

The Northwest Review

IS PRINTED AND PUBLISHED AT 178 PRINCESS STREET. EVERY WEDNESDAY BY E. J. DERMODY. J. K. BARRETT, LL.D., Editor-in-Chief.

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Correspondence conveying facts of interest will be welcomed and published.

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society proceeding in the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

MR. E. J. DERMODY.

DEAR SIR.—I see by the last issue of the NORTHWEST REVIEW that you have been entrusted by the directors of the journal with the management of the same, "the company" for the present retaining charge of the editorial columns.

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think and in the way they like best. They wish and in the way they like best, they wish and in the way they like best, they wish and in the way they like best.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, AUGUST 16!

EDITORIAL NOTES.

If Columbus had happened to discover this continent on a Sunday the ethics of the modern Sabbatharians would pronounce it an unfit country to live in.

Our grand Catholic Commencements have again swept like a triumphant wave over the country. Catholic education not only leads but outdistances all other systems.

Members of the Irish party should not halt to bayonet themselves under the guns of the enemy. The regeneration of a country is at stake. Close up ranks—and forward!

An esteemed contemporary suggests that lynching parties be tried by court martial and shot. The ordinary law, if vigorously enforced, might meet all the requirements of such cases.

Rev. Thomas J. Jenkins, in an article in the Catholic World entitled "Know-nothingism in Kentucky," says "The old Know-nothing was, like the new, conceived in jealousy of the church's progress."

It has been freely admitted that one of the most interesting departments of the World's Fair is that occupied by the Catholic exhibit. We congratulate all whose efforts have been directed to this brilliant success, especially Brother Maurelian.

Here is a vigorous and true description by Hon. Ben. J. Webb, of the Apaisits, known as Know-nothings forty years ago. "Ignorant men, reared in the bush, and small fry village politicians, at the cry of 'the Pope, the Pope,' have suddenly started forth, armed cap-a-pie with historical and theological weapons, and with every hair on their empty heads erect with inspiration! Some of these men, unused to so great a pressure on their limited modicum of brains, are already mad; and an indefinite number of them are but few degrees removed from the same sad state."

We see by our eastern exchanges that the Tobique Valley railroad was opened in the province of New Brunswick. This road is specially due to the efforts of New Brunswick's senior cabinet member in the Dominion government,

the Hon. John Costigan. Among those present were many of the most prominent public men of the province including Premier Blair, Provincial Secretary Mitchell, Chief Commissioner Emerson and the Honorable Mr. Costigan. One of the pleasing features of the occasion was the fact that the occasion was utilized to assist the local church of England clergyman's mission, thus showing the absence from bigotry among Mr. Costigan's constituents. The speech of the day was made by the Hon. Mr. Costigan. He concluded his speech by the following wise and statesmanlike advice:

"In concluding, he asked his hearers to remember on all occasions that they were Canadians. Do not allow demagogues to have their day; do not allow the religious bigots to cause strife. We are all Christians and we should all stand together as such against unchristian practices and principles. In concluding an able speech the Secretary of State said he understood the gross excursion proceeds went to the Rev. Mr. Hopkins' Episcopal church." (Great applause, followed by three ringing cheers for Costigan.)

"PROFESSOR" WALTER SIMS.

Our esteemed contemporary, the Boston Pilot, publishes some comments of the New York Sun, on one "Professor" Sims, who is going around through the United States making inflammatory attacks on the representative of our Holy Father, in that country. As we know the "Professor" well, it may be interesting to the people of the United States to get a sketch of his career. Well, to commence, this wonderfully patriotic American citizen, who fears so much the presence of a Papal Delegate in the United States, is a Canadian. Some twenty years ago, when material for school teachers was scarce in the backwoods townships of Ontario and, as a consequence, the examinations of qualification much less stringent than they are now, he succeeded in getting a third class certificate and a school, but his success did not attend him, he turned his attentions to other lines of business and bobbed up in Hamilton as local drummer for the Toronto Globe. After occupying this position for a time he left Hamilton for Uncle Sam's dominions, leaving many interested creditors, to mourn his indifference to such trifling things as the payment of household accounts, etc. He next was heard of as a preacher in good standing among the Plymouth brethren. For some years we have not heard much of him, but judging by what we have just read in the columns of the Pilot, he has developed into a "Professor" and an ardent lover of (un) American Apaisism. We have no wish to harm the people of the United States, for whom we have a sincere regard, but there are quite a number of "professors" of the same kidney as Sims right here in Manitoba who would not be mourned for, even as he was, should they transfer their allegiance and their hateful professions across the boundary.

