

## THE IRISH EPISCOPATE.

The bishops of Ireland held on the 1st inst., at Holy Cross College, Chancery, a most important meeting. There were twenty-six prelates present. In the absence of Cardinal MacCabe, through indisposition, His Grace the Most Rev. Dr. McGettigan, Archbishop of Armagh and Primate of all Ireland, occupied the chair. The other bishops present were:

Most Rev. Dr. Croke, Archbp. of Cashel  
Most Rev. Dr. McEvilly, Archbp. of Tuam  
Most Rev. Dr. Leahy, Bishop of Dromore  
Most Rev. Dr. Kelly, Bishop of Derry  
Most Rev. Dr. Butler, Bishop of Limerick  
Most Rev. Dr. Dorrain, Bp. of Down and C.  
Most Rev. Dr. Nulty, Bishop of Meath  
Most Rev. Dr. Ryan, Bishop of Kilmore  
Most Rev. Dr. Conaty, Bishop of Kilmore  
Most Rev. Dr. Donnelly, Bp. of Clogher  
Most Rev. Dr. McCarthy, Bishop of Cloyne  
Most Rev. Dr. Gillooly, Bishop of Elphin  
Most Rev. Dr. Woodcock, Bp. of Ardagh  
Most Rev. Dr. Fitzgerald, Bishop of Ross  
Most Rev. Dr. Conway, Bishop of Killala  
Most Rev. Dr. Duggan, Bishop of Clonfert  
Most Rev. Dr. Logue, Bishop of Raphoe  
Most Rev. Dr. McCormack, Bp. of Achonry  
Most Rev. Dr. Carr, Bishop of Galway  
Most Rev. Dr. Browne, Bishop of Ferns  
Most Rev. Dr. Higgins, Bishop of Kerry  
Most Rev. Dr. Lynch, Coadj. Bp. of Killmore  
Most Rev. Dr. Healy, Coadj. Bp. of Clonfert  
Most Rev. Dr. Donnelly, Assis. Bp. of Dublin  
Most Rev. Dr. O'Callaghan, Coadj. Bp. of Cork

The meeting arrived at four resolutions of vital interest to the Irish people. In the first, which was moved by the Bishop of Elphin, and seconded by the Bishop of Down and Connor, their lordships declared, that still deeming it an indispensable condition for the extension of the new training college system, and for the adequate training of the teachers of the national schools, the Treasury grants should cover the total authorized expenditure of the training colleges and that grants and loans should be given for the erection of suitable buildings in centres outside of Dublin. The bishops once more urgently and respectfully appeal to the government to make these concessions, renewing their assurance that without these amendments made to the system, the training college arrangements must, to a great extent, remain in operation in their dioceses, to the grave detriment of primary education and no small danger to the good of society.

The second resolution proposed by the Bishop of Elphin and seconded by the Archbishop of Cashel, calls the attention of the government to the unfair treatment as to pecuniary grants to which the convent schools of Ireland have been subjected, from the establishment of the national system, by the capitation grant system adopted by the Board of National Education, and expresses a hope that there may be no further delay in treating these schools, admittedly the most efficient in the kingdom, with even-handed justice. The resolution concludes with the expression of a hope and a request by the bishops that the rule of the board, which restricts the number of convent schools, a rule justly looked on as an evidence of religious prejudice, be received. It was then proposed by the Most Rev. Dr. Croke, seconded by the Most Rev. Dr. Nulty:

"That we call upon the Irish Parliamentary Party to bring the above resolutions under the notice of the House of Commons, and to urge generally upon the Government the hitherto unsatisfied claims of Catholic Ireland in all branches of the education question, and we earnestly hope that the lovers of justice and fair play in the house will co-operate with them."

This resolution was likewise adopted, and to its bearing and import we desire to call the attention as well of the avowed enemies as of the false friends of Ireland, who would dissociate the Irish people from the episcopate in the great national struggle for equal rights. The resolutions of the bishops show that Ireland has much to complain of in the matter of education and that it is to the party led by Mr. Parnell they look for adjustment of the grievances and the removal of the wrongs from which the Irish nation now suffers. To no other party in the British Commons can the bishops now look to advocate Catholic claims and press these claims to satisfactory settlement. The traitors that have bartered honor, patriotism, religion; who have belied Ireland at home and abroad; they whose orthodox Catholicism would not permit them to join hands with heretics like Charles Stewart Parnell and Justin McCarthy, or with Catholic Communists such as John Dillon and Timothy Healy, to wit, the Erringtons, the O'Connor Powers and O'Donoghies, are of no service when Catholic and Irish interests are at stake. The bishops of Ireland recognize their true value and pass them over in silent compassion.

