

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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DIocese of London.

HOTEL DIEN DEDICATION AT WINDSOR. A NOBLE MONUMENT TO A DEVOTED PRIEST—SERMON BY ARCHBISHOP WALSH.

Special to the CATHOLIC RECORD.

The important event of opening an Hotel Dieu in Windsor has drawn the attention of the whole Province to this portion of Western Ontario. A brief sketch of the ceremony will not be without interest. For the sake of order, I may describe the present position of the most progressive and attractive town in Canada.

The future city of Windsor has a population of 10,000. It is situated on the south bank of the River Detroit, directly opposite the American city of the same name, with which it is in constant intercourse by an admirable ferry system. The assessed real estate valuation is about \$4,000,000. A half million of this is exempt from taxation; of the latter the water works, "Holly" system, is elaborate and complete, making Windsor the peer of any city in the Dominion for health and protection of property. It cost about \$150,000. There is a fine public market square, town hall, post office, cotton house combined, beautiful churches, elegant residences, fine educational and charitable institutions. These are the high school, Home of the Friendless, and the Hotel Dieu have been erected during the past year. Street cars, electric lights, and miles of paved streets, give the town a modern appearance. The Canada Pacific R. R. and the Michigan Central R. R. consider Windsor an important town on the line of the great highway of trade from the Atlantic seaboard to the West. The Great Western Division of the G. T. R. R. makes its terminus in Windsor. The local traffic of Essex comes to us by the way of the suburban town of Walkerville, over the Detroit River, Lake Erie, and Essex R. R. A large sum of money is paid annually to hospitals in Detroit, for the wounded by railroad accidents, as well as for the care given to homeless sick of Windsor. Dean Wagner, with his intuitive character, realized that something should be done towards making Windsor self-reliant to care for the sick "within her gates." The lofty spires of the new heavenward from the magnificent rising tower on the east, "God's House," under the patronage of St. Joseph, is a noble monument that bears testimony of the magnetic labor of this devoted priest.

THE HOSPITAL.

The site for the hospital was secured by Very Reverend Dean Wagner about fifteen months ago. It is a fine lot of three hundred feet on Ouellette Ave. by two hundred and twenty-five feet on Erie St. The building is twenty-five feet back from the curb of either street. It is of Norman style of architecture, and is one hundred and sixty feet on Ouellette Ave. by fifty-eight feet on Erie St., including towers. Above the basement there are three stories of red brick, the first floor with mansard roof; the basement is ten feet high, of Anderson cut stone, the walls are four feet thick, and are a model of strength and durability, as a foundation for present and future requirements. This portion of the structure will be used for laundry, ironing and baking purposes, pantries, kitchen, refectory, laboratory, elevator and toilet rooms. The second floor above the basement, upon which opens the main entrance from Ouellette Ave., has fourteen feet ceilings, the floors are hard maple, the wood work is done in hard wood finish. A corridor from the vestibule to the rear of the building is crossed midway by a corridor running through the centre of the building, from north to south, the rooms on this floor being used for parlor, pharmacy, private rooms, consultation rooms, smoking rooms, closets, elevator and toilet rooms. The second floor, when finished, will have thirteen feet ceiling, and hard wood floors. It will be used for temporary chapel, divided into two parts, one for the religious, the other for the patients and guests of the institution. On this floor there will also be private rooms and rooms for the indigent sick. The third floor, with lofty ceilings thirteen feet in height, will be used by the nuns for community rooms, dormitories, and temporary novitiate. At an early date the entire plan of the architect will be carried out, by the erection of the chapel proper, and monastery with cloister. In the rear of the hospital building, a two-story building, forty by fifty feet, with mansard roof, has been erected, to be used as an orphanage for colored children. The first floor is divided by a hall, on one side, two school rooms, one for colored boys, the other for colored girls. On the opposite side of the hall are two recreation rooms, one for girls, the other for boys. The upper story will be used for dormitories. The whole is admirably arranged for ventilation and heating. A statue of St. Joseph, weighing eleven hundred pounds, occupies a niche over the main entrance of the hospital. The architect of the work is the same as of the Hotel Dieu, Montreal, Mr. Charles Chausse. The cost up to the present is \$40,000, of which amount \$13,000 remains as a debt upon the building.