MGR. TACHE AND MR. TARTE.

In another column we publish Archbishop Tache's admirable, clear and comprehensive reply to the accusations and insinuations launched against His Grace of St. Boniface, by Mr. Israel Tarte, the political acrobat of universal notoriety. In our issue of the 12th July we gave a pretty exact appreciation of Mr. Tarte's tactics during several years past. It is unnecessary to comment upon the Archbishop's letter, beyond drawing particular attention to its broad and open statements of the exact truth. Decidedly if Mr. Tarte's ambition has been to become famous in a way, and to attract public attention to his individuality, he has taken a clever course and has succeeded most wonderfully. But we doubt very much if any other man the Dominion would care to place himself in the same unenviable position for the sake of being talked about, or even of rendering himself useful to a political party. In fact we think, and not without reason, that Hon. Mr. Laurier has everything to lose and nothing to gain by associating with himself such an ally as the hot-tempered and over-ambitious little Israel. To our mind, if we judge aright, the leader of the opposition is a man of a totally different calibre, and one who stakes his future fame and the success of his principles upon far different methods from those adopted by men of Mr. Tarte's public antecedents. We would be long sorry to think otherwise. Yet, it must be admitted, that the constant association with Mr. Tarte, the selecting him as a travelling companion on a political tour, the moving hand in hand with him all over the country, must ultimately place Hon. Mr. Laurier in an even worse predicament than that in which his intimate connections with Pacand, Mercier and Company once cornered him.

All unwittingly, however, Mr. Tarte's extraordinary course has served one good purpose; it has been the cause of the venerable Archbishop's two magnificent communications to the public, both of which are of great value to all true Catholics and to many of our non-Catholic fellow-citizens. Again there is a lesson to be drawn from all these interesting incidents, a lesson that must prove most salutary, if it is only taken

to heart and acted upon in the future. From what has been the outcome of Mr. Tarte's attacks on the Archbishop and the able defence of that high prelate, we learn that it is a sign of great weakness, not to say folly, on the part of any lay man—no matter how talented, how well informed, or how ambitious he may be—to start out in the career of critic regarding the actions and intentions of the hierarchy. Sooner or later—and generally sooner—he comes to grief; his ignorance of the situation, his presumption, his irreflexion and his errors, are exposed, and his conduct draws down upon himself that censure and ridicule which he fain would attach to the prelates of the church. While we acknowledge only one infallible being on earth—and that only under given circumstances—we feel the necessity of more or less absolute submission to the voice of the church when heard through the medium of her consecrated episcopal pastors. The wisdom and inspiration that selected from the clergy the men called upon to hold the crozier, are in themselves a guarantee of the superiority, the trustworthiness and the cautious yet exact firmness of the Bishops. We do not claim that a Bishop cannot err,—but in such matters as the one in question he is much less liable to be mistaken than is an ordinary layman; we do not say he is impeccable,—but he decidedly is more so than any political intriguer or ambitious partisan.—True Witness.

PAUPERISM AND CRIME.

