

The Northwest Review

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not 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 throughout the city or country, such as 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 instructed 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 he editors do their work gratuitously, it cannot be expected that the material part of the publication should be made 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 proper, they are at full liberty to say what they wish and in the way they like best. The sole control I claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country. I therefore consider that you enter a good work and I pray that He will bless you in its accomplishment. I remain, Yours truly devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, OCTOBER 18.

EDITORIAL NOTES.

The Hon. John Costigan received an invitation to attend a banquet recently tendered to Sir Richard Webster at Ottawa. The secretary of state not only declined the "honor" but also gave those in charge of the banquet his reasons for so doing. Mr. Costigan could not, even socially, fraternize with a man who was the greatest enemy to the cause of Home Rule that England ever had. Bravo! Costigan. The Irish Catholics of Canada endorse your action.

In our issue of the 4th Oct. we published a beautifully written poem by M. J. Malloy, which appeared in the October number of the Catholic World. We omitted to give that most excellent Catholic magazine credit for it and we hasten to correct the error. The Catholic World is so well and favorably known that any word of praise from us would be superfluous. We would however dislike very much for its editor to think that we would take its articles without giving it credit. To all our readers who want a first class Catholic Magazine, we would unhesitatingly say, subscribe for the Catholic World.

We learn from recent reports that our Orange friends do not fare quite as well in New South Wales as they do elsewhere. They have laws over there, and evidently they are not a dead letter. They have an act prohibiting partly processions. It was passed many years ago. Last 12th July, however, some four hundred members of the lodges in and around Sydney held a great demonstration. A certain J. C. Neil, R. W. G. M. and M. L. A., said that "they were conscious they were law-breakers and misdemeanors," but they "need not deprive themselves of the pleasure of commemorating the anniversary of that important event in the history of civil and religious freedom, the Battle of the Boyne." After abusing Rome, the Jesuits, all Catholics and inciting his Orange friends to deeds of violence, a Mr. Green was assaulted by some of the gang who ordered him "to shout," that is to say to join in the cry "to h— with the Pope." He was knocked down by a couple of the crowd for having refused to join in the cry and as a consequence he received a severe beating. But the law of Sydney was not a dead letter. The persons identified as the assailants were arrested, found guilty and sentenced to six months imprisonment with hard labor. In another case of a Mr. Powell, who was severely handled, the ring-leader was arrested and received also six months with hard labor. The magistrate said: "Bradley, the ring-leader, had proved

the case himself. This kind of thing must be put down; and had there been another magistrate present he should undoubtedly have ordered the assailant to be flogged."

Evidently these firebrands have not got it all their own way in the far off colony, and certainly it is refreshing to know that, in some part of the British empire, their peace-destroying celebrations are not tolerated by law, nor is their blackguardism allowed to go unpunished. It is to be hoped that the day will come when Orangism will be as forgotten and as scarce as are the monsters of prehistoric times whose remains are found by geologists in our day.—True Witness.

"THAT WONDERFUL CONVERSION"

A Presbyterian friend asked us the other day what we thought of "that wonderful conversion" of Mr. Papineau. We think it is on a par with every such "conversion" from the Catholic church, it was dictated by self interest in the world. A man whose religious principles are susceptible of change for the mercenary motive of escaping his share in the construction of a new church in his parish cannot be a very great acquisition to the sect whom he uses to escape his share of a just debt. But it was ever thus and we wish our Presbyterian friend all the consolation to be drawn from this "wonderful conversion."