The fourth resolution adopted by the Irish episcopate was moved by the Most Rev. Dr. McEvilly and seconded by Most Rev. Dr. Woodcock, and declares:

"That we renew our condemnation of the Queen's Colleges and of Trinity College, Dublin, and warn Catholic parents of the grave dangers to which they expose their children by sending them to those institutions so often condemned by the Holy See as intrinsically dangerous to faith and morals."

The views and sentiments expressed in the resolutions of the Irish hierarchy are

those of the Irish people as a people. The expression of trust in the Irish Parliamentary Party, so openly and solemnly made by the bishops of Ireland, will give rise to feelings of the liveliest satisfaction and unbounded joy amongst all true sons of Ireland on both sides of the Atlantic. That expression of confidence will silence the mouthing patriot, ever ready to denounce priest and bishop as Ireland's enemy; it will confound the foes of Ireland, who would rob that land, in its struggle for freedom, of the influence and prestige and power of the hierarchy; it will confound the haters of Catholicism, who would deprive the Holy See of its most loyal children by belying the true position of the episcopate in regard of Irish patriotic demands.

## DISCONTENT IN THE NORTH-WEST.

We called attention some months ago to the unnecessary alarm manifested by certain of our contemporaries at the return of M. Louis Riel to the Canadian North-West. The half breeds of the territories, remembering his valued services to their brethren in Manitoba, invited him to come from Montana to assist them in their agitation for the concession by the Dominion government of privileges similar to those enjoyed by the latter. Under the Manitoba Act of 1870 each half breed born in that province before the first of July in that year was granted 240 acres of land free, in full satisfaction of the half breed title to the country. Beyond the limits of Manitoba there were then and are now certain half breed populations for whom no such equitable provision has as yet been made. For fully ten years these groups of half breeds have pressed their claims on the government to be placed on equal footing with the Metis of Manitoba in the matter of free homesteads. The arrival of Dominion surveyors in the country added much to the discontent of the half breeds of the territories and incited them to renewed determination in the assertion of their rights. They had, as it were, settled along the rivers, each of their farms having a small river frontage and running back in the form of a parallelogram. The surveyors discarded this system of admeasurement and proceeded to the laying out of lots after a more modern but not more equitable arrangement. The half breeds loudly protested against this innovation and more earnestly than ever pressed their claims to a grant of 240 acres per capita. The arrival of Riel from Montana has given shape and cohesion to the agitation. The Mail informs us that on the 5th of September last the Metis of the North-West held a large public meeting at St. Laurent at which Bishop Grandin and a number of his clergy were by invitation present. The claims of the half breed population were then set forth by Riel as follows:

"(1) The sub-division into provinces of the North-West Territories; (2) the half breeds to receive the same grants and other advantages of the Manitoba half-breeds; (3) patents to be issued at once to the colonists in possession; (4) the sale of half a million acres of Dominion lands, the proceeds to be applied to the establishment in the half-breed settlements of schools, hospitals and such-like institutions, and to the equipment of the poorer half-breeds with seed grain and implements; (5) the reservation of a hundred townships of swamp lands for distribution among the children of half-breeds during the next 120 years; (6) a grant of at least \$1,000 for the maintenance of an institution to be conducted by the nuns in each half-breed settlement; and (7) better provision for the support of the Indians."

Mgr. Grandin addressed the meeting at some length, informing the Metis that he and his clergy had refrained from taking part in the agitation till that time, for the reason that it had till then, to a certain extent at least, been carried on secretly. Some of their demands related to matters outside his concern, but he promised hearty co-operation with the people's efforts to obtain justice. An organization of a permanent character was then, with the bishop's sanction, founded. The Mail finds that the "settlers' bill of rights has assumed formidable proportions." We must confess total inability to see anything very formidable in their demands. They see themselves threatened with the influx to their country of a strange and grasping population, determined, come what may, to acquire wealth, irrespective of half breed or other claims. They, therefore, do well to make provision for the future. They surely, the first settlers in that immense territory, are entitled to protection at the hands of the government. We will, with deepest interest, await the announcement of the policy of the government on the various points in the programme of the half breeds of the North-West, as formulated by M. Riel. We trust that his efforts on behalf of the Metis of the North-West will be crowned with, at least, equal success to that which rewarded his labors and struggles on behalf of the same people in the Province of Manitoba.