Many there are who, through ignorance largely and prejudice partly, assert that of the three kingdoms Ireland is pre-eminently the one in which there is the most pauperism and crime. It is certainly the poorest of the three, due to years of misgovernment, as well as the most illiterate, caused by the bounding down of the peasants into the bledges where the schoolmaster performed his labor of love in hourly fear of his life at the hands of aliens. The proportion of illiterate judging by those who signed their mark to marriage certificates in England and Wales in 1891 was 6.4 per cent males and 7.3 females; in Scotland 3.92 per cent. of men and 6.42 per cent. of women. While in Ireland in 1890 the percentage was 20.4 of men and 20.9 of women. But in pauperism and crime the official tables show a different result. As to crime, there were in England and Wales in 1891, 9,005 convictions; in Scotland in the same year, 1,822 convictions, and in Ireland but 1,255 convictions. The population of Ireland being greater by 600,000 than that of Scotland, and less than one-sixth of that of England and Wales, it will be readily seen that Ireland is the one of the three kingdoms in which crime is least prevalent. And this is true whatever we take into consideration the gravest crime known to the law, murder, or the less offences of drunkenness and disorderly conduct. In like manner the statistics of illegitimacy give to Ireland the most favored place, the proportion of illegitimate births to the total in the kingdom being in England and Wales 4.2 per cent; in Scotland 7.5 per cent; and in Ireland 2.7 per cent., or less one-third of the rate in Scotland. The Statesman's Year Book, from which the above figures are taken, also mentions that the rate of illegitimacy varies from 0.8 in Connaught to 4 per cent. in Ulster, the latter being the one Province of the kingdom in which the opposition to Home Rule is rampant. In regard to pauperism, which is quite prevalent in all of three kingdoms, the official tables give the first place to Scotland, as being the most free from the infliction, the second to Ireland, and the last and worst to England and Wales. The total number of paupers receiving relief in England and Wales in 1892 was 754,485, in Scotland 87,362 and in Ireland 103,839. If the proportion had been the same in Scotland and Ireland as in England, Scotland would have had 100,854 paupers and Ireland 117,025. When the right of the Irish people to self-government is challenged, it is well to bear these facts in mind. It should not be forgotten, and it is creditable in the extreme, that, while the masses of the Emerald Isle are poor, they are unwilling to become paupers, the standard of morality, judged by the two important tests given, being the highest in the three kingdoms.

YES, WE SAW IT.

A "subscriber" writes us from Brandon, enclosing a clipping from United Canada of the 22nd July. Our correspondent expressed himself forcibly on the nature of the article and thought we had not seen it, because "you (we) have not taken any notice of it in your last two issues." Yes, we saw it, but did not think it necessary to notice it. Personal attacks, coming from such sources, had better be treated with silent charity. The NORTHWEST REVIEW has a duty to perform and, if in the performance of its obligations to its constituents, it has to touch on the feeling of partisan newspapers, so much the worse for the partisans. It is regrettable that a paper posing as a Catholic organ should call our honestly expressed protests against the conduct of the Greenway government in despoiling the Catholic minority of their rights and privileges, as "constantly whining about the Manitoba

