## Che Catholic Record.

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## Catholic Record.

London, Sat., April 25th, 1891. CATHOLIC CHILDREN IN THE COMMON SCHOOL.

An arxious mother who resides near

Public school in a neighboring township

told us last week that the school teacher

of her section is exceedingly biased in his explanation of historic events. Her children lately brought home the news that "the teacher told all the school chil dren that Martin Luther left the Church of Rome because the Pope was selling Indulgences for money wherewith to build his cathedral church. Martin Luther, the holy man, was so indignant at such unholy and unscriptural practices that he could no longer abide in a Church that not only tolerated but en. couraged Indulgences, and even made of them as a source of profit and emolument." These are not the exact words of the teacher referred to, but they are the substance of what he teaches, and of what most, if not all, the Protestant teachers in our schools lay down as a real, undeniable fact of history. Now the facts are that Pope Leo X., in order to encourage the faithful to contribute towards the erection of St. Peter's, in Rome, which is the cathedral church not of Rome alone, but of the Catholic world, ordained a jubilee, in virtue of which all those who obtained pardon of their sins, in the sacrament of penance, received holy Communion and contributed of their means towards the completion of the world's cathedral at Rome, would receive a Plenary indulgence. Such and similar Indulgences were often granted before, and met with no opposition, and such and similar have been since granted with the approval of the whole Christian and charitable wor'd.

One hundred years before Martin Luther was born-1381-the Archbishop of Magdeburg, having blessed a new hos pital and dedicated his cathedral church eighty days to all those who would visit letter to the Pope Luther makes prothe church and cemetery and contribute of their means towards the wing reserved obedience, but never once promises that for poor patients in the hospital. After if his propositions are found erroneous the burning of the cathedral of Freiburg, he will retract them. "And now, most from the rigors of Lent to all such as small, towards the erection of a new and consequent fever decimated the population of Ireland, Pope Pius IX, of blessed and immortal memory, pro- not refuse to die." (Walch, quoted by claimed a jubilee all over Christian Europe, in virtue of whose provisions a Plenary Indulgence was granted to all those who, having obtained pardon of their sins in the sacrament of penance and approached the holy table of Com. munion, contributed according to their means towards the relief of distress in

It is very evident that what appears now so reasonable, and what was so joyously received by well-meaning Christian people everywhere, could not have shocked the sensitive soul of Martin Luther so deeply as to make him abandon the Church of which he was an ordained priest, and declare war against the Vicar of Christ, to whom he had vowed allegiance at his ordination. But Martin Luther was of a jealous minded. domineering, violent temperament, and, long before the jubilee was proclaimed had given evident signs of a turbulent spirit. in acts of perverse obstinacy and insubordination. In 1517 he put forward at the University of Wittemberg ninty-nine propositions or theses that were opposed to all previous theology and to the teachings of Christianity; and these he maintained against all authority, before the question One of these questions he decided in this

"I believe the forgiveness of sins is God has forgiven me all my sine, of whatever nature, and that I am in the state of grace. I believe in the goodness of God as firmly as I believe in the Blessed Triniv; to doubt it is to sin against faith; whatever is not done under this conviction is sin, even prayer, alms deede, and every other charitable work."

of his own condemnation, the Summa of St. Taomas Aquin, and all the writings of the Pope's Nuncles and other Catholic theologians who had opposed him.

Commenting on this passage of St. Paul, where it is said "If a man think

he is doing wrong by eating meats forbidden to the Jews, he committeh sin. Because he is not in good faith "whatever is not done in good faith is sin," Therefore," wrote Luther, "unless you are fully convinced, and firm in the faith, that all your sins are forgiven, and that you are in the state of grace, everything you do is sinful, even your prayers, fastings, alms-deeds and other good

By these teachings Luther denied the necessity of penance, confession or of repentance for sin.

