



THE URSULINE NUNS.

th Anniversary of the Arrival in Canada of the Venerable Mother Mary of the Incarnation Foundress of the Ursuline Community—Grand Festival in the Ursuline Monastery of Stanstead.

It is a pious tradition in the old Monastery of Quebec to celebrate every 50 years the anniversary of the arrival of the Venerable Mother, who founded their establishment, and of her courageous Companions.

On the first of August, 1839, was passed in prayer, with no rejoicing demonstrations. The Ursuline Missionaries of that time felt the need of re-enforcing their courage and reanimating their confidence, by recalling in the presence of God, the courage and constancy of their first Mothers.

The Ursuline Monastery of Stanstead is the youngest; it was founded only five years ago. But the foundresses in leaving the Mother House of Quebec, brought with them its Rule—a monument of wisdom and piety, and its pious traditions, the testament of the illustrious Mother Mary of the Incarnation, which assure to the new cloister the same vitality, the same strength, and the same virtues which have always distinguished the first cloister.

A great number of parishioners pliously prepared themselves to gain the Plenary Indulgence solicited on the occasion of this memorable event, by his Eminence the Cardinal-Archbishop of Quebec, and granted with a paternal benevolence, by our Holy Father the Pope, to the four Ursuline Monasteries of the Province, and to the faithful who might be able to take part in the solemnity.

On the morning of the first of August His Lordship Antoine Racine, Bishop of Sherbrooke, presided at the first religious ceremonies of the day, accompanied by the Very Reverend A. E. Dufresne, Vicar-General of the diocese. After both had celebrated the Holy Sacrifice, they assisted at the High Mass, celebrated by the Rev. Father McAuley, pastor of Coaticook.

The members of the parish choir from one side, and the choir of the Ursuline Sisters from the other, lifted up their voices to heaven in a magnificent concert, pliously followed in recollection and prayer, by the assembly of the faithful present. At this solemn hour pastors, faithful and nuns retired to their cells, and each one to thank God for all the benefits bestowed upon the Ursuline communities of Canada, and upon the families whose children have the happiness of receiving their education with them.

High Mass was followed by the Exposition of the Most Blessed Sacrament which lasted till four o'clock in the afternoon. At that hour, His Lordship, the Bishop sang Vespers and gave the solemn Benediction. The Faithful of the locality assembled once more at this religious Service, to offer a final prayer to our Lord, to draw down benedictions more and more abundant on the entire Ursuline Order, and especially on the Monastery and the families of the Parish of Stanstead. In the evening of this happy day, the Catholics of Stanstead were glad to give to the noble Daughters of the Ven. Mother M. of the Incarnation a particular testimony of their respect, affection and gratitude.

A number of the citizens started a splendid illumination around the Monastery, whilst the other Catholics of our village, illuminated their own residences, on the magnificent Avenue which extends from Stanstead Plain to Rook Island, and as far as the Railway Station. The Priests' House and Parish Church were also remarkable for their numerous lights.

This beautiful sight admirably represented the work of the Church and the work of the Ursuline Mothers in the midst of the inhabitants of the Eastern Townships;—the church and the Monastery of Stanstead illuminated

—as the centres of grace, learning and virtue, glittering with all that is beautiful, true, just, and good, shading on the minds and hearts of all, particularly on the youth confided to the Monastery, the knowledge and love of the Heart of Jesus, who says to us: "I am the light of the world. I am the way, the truth and the life. He that followeth me walketh not in darkness."—(St. John 8:12)—Rev. J. A. Dufresne in the Stanstead Journal.

EDIFYING FAITH.

Beautiful Devotion of Colored Catholics.