school bill and the broken pledges of Martin and Greenway." The explanation of such language may be found in the fact that our partisan contemporary considers it necessary to defend Mr. Laurier's first lieutenant, Clifford Sifton, and, therefore, the Greenway Government, against our "whining" complaints. When United Canada says that we had no condemnation for the conduct of Clark Wallace in the house, it either ignorantly or maliciously states a falsehood. We are not given to taking much notice of Orange blatherskites, either in or out of the house, but on that occasion we did so, notwithstanding the opposite statement of our contemporary. Surely United Canada would not expect us to place the talented and eloquent leader of the Liberal party on the same plane as Clark Wallace or the Orangemen of Ontario, when the sacred rights and privileges of his co-religionists and French Canadian compatriots hang in the balance? We are accused of being a political partisan and fearing to say anything condemnatory of the Federal government. When the Federal government refuses to hear our complaints or right our wrongs, it will be time enough for us to condemn its course. Should that time come United Canada will see whether we are the coward it now dares to insinuate. United Canada grows eloquent in stating that "Mr. Laurier, from his place in the House of Commons, last session, not only committed himself but his political future and his party, by declaring himself on the side of the minority, even if he had to retire from public life as a consequence." This sounds grand, but, unfortunately for the minority, there is not one word of truth in the statement. The less said about that speech, the better it will be for Mr. Laurier's reputation as an honest man. Three years after the Catholic schools of Manitoba had been destroyed and the Protestant schools fastened upon us; three years after the French language had been contemptuously set aside and the French Canadians spat upon by every hireling of the Greenway government, Mr. Laurier got up, and from his place in the House of Commons, said: "If it be true that the Catholic schools were destroyed and Protestant schools retained, he declared himself on the side of the minority, etc. This is quite different from what our contemporary attributes to Mr. Laurier. His Grace, Archbishop Tache, enlightened Mr. Laurier and all others on that point, in a remarkably able letter and what do we find? At a convention of the party, held shortly afterwards, we find Mr. Laurier, the brave defender of the minority in Manitoba, accepting as his chief lieutenant in that province, one of the most cruel of our persecutors; the one who above all others was most active in defending the Government of Manitoba in its work of spoliation; the one who publicly said that the Liberal Party was not bound to keep faith with the minority, even when that faith was pledged by the First Minister and his Attorney-General; the one who is to-day drawing a fat salary and reaping the rewards of his labors in helping to kick the Catholic minority of Manitoba. Up to that moment, the NORTHWEST REVIEW always spoke in the highest terms of Mr. Laurier. Up to that moment we told Greenway and company that they were a disgrace to the Liberal party and that Mr. Laurier would take the first public opportunity of telling them so. Did he do so? We are called partisan because we have condemned the acceptance of Mr. Sifton. Is the talented and able young member for Ottawa County, Mr. C. R. Devlin, a Conservative partisan? Surely not! Are we not in good company when condemning the selection of the man Sifton? We cannot find words to speak the praises of Mr. Devlin, or to express our sense of admiration for his manly honesty. Is that partisanship? If it be, then we are hopelessly partisan and are likely to remain so. Is it partisan to say that every French-Canadian at that convention, who knew Sifton and his political career in Manitoba, and remained silent while he was elected to the position of vice-president of the Liberal party in Manitoba, is only deserving of the contempt of all honest men; then we are hopelessly partisan and glory in being so considered. Let not our position be misunderstood. The REVIEW is not a political journal nor its editor a political partisan, but, if in defence of our rights, we have to deal with politicians and their conduct, we will not shrink from our duty, let the consequences be what they may. We are contending for our most sacred and inalienable rights; rights guaranteed to us by the constitution of our country. We may err in judgment, but the man or the paper that accuses us of partisanship in our defence of those rights, simply lies. We care not two cents who he may be, Conservative or Liberal, Tory or Grit, so long as he treats us fairly and justly. In conclusion we would say to United Canada that we bear at the head of our editorial page a certificate of character of which we are justly proud. So long as we can retain the confidence and endorsement of Venerable Archbishop of St. Boniface and the friendship and esteem of his venerable brothers of the ecclesiastical province of St. Boniface, we can afford to treat with the silence of charity any thing our contemporary may say of us.

When our conduct merits the withdrawal of that endorsement and confidence, our usefulness will be gone and we will, unlike our contemporary, have the grace to see it and retire from a field where our services will have become useless.

REV. FATHER SINNETT'S SERMON.

(Concluded from page 1.)

power; we can throw into words, and by those words pass on from soul to soul all that the human mind can conceive of religion. The tongue is able to instruct the ignorant and higher still is its power and privilege that of consoling the sorrowful, and the afflicted by pointing out to them that there is a higher life where the burning tear of affliction enters not. It is also the privilege of the tongue to strengthen the feeble in faith. How many martyrs are now reigning in eternal glory who fortified by a timely word, had the courage to bear up against the awful torments and this won the martyrs crown and the martyrs undying glory.

Need I remind you of those heavenly conversations that pass between father and son—father and daughter—mother and son—mother and daughter. Happy indeed, those happy is the child who finds his delights in the conversation of father or mother—Never shall be experience better. Oh! the power and sweetness of a word that are the thoughts of the young mother as she listens to the efforts of her babe to utter the first word.

