

## UNIVERSITY FEDERATION.

In the matter of University Federation we have a few words to say. It now appears that the government of Ontario has in view to devise some method of federation that would prove acceptable to all classes, and creeds in the province. Before, however, giving our views on this important subject, we may be permitted to excerpt from the Mail its outline of the scheme in so far as it is at present understood. Our contemporary says:

"Although no definite action has yet been taken in this direction, a scheme of University Federation is, we understand, under consideration among the heads of several of the leading Universities. The idea has hitherto been deemed impracticable, owing to the apparently diverse interests of these institutions, and on account of the jealousy which has popularly been supposed to exist among them, but which probably lives only in the imagination of outsiders. The plan which has been proposed is the formation of a great Provincial University which would, like Oxford and Cambridge, consist of a group of Arts colleges having a common head. This head would not have merely examining and degree-conferring powers, but would also impart instruction. This would necessitate a staff of University Professors quite distinct from those of the individual college. To this staff each college would contribute as many of its most able Professors as might be agreed upon. The instruction given by the University staff would be upon subjects forming part of the common University course, and attendance upon such lectures would be compulsory upon the students of all the colleges. The latter would thus be left free to impart instruction in such other branches of learning as to each might seem meet. Should one of such colleges wish to include religious instruction in its course, in addition to the common University course, there would be nothing to prevent it doing so."

"As for the financial arrangement, there would be little change from the present state of affairs. Each college would be supported as at present by its own denomination, and would govern itself, subject to the general supervision, in certain matters, of the University. The University and University College would be supported by the endowment of the latter, and by the State if necessary; but, inasmuch as the University would be representative of all the colleges, and could relieve them of a large amount of work, the latter would virtually share in such endowment and State aid."

"The above is but an imperfect outline of the scheme which is now under consideration. The colleges which, it is thought, would not be averse to such an arrangement, are University, Victoria, Trinity, St. Michael's and McMaster's Hall. The latter, though not at present an Arts college, would under the new arrangement become so. It is claimed that no undue advantage would be given to any one college, that the objects and interests of each would remain wholly in its own care, and that the union thus effected would place upon a firm basis a number of institutions the usefulness of which is curtailed by the struggle to live independently of each other in which they are now engaged."

So far so good, but we desire to remind the Mail and all others who feel concern in this matter that in our estimation no scheme of federation that will not give Catholics exclusive control of their own university training will to them prove acceptable. This is a very plain statement and in its fullest meaning we desire it to be understood. It will be seen that mention is made of but one Catholic college in the list of the would-be federated institutions given by the Mail. It is, however, a fact, and we desire the minister's attention to be given for a moment to this fact, that there are in all four Catholic colleges in this Province, all doing a great work in the cause of Christian education. We have in the diocese of London, Assumption College, Sandwich; in that of Hamilton, St. Jerome's College, Berlin; in the archdiocese of Toronto, St. Michael's College, and in the Dominion Capital, the College of Ottawa. These institutions had, during the last scholastic term, an aggregate of about eight hundred students in attendance. The indications for the next scholastic term are that there will be very few short of a thousand students in attendance at Catholic colleges in Ontario, a number certain to be very largely increased as soon as Regiopolis College, Kingston, is re-opened. The Catholics of Ontario have every reason to feel proud of the efficiency of these institutions for higher education and to rejoice at their extraordinary success. Do they desire them to maintain their success? If they do, there must, say we, be a Catholic university in this Province. "Impossible," at once cries our faint-hearted Catholic; "monstrous," another, interested in some small way in the maintenance of the state university. "We are too poor;" "it will offend our Protestant neighbors;" "it will distress the fair-minded among educationists;" "any such institution under Catholic auspices will not be as respectable as a Protestant university." Such is the chorus raised aloud in public or whispered in private, whenever a proposal for a Catholic university in Ontario is made. But the same class of people that now oppose the foundation of a Catholic university in this Province were likewise opposed to Separate Schools or indifferent to their establishment. We know this class of men by painful experience. They are veritable stumbling blocks in the way of all educational progress. But as soon as anything in that respect is accomplished by the efforts of men whose honesty they deem they are the first to exclaim "we did

it." To further enlighten our readers on the project of University federation, a project upon which the Minister of Education has, it appears, set his heart, we propose calling our readers' attention to the views expressed by the Christian Guardian, the organ that lately howled "idolators" at the Catholics. The good Guardian says:

"It is announced in the papers that last week the Minister of Education held a conference with representatives of the different colleges, in order to ascertain their views on the subject of university federation. University College, Toronto, was represented by Dr. Daniel Wilson and Mr. Mulock, Victoria College by Chancellor Nelles and Dr. Burwash, Queen's College by Principal Grant and Mr. McLennan, Trinity College by Provost Boddy and Hon. G. W. Allan, McMaster Hall by Dr. Castle and Professor McVicar, Woodstock Institute by Mr. Wolvertson, St. Michael's College by Father Vincent."