Among the many notable happenings of our career on the colored missions of the South, writes a priest of St. Joseph's Society of Missionaries, the following deserves a prominent place, because of its sweet significance and touching pathos as an act of faith:

About midway between Piscataway and "TB" Prince George's County, Maryland, embosomed in the woods, and severely alone in its marked if not significant location, stood a little cottage tenanted by thirty Catholic family of color in that section of St. Mary's parish. Not that the colored settlers of the surrounding parish were few and far between, or that many colored Catholics did not frequent the parish church on Sundays and Holydays; but it happened that this little cottage was placed in the very centre of what may be called a Baptist and Methodist camp ground, fully fourteen miles from the priest's house, which was at their principal mission near the county seat, Marlborough, known in history as the birthplace of the proto Bishop, Carroll. In short, everything favored a lukewarm or nominal Catholicity if not speedy apostasy, since no priest could attend St. Mary's Piscataway, more frequently than once a fortnight, and the family in question lived about three or four miles from that their nearest church.

At one of those visits an urgent sick call from the little cottage reached the priest in time to save the messenger a further journey of fourteen miles. Off at once the Soggyard Aroons started arriving at the cottage at nine o'clock. The last mile had to be trudge on foot. Up to his ankles in slush and mud, the priest, bearing the Blessed Sacrament, approached the house, and what a scene—the whole family (with mother excepted)—out of doors on their knees in the mud, hands clasped before the breast, heads bowed, not a syllable to break the sublime stillness! With the eyes of divine faith they saw the Lamb of God Who taketh away the sins of the world, coming, and forgetting even themselves, fell prostrate in the mud before him. The priest was moved to tears. Who could witness that scene without emotion? And yet a more touching sight remained to be witnessed, which defied all efforts at self-surprise to find the damp clay floor, from the threshold to the sick-bed, carpeted with new shawls, candles lighting, and the whole sick room waltced with steaming newly washed and ironed, rivaling the snowflake in its whiteness and purity. Barrels of flour, potatoes, etc., tables, trunks and boxes—everything, in short, that was not in keeping with the best articles of furniture, they had covered with the same upholstery. In vain he motioned to have the shawls lifted up, and for some moments stood outside the door; but not a hand touched them till he had picked his muddy steps as well as he could past them, and deposited the Blessed Sacrament on the table.—Catholic Record.

RELIGION IN THE SCHOOL.

A Grievance of Catholics in New Zealand

The following paragraph has for some time been standing matter in the New Zealand "Tablet."

"The Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand legislature that it compels these Catholics, after having manfully provided for their own children to contribute largely toward the free and godless education of other people's children! This is tyranny, oppression and plunder."

We sympathize with our Catholic brethren in New Zealand, but we cannot say that we are much better off ourselves. In the United States Catholics are, to a considerable extent, providing a good education for their own children, at their own expense, in the Catholic parochial schools and diocesan seminaries. Yet they have to pay their share of the taxes by which the public schools are supported, and if the public schools cannot exactly be called "godless" the religion that is in them is certainly not of the quality or quantity to satisfy the just claims of Catholics. We hope, however, that the time is not far distant when a sense of justice and sound policy in the matter of Catholic educational rights will prevail both in New Zealand and the United States.

But it is well to remember that such a desirable consummation can be effected only by the energy of Catholics themselves. What are our New Zealand friends "going to do about it?" Their action might be an instruction and an encouraging example to us.—Freeman's Journal.

CRIME-BREEDING DRINK.

Direful Effects of Drunkenness.

Drunkenness robs man of reason, darkens his understanding, drows his memory, bewilders his imagination, hardens his will in vice, excites his passions and lusts, and destroys the vital operations of his soul and body. Drunkenness corrodes the entrails of the human frame, ruins health, brings on many serious evils and diseases, causes grievous disorders in the body, changes man into the likeness of a brute, brings on a variety of afflictions, and shortens his very existence. Drunkenness is the ferment and festerparent of all species of vice and sin; it destroys the

peace of families, consumes their pecuniary means, prevents them from lawful earnings, wastes their necessary subsistence, and causes discords and quarrels among neighbors.

Drunkenness renders man unfit for prayer and other spiritual duties, causes him to neglect the sacraments, and prevents him from assisting at the august sacrifice of the Mass, even on Sunday and holidays of obligation.

