

OUR BOOK TABLE.

WOMEN OF CATHOLICITY. By Anne T. Sadler. New York, Cincinnati and St. Louis: Benziger Bros.

This work contains most readable sketches of six women, remarkable in Catholic history. The six are: Margaret O'Carroll, an Irish Princess of the 16th century; Isabella of Castile, Queen of Spain; Margaret Roper, daughter of Sir Thomas More; Marie de L'Incarnation, Foundress of the Ursulines of Quebec; Marguerite Bourgeoys, Foundress of the Congregation of Notre Dame, Montreal; Elhan Allen's daughter, the first American Nun. This book cannot have too wide a circulation.

OUR OWN WILL. By Rev. J. Allen, D. D. New York, Cincinnati and St. Louis: Benziger Bros.

The Rev. Dr. Allen, who is chaplain of a Dominican Convent in South Africa, is evidently a master of ascetic theology. The work is useful to all Christians who turn their thoughts to the purification of their souls and the solid acquisition of virtue. We can quite agree with Dr. Maher, who, in his reference to this work in the Catholic Universe, says that the English-speaking Catholic world, though often indulging in self-exaltation when reflecting on Continental Catholicity, has been and is dependent almost entirely upon translated works for this essential branch of spiritual science. It is a good sign to see works written originally in English on such subjects. When we produce books deemed worthy of translation into foreign tongues and of being the spiritual reading of religious houses on the Continent, we may competently reflect on the fruitfulness, bloom and odor of our spiritual gardens. That time has not yet come, and he is enthusiastic surely who expects it before the lapse of many years, if at all.

THE LIFE AROUND US. A Collection of Stories. By Maurice Francis Egan. New York and Cincinnati: F. Pustet & Co.

We were glad to read in the Catholic World a very just appreciation of this brilliant production. There are, as pointed out by that periodical, excellent religious and moral lessons, as well as entertainment, to be found in the stories, not by way of prosing or preaching, but by making sketches of character and narration of incidents *ipso facto* instructive. We likewise recommend the book heartily to readers, young and old, and wish Mr. Egan the success he well deserves, hoping that he may go on and prosper in his literary career.

DRIFT. Jean E. W. Nealis; with a preface by Mrs. James Sadler. Montreal: D. J. Sadler & Co., Notre Dame street.

The gifted writer of the preface says that "what Oesin calls the joy of grief runs through the poetry of Mrs. Nealis." It is evidently a sorrowful, mysterious joy to her finely-tuned mind to sing of the sorrows that have darkened her life; and those who know her history can fully understand the piteous wail that ever and anon rings out like the wild death song of the old Celtic "Keeners." We have had of late occasion to notice few works that have afforded us so much enjoyment and profit as this exquisite little volume.

FATHER HAND, Founder of All-Hallows College for the Foreign Missions. The Story of a Great Servant of God. By Rev. John McDevitt, D. D. Cloth, 8vo. with Portrait, net, \$1.25. 59 and 61 Barclay St., New York: F. Pustet & Co.

We cannot do better than cite the observations of the United Ireland. The author has brought to his work the grace of a polished writer and the fervor of a mind strung to noble emulation by the memory of an order whose sacrifices and sufferings for their cause and race are only paralleled in the annals of the Church of the Catholics. To many besides Catholic readers the work must be highly interesting, for its pages abound with historical, personal, and local references which show that the author enters heartily as well as learnedly into every subject which is connected, directly or indirectly, with the task which he undertakes.

Now that the College of All-Hallows is making a great effort to sustain and perpetuate the work so well inaugurated by FATHER HAND, the appearance of this volume must be particularly opportune and useful.

SPIRITUAL RETREAT.

As will be seen by advertisement, the Ladies of the Sacred Heart in this city, with their accustomed zeal, have arranged for a spiritual retreat to be held in the academy from the 17th to 22nd of August. The exercises will be conducted by the eminent Jesuit, Father Kenny. Doubtless many ladies will avail themselves of this opportunity to profit by the spiritual exercises of this retreat.

FIRST COMMUNION AT ST. PETER'S.

On Sunday last St. Peter's Cathedral witnessed the impressive ceremony of First Communion administered to 120 children at 8.30 o'clock Mass. The children formed in procession at St. Peter's School House, and were accompanied by the young ladies of the sodality with beautiful banners. The candidates for Holy Communion were neatly attired, each child carrying a bouquet of fragrant flowers.

