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Quite a few changes have this year been made, which either directly or indirectly concern the small yard. On reaching the college the older Juniors learned with regret that their beloved Prefect of last year, the Rev. Father Henault, was to be with them no longer. The voice of obedience has called him to new fields of labor. Whilst we regret the distance that separates us from such an esteemed friend, we at the same time bow in submission to the order that has summoned him and extend to him our heartiest wishes for a long and prosperous career in his new portion of the Lord's vineyard.

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To the Rev. Father Benoit, the newly appointed Prefect of the Junior Department, we offer a heartfelt welcome. His past valuable services in our midst augur well for the success of the coming term. We shall always look upon him as a friend while we esteem him as a master. Another change in the staff that caused genuine feelings of sorrow among the Juniors was the sudden departure of the Rev. Father McKenna. The kindness, generosity and sympathy that he always manifested towards the small boys have won for him a warm place in their youthful hearts. His host of friends wish him every success and happiness in his new sphere.

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From our elevated observatory we notice that the new editor's duties for the coming term will be more than usually increased owing to the host of new names that appear on the register. Quite a large number of familiar figures grace the ball grounds,

hand-ball alley and plank walks. These short panted microbes are filled with the spirit of college boys. We note particularly that many of the new-comers display a great love for foot-ball. We therefore advise the members of the J.A.A., to waste no time to select a strong rugby contingent to represent the small yard. There is sufficient material. It remains for the Association to mould this material into shape by immediate and persevering training.

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According to old customs many there were that revealed tear-dimmed eyes in the beginning of the term. Happily the tears have been wiped away by stress of active engagements.

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Accompanied by the President of the A. A. the Junior Editor payed a flying visit to the Dark Room and the Recreation Hall. Much to his surprise he met perfect order in both places. In the Dark Room unusual cleanliness was the salient feature. Next we passed to the hall of amusements. The spacious hall bore an air of attraction. On the four walls that surround the room hang souvenir groups of the young athletes that in former days won laurels for the victorious brow of Lilliput. Again, variously arranged, are large artistic paintings portraying some quiet scene in nature. With these and several other new equipments, the hall displays a more comfortable and inviting appearance. We congratulate our new perfect for these improvements.

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The famous S. Himmel, who last year refused to encounter the Junior Editor on the handball alley, has again returned to hold his old seat in the refectory. They say that he is a frequent visitor to the sanctum.

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The Irish Chief of the Blackfeet forwards a telegram from a hotel in Calgary informing us that the College will have to do its best without him.

They say that there is a McCarthy in the small yard. A rich reward at the candy store awaits the happy discoverer.

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Under the maple trees there will be constructed a wheel of fortune. All who turn around ten times on their head will get—a fall.

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IMPORTANT NOTICE. Signed and sealed tenders for the exalted and honorable position of Junior Editor, will be received at the Sanctum up to the 15th prox. With every tender must be enclosed a photograph of the aspirant to literary fame. Over this photograph, will be held a solemn wake, in case of the sudden and unprovided taking off and incinerating of the original. The successful candidate must deposit bonds for good behaviour to the amount of twenty-five cents; if he can't behave twenty-five cents' worth his bond will be forfeit. Rejected candidates, in compensation for their disappointment, will have their photographs published in the advertising pages. No one is allowed to send in any other photograph than his own - whether father's, or mother's, or sister's, or brother's. The penalty for an infraction of this rule will be a lawsuit against the REVIEW. Now, ye juveniles, make one supreme effort to look qualified for the position of Junior Editor.