La Verite of Quebec, speaking of Mr. Papineau's apostasy puts it thus: "He affirms that since the age of twenty-five years, he has not believed in the Catholic church. Behold, then, twenty-five years at least of life, spent in abominable hypocrisy; for during all that time he officially belonged to a religion, which he did not practice, and which he did not believe in, at the same time. Mr. Papineau quits the church while recognizing that it is Catholic and Apostolic, or in other words, universal and of divine foundation to gain a sect, proclaiming it to be a sect, or in other words, a purely human institution, he renounces the religion founded by Jesus Christ with the Apostles to embrace the doctrines of Calvin. The newspapers have given an explanation of this sudden change on the part of Mr. Papineau; they have suggested that he chose apostasy in order to escape taxation for a church at Montebello. Naturally he will not admit that so ignoble a motive prompted him. God alone knows what passes in people's hearts. It is unfortunate for his reputation that his abandonment of the Catholic religion coincides with the construction of a new church; furthermore, for admitting that he was ripe for apostasy at the age of twenty-five."

THE REIGN OF LAWLESSNESS.

There were about five thousand convictions for murder in the United States during 1892. How many murders were committed during the same period for which, for some reason or other, there was failure to convict, statistics do not yet show. If to the homicides, including deliberate murders, and fatal assaults with little or no deliberation, there be added the deaths the result really of criminal carelessness, or indifference, on the part of employers, in factories, mines, and particularly on railroads, the wicked destruction of human life in the United States during the last year, and each one of recent years, has been almost as great as the number killed in an ordinary war. To this terrible record of slaughter there must, to appreciate the self-want of consideration for others, carried to an almost brutal degree, that seems to be prevalent among Americans now, be added the maimings and mutilations—there were fifty thousand or more per annum during recent years by railroad companies among their own employes alone—which will furnish the necessary proportion of the "wounded" that belongs to every war. So much for the chapter of extreme violence. But violence and unchastity are never far apart. Of this latter crime in its every form the daily press teems with daily exposures. And both violence and unchastity have increased from year to year vastly out of proportion to the increase in our population. Along with these, and probably in about the same proportion, commercial dishonesty has become widespread. Breach of trust, speculation, and fraudulent bankruptcy have become a perfect terror in daily business. So far has this gone, that scarcely anybody is nowadays trusted to handle the money of others unless his "honesty" is guaranteed by bonds-men of some sort, and the ordinary bondsmen having taken fright at the way in which they have so often been left to pay for their principals, it has been found necessary to resort to other means and now there are hundreds of "fidelity insurance" companies that undertake beforehand, as a cool matter of business, to pay the employer the amount that shall be stolen or "converted" by the employe. These companies have arranged tables of percentage charges, calculated the basis of the expectation of dishonesty, just as other companies adjust their premiums by the generally accepted tables of "expectation of life." It will not do to meet this by the retort that it is mere "croaking." The increase of crime of all sorts is notorious that no appreciable proportion of this increase can be laid upon the shoulders of the immigrants of the last few years.

The evil such as it is belongs to Americans of all the races, without any noticeable difference, that is to native-born Americans and to foreign-born Americans who have been brought up and educated in American conditions. We cannot shirk the responsibility; it is ours alone. Neither can any sincere observer deny that the primary cause is the decline of religious belief. As to that, there is no doubt whatever. But religious belief, so far as it is an attitude of the reasoning mind is the result of religious education and surroundings, and it gives this kind of education and surroundings that have during a whole generation or more been denied to a large proportion of American youth. We are beginning to perceive with a vengeance the effects of "Godless" education.

THE VERY REV. DR. BARDOU.