MARRIAGE.—On Wednesday of last week, Mr. Patrick Kelly, county Galway of Middlesex, was united in marriage to Miss Maria McLaughlin, daughter of the late Mr. P. McLaughlin, and sister of the late Mr. John McLaughlin, of the Post Office Department.

## THE CATHOLICS OF MAURITIUS.

Les Annales de L'Union Catholique, published in the island of Mauritius, gives us a painful instance of the illiberality of the present government of Britain in regard of the Catholics of that island. The overwhelming majority of the people there are Catholics, who have had by treaty certain rights guaranteed to them. The Catholic religion is there the state church, and is in consequence entitled to state support. The support now given by the state is wholly inadequate to the just requirements of religion. The Catholics have, in consequence, laid their case before the Colonial Governor, who referred the whole question of increased state aid to religion to the Colonial Secretary, Lord Derby. This intolerant peering not only refuses to acquiesce in the just demands of the Catholics but informs them that if their demands be persisted in he will suppress even the present inadequate subvention granted by the state. The same worthy gentleman, in another despatch, refuses to do anything to meet the views of the Catholics in the matter of education. So much for the liberality of a so-called liberal government. It may be interesting to our readers to know something of this important and historic island:

"Mauritius is an island lying in the Indian Ocean, east of Madagascar, comprising an area of 704 square miles, without the Seychelles group, Rodrigues, and a number of other small dependencies, about 60 in number, having a superficies of 850 square miles. The resident population on 31st December, 1879, was 350,988, of whom 244,397 were Indians, originally coolies imported for working the sugar estates, and about 14,000 in the dependent islands."

Mauritius was discovered in 1507, by the Portuguese, who held possession during the whole of that century. The Dutch, who were the first that made any settlement there, in 1598 named the island Mauritius, in honor of their prince, Maurice. In 1710 it was abandoned by them, and taken possession of by the French, from whom it was captured in 1810, and it has since remained a British possession. Port Louis, the capital, has a spacious harbour. The island produces sugar, rum, vanilla, and also fish. The imports for consumption consist mainly of rice, grain, and cotton manufactures for the coolies, with general articles for the remainder of the population. In 1880 there were 37 post-offices in the island, with 91 miles of railway and 91 miles of telegraph.

Capital, Port Louis. Population 66,000.  
Public revenue in 1879.....£763,769  
Public expenditure in 1880.....746,199  
Public debt, 1880.....700,000  
Paper money in circulation.....304,905  
Imports from United Kingdom.....385,726  
Exports to United Kingdom, 1880, 284,456  
[The entire trade of the island amounts to nearly £6,000,000 sterling.]

The government is administered by a Governor, aided by an Executive Council of five members and a Legislative Council of 16 members (8 official and 8 non-official).

There is little English spoken on the island, the English-speaking population being restricted to officials and soldiers. The Catholic is the prevailing religion. The present governor, Sir John Pope Hennessy, is himself an Irish Catholic, who once represented King's County in the British Parliament. The absence of any regular form of popular government precludes the Catholic population from any really effective manifestation of their views.

## THE FALLS OF MINNEHAHA.

Our respected contemporary, the North Western Chronicle, very properly and earnestly urges the citizens of Minneapolis to take immediate steps towards annexing and bringing under their civic jurisdiction, the far-famed waters of Minnehaha. The Chronicle holds that the Falls should be taken as a public park, and that the city should assume responsibility for the improvements, supervision and police regulation which such taking would imply. It is quite true, as our contemporary remarks, that the longer action is delayed the greater will be the difficulties and the larger the expense. The city of Minneapolis can now put to profit lessons its leading men must have learned from delays in such matters made by older cities. How few cities in Canada, for instance, deserve credit for anything like foresight in providing park accommodation for their inhabitants? There have been smallness, narrowness and blindness in most civic governments in dealing with a subject of such pressing importance. The Chronicle does its duty to the public at large by an outspoken condemnation of the present total lack of police supervision prevailing at the Falls of Minnehaha, to the grievous injury of the locality and to the fair-fame of the two beautiful sister cities of the North. It is indeed intolerable that this beautiful place, "one of the grandest and most sublime, certainly one of the loveliest spots on God's footstool," should be given over, especially on Sunday, to the lawless and irrepressible of both sexes, who, to escape the rigid supervision of the efficient police forces of St. Paul and Minneapolis, betake themselves to the Falls, there to annoy and insult respectable visitors. All who have visited this lovely spot will concur in the opinions of the Chronicle, that the Falls of Minnehaha are in some sense

the property not only of this whole country but of the world. The name is familiarized to civilized ears everywhere round the globe. Thousands of tourists and pleasure-seekers annually, from all quarters of the world, make pilgrimages to the scene immortalized by local tradition and the pens of our greatest poets. Not only as a matter of sentiment, but not only as a matter of local or state pride, but even as a matter of self-interest, if such a motive must be appealed to, ought every inducement be held out to a continuance of such pilgrimages, and every means adopted to prevent the visitor from carrying away anything but the most pleasant memories.