Drunkenness renders its victims quite dull and insensible in regard to their eternal salvation, withholds them from hearing the Word of God in sermon and instructions, and shuts the gate of the soul against all that is good, but opens it to all that is evil.

Drunkenness kills the soul by mortal sin, expels the Divine Spirit, robs man of all natural and supernatural gifts and blessings, deprives him of the grace of justification, strips him of all merit, sequesters him right from the eminent dignity of an adopted child of God, disqualifies him for the honor of brotherhood with Jesus Christ, and of assuals with the Holy Ghost, and profanes his soul, which should be the living sanctuary of the Most August Trinity, by making it a den of infernal spirits.

Drunkenness strikes man to the level of the brute, renders him even more degraded than the brute, makes him a voluntary demon, and subjects him to a wretched state worse than madness.

Drunkenness renders him fit for all crimes, and unfitted for the practice of virtue; it brings him into bad company and places of cursing, gambling, profaneness, and idleness, and excites him to discursion and debauchery.

Drunkenness causes idleness, destroys industry, injures employers, disappoints customers, violates engagements, spoils work, prevents all improvements, depreciates labor, ruins trade, agriculture and commerce, and is the twin companion of robbery.

Drunkenness wages war against the living God, enkindles His fury and vengeance, draws down His heaviest maledictions, robs men of that blessed peace of God which surpasseth all understanding (Phil. iv. 7), makes them his enemies, tramples on the precious blood of His Divine Son, deprives them of His love and grace here, and alienates their title to glory hereafter.

Drunkenness causes disease, poverty, ruin, riots, quarrels, and thefts, despair, impotence, murders, death and eternal damnation.

English Converts.

The number of English people who come into the Church every year is not confined to those who are received at home. It would seem that very many English converts go to the continent to make their adjustment. There is not a capital in Europe where an English-speaking community is to be found where English converts do not repair for instructions and reception in the Church. Only last Sunday the agent of the Associated Press had the following about conversions of Englishmen in the French capital. He writes:

"The well-known church in the Avenue Hoche comes once more prominently under notice. I strolled in yesterday afternoon and found that a function of importance was about to take place. The church no longer presented its usual appearance, for on the right hand side of the church before the high altar were a number of young ladies, dressed in black, wearing white veils, and on the left a number of gentlemen. I inquired the meaning of this and was told they were all to be converts to the Church of Rome, who were awaiting the coming of his Eminence, the Cardinal Archbishop of Paris, who was to administer confirmation to them. I counted more than forty. Before many moments had elapsed the Superior of the church, the Very Rev. Father Michael Witts Russell, emerged from the sacristy. Before him was borne the processional cross, while an acolyte held the vessel which, it was told, contained holy water. They were followed by the fathers of the community, the Revs. Matthew Kelly, Osmond Cooke, and Constantine O'Hare. On his arrival at the door of the church the Cardinal Archbishop was presented with holy water. He then entered the church and took his seat in the sanctuary with the reverend clergy. Then, standing at the altar rails, he addressed those about to be confirmed in French in a short discourse. His Eminence explained the nature of the sacrament about to be conferred, and expressed great satisfaction at seeing so many who, drawn by the light of faith, had joined the Catholic Church. He complimented the Fathers on their zeal for the spiritual welfare of the English-speaking part of his flock which he had entrusted to their care. It gave him great joy, he said, to be in their midst, and he felt sure the Spirit of God, who was about to descend upon them, would enable them to stand firmly in their faith, which God in His mercy, had singled them out from so many to honor. He said that for hundreds and hundreds of years England had been Catholic. Their forefathers had been robbed of their religion, and with the uprightness and honesty which characterized the English nation, when they found that the Catholic Church claimed their allegiance, they at once submitted in spite of the loss of friends, the loss of many things of temporal good, but a gain of all that is most precious—the true faith. The ceremony closed with the benediction of the most Blessed Sacrament, given by his Eminence.