The Rev. Father Tierman celebrated Mass, and after Mass preached a very touching sermon on the lessons they should derive from that day's ceremony. He spoke of the duty of perseverance, and strongly recommended prayer and frequentation of the sacra-

ments as the means to be taken to persevere.

At 3.30 p. m. the children again assembled at the school house and moved once more in procession to the Cathedral, where, Rev. Father Tierman presiding, they solemnly consecrated themselves to the Blessed Virgin and renewed their baptismal vows. With Benediction of the Blessed Sacrament this happy day for the children of London was brought to a close.

RELIGION IN CATHOLIC ROME.

TESTIMONY OF A PROTESTANT GENTLEMAN WHO HAS LIVED IN ROME FOR YEARS.

Rome, June 3.—When Rome first became my place of residence, I had, in regard to Roman Catholics, the feelings and notions nurtured by the strictest Protestants; and I awaited solicitations and attempts at seduction from the bad women of Babylon. Therefore was I disappointed when priests and prelates whom I met, while cordial and engaging, rarely manifested even knowledge of a difference in our religious views, or any desire to make of me a proselyte. The experience of others may have been diverse; this has been mine.

I began to observe more nearly the lives of the priests. And here let me say that no one is more ready to admit and avow that there are bad priests, and that the characters of some Popes have been of the worst kind than "Papists" themselves; nor have such priests ever been more sternly blamed than by clerical and lay members of the same communion.

Something is known generally concerning the self-denial and self-devotion of these men in times of public calamity, because the world's gaze is turned to the scenes of which they are part. But

THESE CHARACTERISTICS ARE NOT ASSUMED FOR THE OCCASION.

They are manifested unconsciously in daily life and conversation to those who keep near to them and observe. Let me report a fact as an illustration. In the parish where I live, the parish priest's whole salary was 500 lire, a little less than \$160 a year. Out of this he had to pay his scolarium. The parish, like all parishes in Rome, contains many very poor people, and the priest could not refuse them all the help in his power; nay, he went beyond his financial strength, and was in the habit of borrowing money to give away, so that, when his scant salary was reduced to a large portion of it went to cancel debts contracted for charity's sake.

Not very long ago the Pope appointed this man Bishop in a distant See. Of course this was a notable advancement in honor, in place, and in fortune or revenue. But the priest was not pleased. He obtained an audience of the Pope, and humbly prayed to be left where and as he was, pleading that and that they needed him. I do not know the words of the Pope's answer, but they were to this effect: that the priest was made of stuff suitable for a bishop, and a bishop he must be.

The religious education of the young, right or wrong, as my readers may choose to think, is heedfully compassed, and in a way which does not render the teacher a terror to the taught. I have often seen touching proofs of the affection felt for these gentle instructors by the children, not only in Rome, but in remote towns and villages of Italy, ragged urchins leaving their hand in the street to run and kiss the hand of their spiritual father as he passes by, receiving in return a pat on the head, a smile, or a kind word.

Generally the parish priests have a thorough acquaintance with their parishioners, especially the poorest of them. Knowing their characters and needs intimately, and with prompt benevolence they are

READY TO ANSWER ANY CALL FOR SERVICES, official or otherwise, by day or night, in fair weather or in foul, full or empty.

Not less sincere must be the self-denial and self-devotion of the men who belong to several of the religious brotherhoods. Voluntarily cutting themselves off from every ordinary incentive to industry, from all things which are usually esteemed pleasures of life and emoluments of talent well employed, they yet labor with an assiduity hardly known among men most ambitious of fame or the most persistent money getters. Let the Benedictine Order be an example, that great personality, practically immortal, like some civil corporations, in which the individual is lost. All are laborers; and when the pen drops from the hand of one, another takes up pen and theme, till in course of time, by such imperceptible successions of workmen, a composition is completed, to live and testify of the industry, learning, and great capacity of this fraternity so long as sound erudition shall exist, whose authors are only known to the world as the Benedictine monks.

IN THE FACE OF SUCH FACTS it seems impossible to doubt the candor, humility and devotion of these men, or at least of much the greater part of them, however persistently the correctness of their belief may be denied.