The citizens of Minneapolis are, no doubt, fully convinced of the truth of this view. We hope, with our contemporary, that they will prove ready to consult their own interests, by adding another great attraction to their most beautiful and magnificent city, that they will make every effort to sustain the high character they have already deservedly won for hospitality and all the kindred virtues, and at once take active measures to annex to their city and make a public park of the land around the falls. The suggestion of the Chronicle is a good one, that they should take in the whole stream above and the whole glen below, down to the banks of the Mississippi. Under the civic government of Minneapolis the falls of Minnehaha will, we feel assured, be frequented by greater numbers than ever before. From every land in Christendom have visitors already flocked their eyes on the laughing waters, whose sparkling smiles and golden loveliness and irrepressible gladness bring calm to the troubled and joy to the happy. But numerous as have been the pilgrims to the lovely waters in "the land of the Dakotas," there will, under the sheltering mantle of civic protection and the unquestioned security of wise and rigidly enforced regulations, be directed year after year to this charming spot countless numbers of visitors, who will carry away with them happiest reminiscences of Minneapolis, the peerless metropolis of the magic Northland.

## DEATH OF MR. A. M. SULLIVAN.

The death of Mr. A. M. Sullivan, which took place in Dublin, the city he loved so well, on the morning of the 17th, has sent a thrill of grief to every Irish heart the world over. The deceased gentleman was a man of men, a king among his fellows. Than he no man loved Ireland with more earnestness and intensity. Loved by friend and respected by foe, Mr. Sullivan's memory will ever be cherished by Ireland and by the Irish. His career was one of unbroken labor and undivided devotion in the cause of his down-trodden country. We submit a brief sketch which will convey some idea of the extent and character of his public services:

"Alexander Martin Sullivan, second son of Mr. D. Sullivan, of Dublin, was born at Bunry, County Cork, in 1839. While prosecuting his studies as an artist in Dublin and London about 1855, he became connected with the newspaper and periodical press, and on the retirement of Mr. now Sir Charles Gavan Duffy, in 1855, became connected with the Nation, of which he remained editor and proprietor up to the close of 1876. In 1858 he was twice prosecuted by the Government on two separate indictments for sedition, arising out of the Manchester executions, and being convicted on one, underwent four months' imprisonment in Richmond gaol. He was returned to Parliament in the Home Rule interest as one of the members for the County of Louth at the general election of February, 1874, in which he had for opponent Right Hon. Charles Forster, M.P., President of the Board of Trade, who was possessed of very great personal, political and proprietary influence in the county. Mr. Sullivan represented the County of Louth till the general elections of 1880, when he was elected for Meath. He withdrew from Parliament in consequence of ill health in 1882. He was the author of some historical and biographical works. In 1876 he was admitted to the Irish bar, and in 1877 the Benchers of the Inner Temple conferred on him the exceptional compliment of a "special call" to the English bar. In 1876 he terminated his connection with journalism, and soon afterwards removing to London devoted himself to practice in the legal profession. He was one of the original founders of the Home Rule party, in which he acted a leading part."

The cable despatch announcing his death states that his position at the English bar was already enviable and daily improving. Among his legal brethren of all parties he was loved for his geniality and humor, respected for his honesty of purpose and feared by all for the causticity of his wit. Of late, frequently urged to re-enter public life, he steadily refused. His former constituents of Louth had at any moment gladly returned him by acclamation if he would have consented to sit, and at the time of his death the people of Newry had determined to return him as their member at the next general election despite his protests. All Ireland now mourns his loss. The pen has fallen from the gifted patriot's fingers, and his eloquent voice is forever stilled.

## EDITORIAL NOTES.

—On Tuesday morning, the 21st, a solemn requiem High Mass was sung in St. Peter's Cathedral, this city, for the repose of the soul of the late Father O'Mahoney. Right Rev. Mgr. Bruyere officiated. In the sanctuary were the Rev. Fathers Tiernan, Coffey and Walsh. There was a large attendance of the laity.

