

is anything, nor he that watereth; but God that giveth the increase." (1 Cor. 3). The planting and watering is done to-day by the apostolic ministry, just as in the days of St. Paul; but not that many and no more. All those amongst the congregation who were foreordained for everlasting life believed—the rest went away. We have to save souls and it is by faith in Jesus Christ that we are to be saved. Hundreds of churches profess to have the true faith but only one really has it and the other ninety nine have not. There must be only one true church and it is worth our while to know if we have the faith of Jesus Christ, and if our faith is from Him. If we have the true faith, where do we get it? From those sent to teach it to those who were foreordained by God to enjoy everlasting life? It follows that GRACE IS NEEDED FOR THE PROPAGATION AND SAFE CUSTODY OF THE FAITH, and therefore supernatural preparation is requisite for the Episcopal office, the first acts of a Bishop being to rear up his spiritual children in faith, which is the original principle of all spiritual life, the "foundation and root of all justice." Faith is not derived from human reasoning, nor is it to be confounded with intellectual conviction. Intellectual conviction may belong to the Jew and heretic as well as to you. They are intellectually convinced as you are, but they are intellectually convinced in error, while the faith of Jesus Christ must be in truth. Faith must have conviction, otherwise it is not faith, but it must be a conviction impressed upon the soul by the grace of the Holy Spirit of God and founded entirely on the revelation of God. The only true and supernatural conviction is that sown in the soul by the grace of God, and it is not to be confused with the intellectual conviction of the men that Jesus Christ appointed the hierarchy, gave them their everlasting mission and sent them into all parts of the earth filled with the omnipotence expressed in His promise that He would be with them unto the end of time. Its germination in youth, its vigorous development in growing age, its fruitfulness in deeds of self-denying charity, through life, its acceptance also by unbelievers in response to our preaching, these must ordinarily depend on a concurrence of graces flowing through the channels of sacerdotal ministry.

THE AGENCY OF GRACE WORKS IN THE BISHOP AND THROUGH THE BISHOP. Let us examine more closely this divine agency of grace and the manner of its co-operation with the Apostolic ministry for the salvation of the people. God has no need of man's agency. He could accomplish His designs of mercy in His elect without any other agency than His own will. But since He deigns to employ the Apostolic Hierarchy throughout all ages as His instrument for the sanctification and salvation of mankind—"as many as are pre-ordained unto life everlasting" (Acts 13:48)—it becomes necessary that He should fit us supernaturally by communication of His own divine power for co-operation with Him in this divine work. For you must not understand the co-operation of God with man and man with God in the work of human sanctification as two separate agencies, one natural and the other supernatural, acting merely in harmony with each other, each contributing its share towards the good result. Not at all. Philosophy, equally as Theology, repudiates such a theory. Both agents must necessarily operate in the same supernatural sphere in order to produce a common supernatural result. God and man are indeed distinct agents; but their operation is one, and it is wholly supernatural. It is God working in man and through man by His own divine power and will, and man working upon his fellow-man through the impulse of his own will, it is true, but by the communicated power of God. Remember, therefore, that this agency of divine grace by which the souls of men are saved and sanctified is not an external of the Episcopal hierarchy; it is within them. It is God working in and through man by His own divine power and will, and man working upon his fellow-man through the impulse of his own will, it is true, but by the communicated power of God. Remember, therefore, that this agency of divine grace by which the souls of men are saved and sanctified is not an external of the Episcopal hierarchy; it is within them. It is God working in and through man by His own divine power and will, and man working upon his fellow-man through the impulse of his own will, it is true, but by the communicated power of God.