Parishioners are held to their religious duties, or attend to them voluntarily, at any rate so far as their public observation is concerned. Recently I was at Anzio, the antique Antium, where a large part of the population, especially during the spring and summer months, are fishermen from Gaeta, Naples and other places on the coast—a most orderly and sober collection of poor men and boys living in their boats. At the celebration of services the large church was nearly filled by them and the permanent residents, all serious, attentive, joining loudly and with great unanimity in the responses, though very meekly clad and not all clean enough to sit in Grace Church; I have often been effected almost to tears seeing similar sights in Rome and other places, through the plain.

SINCERITY AND EARNEST DEVOTION OF THE WORSHIPERS.

For them the fundamental truths of Christianity, as admitted by all Christians, and many traditions, are facts, facts as real as the Pantheon or the Coliseum or the Arch of Titus. Have they not before their eyes the tangible image of Christ on the cross, of His mother broken-hearted, holding His dead body in her arms, and representations of His resurrection and ascension? May they not occasionally see portions of the very cross on which He died, particularly at Santa Croce in Gerusalemme, with the nails and almost all

of the inscription which was placed over His head on Calvary? Can they not on their knees climb the sacred stairs which He once ascended to Pilate's palace, and worship in the church on the spot where St. Peter, lying from martyrdom, met Him and said, *Domine quo vadis?* May they not kiss the chains which held St. Peter, and visit the place where he was crucified, head downward? May they not also see the fetters with which St. Paul was bound, and the three fountains where he was beheaded? And palpable (to them) proofs of many other sacred facts? Do they not tread the same ground and breathe the same air as some of the Apostles and martyrs?

If we confine our attention to the patriotic and richer portions of the Roman population, the class from which "society" is composed, we shall remark the good breeding, respectful conduct and filial devotion of children, even after they have become men and women; the ties and attractions of home, the general purity of the young men, the uniformly modest deportment of the young women, the absence of profanity and ribaldry, decent and regular observance of religious duties, reverential respect for sacred things, no pride of place in the churches, THE PRINCE AND THE DEBAGAR KNEELING LITERALLY SIDE BY SIDE on the stone floors. With this class the custom of alms-giving is a tradition and a constant practice. In that regard there are persons of exceptional eminence, know a lady, granddaughter of a king, whose mother would have been a queen had not force interfered with hereditary right, who has deposited herself of her personal jewels, selling them to obtain means to prosecute her charities. She is a very early riser, a most industrious worker for large means, and his chief aim in life was plainly to do good. His funeral was the most unpretentious kind, absolutely without pomp or show of mourning, according to the rules of the religious community to which he belonged.

Another prince, whose title is not so old, a very rich man, absorbed all his long life in affairs, yet failing not to attend to his family, and his chief aim in life was plainly to do good. His funeral was the most unpretentious kind, absolutely without pomp or show of mourning, according to the rules of the religious community to which he belonged.

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upon Irish political effort. Unrest, agitation, and contention continue to embitter the relations of the two countries. We hope the bolder and better line will be taken by the statesmen who have made up their minds to handle this great political question. We warn them that the parochial or provincial arrangements will not suit in this case; we take leave to send them that what they have to deal with is a nation—a nation that has been overborne and cast down, but never subjugated; a nation whose sufferings may be prolonged, but whose rights will never be surrendered. If they have a full appreciation of these facts we may hope that the scheme which they will present to the new Parliament will be one which Ireland will honorably accept, and which will deserve to be hailed with admiration and pleasure by the Irish race all over the world.

"THE WAR UPON DR. WALSH."

BY AN AMERICAN IN LONDON.