Let me hope your first care is to teach those infant lips to utter the sweet names of Jesus and Mary. The power of a last word—who can cast off the last words of a fond mother before her lips were sealed in death. She took us by the hand and made a last request. Would he not be a friend of the first order who would not keep as something sacred those final words! And after that fond mother's soul had been called away by Him who gave it if she could utter but one word more we would be satisfied to place her in the tomb. In vain we appeal for one word.

You who live under the gaze of a mother do not appreciate my words wait until the call of duty separates you, then truly you shall feel their full force. Again only a few days since as that Venerable Missionary to the Indian of this region Father Maisonneuve struck down by the permission of God—the venerable Archbishop rushed to his side could he but draw one word from those lips the trial would be less. But no! not even the consolation of one word. Some months since I told you the history of little Lizzie of New York city. Weeks of fever brought her to the last moments, but ere she ceased to use her little lips that God had given her she called her weeping father who kneeling by her little couch, she took his large rough hand into her delicate little hand, drew his ear to her lips and whispered "Father I am dying, it is God's will, I am satisfied, do not weep, but promise me three requests "who can resist the dying request? Speak child whatever you ask I promise most faithfully, she replied when I am dead 1st do not be angry, 2nd do not beat, do not curse your horses, 2nd do not drink 3rd be kind to mamma. Here indeed this child had learned the lesson "how" to use her gift of speech—her little tongue. You know what that rough drayman of New York city did to keep ever fresh in his memory those three requests: he had the name of his darling Lizzie printed on his dray.

Let us learn this beautiful lesson taught us by a child, so that we may employ our tongue, the gift of God, in the cause of humanity, in the cause of charity, in the cause of God, make efforts in God's name to lessen the power of the detractor; but in order to that end we must learn first to banish from our minds all uncharitable thoughts. Let us learn to love the reputation of our brother and determine to speak only good of the absent.

Finally what are we to think of those who listen to detraction, thereby encouraging them? They too commit a mortal sin. Now, dear Brethren, St. Paul chapter 1st verse 32 to the Romans tell us what we are to think of those who consent to the sins of others—He says "they who do such things are worthy of death; and not only they that do them, but they also who consent to them that do them." Hence we learn, probably to our surprise, that they who listen are as guilty as they who speak. Now this consent may take place in two ways 1st directly when we induce others to speak ill of an absent brother or when we take pleasure in detraction 2nd indirectly when we do not resist when we can resist and thus prevent detraction, and this happens sometimes not because we take pleasure in the detractor's word but on account of human fear we observe a sinful silence, now we are warned in St. Matthew "not to fear those who kill the body" Therefore we are right in concluding that he who listens to detraction without resistance would seem to consent to the detraction whence he becomes a sharer in the detractor's guilt. Add to this if he induced the detractor to speak or the detractor was pleasing to him on account of a secret hatred against the person detracted, he sins not less than the detractor and indeed in some circumstances he "is more guilty. Hence St. Bernard has said "I cannot easily say who is the more damnable he who detracts or he who listens to the detraction"—your guilt is still increased.

Let us make generous efforts, dear Brethren, to follow the command of the book of Proverbs "My son have nothing to do with detractors" and we shall find that we shall have more friends, less enemies, and the blessing of God shall be upon us.

THE OTTAWA UNIVERSITY.

Method of Teaching in Use in that Institution.

The University of Ottawa has issued a neatly printed pamphlet, touching upon the institutions methods of instruction. As is well known the principle upon which the method is based is that of close reasoning, and the system is an eminently practical one. The success achieved so far is strikingly established by the numberless men of prominence who owed their sound education to the

learned professors of this far-famed university. The pamphlet is also replete with artistic illustrations of the various departments of that model institution, showing that no appliance in the chemical and physical laboratories required to teach these important branches are wanting. The institution was founded in 1848 by the Oblate Fathers and it received in 1886 the official title of Ottawa college with the power of conferring university degrees. Later in February 1879, His Holiness Leo XIII to testify in an especial manner his appreciation of the progress made by the institution bestowed upon it further favor by elevating it to the rank of a Catholic University.