—Many conversions from Free Masonry have been announced since the publication of the Encyclical *Humanae generis*. We spoke last week of that of the Count of Paraty, one of the leaders of the sect in Portugal; this week it is our pleasing duty to chronicle that of Professor Parini, who held high place in the Masonic body in Florence. In the presence of witnesses he made a satisfactory retraction of his errors. His death, which soon followed his retraction, was most edifying.

—On Sunday last—feast of the Purity of the Blessed Virgin Mary—His Lordship the Bishop at High Mass delivered a sermon which we regret not being in a position to lay before our readers in full. The subject of the discourse was that of Intercessory Prayer, with special reference to the attributes and prerogatives of the Blessed Virgin Mary. The sermon was one of the most closely reasoned, convincing and impressive, ever heard within the walls of St. Peter's Cathedral. All who assisted at its delivery consider themselves, with just reason, highly privileged.

—The Indo-European correspondence of August 27th, speaking of the cholera incident in France, recalls a touching incident in the life of the Empress Eugenie: "The devotedness of the Toulon nuns recalls to mind a beautiful trait of Empress Eugenie, which Madame Carotte ne Bouvet, one of the ladies in waiting at the time, has just been writing to the *Figaro*: It was at the cholera visitation of 1866, at Amiens. The Empress, whom I had the honor to accompany, sat herself quite close to a poor man in his agony, took his hand in hers and comforted him with most touchingly pious words. Thinking it was the attending nun, the dying man made a supreme effort to take the hand of his comforter to his lips saying 'Je vous remercie, ma Sœur.' Thereupon, the nun who was watching him, bent forward to say 'you are mistaken, my friend, it is our good Empress!' 'Let him, ma Sœur,' said the august visitor, 'he could not address me by a more beautiful name.'"

—The London Spectator has a just perception of the new Belgium school law. The hollowness of the cry got up by the radicals in Belgium and their sympathizers elsewhere will be seen by the perusal of the Spectator's resume of the new law. Saith the Spectator: "The Bill which has passed the Belgian Chamber of Deputies does not simply repeal the Law of 1879 and re-enact the Law of 1842. Under the latter, the Catholic religion was necessarily taught in every communal school, except where the school was attached to some other Confession. The new law allows each Commune to use its discretion on this point. It may teach any religion it chooses, or it may teach none. If it teaches a religion, it must do so under the protection of a conscience clause, provided that the parents who wish to withdraw their children from the religious lesson are less than twenty. Where they amount to twenty, they may then demand that one or more special classes be organized for their children. Thus the Secularist is few, by the obligation laid on the Commune to give them separate classes when they are many. These two provisions will equally apply to the more rare cases in which a Commune contains a minority of Protestants. The Catholic conscience has the same protection accorded to it in a somewhat different way. Where the Catholic parents are twenty in number, they can, if a Commune refuse to allow the Catholic religion to be taught in its school, set up a voluntary school for themselves, and call upon the government to subsidize it. No Commune will be bound to establish a school of its own, unless twenty fathers insist on its creation. If they do not insist on it the Commune may provide for the children by subsidizing a Voluntary school. In this way, all that the Secularist Party can reasonably claim is amply secured to them."

—The St. James Gazette calls attention to the remarkable progress of late years made among the reigning houses of Germany. We give that journal's own words: "Duke Philip of Wuertemberg, the only prince of the Wuertemberg royal family who possesses male posterity, is a Catholic, as are all his children. This may perhaps be accounted for by female influence; for the Duke's mother was a D'Orleans, and his wife was an Austrian Archduchess, Duke Paul Frederick of Mecklenburg has brought up all his children as Catholics. All the members of the princely house of Solms-Braunfels are Catholics,

many princes of Solms having 'married into the Church.' Count Charles of Schaumbourg-Forderglauhaus, with his wife and son, were converted to Rome some years ago. All the honors and possessions of the reigning Prince of Schaumbourg-Forderglauhaus will ultimately pass to this Catholic branch, it being the only one which has male heirs. Prince Blucher of Wahlstatt, grandson of 'Marshal Forward,' is a fervent Catholic, as are all his family—thanks to the influence of his mother, a lady of the Catholic family of Larisch-Menicsh. The entire house of Isenbourg-Birstein have gone over to Rome; while there have been numerous conversions in the family of the Counts of Stolberg. The same may be said of the families of Hahn-Pfeil, Scherr-Thoes, Schaumburg, and a considerable number of others. In Germany, as in other countries, the conversions of recent years have mainly been among the upper classes."

