

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

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

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

DEUS LUX MEA.

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

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