Archbishop Feehan has received a beautiful and costly chalice from Rome, the gift of the Holy Father, Pope Leo XIII. It was presented to the Pope on the occasion of his Golden Jubilee by a descendant of the ancient historic family of Robinsons. The vessel is of pure gold, of exquisite workmanship, handsomely embossed, and midway of the stem are set five precious stones of great value. On the base in fine enameled work are seven emblems. The principal ones are the Crucifixion, St. Joseph, Blessed Virgin with the Rosary, Gregory the Great. The Archbishop has placed this beautiful chalice in the Cathedral of the Holy Name, to be used on important occasions.

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quarters of the Globe.

Rev. Finian Phelan is about to retire from the pastorate of Arisa, County Carlow, Ireland, on account of ill health.

Rev. Victor Panza has been elected Superior and Rev. J. P. Gaudant assistant Superior of the College of L'Assomption.

Several priests and sisters are engaged teaching the Yuma Indians. The country where these poor people live is intensely hot.

Rev. D. P. McMenamin, P. P. of Sheet Harbor, N.S., is spending his vacation in Montreal with his father, Mr. James McMenamin.

Mgr. Fava, Bishop of Grenoble, France, has accepted the Pope's offer of the Patriarchate of Jerusalem, hitherto always held by an Italian prelate.

Another Catholic priest has been elected to a position under the British Government. This time it is Father Butler who has been made Poor Law Guardian of Cardiff, Wales.

The Catholic University has received another valuable gift, Rt. Rev. Michael J. O'Farrell, Bishop of Trenton, having presented it with two thousand folio volumes of excellent books.

Yet another priest from Belgium is about to follow in the steps of Father Damien. Father Valentine Frank, of Willebroek, in the diocese of Mechlin, will next week from Havre, en route for Molokai.

By the will of the late Guido Piste, of La Crose, Wis., the Little Sisters of the Poor receive \$1,000, and St. Joseph's and St. Mary's Hospitals, St. Rose's Orphan Asylum and the House of the Good Shepherd each \$2,500.

The Congregation of the Little Sisters of the Poor embraces about three hundred houses in both hemispheres; it is composed of more than four thousand Sisters, and shelters and supports forty thousand old men and women.

It is an encouraging sign when an English board of guardians makes a voluntary advance on a Catholic school. At St. Albans, the case of Rev. G. W. Salfenrater, of Salford, England, who was raised from £80 to £100 per year.

The Emperor of China has lately received in special audience Father Ignatius Werge, a Hungarian missionary, and some of the Chinese orphans whom he was educating. The Emperor conferred for a long time with the missionary and the children.

In the Philippine Islands there are 519 Spanish Dominican priests, they have 17 parishes and 22 missions, and minister to 650,000 souls. The Spanish Jesuits have charge of 157,826 Christians. In the year 1887-88 they baptized 2,600 adult pagans.

The Queen of Bavaria, who has recently died, was a convert to the Catholic faith. When her last will was opened it was found that she desired to be buried in the habit of a Franciscan Tertiary, instead of the black velvet and ornate usual with Bavarian royalties.

On the occasion of the pilgrimage from Alsace-Lorraine to Montmartre, Paris, one hundred and sixty masses were celebrated and about four thousand persons received communion. The province was consecrated to the Sacred Heart amidst deep emotion.

The Spanish Catholics of New York desire a church, but as yet no decided action has been taken toward the erection of one. At 11 a.m. on Sundays a congregation of Spanish Catholics worship in the basement of St. Francis Xavier's Church, in West Sixteenth street. The Rev. Father Cardella looks after their spiritual welfare.

Among the new "advocates of St. Peter" of Rome, which the Count Gastano Agnelli, del Malherbi is president, are: Judge Baby, Judge Pagnuolo, Messrs. J. J. Curran, Q. C., M. P. J. Vanasse, M. P., editor of Le Monde, P. B. Mignault, J. C. Anger, N. P., F. Lecavalier, ex-M. P. P., Hon. L. O. Tailon, and L. L. Corbell, advocate.