THE GRACE OF HIERARCHICAL GOVERNMENT. With the guardianship of the sacred deposit of faith, the government of souls in a great number is committed to the bishop, to conduct them to God. Is not this a work for which the special succor of heaven and grace of divine direction are most manifestly needed? How else could authority based on purely spiritual sanction, and appealing to conscience only for the enforcement of its laws, maintain a discipline of manifold restriction over men of flesh and blood, conquering nature's sensuality and the pride of life? With draw from the hierarchy the divine lights and help promised them by Jesus Christ; let them be God's representatives before men in such manner only as the rulers of this world are, dependent on the general dispositions of Providence for the maintenance of their rule, and, think you, shall they continue long to bind the discordant elements of society in absolute unity of religious belief and subjection to one common law of morality and worship? Impossible. The downward tendencies of nature would more than counterbalance the force of spiritual maxims—the clashing of sentiment and rivalry of parties would evoke a tempest of passion, in whose din the mere human voice of the bishop would be completely inaudible; and thus the Church of the living God, whose divinity of origin is most conspicuously displayed in her undivided unity, would very soon be distracted by schism, and made the prey of heresy and unbelief. Witness what occurs in the sects around her on every side. The dignitaries whom they call bishops are day after day effectually resisted and put to silence on vital questions of dogma and discipline, not through insufficiency of learning or lack of zeal, but because they have no sacerdotal orders, no hierarchical grace. Would not a similar fate most surely befall the Catholic Church, if her bishops were not divinely assisted, more especially in an age of canonized revolt and in a country where the ablest writers in the press are urged on by blind bigotry to sustain and defend, by every means, how unworthy soever, that has for its object the enfeebling of her authority in regard of her own children. Yes, brethren, among those by whom the episcopal mandate would be challenged, impugned, defied, some might be found whom the Church had reared up with special care for the service of the sanctuary, and who, on bended knees before the altar, in the same moment that they were clothed with the vesture of holiness, placed both hands within those of the bishop, and vowed to him obedience and reverence, ratifying their vow with the kiss of peace. Be not dissatisfied, brethren, if God permits a scandal of this kind to occur exceptionally, and as happily rare intervals, for by men as and are plainly convinced how easily the bonds of Catholic communion, like those of purely human organizations, would be broken, did not He Himself protect them in the strength of His right arm upholding the crossier.

"The sure foundation of God standeth firm, having this seal, the Lord knoweth who are his." (2 Tim. 2:19). The Church

of the crucified shall suffer persecutions and trials from without and from within, even as her Divine Founder did. It was He who said "The disciple is not above his master, nor the servant above his lord. If they have called the good man of the house Beelzebub, how much more his domestics! Therefore fear them not." (Matt. 10:1) The Catholic Church never loses confidence in Jesus Christ. He said to the Hierarchy of all times, "Behold! I am with you," and she never doubted His word, nor shall she ever. He is with the Bishop, not alone in the teaching of faith and the Baptism of believers and the incorporation of all tribes and tongues and peoples and nations into the unity of her fold, but in the enforcement also of the whole discipline of Christian life upon her children according to the terms of the Apostolic commission, "teach them to observe all things whatsoever I have given in charge to you, Behold! I am with you all days." Some will resist the truth in ignorance, others shall err through infirmity. These the Bishop, acting on the advice of St. Paul to Timothy, will correct with modesty of rebuke, reproof, entreaty in all patience and doctrine. It may happen that some, through pride of intellect or perversity of heart, will now and again stand out in open defiance of Episcopal authority and like the Philistine of old, challenge the captain of the army of God to single combat. This rarely happens, thanks to our good God. But it is not unknown in Canada. It has to be met by the Bishop at the peril of his own rank, able that St. Paul in his letters to Bishops takes care to give them special admonition not to tolerate any special defiance of their authority. To Titus he writes "Teach and exhort and rebuke with all authority; let no man despise thee," and to Timothy "Let no man despise thy youth." All else, whether it be ignorance or infirmity or folly has to be met with tenderness, but open rebellion against the authority and power and grace of God vested in the Bishop, must be treated as an attempt to wrest the cross from his hand and bring the church under subjection to lawlessness. In such case the admonition given by St. Paul to Timothy for correction of his natural timidity, applies to every Bishop. "I admonish thee that thou stir up the grace of God which is in thee by imposition of my hands. For God hath not given us the spirit of fear, but of power." "Be strong in the grace which is in Christ Jesus." Labor with the gospel by the power of God. May the Lord save bishops from the painful necessity of sternness in duty; but if the challenge of freedom should unhappily come, their duty is to hold firm the cross, the symbol of divine authority, the safeguard of religious unity, the weapon of pastoral defence of the flock against the devouring wolf. Let us never forget the word of divine promise, "Behold, I am with you all days."