THE COMMUNITY.

In charge are five nuns from Hotel-Dieu, Montreal. They are members of a community known as Hospitalières of St. Joseph. This community was founded in France in 1636, and was approved by Pope Alexander VII by a Brief dated January, 1666. In 1659 three of the community, Mother Judith Moran de Rivolet, Sister Catherine Mace and Sister Mary Maitte, accepted the invitation of a pious lady, Miss Mance, and accompanied her to Canada to labor in the great new field, to give souls to God by caring the orphans, the sick and infirm of both sexes, and to teach the gospel of Christ to the ignorant poor. Two hundred and thirty years ago, on the 23d of October, Mr.

Laval, the first Bishop of Quebec, gave them plenary religious authority to exercise their functions as Hospitalières at the primitive Hotel Dieu, Montreal. Ever since the middle of the seventeenth century the Hospitalières of St. Joseph of Hotel Dieu, Montreal, have never ceased from the labor of their sublime mission. The community are cloistered nuns, choir and lay. A candidate after two years' novitiate makes solemn vows for life. There are also Sister Tourteries, with annual simple vows. These Sisters have all the privileges of the community, but are not cloistered. There are also lay assistants, who wear a habit, but make no vows. The Hotel Dieu nuns are known throughout the Dominion as trained for hospital work. From their assured ability to care the sick, as well as to minister to the needs of the colored people, they were invited to assume charge of Hotel Dieu, Windsor, by Rev. James Theodore Wagner.

THE FOUNDER.

Very Rev. Dean Wagner, is a priest whose name is widely known for his zeal and success in ecclesiastical work. He is a man of correct habits, always the exemplary churchman. He was born at Herange, in Lorraine, on the 13th of November, 1837. He pursued his primary studies under the tuition of his own father, Dominus Wagner, who was, during a period of forty years, one of the most prominent school teachers and music professors in Lorraine, France. He took his classical course partly in the college Fenechtrange, and the far famed little seminary of Pont-a-Mousson. He pursued his course of philosophy in the grand seminary of Nancy, where he was found, in 1856, by the Right Rev. Armand de Carbonnel, then Bishop of Toronto, and volunteered to come with that prelate to Canada. He set out for America in the same year, and began his theological studies in the Sulpician Seminary of St. Marys, Baltimore, Maryland, which course he afterwards completed at Assumption College, Sandwich, Ontario, then under the management of the Jesuit Fathers. On the 3rd of June, 1860, he was ordained priest by the Right Rev. Adolphe Plassemeault, then Bishop of Sandwich, and was appointed pastor of the mission of Simcoe and Windsor that same year; but this charge he resigned, in consequence of broken health, after four years of hard labor. After a year's rest at the episcopal residence in Sandwich, he was appointed pastor of the newly erected parish of Windsor on the 1st of June, 1865, and has been the pastor of St. Alphonsus Church ever since. He has seen the congregation grow from a small church of less than five hundred souls to a prosperous and wealthy parish of two thousand five hundred, with a handsome and substantial church edifice, erected by his labor, at a cost of \$48,000—the first church consecrated in the diocese of London. We have also a beautiful convent, fine select school and now a noble charitable institution. On the 7th of May, 1877, Father Wagner was created Dean of Windsor by Bishop Walsh, in recognition of his services, his zeal and his fine ability. Dean Wagner celebrated his silver jubilee on the 3d of June, 1885. The gathering was large and representative; not only the ordinary of the diocese honoring the occasion by being present, but priests and religious had come from far and near to attend his love and respect for a priest distinguished for his piety and his intelligence. His parishioners presented him addresses in different languages, and rich gifts as tributes of their appreciation of his labor for their spiritual welfare. In 1876, in capacity of secretary to His Lordship, he accompanied Bishop Walsh to Rome. In 1883 he crossed the Atlantic again with his bishop, and, in 1887, went for the second time with Bishop Walsh to visit the Eternal City. In January, 1887, he organized a local society to assist him in apostolic labor for the propagation of the faith among the colored people of Windsor. During the same year, under date Dec. 14th, 1887, Cardinal Simoni, Prefect of the Sacred Congregation of the Propaganda, gave to this work the Papal benediction. A school was established, a number of children attending it. About sixty neophytes were received into the Church, a limited number approached the Holy Table, some were confirmed; but the large majority of the colored people of Essex are deeply ignorant, and prejudiced towards the Catholic Church. The establishment of an orphanage for colored children in connection with hospital work of Hotel Dieu, Windsor, gives promise of something apostolic and permanent done to teach the gospel to the children of this long-neglected and despised race.