"As the meeting was strictly private, no authentic report of the proceedings has been published, but it is rumored in the daily papers that there was no actual opposition to a real federation of university colleges around one central State University. The opposition to a fair plan of federation is more likely to come from the graduates and managers of Toronto University than from the friends of the Church colleges. Should the federation scheme fall from that cause, the blame must rest on those whose real for University College was not controlled by patriotism and wisdom. As far as we can understand the situation, it seems to be this: The Minister of Education has, on behalf of the Ontario Government, consulted with the representatives of all the university colleges and theological schools, in order to get information as to the state of sentiment on this subject; and we have no doubt the Government means to take up the matter in good earnest and formulate some scheme for the university work of the country. This is a task that requires much care and thought. It is better that it be well done than that it be hastily done; for upon the kind of scheme presented it will depend whether there will be a federation of colleges and one university, or whether the whole project shall fall through."

If, as the Guardian says, the Minister of Education has, on behalf of the Ontario government, consulted with the representatives of all the university colleges and theological schools, why did he not invite the heads of all the Catholic colleges in the Province to the meeting referred to by our contemporary. Mr. Ross cannot be ignorant of the fact that there are existent university charters for the College of Ottawa and Regiopolis College, Kingston, and that there are two such flourishing institutions in this Province as Assumption College, Sandwich, and St. Jerome's College, Berlin. Or did the Minister forget these things?

In any case the meeting was a huge mistake, and did well to keep its proceedings private. The sooner Mr. Ross understands the better it will be for all parties and for his own success specially as Minister of Education, that Catholic claims to equality in the matter of education cannot be satisfied by bible reading in the schools, on the one hand, or by university federation on the other. Any one with eyes to see must understand that it is our duty to prevent in so far as we can prevent it, the Protestantizing of schools attended by fifty thousand Catholic children through bible reading, and the dechristianizing of the university system of the Province by the absorption of our Catholic colleges in a huge state combination controlled by the enemies of our faith. The Guardian, as might be expected, is not opposed to the new scheme:

"By our Church giving a candid consideration to any scheme for a Provincial university, we are in no way departing from the 'traditional policy' of Canadian Methodism. The Primitive Methodists and Bible Christians, and New Connexion Methodists, undertook no university work. The conference of the late Wesleyan Methodist Church of Canada repeatedly expressed itself in favor of one university, with a system of affiliated colleges, if this could be arranged on fair and equitable principles. The M. E. Church maintained a university college for substantially the same reasons as the Wesleyans. Our true policy at the present juncture is to give fair consideration to any plan that will allow us to share in the provision made by the State for higher education, and at the same time give adequate security for the character of professors and the exercise of religious supervision over the students of our own Church. If no scheme fairly securing these objects is practicable, in that case we can depend upon the loyalty and liberality of our people to maintain such a system of education as the interests of our Church, and the country demand."

The very fact of the Methodist organ pronouncing in favor of federation ought to open the eyes of Catholics to the danger of the proposal. For our part we will have none of it. If there be any federation, let it be of our Catholic Colleges. But let us not surrender our rights to those who shout idolator the moment the sacred name of Catholic is mentioned. Let us be firm in insisting on our rights, and no party, however aggressive, no government, however strong, can long withstand the demand of a united and determined Catholic body in Ontario.

DROWNED.—On Wednesday last week a promising son of Mr. Daniel Nolan, of this city, aged six years, was drowned while bathing in the Thames. We deeply sympathize with the bereaved parents in their affliction.

## THAT GERRYMANDER AGAIN.

We are very happy to perceive that our respected contemporary, the Toronto Tribune, endorses our position on the proposed Ottawa Gerry-mander.