PROGRAMME OF STUDIES

The programme of studies is essentially a practical and progressive one. It is also comprehensive and modern in character, and none the more apt to develop the mental faculties of the youth. The commercial course which affords a four years' thorough training gives him an exceptional opportunity to become thoroughly versed in the technical duties of any position either in an industrial, commercial or financial capacity. The subjects taught in this department number no less than fifteen.

Then the classical course proper, which takes seven years to complete, is distinguished by a wise combination of the modern arts and sciences with the modern and ancient tongues. Homer, Virgil, Racine and Shakespeare are in a word in turn called upon to bestow upon the student the treasures of their genius. It would take more space than is at present at our disposal to touch upon all the subjects taught in the classical course. Suffice it to say that the French, English, Latin and Greek languages, history, mathematics, are included and each subject has the best and most learned professors of Europe as exponents.

One of the important features in connection with the method of teaching is that instead of overburdening one professor with the imparting of a variety of subjects the university has carefully selected for each branch a professor, or better, an enthusiast, in that particular studv. Thus are the master's researches limited to a special field, and thus is the student assured of having imparted to him a synthesis of widely-gathered knowledge on each and every subject embraced in the curriculum.

THE COURSES!

The classical course embraces the Collegiate course, extending over three years, and including in its scope all the matters necessary for matriculation; and the Arts course of four years, at the end of which the student may receive the diploma of Bachelor of Arts or of Bachelor of Literature after having passed the prescribed examinations.

In addition to the above there is the Scientific course, which is adapted to young men, who, having acquired sufficient knowledge of the classics, desire to devote themselves to the natural sciences and mathematics. It commences after the Collegiate course and lasts three years, and at its termination the degree of Bachelor of Science is conferred upon those who successfully pass the examinations required. The other courses remain,—the Theological, which extends over four years and embraces all the branches of ecclesiastical science generally taught in Catholic seminaries; and the Philosophical course, which is both the crowning of the Collegiate course, and the basis of all professional studies. Students may take their degrees both in Sacred Theology embraced in the curriculum.

FACULTY OF LAW.

Lately a Faculty of Law has been established, and among its members are included the princes of the Bar in many Canadian provinces. Hon. Sir John Thompson, K. C. M. G., Q. C., LL.D. M. P., is Dean, and Mr. Justice Fournier, LL.D., N. A. Belcourt, LL.M., J. J. Curran, Q. C., LL.D., M. P., Hon. R. W. S. Olt, Q. C., LL.D., M. O'Garra, Q. C., LL.D., Justice Taschereau, LL.D., Hon. Theodore Davie, Hon. W. Sullivan, Hon. Hugh MacMahon, Hon. C. J. Doherty, Hon. J. Dubuc, Hon. Thos. Maguire and Justice Landry are associated with him. Though the Faculty of Law is not a teaching body, yet upon students who pass the examinations prescribed by it at the close of the three several years embraced in the law course, the degree of LL.B. is conferred.

Besides the above mentioned requisites for a thorough training in the various arts and sciences, which Ottawa University possess in common with the other leading educational institutions of the continent, it can offer several exceptional advantages to students, such as it alone can boast. The Government Museum, and Parliamentary Library with its thousand of volumes, furnish professors and students the means of elucidating every question in literature, science and art. Again, the students enjoy the advantage of occasional attendance at the debates of the Dominion Houses of Parliament during the annual sessions held in Ottawa, and thus become familiar with those political contests in which they may afterwards be called to take part.

PHYSICAL TRAINING.

Not only is the intellect attended to, but the physical man is cared for as well. The situation of the college is in a most healthful part of the city, the interior arrangements of the establishment, the gymnasium, baths, etc., the extensive sporting grounds, whereon the famous Ottawa College Football team was trained, and has won so many victories, all hold out the promise of health and youthful vigor to the students of the University.

Music and the fine arts, elocution and oratory also figure on the curriculum while a knowledge of them is imparted to the scholars by professors of the highest order of merit. And thus by a wise plan are the various sensitive and intellectual faculties of the youth trained and brought to perfection at the different ages when they are most susceptible of development, while throughout his college career the muscles are hardened and the body beautified by participation in the several athletic games.

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