The death of the Very Rev. Dr. Bardou, of the diocese of Hamilton, will bring universal regret to his many friends and sorrow to the hearts of the Rt. Rev. Bishop Dowling and the clergy of the Hamilton diocese. The Very Rev. Doctor was a Frenchman by birth and had all the warmth and generosity so characteristic of that noble race. He loved the land of his birth with all the devotion of a true son, but he loved the honor and glory of God and the salvation of souls, for whom He died, more. It was this great love of God that made him, like so many others of his countrymen, quit the land of his birth and the home of his childhood, and come out here to take up the heavy burden of a missionary's life, for at the time he arrived in the diocese of Hamilton, it was a missionary country. The Catholics were few and poor and scattered. He came into an English speaking community (mostly of Irish origin) but the zeal that brought him thence could not be long in surmounting the difficulties of language and strange customs. How he labored and how he sacrificed everything he possessed in furthering that labor, none but the Recording Angel can tell. His generous soul, his ardent charity burned in sympathy with many poor Irish immigrants in their struggles with poverty, and his purse, when he had anything in it was ever open to provide for them. How he loved them and how beloved by them he was the writer can well remember. He was always seeking some means to aid and elevate them, and woe betide the man who would have the temerity to say anything against them in his presence. When the C. M. B. A. was introduced into Canada, he was among the first of the clergy to give it a warm support because he recognized the vast need there was for such a Catholic association. He never did things by halves. With him to approve was to act. He joined the association at once, and always labored for its advancement. From the very first he became a prominent member of the Grand Council of Canada and, at the time of his death, was one of the Grand Trustees. At the last meeting of the grand council he became a candidate for the position of Grand President, at the desire of his bishop and the solicitation of many friends. He was only defeated by one vote, by the popular young gentleman who opposed him. Not many months ago, our Holy Father, Leo XIII, recognizing the missionary labors and the Apostolic zeal of Father Bardou, conferred upon him the titles of "Missionary Apostolic and Doctor of Divinity." This recognition of the great merits of Father Bardou brought joy and happiness to his hosts of friends in Canada. In his death the grand council of Canada loses one of its ablest and most devoted members and the diocese of Hamilton one of its most learned and holy priests. The editor of the Northwest Review, who had the privilege of an intimate acquaintance with this holy priest from boyhood, sorrowfully lays the tribute of his tears and prayers on the grave of his departed friend and humbly implores of the charity of our readers, especially of our Irish Catholic readers, because of his devotion to our race, prayers for the eternal repose of his soul. Requiescat in pace.

HON. JOHN COSTIGAN.

Referring to the banquet given at Ottawa to Sir Richard Webster who was attorney general in the late Salisbury government and one of the most active prosecutors of Parnell and his Irish band of patriots, which Pigott worked up for the London Times, "a conspiracy the most monstrous in modern political warfare," the Canadian Freeman, thus referred to the conspicuous absence of Hon. John Costigan. "When therefore it was recently announced that Sir Richard was making a tour of Canada, we could not but watch with the keenest expectancy as to how our representatives would deport themselves. As a matter of interest we were anxious to notice whether or not those who have prided themselves above all else on their intense love of their Fatherland, could withstand the seductive social and political influence following in the wake of this foreign potentate. The Ottawa banquet was to be the crucial point. One there was who on this occasion, as on every other, was found true to his life's history, true to his patriotic principles, true to the land of his nativity, true to that firm and steadfast conviction in Irish autonomy

to which he has shown such unselfish devotion. The Hon. John Costigan, the well-tried representative of the Irish Catholic people in the Canadian Parliament, could not greet the man whose hand was raised against the life of his country. He could not even under the influence of social and political pressure forsake the cause he has followed with so much loyalty and devotion. The father of the Pigott conspiracy failed to work his charmed spell over the trusty representative of Canadian Irishmen. The Hon. John Costigan refused to be false to his whole life, and with his honesty of purpose and simplicity of character he would not act the double part. A man whose administrative capacity, and whose sterling honesty, even the leader of the opposition must pause to commend, is a credit to his race to Canada, and to the party so fortunate as to possess the wisdom of his counsel." This is just what might be expected from the Hon. Mr. Costigan. He never disappoints his friends, because he is always guided by the noble instincts of a true Irish heart. He is a man whose honest convictions and fearless nature shrink from acting the hypocrite. We endorse all that the Canadian Freeman so aptly says and commend Mr. Costigan's uncompromising course in absenting himself from that banquet.

"ITS SOUL IS CATHOLIC."