Our contemporary states: "The CATHOLIC RECORD objects strongly to the proposal now made to create new wards in the city of Ottawa. The city is at present so divided that the Protestant minority elect a majority of the members of the city Council. The proposal is to carve the Protestant wards so as to make two new Protestant wards and give the minority of the inhabitants two-thirds of the representation. Some of the Ottawa papers protest against the introduction of the question of representation according to denominations into the discussion of the proposal, but the RECORD is right in opposing so glaring an injustice. The people of Ottawa often follow unprincipled leaders and let their instigation do strange things, but it is to be hoped that they will not allow those whom the majority usually permit to act as their guides and leaders if not their masters to accomplish this wrong."

The editor of the Tribune is well acquainted with Ottawa and knows whereof he speaks when he condemns the proposal of the faction bent on the disfranchisement of the Catholic majority in Ottawa. We are informed that there is a petition now in course of circulation in certain portions of Ottawa asking the Lieut.-Governor in Council to ratify the illegal action of the gerry-mander committee of the city council. The faction is no doubt in earnest, and our friends must be up and doing. We shall take every means within our own reach to see that the Lieut.-Governor and his advisers are very fully informed of all the facts of the case. But those most interested, the Catholic citizens of Ottawa, must themselves be active. A little vigilance on their part would have prevented the faction from proceeding so far as it has with the scheme. It is not, however, too late for them to take a leaf from the book of the enemy. Let them be firm, earnest and united, and this monstrous iniquity and injustice will not be inflicted on them or the city with whose progress they are identified.

## A DESERVING INSTITUTION.

Our readers will, no doubt, have already noticed the advertisement in another column, of the Academy of Notre Dame Du Sacre Cœur, Rideau St., Ottawa. We have, as our readers are aware, insisted in season and out of season on the grave obligation resting on parents to make choice of good schools for their children.

Without good schools Catholicity cannot make in this new country any real or solid progress. Fortunately for the Catholics of Canada they are blessed with many excellent schools, convents and colleges, wherein our youth may receive a sound Christian training. The Capital of Canada, we are happy to say, lays claim to a pre-eminent place as a Catholic educational centre. Amongst its institutions of learning we know of none more deserving of public patronage and hearty, generous support than the Convent of Notre Dame du Sacre Cœur, Rideau St. This institution possesses many advantages that give it claim to the patronage of Catholics, not only in the metropolitan city, but everywhere throughout the Dominion. Its admirable location, its carefully graded course of studies, its sound disciplinary arrangements and its cultivated staff of preceptors all combine to establish that claim. This institution, founded in 1849, has acquired a widespread reputation for thoroughness and efficiency. Its pupils are not alone distinguished for rare mental attainments, for proficiency in the languages, mathematics, and music—but are within its walls prepared for the practical side of life—pupils are there taught that home is woman's true kingdom, how to adorn it and make it happy, and that mental refinement is nowise incompatible with ability to perform those domestic duties, the fulfilment of which is the very crown and glory of Christian womanhood. But this is not all. Within the walls of this institution, children are, in season and out of season, made to remember their Christian duties. The true end of human life is ever held before their youth eyes, and the happiness to be found in the practice of virtue unceasingly inculcated. In one word, the sole aim of Notre Dame du Sacre Cœur is to form good practical Catholic ladies. Since its foundation in 1849, this establishment has sent forth many ladies who occupy brilliant positions not only in Canada and the neighboring republic, but on the other side of the Atlantic. And many of these ladies now confide their daughters to their early teachers, for whom they justly entertain warm, affectionate and lasting esteem. The last academic year was unusually successful.

We heartily commend this institution to the friends of Catholic education throughout the Dominion. We can bear personal testimony to the justice of the claim that the community spares no exertion to render their institution an attractive and happy home, where elevating influences evoke and develop in their pupils correct principles, courteous bearing, refined manners, and all those polite accomplishments which should distinguish young ladies of good education.

The Convent building is situated in one of the most agreeable and salubrious parts of the city, and is a large handsome structure, amply provided with all modern improvements. The apartments throughout are spacious, well ventilated and well heated.

It is a fact worthy of mention that there has been for many years an entire absence of sickness among the pupils attending this institution. It is also worthy of remark that the superior advantages offered by this establishment, particularly the extreme facility for acquiring the French language and the thoroughness and acknowledged efficiency of its Musical Conservatory, have secured for it a very considerable patronage from the United States, an important minority of the pupils at present being Americans. The certainty of this meeting companions of American origin is a feature much appreciated by young ladies from the neighboring Republic, as the unpleasant feeling usually occasioned by being thrown among strangers is to a great extent obviated.