THE DAY.

Sunday, October 16th, 1889, was truly a great day for Catholicism in Windsor. Not only the dedication of Hotel Dieu, but the preliminary service of the day in St. Alphonsus, attracted hundreds within the portals of the church, as well as under the shadow of the grand new building of Hotel Dieu. The day was rather inauspicious—cold with threatening rain. At 10.30 a. m. Grand Mass was sung, His Grace Archbishop Walsh pontificating, assisted at the throne by Dr. O'Connor, President of Assumption College, Sandwich, and Very Rev. Dean Wagner, Windsor. Father Simoni, C. S. B., was celebrant, Father Scanlan, deacon, Father Courtois, sub-deacon. The Mass was in honor of St. Patrick, by Wiganard. The soloists were Mr. S. Langlois, the well known professional singer, Miss Veilley, Miss Melchoir, and Miss Z. Ouellette. Miss Louise Moretoul presided at the organ. After the last Gospel His Grace preached a sermon that effected many of his audience to tears. He advanced to the sanctuary railing and read the gospel of the day, Matthew IX, 18. He then took for his text "Love ye one another." This is the gospel of Christ, he said. He came upon earth to teach this gospel. He came to teach man to love his neighbor as himself. In the old law the commandment was given to the people to be as a helpless infant, the child of poor people, and the stable His birth place. He came to teach the gospel of love and sacrifice. He taught this gospel for thirty three years. He was with the poor and suffering. He was hungry with them, He thirsted with them. He suffered with them, He labored with them. He knew the wants of the great human heart. He cleansed the leper, He consoled the desolate, He dried the mourner's tears, He raised the dead to life, He took our infirmities, and bore our diseases, He taught the gospel to the poor, He raised poverty to a beautiful thing, when He taught "Blessed are the poor in spirit, for their's is the Kingdom of Heaven." "Blessed are they that hunger and thirst after justice, for they shall have their fill." How different was the language. He used in the parable of the rich man—the sensual glutton who refused the crumbs from his table to the suffering Lazarus. He told the parable of the good Samaritan, that bound up the wounds, after pouring oil into them, on the man found on the way side, after the Parable and the high priest had passed by. This gospel of the Kingdom was given to His apostles and their successors to preach all over the world, until the consummation of time. "Love ye one another." It was this command that inspired St. Vincent de Paul to found the Sisters of Charity, and ever since that time the Sisters of Charity, or Mercy, under the fostering care of holy Church, have been a Sisterhood fulfilling the Divine precept, bringing with their presence the benediction of Christ to the sick and suffering in every land—to the fever-stricken hotel, to the pestilential home for incurables, to the blind, to the South Sea Island home of the leper, and to the homeless refuge at Trecaida, New Brunswick. Perhaps the favored daughter of a favored family—the girl of consecrated womanhood, as a holy religious, teaches by example the sublime lesson "Love ye one another." In such charity neither country, race, color nor creed, makes a dividing line to "Love your neighbor as yourself."

In conducting his sermon, His Grace referred to Windsor's magnificent institution in charge of a noble Sisterhood, whose life-work was to care for the self-imposed sufferer. Such was the self-imposed sacrifice of the nuns of Hotel Dieu. He thanked the generosity of the people who contributed to build this noble edifice, particularly those not of our faith, who gave with that charity that was bounded by no sect or conditions but following in the footsteps of Him who taught "Love ye one another," "Love your neighbor as yourself."