Under the above heading the Northwestern Chronicle of St. Paul, says with great force, logic, and truth:

"Do you think that non-Catholics appreciate the part the church plays in this exposition as we do?" some one will surely ask you if you visit the World's Fair. The Catholic features of the fair appeal directly and forcibly to the Catholic mind and heart, but it is rather difficult to make a deep impression upon the most indifferent observer. Those outside the church may forget that Leo XIII. saved the wealth of his influence to the Columbian project from the beginning, when sympathy and help from abroad were at a premium, but they can not refrain from stopping to admire the magnificent contributions which have come from the treasuries of the Vatican."

"Reading and thinking men know that Catholics took a prominent part in the intellectual side of the World's exposition, but the general public is brought face to face with the work which the church has been doing for the progress of mankind during these four hundred years of American history. The miracles of Jackson Park have been wrought not by infidelity or magic, but largely by the inspiration of Catholic faith."

"It is not too much to say that the soul of the whole exposition is truly Christian and its best creations are the proper expression of Catholic sentiment. From the names and portraits that science and invention have placed upon pedestals of honor, the charge sometimes made against the church of being inimical to science becomes a monumental farce. The exhibits from professedly Catholic countries and the magnificent showing of the Catholic schools of the United States, superior in many respects to that of the public schools, bear witness that the church so loves education that she is willing to make the greatest sacrifices for it. But over and above and about the White City is a distinctly Catholic atmosphere."

On approaching the fair grounds, the first thing that arrests one's attention is the little caravel of Columbus. The principal boat, the Saint Mary, is adorned with a picture of the Immaculate Conception of the Virgin-mother and in the plain room of the admiral the place of honor is given to a religious picture. The tout ensemble is an object lesson in Catholic faith as well as in the progress of nautical science. A little farther on stands the convent of La Rabida just as it was four hundred years ago, and within the convent are the precious articles which have been entrusted to the exposition by the present pope. "There is a good deal of poetry, but much more prosaic truth and history and prophecy, in bringing together these ships and the convent and the Pope's gifts, for it shows that the old church entered just as she did into the idea of holding a world's celebration in honor of the event. The church which baptized a new world is present to bless its youthful achievements and to point out the way to still greater heights of progress. "It would take up too much of our space to notice even briefly the Catholic features that are so strikingly prominent in most of the departments of the fair. In many of the foreign exhibits, and in those of countries not Catholic, some of the best work is but the foliage of Christian sentiment and the fruitage of Catholic teaching. Whether in the fancy work of the Woman's building, or in the triumph of the silver-smith's display, or in the vast array upon the walls of the art palace, the tendency and the triumph is to give adequate expression to teachings of the old faith."

"America may point with pride to her White City upon the banks of Lake Michigan, for it gives voice to the wonders she has accomplished in the short span of her history. For us who belong to the old church that sustained Columbus in his travels, it should be a source of pride to see her spirit peering out from the noblest conquests of the human race, casting her rays of benediction upon the obscurities of the future."

"BEHIND THE ALTAR."

Our confrere of Ottawa accuses us of taking refuge behind the altar. We most gratefully thank our contemporary for the great compliment it pays us. We know of no safer retreat for poor sinful man than behind the altar where reposes the God-Man who died for all of us. If United Canada will only try and find shelter behind the altar, or even close to it, the effect will be to improve its manners when writing about the bishops of the Catholic church. Our contemporary loses its temper and, as a result, indulges in name calling. It calls us "treacherous and offensive," but fails to say when, where, or how. We have