The Academy of Notre Dame du Sacre Cœur has our very best wishes for continued success in the noble work of Christian education.

## AN ORANGE REPORT.

Some kind friend, for the present unknown to us, has very thoughtfully favored us with a copy of the "Report of the twenty-fifth annual session of the right worshipful the Provincial Grand Orange Lodge of Ontario West, held in the town hall, village of Alliston, County of South Simcoe, on Tuesday the 19th, and Wednesday the 20th days of February, 1884."

The document was printed, as might be supposed, at the Sentinel office, Toronto, and is in some respects interesting even if it contains nothing novel.

In the Grand Master's address we find a reference to the Newfoundland outrages:

"The recent attack on our brethren in Newfoundland is yet fresh in your memory. How our brethren when quietly returning to their lodge room from attending divine service were ambushed and shot down without a moment's warning, their only crime being that they were Protestant and wore an orange colored ribbon."

"Brethren, it is the old story; it has been told in Ireland a thousand times; it has been told in Fort Garry, Montreal and Newfoundland, and shown to us as plainly as the sun at noon-day that where Romanism has the ascendancy Protestants have no rights and are only tolerated, and that the teachings of Rome are the same to-day as they were in ninety-eight; that to break faith with heretics is no sin, and killing is no murder."

Yes, Brother Bennett, it is an old story, too, as you say, in Ireland, told in Fort Garry, Montreal, and Newfoundland. Orange brutality and murderous treachery are well known in all those places and because held in check and at times severely punished, the brethren were allowed with impunity to murder and to outrage peaceable Catholic citizens all over well. But the line has to be drawn somewhere, and at outrage and murder the Catholics of Newfoundland drew it, to the dismay of the Orange cutthroats. In terms sad and truly doleful Brother Bennett alludes to the defeat of the Orange bill in 1883:

"You are also aware of the fate of our Orange Bill in the last session of Parliament. The Grand Lodge, in its wisdom, at its last meeting in St. Catharines, appointed a committee (of which I was an humble member), to take into consideration the best course to adopt with regard to incorporation. The Committee came to the unanimous decision to again submit the Bill to Parliament at its next session, and I am glad to say that it received its first reading on Friday, the 15th inst. What its ultimate fate will be time alone can tell. You are no doubt aware that a most singular combination took place at the last session to defeat our Bill. We had the astounding spectacle of Protestant Liberalism and Ultramontaniam allied to defeat our Bill—Liberalism because of the loyalty, and Ultramontaniam because of the advanced Protestantism of the Orange Order. But we trust that wiser councils and common sense will prevail on this occasion, and give to us the same British rights which we have ever given to others, and which is our boast to uphold—civil and religious liberty."

The fate of the bill in the session of 1884 was not known at the time of the delivery of his address, but the good man, no doubt, felt defeat in his bones, and not all the inspiration which a gathering in the banner county of Simcoe could afford was of any avail to rouse him to hope and to courage. The foul spectres of Liberalism and Ultramontaniam haunted his vision. He could not, in the near future, at all events, see any brightness in the prospect of Orange incorporation. Another chapter in the report is taken up with a sermon preached by the Rev. Rural Dean Cooper, B.D., grand chaplain. We are assured that morning prayers were said before the sermon was delivered, but are left in the dark as to what, if anything, was done in the way of praying after that fiery pronouncement. Rural Dean Cooper was brimful of Orange fierceness. Outside of a lodge room and far from the county of Simcoe he might have been otherwise. But we must, of course, take him as we find him. Said the Dean:

"We are charged with being a turbulent and factious people, disturbing the peace of the nation, stirring up party strife in the mother country and in the Dominion of Canada, and preventing that peace and harmony which ought to pre-

vail. Roman Catholics are led to believe that we are their most malignant opponents, thirsting for their blood, and seeking to deprive them of civil and religious liberty. We have the powerful opposition of the Roman priesthood not only in the mother country but in this, a priesthood that is bound to rule its people with a rod of iron and keep the balance of religious and political power to itself. As Ireland has been governed socially, economically and intellectually by the Irish priesthood so are the French of the Province of Quebec. We cannot, therefore, wonder that the Orangemen there is looked upon as little less than a ruffian, whom to destroy would be to do God faithful service. Professor Goldwin Smith has well said that the difference between the northern and the southern Irishman, and between the way in which they respectively prosper, is not less striking in the new world than it is in the old. What is certain is that the southern Irishman has retained the political character of his tribal state, and has brought it with him unimpaired to the western hemisphere. The Englishman and the Scotchman are citizens. The Irish peasant is not a citizen; he is a clansman still. His objects are not political, but tribal; they are the aggrandisement of his clan, the appropriation to it of a full share of the spoils, and the prosecution of the clan feud against England—that England which he has been taught to believe delights to impale pining infants on its bayonets, racks venerable priests, and when sword and fire have failed, deliberately calls in famine to complete the work, and his Church is the religious bond by which the members of his clan are held together."