It is hard to believe that the English people really comprehend the nature of the thing which they are passively allowing to be done in their name. The Archbishop of Dublin—to Irish Catholics what the See of Canterbury is to English Churchmen—is now vacant. It has been filled during two lives, at least, by prelates who have not had the confidence or sympathy of the Irish as a people, and under whose guidance the Catholic Church has measurably lost its power over Irish communicants. The priests of Ireland are practically unanimous in the assertion that if religion is to retain its influence in their parishes the new Primate must be a man in sympathy with the people, and possessing their confidence, not to say affection. The priests of the Dublin Archdiocese faithfully reflected this feeling by selecting as *dignitarius* in their presentation of candidates to the Vatican the President of Maynooth College, Dr. Walsh. They did not mark you, choose Dr. Croke, nor even canvass his name; they had no desire to put the matter on a political basis; but they did choose one of the ablest administrators of the Irish Church, with a faculty almost past belief, think it would be a profitable thing to bully or bribe the Vatican into rejecting Dr. Walsh, and appointing somebody who would be Lord Spencer's Archbishop, and accordingly, Mr. Errington is sent to Rome to intrigue against the popular candidate. The exact responsibility for Mr. Errington's demerit, I do not assume to fix. The government does not accept it, does not repudiate it. It is a matter of record that he has heretofore had intimate relations with, and missions from the Foreign Office. The inference that he acts for it is now is fair. The Roman correspondents of London papers, taking his cue, have from the beginning heaped ridicule on the Irish bishops who, in Rome, treated the candidature of Dr. Walsh as if he were some pestilential adventurer and suspect, and manufactured "news" day by day in the line of triumphant prediction that the Pope would listen to England's demand, and refuse to nominate the Irish candidate. I have looked in vain in English papers for a repudiation of Mr. Errington's mission and denial that the correspondents were justified in describing as England's demands the war upon Dr. Walsh. Now, while there need be no fear, I think that the Vatican will nominate any other than Dr. Walsh, the failure of the effort against him will in no wise lessen its meanness or wickedness. We are accustomed to think of the Englishman as being open, manly, yet here an underhand intrigue conducted in his name worthy of an Armenian. We are invited to regard the Englishman as the natural custodian of the cause of liberty; yet in this case he is made consenting partner in an attempt to rob both the Catholics of Ireland and the Pope at Rome of their respective rights to settle matters concerning them, and them alone. The only gain to be gained is contemptibly small—simply to have an archbishop in Dublin who will train in the Castle band, and help to keep up the worn-out fiction of a Viceregal Court there. To attain this ignoble end, you not only employ unworthy and dishonorable means, but you deliberately endanger the religious faith of some millions of people by the irony of fate has yoked beside you, and forces the Church of Rome into a course of action which cannot but be ruinous to it. I am neither a Catholic nor an Irishman, but still I shudder at the thought of what Ireland would be like if its faith were so undermined and shaken as it would be by the affront urged by Mr. Errington. For the Celt does not stop at the half-way house of Protestantism. When he swings away from Rome the pendulum carries him its whole length, as you have seen in France. A Catholic Ireland must be preferable, from any point of view, to a Communist Ireland. Those who know the country best feel most convinced that the Catholicism of Ireland, long-suffering and patient as it has been, would not survive such an insult as the rejection of Dr. Walsh. I am confident that I have said nothing in all this with which most intelligent and fair-minded Englishmen will not agree. The interesting thing is that it should be left for a stranger within your gates to say what tens of thousands of Englishmen have thought. Perhaps if you cultivated the honest habit of really saying what you thought, instead of what it is assumed is the conventional thing to say, Americans would both understand and like Englishmen better.—*Pall Mall Gazette*.

The *Irish Times*, of Dublin, expresses itself as highly satisfied with the policy of the Earl of Carnarvon, the Lord-Lieut., as indicated in his speech in the House of Commons. The *Freeman's Journal* says the Conservatives' programme as far as it goes is satisfactory at first sight.

A Dublin despatch says:—The summer asazies in Ireland has opened with a remarkable decrease in the number of cases to be tried.

A SOLEMN PROTEST.

THE ARCHBISHOP OF PARIS TO THE FRENCH GOVERNMENT.

La Semaine Religieuse de Paris, just at hand, publishes the letter of the Archbishop of Paris to the Minister of Public Instruction and Worship, protesting against the secularization of the Church of St. Genevieve for an interment of Victor Hugo. We translate the following eloquent passages:—

"You secularize the patronal church of St. Genevieve. All the legal objections, all the corrections of past mistakes, all the moral considerations that can be opposed to this decree and to the exposure of its motives, are given in my article of 1881—protesting against a similar attempt. I send you this letter and I give it to the press, that my diocessans may know that I have done my duty.

"Before this decree is carried into effect, I have one last obligation to fulfill: to protest, with all the strength of my afflicted soul and outraged conscience, against an act of violence, carried, as in 1830, by the pressure of mob law; and which should rather be called an act of weakness, according to the confession which M. Guizot, in his memoirs, makes concerning it.

"I protest in the name of the truth of history; for, you speak of restoring the Pantheon to its primitive use, when all but the worstate, the ignorant of the history of yesterday, know that this votive church was destined by its royal founder to replace the ancient sanctuary during 12 centuries previous dedicated to the Patroness of Paris.