The Boston Republic thinks "If Christopher Columbus is deserving of beatification at the hands of the Church to which he belonged, he will be canonized, and his name should be selected for the bestowal of such honors upon him than the present, when the land he discovered is preparing to celebrate the 400th anniversary of his great exploit." Most others will agree with this opinion."

Dr. Morgan Grace of New Zealand, brother of ex-Mayor Grace of New York city, has been raised to the dignity of Count of the Holy Roman Empire by His Holiness Pope Leo XIII. Count Grace is now traveling in Europe and will visit Ireland, where he was born. He is a man of splendid attainments as a scholar, an original and practical thinker and a distinguished member of the New Zealand government.

His Eminence Cardinal Tascheranu has gone to Rimouk, accompanied by Mgr. Marois, to pay a visit of condolence to Mgr. Langevin, who lately lost his brother, Very Rev. Mgr. Edmond Langevin, Vicar-General of the diocese.

It is stated that Mgr. Langevin has asked for coadjutor bishop, and that the new dignitary will be Rev. Abbe Gauvain, curé of Levis, who will be succeeded by Rev. Abbe Plaisance, vicar of St. Roch.

The Rev. H. Francken, rector of St. Joseph's Church, Grand Rapids, has a congregation composed entirely of Hollanders, and is meeting with great success in his labors among them. The wealthiest member of his flock is a mechanic who earns but eighteen or twenty dollars a week. Yet, in less than two years St. Joseph's congregation has purchased a fine lot and erected a church the next a cost of not less than \$7,000, and what is still better has paid for the same. This is a record for which both priests and people may be praised.

Mrs. Mary Magevney, widow of the late Eugene Magevney, died at Memphis, Tenn., August 2, aged ninety-three years. She was the senior member of the wealthiest family in Memphis, and was one of the oldest residents. The house in which she lived and died was the cradle of the Catholic Church in that city, for there the first Mass was celebrated, the first child baptized and the first marriage ceremony performed according to the rites of the Church, which is now second to none there in members and influences. May she rest in peace.

there. He was an honorary canon of the cathedral and one of the most prominent clergymen in the diocese.

While Father Schaeper, of St. Philomena's Church, Pittsburg, was officiating at Mass a few days since, he was struck on the head by a bowler hurled by a man who crept up on him from behind. The man gave no excuse for his conduct. The priest is not seriously injured. The assailant was arrested. He gave the name of J. Manning. He was sentenced to the workhouse for four months.

Under the law for the preservation of historical monuments, the Federal Council of Switzerland has made a grant of 30,000 francs towards the restoration of the Convent of Königfeld, in Argau. This famous convent was founded by the Empress Elizabeth and Queen Arnee of Hungary, on the spot where Emperor Albert was assassinated. In 1828 the convent was suppressed; it is now to be restored with the sanction and help of the Swiss government.

At the request of Archbishop Sallua, O. P., Commissary of the Holy Office, the Pope, by rescript of June 22, 1889, deigned to grant to all the faithful who practice, in its entirety, the devout exercise of the Fifteen Saturdays, in honor of the "Madonna del Rosario"—the Holy Rosary—a plenary indulgence; and for each Saturday the partial indulgence of 300 days, under the usual conditions. Both indulgences are applicable to the souls in Purgatory.

There are about 40,000 Irish Catholics in the province of Buenos Ayres. Immigration to that country began about thirty years ago. The Argentine Republic is in size about one-third as large as the United States and one-fourth as fertile. The pumps are covered with a rich black loam and are extremely fertile. The Irish who emigrated to that country brought little or nothing with them, but found ready and lucrative employment among the sheep raisers of the country, they receiving one third of the flocks.

The successor to Bishop J. P. Machebout, of Denver, Col., Rt. Rev. Nicholas Matz, Coadjutor and titular Bishop of Joppa was born at a country in 1818. After finishing his studies at St. Mary's of the West, he was ordained on May 31st, 1874, in the Chapel of Loreto, Denver, Col., and on October 28, 1887, was consecrated in the Cathedral at Denver as titular Bishop of Joppa. During 1874 and 1887 he labored at Denver and Georgetown, Col., his last charge being St. Ann, Denver.