THE CEREMONY.

At 2 p. m. the societies began to assemble on Ouellette square and the carriage on Goyau street, south of Park street. Upon the arrival of the visiting societies from Detroit the procession started in the following order:
The Citizens' band.
The Windsor B. A.—133 men.
St. Jean Baptist Societies of Essex—120 men.
Detroit C. M. B.—350 men.
Amherstburg C. M. B.—50 men.
C. M. B. A. from neighboring parishes—100.
Ancient Order of Hibernians, Detroit—125.
Children of the Catholic school—150 boys.
(In charge of Mr. Cheney.)
Cathedral Choir, St. John's.
Twenty-first Fusilier band.
The Detroit Knights of St. Ann's, St. Marys, St. Patrick's, and other commanderies united with St. Augustine's commandery, Windsor, and formed a battalion of two hundred and fifty men. Their appearance commanded admiration, with frequent outbursts of applause from the thousands of spectators that viewed the magnificent exhibition of uniformed Catholic societies.

Following the Knights came in carriages, His Grace Archbishop Walsh, Dr. O'Connor, Dean Wagner, Father Dowling, S. J., Father Scanlan, Father John O'Connor and other clergymen, the town council and invited guests. The procession started from Ouellette square up Park street to Windsor Ave. down Windsor Ave. to Sandwick street, east from Sandwick street to Glangarry Ave., counter-marched west on Sandwick street to Ouellette Ave., up Ouellette to Hotel Dieu, with music of bands, flags, banners, and banners flying. The union jack, illuminated banners in silk and gold of the different societies, the loved emblem of Canada, with beaver and maple leaf, the tri-color of France, the green banner of Ireland, under the shadow of the stately folds of the red, white and blue, made a never to be forgotten red letter day in the history of the Windsor hospital.

Arriving at Hotel Dieu, through the dense crowd of human beings, His Grace ascended the steps and commenced the ceremony of dedication, assisted by the following clergymen: Very Rev. Dean Wagner, Dr. O'Connor, Fathers Dowling, S. J., Doran, S. J., John O'Connor, Maidstone; Villeneuve, Ryan, of Amherstburg; Scanlan, Windsor; Courtois, Windsor; Samson, C. S. B., Ouellette; S. B., deacon, C. S. B., and others. The choir sang Lambdini's "Lauds Sion." The psalm Miserere mei Deus was chanted. After the dedication the sermon was given by Father Dowling, the gifted Jesuit preacher. It was a magnificent discourse, but unfortunately had to be delivered only in part, as a passing shower rendered our speaking an utter impossibility. He took for the subject of his discourse "Charity,"

and closed his remarks by alluding to the labor of the devoted priest who by his zeal erected this noble temple of charity, and to the good shepherd who gave, for the last time, a benediction to the people he loved best, as well as to the diocese of London. M. C. KIMBOY.
Windsor, Ont., Oct. 15th, 1889.

DIocese of Peterborough.

Special to the Catholic Record.

On October 7th His Lordship Rt. Rev. Dr. O'Connor, Bishop of Peterborough, returned from his episcopal visitation of the north western portion of his extensive diocese. He left Peterborough on August 2nd, accompanied by Rev. G. Winob, and proceeded to Parry Sound, where he was met by the Jesuit Fathers, who have charge of the Georgian Bay district. On Sunday, in the beautiful little church of this village, he was received by the pastor of Baccaridge, the Rev. Father McGuire, who has charge of this mission, and welcomed with joy by the people. Before confirming those awaiting him, he preached on the nature of the sacraments, particularly on that of confirmation. In the evening the church was crowded, when he again addressed them.