THE EPISCOPAL POWER OF CONFIRMING AND ORDAINING. Yet another and greater grace must be given to the bishop, to fit him for his office. The choice gifts of the Holy Spirit reserved to the Sacrament of Confirmation are ordained for the preservation and development of faith. Those attached to the Sacrament of Holy Orders are necessary for the perpetuation of the priesthood, in living, visible presence, among the faithful, wherever, in the village and on the mountain-side, as well as in the populous city. To the bishops, the chief rulers of the Church, and successors of the Apostles, the power of administering these Sacraments must belong for the sanctification of God's people. In the exclusive possession of this superior sacramental virtue, the Episcopate is distinguished from the inferior orders of the hierarchy. It is the plenitude of the priesthood of Jesus Christ, whose entire power of sanctification is vested ministerially in the bishop. Wherefore, as Jesus, the Son of Mary, derived all His sanctifying power from the consecration of His humanity by the union of the Divinity in hypostatic union, so also must the bishop be consecrated with divine unction derived from the Incarnation, to enable him to fulfill the whole priestly office of Christ in the Church. And now the Spirit of God, whose breath in life exerts his creative power on the soul of the bishop elect. When He rested upon the waters of chaos in the beginning, they received a mysterious virtue, enduring throughout all time, for the production of animating life in countless varieties and beauty of form. In the creation of a bishop, His operation is upon a nobler subject, the soul of man, for the propagation of a higher life, the life of the children of God in grace. He descends invisibly, and overshadows the soul under the imposition of hands. He rests upon it during the solemn Invocation, and announcing with Carian, "It is a soul already sanctified; he sanctifies it more. It is a soul already marked with the indelible character of Christ's priesthood; He engraves that character more perfectly upon it, tracing the lines anew in greater brightness and holier unction. Before God and His angels, for time and eternity, the bishop's soul is adorned and hallowed by this uncreated, impress engraved with seven-fold grace, denoting his possession of Christ's eternal priesthood in the fulness of the order Melchisedech—his primary title to offer the adorable sacrifice of the new and eternal testament being supplemented by unlimited sacerdotal power, divine authority as guardian of the sacred deposit, the grace also of government, or hierarchical virtue,—the pledge of special succor from heaven, as occasion may require—in feeding, and ruling, and governing the flock of Christ, by the ministry of the Archbishop celebrant, and his assistant bishops, this change is wrought in the soul of the Bishop-elect. They impose hands upon him, and invoke heavenly benediction and sanctification and consecration. They pour out upon his head the horn of holy chrism, at once a sign and instrument of sacerdotal grace,

infinitely more sacred than that which flowed down the beard of Aaron, the High Priest of the Old Testament. But it is the Third Person of the Adorable Trinity that gives effect to their ministrations. He it is, who, inwardly and in truth, blesses and sanctifies and consecrates the Bishop-elect, in the fulness of sacerdotal unction, and constitutes him a High Priest in the likeness of the great High Priest of the New Testament, Jesus Christ, the Son of God, whom he shall visibly represent henceforth, in power of grace and truth and government, in propitiation and healing, and copious blessing. To hold this power of Jesus Christ over the faithful, with the charge to use it as the Saviour Himself would use it, for the benefit of all and each unto life everlasting; involve a responsibility of the gravest kind. Well may the Bishop-elect confess to himself his weakness, and turning to God, like St. Simon, in holy fear, invoke the Divine assistance: "God of my Fathers and Lord of Mercy! give me wisdom that I may be able to stand before Thy throne. Send me out of Thy holy heaven and from the throne of Thy majesty, that I may be with me, and labor with me, that I may know what is acceptable with Thee. She shall lead me soberly in my work, and shall preserve me by her power, and I shall govern Thy people justly." And as the holy Scripture relates, that "God gave to Solomon wisdom and understanding exceeding much, and largeness of heart," so may He be pleased to pour out copiously these Divine gifts on him who shall have a chief care of the fold of Peterboro' for many years to come; that the sacrament which marks him interlody with the character of Christ's priesthood in perfect image, and imparts to him the power of sacerdotal government, may convey to him likewise the spirit of Christ's rule for the beneficial exercise of his authority. Wherefore, for the Bishop's sake, let us pray, and let us pray also for our own sake (because it concerns us all), that the spirit of Christ may descend on him this day in overflowing benediction, as it did upon the first Apostles in the Cenacle of Jerusalem, and upon St. Paul and St. Barnabas at Antioch, by imposition of hands; and that by faithful co-operation, he may cause it to fructify in all spiritual good amongst us.