Rev. Father Hamel, Superior of the Jesuit Mission in Canada, has made some new appointments in the Faculty of St. Mary's College. The Rev. Father Schmitt has been elected vice-rector to replace the Rev. Father Desjardins, who becomes prefect of St. Boniface College, Manitoba, thereby succeeding Rev. Father Schmitt. The Rev. Father H. Hudson has been appointed to replace Rev. Father Garceau, who leaves for England on the 28th inst. to make the third year of his novitiate. No appointment has yet been made of choir director to succeed Father Garceau.

It is satisfactory to be able to record that the judicial proceedings in connection with the proposed centenary monument to Father Matthew, in Dublin, are in an encouragingly advanced state. The requisition asking the judicial approval of the intended tribunal, and wishing the movement the heartiest success.

On Tuesday, August 6, the twenty-fifth anniversary of the founding of the House of the Good Shepherd, Baltimore, was quietly but joyfully celebrated. In the morning, the Rev. J. J. Brody, of St. Martin's Church, Baltimore, celebrated Mass in the private chapel and preached an appropriate discourse, reviewing the history of the institution and the work of the Good Shepherd. The house shows that 1,733 women have been received since its foundation, of whom 99 have died and 214 remain. A feast was provided for the inmates by Mr. D. J. Foley, one of the survivors who was present at the first Mass said in the institution twenty-five years ago by his brother, the Rt. Rev. Thomas Foley, late Bishop of Oregon. The Rev. Father Schmitt, Superior of the Good Shepherd, who is still other survivors, presided at the banquet. The day concluded with Benediction of the Blessed Sacrament and the singing of the Te Deum by the inmates.

Les Missions Catholiques, of Lyons, announces the death in Jerusalem of Monsignor Bracco, the Latin Patriarch of Jerusalem. He was born at Torrazzo, in Liguria, in 1835, and was raised to the rank of Monsignor in 1884. He was in the mission seminary founded in Genoa by the Marquis de Brignoles. Before he was 32 he was appointed auxiliary to the Bishop of Valera, apostolic delegate for Syria, with the title of Bishop of Magrida in partibus. In 1873 he was raised to be Latin Patriarch of Jerusalem. The Pope has appointed Mgr. Fava Bishop of Grenoble, France, successor to Mgr. Bracco. This appointment is a great honor, and will cause considerable pleasure among the French residents of Holy Land, and by it Leo XIII. expresses his sympathy for France. The patriarchate has hitherto been occupied only by Italians. Mgr. Fava is well suited for this exalted position, for he was for many years a missionary in the East, and is acquainted with most of the oriental languages. Mgr. Jourdain de la Pasardiere, Bishop of Rosta, is twice—once when the cardinal receives it in consistory and next when it rests on his cathedrae ad obsequies. It is then upon the cardinal's ceding of the chapel, and the cardinal is laid to rest, with a low crown and wide, stiff trim, from the inside of which hang fifteen tassels. The cardinal's health is comparatively good at the present time, and it is understood that he contemplates writing another book on the doctrines of the Church.

Cardinal Gibbon is a very liberal prelate without saying or doing anything to detract from the established doctrine of the Roman Church. Speaking of the Cardinal, it would not be out of place to say a word concerning his distinctive insignia, the red hat. Innocent IV, at the council of Lyons in 1245, conferred on the cardinals the distinction of the now famous red hat. The special meaning of the hat is that the Pope places it on the head, the most privileged and loyal of the members of the government of the church, while its color signifies that the wearer must be prepared to shed the last drop of blood rather than betray his trust. The hat, now one of ceremonial only, serves but twice—once when the cardinal receives it in consistory and next when it rests on his cathedrae ad obsequies. It is then upon the cardinal's ceding of the chapel, and the cardinal is laid to rest, with a low crown and wide, stiff trim, from the inside of which hang fifteen tassels. The cardinal's health is comparatively good at the present time, and it is understood that he contemplates writing another book on the doctrines of the Church.