## FROM OTTAWA.

Nothing proves so enjoyable as a visit to the Rideau Street Convent, when one of those exquisite little private entertainments are given. The hand of the fair artist, as it touches the responsive chord of the harp, or wakes up the melody lying dormant in a Knabe or Estey, fairly thrills the listener with delight, and such occasions prove pleasant ones in the weary desert of everyday life. It is seldom, however, that the general public are given a chance to drink in the pleasures of charming music, so strict being the faculty of the establishment with their young lady charges. It has always been the custom, on the 15th of October each year, to celebrate the festival of St. Theresa, the patron saint after whom the popularly beloved Lady Superior of the institution, Sister Theresa, bears her name. Heretofore the celebration took the shape of a private entertainment at which none but the boarding pupils, clergy, and members of the press were admitted. This year, however, the good Sisters yielded to the earnest solicitations of a host of former pupils, and consented to have a soiree musicale, at which friends and relatives of those attending the institution, and also former graduates, would be invited to attend. As the number of young ladies who find a home and education in the establishment number at present some 300, it was found impossible to hold the entertainment if an outside audience were admitted, there being lack of room. It was, therefore, deemed advisable to give a private entertainment for the pupils only, on Tuesday evening, to be followed by one next evening for the general public—restricted, of course, to the friends of former pupils and themselves.

On Tuesday evening, then, the young ladies of the establishment assembled to welcome the beloved Sister Theresa home from Montreal, where she had been for a short visit. A pleasing little programme of dialogues and addresses were presented in which Sister Theresa's young charges expressed their good wishes for a continuance of her welfare, all of which was deeply appreciated.

Last evening, there must have been about three hundred old pupils and friends present in the Recreation Hall, to do honor to Sister Theresa, on her feast day. At half past seven, the Rev. Father Nicoll, of Lowell, Mass., accompanied by the Rev. Father Paillet, P. P. of St. Joseph's, and a number of priests of the College of Ottawa, arrived, and took seats arranged for them in front. The following programme was then presented:

- PART I.  
1. Duologue—Non eve. (Tito Matei)... M. Bellena.  
2. La Traviata..... M. et Mme. Boucher.  
3. Solo—Piano..... Prof. Lyons.  
4. Duo—Piano. Dr. Prevost et Mme. Boucher.  
5. Va-tu bien—de la Juive..... Mme. Lafontaine.  
6. Le Feler de St. Just..... M. Gauthier.  
7. Concerto en sol, de Max Bruch..... M. et Mme. Boucher.  
8. Duo—Femina et Violette..... M. et Mme. Boucher.  
9. Duo—Femina et Violette..... M. et Mme. Boucher.  
10. Duo des Femina et Violette..... M. et Mme. Boucher.  
11. Solo—Elsario..... M. et Mme. Boucher.  
12. Trio—Piano, Orgue et Violon..... M. et Mme. Boucher et Dr. Prevost.

It is almost unnecessary to particularize the rendition of each *morceau*, as all were so good, and nothing else could be expected from such an array of artists. The audience were highly pleased with the pleasure afforded, and wished that feast days would occur oftener than once a year.

The Rev. Father Nicoll, the eminent missionary preacher, celebrated mass at Notre Dame du Sacre Cœur, the other morning and delivered an eloquent discourse, which greatly impressed his fair hearers. The singing of the convent choir in the chapel on the occasion was particularly excellent, the sweet young voices of the pupils blending harmoniously. Rev. Father Nicoll also paid several visits to the institution, with which he is very favorably impressed.—Sun, Oct. 16.

## Mgr. Capel Answered.

Monsignor Capel was present recently at the opening ceremonies of a Female Grammar School, No. 55, in East Seventy-ninth street, New York, and after being introduced to the pupils by Mrs. Salome Purroy, the principal, made a characteristic address to the pupils. The children sang the "Star-Spangled Banner," and the Monsignor quizzically asked a class of the children whom he examined subsequently what was meant by the refrain of

"The land of the free  
And the home of the brave."

"Because we govern ourselves," was the reply.

"Well, why do you call it the home of the brave?" Monsignor asked.

"The question was a poser, but a bright little girl of about ten finally raised her hand.

"Well, my little girl, why do you call it the home of the brave?"

"Because we licked the English," she responded triumphantly.

Monsignor Capel asked no further questions about the "Star-Spangled Banner."