no desire to prove our independence to United Canada for the simple reason that it does not seem to be able to grasp the meaning of the word. "The Catholic tendencies" of the Northwest Review will have the effect of keeping it independent of both political parties, because it cannot help realizing that both of the great political parties are much more concerned in forwarding the interests of their respective parties than they are in dealing out justice and fair play to all without regard to race, color, or religion. We have ample proof of this in the—use a mild word—timid manner in which both Sir John Thompson and Mr. Laurier, in all their speeches, deal with the sacred rights and privileges of the minority in this province. We ask United Canada what it thinks of this timidity, and what lessons it should teach Catholics? The Catholics of Canada number over two millions in a population of less than five millions. If the Catholics of Canada were more alive to the interests of the rights and liberties of the church; if they were more united to defend and uphold those rights and liberties; if the Catholic press cast political preferences and partisanship behind it, in the larger and more sacred interests of God and His Holy church and let the politicians of Canada understand that Catholics of this country would not allow the unholy hand of political expediency to be laid on the rights of the church, which, after all, are the rights of every member of the church; if, in one word, we made the politicians understand that we are loyal children of the church first, (because She represents the higher interests of God) and politicians afterward, would it be possible with our united two millions of loyal children, to be placed in the position which we are to-day witnessing the two leaders of the politicians of this country actually afraid to say what is to be the policy of their parties on a question involving the rights and liberties of the Catholics of Manitoba? What are those political leaders afraid of? Are they unwilling or afraid to do justice in the premises? We certainly do not believe that they are unwilling to do right but we are constrained to say that, judging them by their speeches, they are afraid to save so. And why are they afraid? Because they want to retain the confidence and friendship of both the Catholics and the Protestants some of whom are trying to curtail our rights. Must justice be delayed or only doled out to us in fear and trembling lest it should offend our Protestant friends, because we are Catholics? Must nearly one half of the population of this country be humiliated and their liberties trifled with, merely to placate the unreasonable and unreasonable animosity of a faction? If so, the fault is our own. Would that position, by those politicians, be possible, were the two millions of Catholics of Canada a unit in demanding that right be done to us in Manitoba? If those two millions of Catholics were to rise in their might and say: "While we would scorn to interfere with, or seek to curtail, one of the least of the liberties of our Protestant friends, we demand that none of our liberties be interfered with by them, and we insist that the constitutional rights of our brethren in Manitoba be restored," such a demand as that would soon settle the question and stiffen the vertebrae of our timid political leaders.

In conclusion we would say to United Canada that before charging us with being afraid to speak plainly on every movement affecting the rights of our people, it would be well for it to examine our files. If it refers to those files, it will find (1) that we did commend Mr. Blake in his fight against Orangism and (2) that we eulogized him for his services to Irish Home Rule (3) that we never "thought that Mr. Blake was looking for Irish votes." We knew the great nobility of character of Mr. Blake too well to harbor such a thought. We are proud of a personal acquaintance with our fellow countryman—an acquaintance which gives us a knowledge of the noble nature of Mr. Blake. No man in Canada appreciates more than we, the great sacrifices, the distinguished services, and the lasting good which Mr. Blake has rendered to the cause of Irish Home Rule. He is a man that must command the respect, even of his enemies. Lastly as far back as 1889 and 1890 we opposed Mr. Meredith's policy of abolishing separate schools and condemning everything Catholic. Our policy then displeased some political Catholics, just as it does now our contemporary. The Northwest Review opposed Meredith and his Equal Rights programme with all the vigor possible and we expressed our satisfaction at his defeat. Every one of the charges made by United Canada against us is made either in ignorance or malice, therefore its charges of inconsistency and want of independence are untrue.

About three centuries ago a wealthy old maid in London left a legacy to the pigeons. It consisted in a bushel of grain a day to be thrown from the steeple of St. Martin's. Every day at noon it is thrown out, and thousands of pigeons assemble to share the old maid's bounty. It is a long lane that has no turning, but the broker who is on the outside often finds it hard to get around the corner.—Buffalo Courier.

ST. FRANCIS OF SALES. And the Work of Education.