Cardinal Gibbon's career has been filled with many humorous and pathetic incidents. While he was a humble priest in the small country parish of Elbridge, near Baltimore, one of his characteristic acts of severity, the delinquent time Small-pox broke out in the village and all the people who were able deserted the town just as rats desert a sinking ship. One old negro who was at the point of death was deservd by his friends, who left him neither food nor medicine. Father Gibbon heard of the case, and, hastening to the dying man's bedside, remained with him him until the last. This was not all, however, for no one would carry the corpse to the grave. Father Gibbon was not long in making up his mind; he determined to act as undertaker. So, having obtained a coffin, he placed the body in it and dragged it to the grave, performed the last rites of the church and buried it.

There is another incident in the life of the cardinal that he rarely touches on and for the accuracy of which I do not intend to be held responsible. The story has been told in Baltimore, and is old enough to be true if it is. While the prelate was bishop of Richmond he was defendant in a suit relating to some church property. When he was called to the stand the plaintiff's lawyer distinguished and left the jury still "hines among legal lights of Richmond, determined to trip him up in some way. After a number of vain endeavors to involve the witness in contradictions he struck on a plan which he thought would annoy the bishop. He questioned Bishop Gibbon's rights to the title of the Bishop of Richmond. The defendant's lawyer, as a matter of course, objected to this remark, but the bishop with a smile, said that if allowed half an hour to obtain the necessary papers, he would comply with the request. This was allowed. The bishop left the room and in twenty minutes returned with a document which he proceeded to read with great solemnity—all the more solemn as the prayer was entirely in Latin. The plaintiff's lawyer takes notes industriously. When the reading was finished he announced that the paper bills just read were entirely satisfactory, as the same time apologizing for his expressed doubts. The next it leaked out that the bishop, unable to find the paper bills at his residence had brought to court and read a Latin essay on the subject of the cardinal's property. The plaintiff's lawyer, and forwarded by the president of the college as a specimen of the young man's skill in Latin composition.

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The Pope Must Remain in Rome.

BEELIN, August 18.—As a result of the recent conferences here between Bismarck, Count Kalinsky and Count Szechenyi, the Emperor of Austria had abandoned his independent support of the Pope. Austrian influence now opposes the departure of the Pope from Rome. The Austrian minister to the Vatican was ordered to recommend that the Pope rely on the friendly intentions of King Humbert. Austria's attitude makes the Pope's departure from Rome impossible. Signor Crispi has informed the Vatican officials that if the Pope leaves Rome he cannot take with him the Papal treasures or the Vatican art objects.

HISTORY OF CARDINAL GIBBONS.

What an Old School Boy Says of the Great Prelate.

Cardinal Gibbons will be the central figure in the celebration of the establishment of the Catholic hierarchy, says a Baltimore letter to the Philadelphia Inquirer. He is one of the best known men in Baltimore, and those who have the pleasure of knowing him personally will not be surprised to hear that not only is he beloved by the members of his own faith but that he also enjoys the respect and esteem of the whole people. His rooms in the archiepiscopal residence on Charles street are fitted up with almost painful simplicity, and display to a great degree the unostentatious which is characteristic of the man. The distinguished prelate enjoys the distinction of being the youngest of the cardinals. Heretofore it was almost proverbial that to become a Cardinal one must first become very old. But the present pontiff has shown his desire of having young men assist the venerable princes of the church in its temporal government. Cardinal Gibbons is not a young man in the strict sense of the word—for he has already passed his 60th birthday—but he is young in comparison with his venerable colleagues in the college of cardinals, and is very old. But the present pontiff has shown his desire of having young men assist the venerable princes of the church in its temporal government. Cardinal Gibbons is not a young man in the strict sense of the word—for he has already passed his 60th birthday—but he is young in comparison with his venerable colleagues in the college of cardinals, and is very old. But the present pontiff has shown his desire of having young men assist the venerable princes of the church in its temporal government.