"I protest in the name of the law; for you speak of restoring this monument to its legal destination, while another act, only legislative in name, of 1830, restored it to public worship, and could not be revoked by the ordinance of 1830 (illegal as the present decree), and annulled 26 years later.

"I protest in the name of the Concordat; for you attack the rights of Catholic worship, whose liberty and publicity this Convention guaranteed. I protest, especially, in the name of article 13, which reads as follows: 'All the metropolitan churches, cathedrals, parish churches, and others, not alienated, necessary to public worship, shall be replaced at the disposal of the bishops.' You say, sir, that the State can dispose of the Church of St. Genevieve, because it is neither a cathedral nor a parish church. Not to transgress the provisions of the Concordat, it should be further proved that this church is not necessary to religion. Ask the Catholic Church, if in all ages and countries, she has not deemed it needful to consecrate to great memories, especially to those which cling round the cradles of great movements, special sanctuaries, objects of popular veneration and homes of prayer. Ask the people of Paris if they deem the preservation of the Sanctuary of their Patroness useless to religion.

"I protest in the name of the Christian conscience, which feels itself outraged because the burial of a poet, illustrious, it is true, but who refused the prayers of the Church, is made a pretext for the profanation of a Christian temple; because, to give a grave to one self-stranged from our communion, the God whom we adore is driven forth from his sacred dwelling.

"I protest—let me say further—even in the name of him whom you would honor, for he believed in God and in the immortality of the soul, and he would not have his obsequies treated as the order of public impiety. He knew, he understood the grandeur of our temple, the sanctity of our worship.

"To those who approve the Government's action, my protest will seem but idle words. I know that we are powerless to prevent the execution of your decrees. But, higher motives failing, the warnings of history should not be lost on the worshippers of the accomplished. The reprisals of justice, though sometimes long delayed, are not therefore the less to be dreaded. Even now, it is not difficult to foresee the consequences of this policy which yields up one by one our institutions the most venerated, to satisfy the always increasing demands of the spirit of disorder. All that has been sacrificed; public property, the commission of crime in Ireland, but that he refuses to issue any manifesto to the Irish people on the subject. The Irish leaders declare that to issue a manifesto would commit the National League to a sort of adoption of responsibility for agrarian outrages which were recently prevalent in Ireland. The Parnellite policy is to give support as far as possible to the Conservatives in order to "even up" the chance of the regular Tory and Liberal party candidates, so that the eighty Home Rule members, which Mr. Parnell expects his party to have in the next Parliament, have a certainty of possessing the balance of power; with that possession the home rule vote could be thrown either way with decision, as the interests of the National League may require.

"Accept, sir, the assurance of my profound consideration. + J. HIPPOLYTE, Cardinal Guibert, Archbishop of Paris.

HER PETITION ANSWERED.

A METHODIST GIRL BELIEVING SHE WAS CURIED BY PRAYER BECOMES A CATHOLIC.

An extraordinary faith cure is reported from Oldenburg convent, Indiana, which is partially, at least, vouched for by the Right Rev. Bishop Chatard, of the diocese. The name of the patient is Rosa Warren, daughter of a former member of the State Legislature from Hancock county, near there. She has been irreligious, but was a student at the Oldenburg Convent. She is said to have been attacked with something like meningitis, and suffered with severe swelling of the neck, and was in a bad way. She was brought to the city for treatment by our physicians but begged to be taken back to Oldenburg. This was promised. The girl then got out of the bed at midnight and prayed, in answer to which she claimed to be healed, and went about as well. She is of Methodist parentage, but was so impressed with her cure that she asked permission to unite with the Catholic Church which her father granted.

Bishop Chatard, who investigated the case, says: "The young person was not suffering from cerebro-spinal meningitis. She had received a fall while roller skating,

ing, and this, the doctor said, had produced a concussion of the spinal column. She was not a robust girl, being exceedingly nervous though quiet and sensible. Her sickness began, I am told, with chills and fever. There was partial paralysis of the lower extremities, and she also had that drawing of the muscles of the back peculiar to injuries to the spine. Her head was turned back and her eyes were toward the ceiling. Her head had been in this position for about three weeks. I was at Oldenburg on the 13th of May, when she arrived from Indianapolis, where she had been taken for treatment. Her cure took place, I think, on the 11th or 12th of May. Miss Warren spent half an hour in the chapel of Our Lady of Lourdes, at Oldenburg, the evening before she started for Indianapolis, praying to the Blessed Virgin. Miss Warren's sickness began April 20, so at the time of her recovery she had been sick about three weeks. I myself investigated the matter and talked to Miss Gerster and Miss Warren separately, getting down what each said. Miss Warren wrote a letter home to her father. One part I remember, but I cannot exactly quote it. She said: "Father, when a person is cured by a physician it is usual to make a recompense. Now I have not been cured by medicine, not by a physician, but by prayer, and the best recompense you can make is to allow me to become a Catholic."