THE BISHOP'S CARE OF HIS PARISHIONERS. Although the choir had not much to do during the service, seldom has there been gotten together in Hamilton a more efficient band of vocalists as occupied the gallery on this occasion. During the ceremony they sang the "Gloria" and "Credo," of Mozart's Twelfth Mass, and after the Pope's benediction rendered the "Te Deum." It may be stated that there were about seventy-five voices, the choir of St. Patrick's Church having joined that of the Cathedral. Mr. F. L. Cherrier was the leader. Prof. D. J. O'Brien presided at the organ with his usual ability.

It must have been exceedingly gratifying to Bishop Dowling in passing through the church to see so many of his parishioners from Paris, as well as a goodly number from the Diocese of Peterboro'. Quite a number of Methodists, Presbyterians, Episcopalians and Baptists were in the congregation. If the ticket system had not been adopted no building in Hamilton could have accommodated the crowds who desired to witness the consecration. The new Bishop's mother, sister and other relatives from the United States occupied a front pew. Mrs. Dowling was the first person to be admitted to the church and the first to congratulate her son after the ceremony. The consecrator and new Bishop fasted all the day previous to the ceremony. The ceremony and sermon occupied nearly four hours and a half, but no restlessness on the part of the congregation was observable. After the service the clergy had dinner at St. Joseph's Convent, and Bishop Dowling took advantage of the opportunity to formally reply to the address which the presenters to him on Saturday by the clergy of this diocese, and which was published in the Times.

The episcopal party proceeded to Toronto to-day, and will be the guests of the Archbishop at St. Michael's Palace until to-morrow morning, when they will proceed to Peterboro', where the installation of Bishop Dowling will take place, and where public reception will be tendered to him. His first mass in his Cathedral Church will be on Wednesday morning, the anniversary of Bishop Jamot's death, when he will celebrate a requiem.

Address From the Clergy of Hamilton Diocese. On Saturday morning Bishop Dowling was waited on by a large delegation of priests of the diocese, when the Vicar General Heenan read the following address: "To the Rt. Rev. Thos. J. Dowling, D.D., Bishop of Peterborough, from the priests of the Diocese of Hamilton."

As soon as it became known that our Holy Father, Pope Leo XIII., had chosen you as Bishop of the vacant see of Peterborough, we, the priests, your former fellow-laborers of the Diocese of Hamilton, unanimously resolved to manifest our affectionate regard for you and at the same time to give expression to the profound esteem and respect which we entertain for Your Lordship's person and character. It is in consequence of this resolution that we are now assembled, and that we offer to Your Lordship our most respectful and most sincere and cordial felicitations on the exalted position in the hierarchy of the Catholic Church to which it has pleased Divine Providence to raise you. Great and sublime as is the episcopal dignity, it is not above your merits. For many years past those who knew you recognized the piety, zeal, eloquence and learning by which you are distinguished and which have placed you in the front rank of the priesthood of our country. Whilst your best energies were always exerted in laboring for those confided to your immediate care, your talents were ever at the service of your neighbor as often as they were invoked to aid the sacred cause of charity or religion. Knowing that praise would be distasteful to you, we refrain from uttering words that would cause you pain; but we will pardon us for saying that now that the time of separation is at hand your gentle and unassuming disposition, the urbanity of your manners and your uniform kindness and

generosity have endeared you to us all; that your departure will be universally lamented and will create a void that cannot easily be filled. However the interests of the few are of less importance than the general good; even holy affections must be overcome in the performance of duty, and Rome has spoken, the voice of him who sits in the chair of St. Peter has called you to fill the vacant see of Peterboro', to wait the pastoral staff that one year ago fell from the dying hand of its first holy bishop. You go to continue the work he began, to emulate his virtues, to imitate his fortitude, zeal and apostolic spirit, and Jesus Christ, who said to His apostles "I am with you all days," will be with you to console and strengthen you, and to enable you to fulfil your mission and accomplish the work He will give you to do. Wishing Your Lordship every happiness, we beg you to accept these episcopal robes and insignia as a souvenir of the affection of your friends, the priests of the Diocese of Hamilton.

The address was signed by Vicar-General Heenan and Chancellor Keough, of Dundas. The gifts included a pectoral cross inlaid with mosaic of the finest workmanship on pure gold. The chain was in the same classical style as the cross, and the ring was a large emerald set with brilliants. They were made by Tanfani, of Rome, the Pope's jeweller. Accompanying the cross and ring were a full set of pontifical garments and gold mitre. Dr. Dowling was greatly touched with this expression of regard.