The residence of young people in a regular convent, where they see nothing but what tends to edify them, has a considerable influence over their education. They have all the benefit of the religious life without its obligations; and while there they can fortify and prepare themselves for the life which lies before them. Such was the idea of St. Francis of Sales when, in his usual breadth of spirit, he consented to deviate somewhat from his original plan, and permit children to be admitted into his newly-founded institute for the purpose of education. It is interesting to study in the annals of the Order the gradual development of this new element under the watchful eye of the holy founder and to see how, in the inscrutable designs of Providence, a way was being prepared for the establishment of systematic schools, the main object of which is to assist the church by bringing up women imbued with a truly Christian spirit. "The pupils of the Visitation," according to his Eminence the late Cardinal Merilliod, "hold their place everywhere, they may be found in every grade of society, carrying out the ideal of Christian women. They are neither above nor beneath anything. They attain equally the two extremities of every situation, and are as great, as admirable, and as complete in the most humble as in the highest ranks of society. And again, the saintly Pius IX. and other distinguished prelates—"The pupils of the Visitation are formed in the spirit of St. Francis of Sales to be women capable of embracing all conditions in life, animate by the love of duty, finding their happiness in the midst of their families, courageous women, who know how to find all that is wanting to their hearts there, where Providence has placed them, and who in their spirit of faith and habitual self-sacrifice, possess all that is necessary to their own satisfaction and the accomplishment of the mission confided to them." An "Old Pupil of the Visitation" lately communicated to me the following passage from a letter which she had received from a friend—"I congratulate myself every day for having confided my daughter last year to the Sisters of the Visitation. They have made of her the charming, submissive, and serious girl that I desired she should be. The facility and accuracy with which she speaks the foreign languages surprises us all; and as for her music, the progress she has made is quite wonderful; it is very evident that her mistress is not only an artist herself, but she imparts of her marvelous talent to her pupils. She has certainly done wonders with my daughter during the short time that she was under her tuition. All my family and friends congratulate me on the happy results of her year at the Visitation, and I thank God for having inspired me to place her there." What need is there for more except to add that this "Old Pupil of the Visitation" also returns thanks to God every day of her life for the privilege of having been educated by the humble daughters of St. Francis of Sales, who, though hidden to the eyes of the world, are nevertheless doing a great work for the honor and glory of the Sacred Heart.—Catholic Times.

Rev. Father de Kerangue Dead.

The Rev. Father de Kerangue, who arrived at Calgary from the MacKenzie river with Bishop Clut two months ago, died about 1 o'clock on Sunday afternoon, the 8th inst., in the Holy Cross hospital, where he had been a patient ever since his arrival at Calgary. Father de Kerangue had been for a number of years engaged in missionary work in the far north, and the malady from which he died was brought on by the vicissitudes consequent on the life led by the devoted servants of the cross in the far north.

Will Pay for His Joke.

Solomon Key, aged 18 years, son of Rev. Isaac Key, of Winamac, Ind., has been sentenced to ten years in the Northern Penitentiary. Some time ago Key and a companion of his started for their home a short distance in the country, and stopped to rest in a hay stack near the road. Key's companion fell asleep, and during the time Key set fire to the hay and severely burned this companion before he could make his escape.

Catholic Notes.

The Sisters of Providence, whose special work is the caring of the sick and aged, have opened their new hospital at Worcester, Mass. A French Catholic church is being erected at Fall River, Mass. The cornerstone was laid a few Sundays ago. It will be named in honor of St. Matthew, and will be in charge of Rev. C. A. Casgrain. Among the many valuable gifts that will be presented to Cardinal Gibbons on the occasion of his Silver Episcopal Jubilee, the most precious will be the splendid portrait of Leo XIII. presented by the Pope and sent over by special messenger. Sister M. Holy Innocence died a few days ago at her Convent Home, Michigan City, Indiana. Sister Holy Innocence was a successful music teacher of the Order, and for many years taught music at Broadway Convent of this city. Her scholars are scattered in different parts of Baltimore. There will be a notable gathering of dignitaries at Baltimore on the 18th inst., when the 25th anniversary of the elevation of Cardinal Gibbons to the episcopate will be observed. President Cleveland is expected to be present, and Vice President Stevens, Senators Gorman and Gibson, and Congressmen Raynor and Rusk have already accepted invitations. Cardinal Gibbons stands high in popular favor—no man higher in this country—and men of all denominations throughout the land will join in the felicitations he will receive on the day of his silver jubilee celebration.