NEWS NOTES.

The Dublin Municipal Council has decided to confer the freedom of the city upon O'Doherty, one of the men of 1848.

It is believed that while there may be some fencing in the House of Commons between the Parnellites and the Government, there will be no disaffection before the close of the session.

The Vice-Chancellor of Ireland on Saturday rendered a decision to the effect that the corporation of Dublin could not change the name of Sackville street as long as residents of the street opposed such a proceeding.

John Dillon has arrived in Dublin. A large crowd dragged his carriage to his hotel. A reception was tendered him by the Mayor and prominent Nationalists. Dillon afterwards addressed the people, promising the full support of the Irish in America. He congratulated the Irish people on having, by the votes of their Home Rulers, struck down coercion by the Government. Throughout the speech Gladstone was strongly hissed, and Earl Spencer's name was greeted with groans. Dillon said he had come from America with the mere intention of transacting private business, and not as a candidate for Parliament. Nevertheless, as regards the latter contingency, he would remain in the hands of his friends.

The London Telegraph prints a Berlin letter giving the particulars of a court scandal. A prince, 35 years of age, a near relative of Emperor William, and son of one of the officers of the French war, after an entertainment with companions at the Emperor's chateau Sans Souci, near Berlin, supped at Hiller's, in Berlin, and thence went to a house frequented by the jeunesse dorée. The jeunesse dorée and abouted and threw bottles through the windows. In the midst of the orgie the prince quarrelled with Lieut. Pritwitz, of the first regiment of Silesian Cuirassiers, and boxed his ears. The police arrested on the scene and persuaded the party to go home. Lieut. Pritwitz feeling dishonored before his comrades and indignantly forbidding a duel with a prince, the honor of Hohenzollern, shot himself, leaving a letter of explanation. Emperor William on being informed of the affair wrote a letter of condolence to the Lieutenant's father. The prince is under military arrest.

The Earl of Carnarvon, the new Viceroy of Ireland, held a special conference with the resident magistrates of Dublin for the purpose of furnishing to the present Government material for a reply to the question which Mr. Sexton will ask in the House of Commons as to whether the Ministry is to remove from Ireland the extra police force on the lapse of the Irish Crimes Act. It is reported that Mr. Parnell has promised the new Government to do all in his power to discourage the commission of crime in Ireland, but that he refuses to issue any manifesto to the Irish people on the subject. The Irish leaders declare that to issue a manifesto would commit the National League to a sort of adoption of responsibility for agrarian outrages which were recently prevalent in Ireland. The Parnellite policy is to give support as far as possible to the Conservatives in order to "even up" the chance of the regular Tory and Liberal party candidates, so that the eighty Home Rule members, which Mr. Parnell expects his party to have in the next Parliament, have a certainty of possessing the balance of power; with that possession the home rule vote could be thrown either way with decision, as the interests of the National League may require.

A Waterford, Ireland, despatch says:—The anniversary of the battle of the Boyne yesterday caused a large increase in the number of drunken men on the streets. Among them were many soldiers belonging to the Welsh Regiment, doing garrison duty here. A number of citizens got into a drunken row with the soldiers last night, during which the latter bayoneted to death one of the former. The commotion attracted a crowd of men to the scene. When the citizens realized that one of their number had been killed they became furious, and fell upon the soldiers with such force that the latter were compelled to beat a hasty retreat to their barracks. The mob followed them up, but being threatened with powder and ball if they attempted to force an entrance to the barracks, they contented themselves with smashing the windows of the barracks with stones. The rage of the populace was so great this morning that it was deemed best to transfer the Welsh Regiment to some other place. This was done immediately, and as the soldiers marched from the barracks to the railway station surrounded by policemen, a mob followed, hooting and stoning the soldiers. Several Parnellite members of Parliament have telegraphed that they will bring the matter before the Government and demand an immediate inquiry into the outrage. It is generally believed that the soldiers began the row.