Sketch of Bishop Dowling. The following is a sketch of Bishop Dowling's career. Thos. J. Dowling came to Canada when 10 years old in 1831, and entered St. Michael's College, Toronto, in 1835, where he remained 6 years, at the end of which time he was appointed Professor of Classics and taught one year and then went to the Grand Seminary at Montreal where he remained two years and finished his theological course. He returned to Hamilton and was ordained priest on 7th Aug., 1844. He took charge of the Paris mission the following October. Paris Mission which at that time was composed of the town of Paris, townships of South Dumfries and Burford, also Galt, Hespeler, Ayr, Glenora and for a time Preston.

In 1847 he accompanied the Canadian Pilgrimage as a delegate of the Diocese of Hamilton and had an interview with Pope Pius IX on the occasion of his golden Jubilee (50 years a Bishop, 21 years a Pope). The Pilgrimage had an eventful passage. "The city of Brussels having broken her shaft and was for 23 days unbroken. It took 39 days to cross the Atlantic. On this occasion he visited the principal cities of England, Ireland, France, Spain, and Italy, proceeded as far south as Naples and saw Vesuvius. The first duty on taking charge of the Parish was to pay off the debt of the church, about \$3,000. For that purpose he received generous aid from the congregation and parishioners. He went on a collecting tour to Chicago and Pennsylvania and received material assistance in aid of the building fund. In 1851 he commenced to rebuild the church here (Paris), and to build a \$5,000 church in Galt, and was appointed Vicar General by the late Bishop Crinon, of Hamilton. On his decease in 1854, he was elected administrator of the Diocese by the clergy of the diocese. In 1855 he was appointed Vicar General by Bishop Carleton, who also appointed a member of the Bishop's council, and Diocesan Examiner in Theology. In 1856 he was appointed Bishop of Peterborough by Pope Leo XIII on the recommendation of the Canadian Hierarchy of the Province of Ontario, and the rank of Doctor of Divinity. On looking back over the twenty-two years of his residence in Paris, we find a congregation not without internal divisions, in debt \$3,000. We find to-day, a fine church, a splendid residence, a fine separate school property bought at \$1,600 on which \$2,000 has since been spent, a cemetery of two acres, all long since paid for so that after expending \$20,000, judiciously, he is to leave one of the best parochial residences in the county of Brant. During these years he was persevering in industry and found leading in good works. He established the Ladies Altar Society for the purpose of furnishing and decorating the church, a Father Mathew Temperance Society and circulating Library, a Young Ladies Sodality League, a Temperance and Literary Society for the ladies; also a Catholic Mutual Benevolent Association, an association for the mutual relief of brothers and provision for their wives and families when they are gone. He was one of the founders of the St. Michael's College Literary Association in aid of which he has founded a silver medal which is given annually for excellence in literature. He has always been ready and willing to give lectures in aid of charitable or educational objects. He is the first student and first priest of the diocese of Hamilton who has in n to the rank of Bishop. The first baptism performed by him was the son of our respected townswan, Thos. O'Neill, Esq., since then he has baptised 840 others, and married 110 couples. He has an enviable reputation, for sterling worth and integrity, a good citizen, and it will be hard to fill his place.

Farewell Banquet. If anything were wanting to prove the high and universal esteem in which this community holds the genial and talented parish priest who has just been elevated to the Bishopric, the farewell banquet at which his friends entertained the Right Reverend T. J. Dowling, Bishop-elect of Peterborough, in the Town Hall, Monday night, amply furnished it. The Town Hall was filled with an audience representing every class of the citizens from His Worship the Mayor (who acceptably filled the chair) all around. From the elaborately dressed hall down to the minutest detail of the enjoyable festival, everything done for the occasion betokened the deep love of the people for the departing pastor. The purse which the congregation and citizens and the Sodality subscribed, bore testimony to the substantial interest which marked the occasion; the addresses with which the Bishop-elect was presented breathed sentiments creditable alike to the hearts and

the heads of those who, with mingled feelings of joy, and regret, indicated them; while the cosmopolitan character of the attendance, and the many warm tributes paid to the distinguished guest of the evening by all speakers, nor members of his flock, showed that while joining with the congregation in recognizing the signal honor conferred in the appointment, the community in general shared with them in their keen regret at losing the patient, persevering and entirely estimable spiritual father who has ministered to them for so many years. The Right Reverend guest made an eloquent and feeling reply to the addresses presented to him. He reviewed the years of his labor in Paris, dwelt on the steady growth and prosperity of the Church, expressed his warm appreciation of the treatment he had received as pastor and citizen, and closed with a hearty invitation to his Paris friends to visit him, if in Peterboro', when they would be sure of a hospitable Irish welcome.—Paris Review.