He went on:

"We may love the Romanist while we oppose his religion, and must oppose him on political grounds if he seeks to dismember the empire or swears obedience to a foreign potentate, be he Pope or king, when that obedience clashes with the mandates and laws of our Sovereign Empress and Queen."

He wound up:

"My brethren, let us keep in mind as Orangemen and Christians the solemn vows we have made and the responsibility we have incurred. 'We are on the eve,' says Sir Stafford Northcote, 'of a struggle for the Union.' There is no doubt that this is true. Shall Ireland be a Roman republic or not? Is the real issue of the struggle. Shall the glorious flag of Britain and the flag of the Union be trampled beneath the feet of a victorious persecuting foe? Shall our politicians be left to the mercy or the tyranny of Rome? Shall our glorious heritage be sold for a mess of pottage, and the martyr blood of our forefathers have been shed in vain? The loud response of every heart before me answers, 'No! Millions upon millions of voices answer, 'No! If we are faithful in the performance of our duty, consistent with our principles, and powerful as we ought to be, the voice of God himself will answer, 'No! That voice which stilled the wind and calmed the waves will speak, and all will be well. Roman captives shall yet be free, and the darkness of its superstitions and its crimes vanish before the light of the sun of righteousness and truth. In meeting together to-day in this house of prayer, we, by it, confess that the race is not for the swift, nor the battle to the strong, but that the Lord God omnipotent reigneth. Let us go forth to our homes in the spirit of prayer and praise; let us be of one spirit and one mind, earnestly contending for the faith once delivered to the saints. May the love of Christ constrain us, and His Holy Spirit guide and sanctify us in our daily walk."

The daily round, the common task should furnish all we ought to ask. Room to deny ourselves, a road to bring us daily nearer God."

Such is Rural Dean Cooper. Do our readers believe that crankdom is bankrupt so long as the Coopers are so numerous as we find them at similar gatherings. The clerical crank is the man for such an occasion as the Grand Lodge meeting. We wish the Lodge all joy of such men. It is by such that Orangemism is nurtured and it is for them and such as they it lives.

## DEATH OF MR. JAMES REID.

Intelligence has been received of the death and funeral at Halifax, N. S., of a worthy old resident of London—Mr. James Reid. His decease occurred at midnight on the 29th of July, and was the result of an apoplectic attack. Early last spring he was similarly affected but recovered, and a couple of months ago, accompanied by Mrs. Reid, went to Halifax, where his son A. P. Reid, M. D., medical Superintendent of the Nova Scotia Hospital for the insane, resides. That city is also the home of another son. Mr. Reid had been very anxious to return to London, as his wishes have always been to remain here as long as he lived. He had been over 50 years a resident of this city, coming here in 1833, and actively identified himself with those enterprises which have converted a backwoods into one of the most thriving, progressive and energetic of communities. His son, Dr. Reid, can recollect when Dundas street beyond Clarence was full of stumps, and they picked raspberries in the swamp where the G. W. R. now stands. The deceased passed his 73rd birthday on the 25th ult., and had just entered on his 80th year—leaving a most enviable record. Mr. Reid was a member of the Council while London was yet a town, representing St. Andrew's ward in 1852. After its incorporation in 1859, 1865 and 1866, he was a member for No. 3 Ward. For many years he was a member of the Roman Catholic School Board. His home was on the corner of Clarence and York streets.—Advertiser.

We heartily subscribe to the eulogies pronounced on our deceased fellow-citizen and co-religionist, by the Advertiser. Mr. Reid's was truly an honorable and useful career. No man had ever a larger measure of public esteem and regard in this community than the deceased gentleman. His death creates a void es-

pecially in the Catholic body that will long be felt.