His Lordship then proceeded along the northern shores of the Georgian Bay, visiting Byng Inlet, French River, and the picturesque village of Killarney, Thessalon. He proceeded to the Manitowish Indian, where he visited the Indian mission of W. Wikawikong, the principal settlement of Catholic Indians, of whom over a hundred were confirmed. Here the joy of the natives was overwhelming, and was not satisfied until they had enrolled, with ancient Indian ceremonies, His Lordship among the chiefs. The schools of this mission are making great progress, and are giving to the young generation religious education and industrial training that will prepare them for a more civilized life. The singing in the Indian language, of hymns, which gave full expression to their great love for the true God whom they worshipped, was indeed a joyful surprise to His Lordship, who was delighted with the faith and piety of these simple children of the forest. In word and action they expressed their devotion to His Lordship's person and office. On His Lordship's arrival and departure the Indians of this mission honored him by firing a salute from their guns. He was accompanied as far as Manitowaning, six miles distant, by a long procession of the Indians in carriages and wagons. At Thessalon he found the whole village on foot, and in the evening was greeted by a grand display of fireworks. Among the other missions of this district which had the happiness of a visitation from His Lordship were Algoma Mills, Serpoot River, Spanish River, Mississauga and Garden River. Everywhere he was received with joy by the Catholic Indians.

His Lordship arrived at Saint Joseph's Mission, Sandburg, Aug. 25, where he preached morning and evening and confirmed a large number. The Catholic population of this thriving town is increasing so rapidly that His Lordship made arrangements for the building of a second church, to accommodate the numerous employes at work on the new canal.

On landing from the steamer Alberta, of the C. P. R. line at Port Arthur, His Lordship was received by the Rev. H. Hudson, pastor, and a committee of the parishes. Prominent among those who were present to welcome him were S. J. Dawson, M. P., and J. Conmee, M. P. Here the Jesuits have a commodious church and a flourishing congregation. The Sisters of St. Joseph also have a beautiful convent and well equipped hospital. On Sunday an address from the people was read by Mr. Conmee, M. P. His Lordship replied, thanking them for their kind words and good wishes. He expressed himself as delighted with their town and with the evident progress of their holy faith was making in this distant part of his diocese. It would always be a pleasure to him to visit them. His Lordship then preached most eloquent and instructive sermons. The number of candidates presented for confirmation was quite large.

After his visit to Fort William, on the Kanistiquia river, where there is also an industrial school for Indians, His Lordship started for the distant mission of Lake Nipigon. One of these missions is 100 miles north of the line of the C. P. R. Railway. The journey was by canoe up the rapid Nipigon river, requiring frequent portages. The nights were passed in the rude tents erected each evening by the Indian boatmen. After four days of this toilsome travel His Lordship arrived at the farthest of these missions, to the glad joy of the Aborigines. They were indeed delighted to see their Great Father, as they called their beloved bishop. He remained with them a few days. When His Lordship started on his return, men, women and children accompanied him to the shore, and shed many tears when they saw him depart. It was nine years since these good Indians, so far beyond the pale of civilization, had seen the face of a bishop. They were already prepared towards their winter hunting grounds, towards Hudson Bay, but delayed their departure that they might behold once again their chief pastor. In crossing the lake, which is about sixty miles wide, the weather was very rough, and at one time so severe was the storm and so dangerous the passage that, already at some distance from land, they had to seek shelter on an island until the wind had subsided. The return across the lake and down the river was made in three days. The shooting of the rapids was exciting and exhilarating, and was one of the few pleasures of the voyage.

The great zeal and untiring energy of His Lordship, who will allow no obstacle

to stand in the way of doing good, were nowhere more manifested than in his visit to these distant Indian tribes. The season of the year, when autumn already begins to show her power amid rain, sleet and snow, would deter almost any man from making such a journey. But when the salvation and sanctification of souls are to be obtained, Bishop O'Connor has no fears. For is he not one of the successors of Our Saviour who was commissioned by Jesus Christ to be the bearers of His name to the uttermost parts of the earth?

Pays Plat, Pic River and Michipicatan were among the other Indian missions along the north shore of Lake Superior which had the pleasure of His Lordship's visitation. Chapleau, Sandburg, Sturgeon Falls and every other mission along the line of the C. P. R. were visited by His Lordship, and had the happiness of receiving the sacraments from his holy hands. The Catholics of the thriving village of North Bay and the various missions of northern Muskoka as far south as Burke's Falls were not forgotten, and all expressed their unbounded joy.