MR. O'BRIEN'S VISIT. To the Editor of the Catholic Record. SIR.—When first I heard of the proposed visit and mission of our distinguished countryman, the doctor of United Ireland, to Canada, I thought it exceedingly injudicious, undertaken in a misapprehension of the true state of affairs here, and not calculated to advance the cause espoused. One certain result of this visit will be to popularize Lord Lansdowne with a large and influential section of the Canadian people. The Irish inhabitants of the Dominion, appreciating his antecedents, adopted towards that nobleman, representing the Sovereign, the discreet and dignified policy, through virtue of his high office, of letting him severely alone, without any manifestation of good or ill-will. Nor am I so certain that this reserve did not tend to awaken sympathy and popularity otherwise undeserved or latent. I think moreover that it would have been a graceful act to acquiesce in the matured judgment of the venerable and patriotic Archbishop of Toronto, whose wisdom, counsel and fidelity are deservedly esteemed by the great mass of Irish-Canadians, and recognized as the faithful sentinel on the house top who never slept at his post.

But I think His Grace will agree with me that the question has assumed a new phase, a phase which it behoves Irishmen not to pass unheeded or unmoved. Mr. O'Brien is threatened through the press and in the legislature by the self-constituted champions of law and order, of freedom of speech and liberty of conscience, with personal violence if he ventures here. Under the altered circumstances I for one would very much regret that he would be dissuaded from coming now. Hereditary bondsmen though they be, the Irish are not easily intimidated. We may be led, we cannot be driven; and those who fancy they can frighten us have read our chequered history to little purpose. I feel convinced that I am voicing the universal sentiment of the Irishmen of this country in proclaiming that the hand which smites William O'Brien in Canada must reach its object over the shoulders of a rampart of Irishmen.

As to his assailant and the malicious traducer of the Irish race in Parliament a few evenings ago, it would be exalting and dignifying the creature to apply to him the immortal lines of Byron to Castlereagh of happy memory:—"The miscreant, who well might plunge Erin in doubt, If she ever gave birth to a being so base, If she did, let her long boasted powers be husht, Which proclaim that from Erin no reptile can spring; See the cold blooded serpent with venom fall dashed."

It is unnatural, nay, impossible of realization, how any one bearing the proud historic and illustrious patronymic of Brian, the Brave, could fall so low. Evidently there must have been a "finger" on the fence somewhere. Nor must it be forgotten that what are denounced as crimes by the English Government and their abettors here are characterized as virtues of the highest order, not only by the Irish race, but by the whole civilized world uninfluenced by English prejudices, unbiased by the falsehoods and misrepresentations of the English press, and are blessed and sanctified by the unanimous voice of the hierarchy and clergy of Ireland. This is not the first conflict between Divine and English law. Critics will pardon Irishmen if they prefer believing that their devoted and beloved pastors are safer expounders of the moral law than Dabill Castle, with its unsavoury brood of sodomites, the legal gibbets, sophistries and hair-splitting of Mr. Dalton McCarthy to the contrary notwithstanding.

I see no special need of a public meeting, as recommended by the Ottawa Ottawa. Those opposed to Mr. O'Brien are not wont to hold forth in the light of day. Their well known ways are ways of darkness, secrecy and oath-bound union, condemned by all laws, human and divine, abhorred of gods and men.

J. L. P. O'HANLY. Ottawa, 23rd April, 1887.

"The Death of Wallenstein."

The students of the College of Ottawa are hard at work upon this classical masterpiece of the great Schiller. The English translator of the tragedy is S. T. Coleridge, and his reputation as a literary man is a sufficient guarantee that the translation is little, if at all, inferior to the original. The piece abounds in magnificent scenes, and in no other tragedy can a finer and more delicate delineation of character be found. Special and elegant scenery is required for the presentation of this play, and several first class artists are now busy painting and arranging it. The musical part of the programme will be the same as used when the play was presented in New York and Boston. The necessary pieces have been received from New York and the College orchestra has already mastered them. The costumes are new, costly and of rich design and it is hoped that this presentation will bring out not only the renowned histrionic talent of the students but also present to the fastidious audience of the Capital a tragedy of merit, in the choice of which the faculty of the Institution have exhibited good taste and sound judgment.

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