At High Mass on Sunday last the Right Rev. Mgr. Bruyere, who occupied the pulpit, made a touching and graceful allusion to the deceased gentleman. Mgr. Bruyere's remarks were the veritable echo of the feeling of the Catholic community towards the late Mr. Reid. We extend his respected family a hearty expression of condolence in their bereavement. Requiescat in pace.

## STIRRING SPEECH BY MR. WILLIAM O'BRIEN, M. P.

Mr. Wm. O'Brien, M. P., editor of United Ireland, recently delivered a lecture under the auspices of the Irish Electoral Union, in Glasgow, in the course of which he said:

"The grand difference between the member of the new and the old type was that in old times it was the English Parliament that was the standard test and criterion of public opinion and the centre of attraction for the Irish members; in our days it was Ireland and that was the centre and cynosure of the Irish members (cheers). The only hope of reward to the Irish member addressing those Englishmen in the House of Commons lies in the devotion and approval of his own fellow-countrymen (cheers). In the old times the House of Commons was the most delightful club in the world. The member then bought his seat in the cheapest market, and sold it in the highest market—as a matter of business—he never thought of securing his seat for the benefit of the Irish people. The modern race of Irish members, instead of finding the House a delightful club, looked upon it as a dreary prison from which they could not escape night or day, and where it was their business to make themselves disagreeable. It was like the description in the penny catechism of purgatory—'A place or state of punishment through which Irish Nationalists must pass for a time, in order to earn the earthly Paradise of Irish Independence' (laughter and cheers). The only comfort was that if it was a purgatory for them (the Irish members), they could make it a purgatory for their friends, the enemy, also (cheers). Even still the Irish member had temptations to resist, and had blandishments enough to encounter, but now-days he could feel strong in the knowledge that he had a party around him and a country behind him that would cheer him and would strike down traitors without mercy. The English Government were beginning to find out that Irish renegades in these days hurt the Irish National cause less than they hurt themselves (cheers). He would compare the old class of Irish members to the Irish tenants in the old times, slavish, going cap in hand, one by one, behind another's back, to the agent's office with some sneaking petition; and the Irish members of to-day he would compare to the Irish tenants of the Land League times who went into the landlord's rent office in a body and told him plainly to his face that such and such an amount they must have or they would know for what, and then, if he refused, marched away in a body and let him feel that when they called again he would be mighty glad to come to terms with them (cheers). Again, he would describe the path a bill had to pass in going through the House as just like a mountain defile that was as narrow and treacherous as the Khyber Pass, and he would compare the Irish members to the hill tribes who swoop down upon it on some awkward point and see what they can carry off for Ireland before they let that English merchandise pass. Perhaps, if they had their will their strife would be with different weapons and on a different field. There was no use in talking of that now. They were fighting then with weapons with which they were more evenly matched. They sometimes heard a great deal from patriots of the O'Connor Power stamp of the want of independence amongst the Irish party, who, it was said, sink their independence to follow their immortal leader, Mr. Parnell. When those men spoke of independence, they meant independence of Irish public opinion, and they were almost independent upon English Ministers (cheers). He respected a man who was independent, but the man who obtained a seat in Parliament in order to work for Ireland as an Irish Nationalist, but used it to work for himself, and tried to break the union and discipline of his own party, was no better than a common traitor in the ranks who turned his gun against his country (cheers). In the highest and best sense of the word he claimed that the National Party in Parliament were the most independent body in Parliament (cheers). They had no love for the House. They entered it with reluctance, and they quitted it in the morning with delight (laughter). There was something the Irish Party valued more than their own sittings and their own independence—the independence of Ireland (cheers). This he would claim for the Irish National Party—for the Irish modern members—that they are totally and absolutely independent of English interests and English ambitions. He claimed for them total and complete devotion to the interests and will of the Irish people, and whatever the future might bring, whether it was dark or bright, he felt assured that generations of Irishmen yet unborn, even though they could not look back upon it with triumph, would never have cause to look upon it with shame" (prolonged cheers).

We take great pleasure in calling the attention of our readers to the advertisement of Loretto Academy, which appears in our paper of this week. This institution is situated on the Canadian side of the famous Niagara Falls, thus affording the grandest view this or any other country has produced. Aside from this it offers advantages as an educational institution equalled by few and surpassed by none. The terms are so reasonable that they come within the reach of all. We would advise those of our readers who anticipate a substantial education for their daughters to write for circular which will be sent free on application. Don't be afraid to work; life is short, and you will have time enough to rest when it is over.