On every occasion marks of the highest respect were shown him. The road from the station to the church was frequently decorated with evergreens. Everywhere addresses of welcome and hearty congratulations were received in English and often in French. To all these His Lordship replied in fitting terms.

The much credit can scarcely be given to the Jesuit Fathers for the missionary work they are accomplishing throughout the district of Algoma. Their labors among those Indian tribes recall as well as continue the zeal of their early fathers, Brebois and Lallemont, and have produced good fruit. Among other things, I might mention that during His Lordship's visitation more than a dozen Indians were baptized, having been converted from Paganism and instructed in the true faith by those Jesuit Fathers, who have given up all things for Christ's sake, that they may bring souls to God. They have also labored zealously and done much for the preservation and extension of the faith among the scattered settlers of the almost unknown portion of Ontario.

One can hardly realize the amount of hardship His Lordship underwent and the distance travelled during these ten weeks—over 2,600 miles. The weather was anything but propitious during a part of the time. Neither dreaching rain nor fatigue from travel prevented His Lordship's addressing those of his scattered children. He felt himself doubly repaid, for he saw they appreciated the benefits and rejoiced at his coming, and will long treasure up the instructions they received from his lips in faith and piety. He gave confirmation in thirty-four different places, eleven of which were purely Indian missions. Many of these had not received a visit from a bishop in years. Notwithstanding his many labors, His Lordship has returned in the best of health, to the joy of his priests and people.

RETREAT OF THE CLERGY.

The retreat of the clergy of the diocese began on Monday, the 6th inst., under the direction of the Rev. Father Henning, C. S. S. R., Toronto. His Lordship had so timed his return as to be present at it. All the secular clergy of the diocese were present. It closed on Saturday morning, when the priests returned to their several parishes. The clergy expressed themselves as highly pleased with the Rev. Father's able and practical instructions.

ST. JOSEPH'S HOSPITAL.

This beautiful structure, the dimensions of which are 88 ft. long and 66 ft. wide, is nearing completion. It has been already graphically described in the Record. The several rooms and wards were already received two coats of plaster, and are prepared for the finishing coat. The glaziers are busily engaged, and the windows will soon have received their hundreds of panes of glass. Many laborers are employed in leveling, grading and beautifying the grounds around the building. From the upper story a magnificent and panoramic view can be obtained of town and country. Nowhere can they be seen to greater advantage. It would be very difficult to obtain a site more suitable for such an institution, where the view would be grander or the air more pure. After the retreat nearly all the priests of the diocese visited the hospital, and were greatly pleased with it and its surroundings.

Mr. Phillip Conroy, London.

Mr. Phillip Conroy, one of London's oldest residents, passed away quietly on Sunday afternoon, at his home, on the corner of William and Trafalgar streets, as a result of a stroke of paralysis. The deceased had reached the ripe old age of seventy-nine, having been born in Dublin, Ireland, in 1810. When thirty-nine years old he emigrated to this country with his family and settled in this city, where he worked successfully at his trade as a carpenter. Of a family of twelve children only five survive him, as well as his wife. The funeral took place on Tuesday morning at St. Peter's Cathedral, where solemn Requiem Mass was offered up for the repose of his soul. His relatives and friends were interred in St. Peter's Cemetery. Mr. Conroy was in his most devout Catholic, and highly and deservedly respected by all who knew him.

A CORRESPONDENT of the Globe asks why it is that as the Equal Rights meeting was announced from several Toronto pulpits on the previous Sunday, Mr. Laurier's meeting under the auspices of the Young Liberal Club was not announced also. The Toronto Protestant pulpits are peculiar institutions.

THE UNIVERSITY OF OTTAWA.

Ottawa Citizen, October 9.