Cardinal Gibbons is an American from the soles of his feet to the crown of his head. He was born in the city of Baltimore July 13, 1834, within a stone's throw of the place where he now reigns as the head of the American church. He was ordained a priest June 30, 1861. He displayed such a marked ability that in 1868 he was appointed vicar apostolic of North Carolina. Four years later he was installed as Bishop of Richmond. In 1877 he was made coadjutor archbishop of Baltimore, assuming on the death of Archbishop Bayley, the full archbishopric, June 29 of last year the red hat was conferred on him with imposing ceremonies in the city of his birth.

In personal appearance the cardinal is slender and delicate. His features are clear cut, and his kindly manners make friends wherever he goes. His ability as a writer ranks high, and no one that has read the "Faith of Our Fathers" can help being charmed with his style. As a speaker he is always clear in sentiment and simple in style. The "Faith of Our Fathers" is his chief principal work, but he has written while on missionary tours in North Carolina. Since its publication more than 100,000 copies have been sold.

Cardinal Gibbon's career has been filled with many humorous and pathetic incidents. While he was a humble priest in the small country parish of Elbridge, near Baltimore, one of his characteristic acts of severity, the delinquent time Small-pox broke out in the village and all the people who were able deserted the town just as rats desert a sinking ship. One old negro who was at the point of death was deservd by his friends, who left him neither food nor medicine. Father Gibbon heard of the case, and, hastening to the dying man's bedside, remained with him him until the last. This was not all, however, for no one would carry the corpse to the grave. Father Gibbon was not long in making up his mind; he determined to act as undertaker. So, having obtained a coffin, he placed the body in it and dragged it to the grave, performed the last rites of the church and buried it.

There is another incident in the life of the cardinal that he rarely touches on and for the accuracy of which I do not intend to be held responsible. The story has been told in Baltimore, and is old enough to be true if it is. While the prelate was bishop of Richmond he was defendant in a suit relating to some church property. When he was called to the stand the plaintiff's lawyer distinguished and left the jury still "hines among legal lights of Richmond, determined to trip him up in some way. After a number of vain endeavors to involve the witness in contradictions he struck on a plan which he thought would annoy the bishop. He questioned Bishop Gibbon's rights to the title of the Bishop of Richmond. The defendant's lawyer, as a matter of course, objected to this remark, but the bishop with a smile, said that if allowed half an hour to obtain the necessary papers, he would comply with the request. This was allowed. The bishop left the room and in twenty minutes returned with a document which he proceeded to read with great solemnity—all the more solemn as the prayer was entirely in Latin. The plaintiff's lawyer takes notes industriously. When the reading was finished he announced that the paper bills just read were entirely satisfactory, as the same time apologizing for his expressed doubts. The next it leaked out that the bishop, unable to find the paper bills at his residence had brought to court and read a Latin essay on the subject of the cardinal's property. The plaintiff's lawyer, and forwarded by the president of the college as a specimen of the young man's skill in Latin composition.

Cardinal Gibbon is a very liberal prelate without saying or doing anything to detract from the established doctrine of the Roman Church. Speaking of the Cardinal, it would not be out of place to say a word concerning his distinctive insignia, the red hat. Innocent IV, at the council of Lyons in 1245, conferred on the cardinals the distinction of the now famous red hat. The special meaning of the hat is that the Pope places it on the head, the most privileged and loyal of the members of the government of the church, while its color signifies that the wearer must be prepared to shed the last drop of blood rather than betray his trust. The hat, now one of ceremonial only, serves but twice—once when the cardinal receives it in consistory and next when it rests on his cathedrae ad obsequies. It is then upon the cardinal's ceding of the chapel, and the cardinal is laid to rest, with a low crown and wide, stiff trim, from the inside of which hang fifteen tassels. The cardinal's health is comparatively good at the present time, and it is understood that he contemplates writing another book on the doctrines of the Church.

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