The importance attaching to a city or town possessing an institution for the imparting of the higher branches of education—an University—has been admitted in all ages. And such is the proud position in which the good city of Ottawa stands to-day when the ceremonies attendant upon the formal inauguration of the University will have been gone through with. In bygone days, and even to the present day, cities, which by their antiquity and for other paramount reasons had superior claims, have contended and competed for the honor. Ottawa—the little Bytown of a few years ago—has quietly and unostentatiously reached the goal. Forty-one years ago—on the 26th October, 1848—an humble commencement was made in the establishment of the College of Ottawa by the late lamented Bishop Guigues, and under the direction of the Oblates of Mary Immaculate, of which Order the Bishop was himself a distinguished member. This was in a small wooden building on Church street, but in September, 1853, it was transferred to a building which had in the meantime been erected at the corner of Church and Sussex streets by the same prelate, and which is now occupied by the Carian Brothers, and here the late lamented Father Tabaret, O. M. I., became Superior; a position which he occupied with honor to himself, and to the advancement of the institution, up to the hour of his death in February, 1886. Mesutime, Bytown had become Ottawa city—its first chartered title—and the educational wants of the community were increasing. Through the munificence of a citizen, the late Mr. J. T. Bessere, a site was gratuitously obtained on the intersections of Cumberland, Wilbrof, Waller and Taschereau streets, and in 1854 the work of constructing a new and more suitable building on a more eligible site than that hitherto occupied was commenced, of the dimensions of 84 feet by 40. Lying upon the immense pile of buildings which to day extend from Cumberland to Waller streets one cannot help being struck by the immense, the almost miraculous change which the intervening forty years have brought about. Nor was it all plain sailing. On the contrary, many were the trials and privations which the heroic founders and self-professors had to undergo. The finances were in anything but a promising condition. The fees were low, and consequently, the revenue was small; and, as this was not enough, out of the one hundred and fifty students in 1856, some forty were educated free of any charge. Truly it has been said that "from across great odds do grow," and to day the worthy successor of the departed Dr. Guigues, and the successors of the earlier professors—the Chevaliers, the Migonaults, the Gaudets, the Barretts, the McGraths, have the satisfaction of seeing the puny College replaced by the great University! And although it was not in God's providence that he who laboured for years for this happy consummation should be spared to see his work thus crowned, yet, doubtless, Father Tabaret will to day rejoice in heaven with his co-laborers on earth.

What the peculiar claims to the establishment of an University Ottawa may have put forward, it is not within the province of the writer of a newspaper article to pretend to know. But without at all pretending to be in the confidence of the ecclesiastical authorities here or of the Roman Curia, one may easily surmise that the fact that Ottawa is the seat of the Federal Government and Legislature, with the rich and varied library of the latter; that it is also in possession of the nation's Geological Museum; that here also the Supreme Court holds its sessions; that it is a central point in Eastern Ontario and on the confines of the neighboring Province of Quebec, as well as a growing railway centre—these considerations, added to the fact that it has quite recently been raised to the dignity of an Archdiocesan See, no doubt had a paramount influence in the decision come to by the Court of Rome.

Not are the benefits to be derived by the growing city of Ottawa from the establishment of an University altogether of a merely honorary character. It will become, as it were, the focus of a great intellectual movement. Hither will flock, in even greater numbers than the College could ever boast of, hundreds of young men desirous of obtaining an "advanced education; instead of being obliged to go to Toronto, as by a recent regulation of the Law Society they were bound to do, the young men of Ottawa and the surrounding district, desirous of studying far the legal profession, will now have the necessary courses at their own door; the young men whose tastes lead them to the medical profession will also have the same advantages. Young men cannot reside in a strange city, nor their friends visit them without that city profiting by the outlay, and hence, even on the lower plane of dollars and cents, Ottawa will be the gainer, and this without distinction of creed or class, or origin; all will gain.

The Manitoba Government are said to expect a majority of nine or ten when they introduce their measure into the Legislature for the abolition of French as an official language, and of separate schools. It is an outrage to attempt to pass such radical measures through a Legislature which was not elected with these questions before the public; but it will not matter much at present, as the Legislature cannot take final measures at all events.

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