In the thirty ninth Proposition Luther denied the free will in man : "We are not masters of our actions," he wrote, "but siaves from the beginning to the end, therefore not responsible before God for anything we do." He goes further and declares that the will of man is always bad of its own nature, and that whoever is not in the state of grace is forever sinning, because he does not fulfill the law in a spiritual sense; "therefore, although he does not commit theft, murder or other crimes externally, he is no less guilty of them in his heart, and can only claim the justification of hypocrites." He furthermore maintained that "invincible ignorance is no excuse for sin,"

These and many other false doctrines are contained in Luther's Ninety-nine Propositions, which were taught and promulgated by him in the University of Wittemberg, and would have brought on him the condemnation of the Church and his separation from it had the question of Indulgences never been raised.

The Indulgences granted by Pope Leo were se'zed upon by Luther as an occasion to make open rupture with the Church. He was a priest and a D. D. of the Augustian order. Tetzel, a priest of the Dominican order, recommended by the Pope's nuncio, was commissioned by Mgr. Albert, Archbishop of Brandeburg, to open the exercises of the Jubilee near Wittemberg, at Lutherbock, in Saxony. Great crowds of people went to hear him. People from Wittemberg and other neighboring towns left their own churches and pastors in order to learn all they could about the jubilee and to gain the Indulgences. Luther's church and confessional were abandoned for the time being. On the eve of All Saints, 1517, a large number of pligrims came to the church at Wittem berg to perform their devotions and com ply with the conditions of the jubilee Luther hung on the church door a large printed sheet in which all could read his reasons for not believing in Indulgences. Having attacked them, he went on from bad to worse, un til he denied the sacrament of penauce the power of absolution, the utility of fasting or of any other good works. He sent a copy of his new theories to the Cardinal-Archbishop of Mayence; and when censured and condemned by and cemetery, granted an Indulgence of him he appealed to the Pope. In his fession of the most abject humility and in Saxony, which occurred in 1484, Holy Father," he wrote, "I cast myself Innocent VIII. granted a dispensation at the feet of Your Holiness, and leave myself and all that I am and have at donated a sum of money, no matter how your disposal; give me life or death, call or recall me, approve or disapprove, church on the site of the one which had according to your pleasure. I will hear been destroyed. In 1848, when femine your voice as that of Jesus Christ, who presides in you and who speaks by your mouth, and if I have merited death I do

> Luther's propositions were laid before the Roman court and carefully examined By a Papal Brief, dated 23rd August. 1518, Leo X directs his Legate in Ger many to send Luther under safe conduct to Rome, so that in person he may explain his new theories: but Luther never obeyed the summons. The Elector of Saxony obtained for him a hearing at Augsburg, where, in presence of the Cardinal, he protested that he never wrote or preached anything against Holy Scripture or the teachings of the Church, against the laws or decretals of Popes or against common sense or right reason. "But all what I have said I still hold to, as being according to justice, truth and Christian. ity." The Cardinal implored of him, in vain, to retract and submit, and then dismissed him.

Rhoubacker, t. 15, p. 422, and following.)

The heretical and blasphemous theories of Martin Luther were condemned by Leo X, in a Bull published on the 15th June, 1520, and carried to Germany by Dr. E:kins, the Popes Nuncio, where it was printed and distributed in all the churches. Luther, having promised obedience to the Pope, now rejects his authority and appeals to a general council. In a letter addressed of Indulgences ever came to the front. to the sovereigns of Europe he calls upon them to wipe out Rome and the Pope. On the 10th December, in the presence of the students of Wittemberg and the people an article of faith, therefore I believe that assembled on the public square, he burnt a copy of the books and decretals containing the Pope's encyclicals with the Bull of his own condemnation, the Summa of

He said :

equare the devilish works of the Popes. It would have been much better if the Pope himself were reasting on that fire. I mean the Pontifical tarone. Break with Rome, or there is no salvation for

Luther was forty two years old when he showed what little scruple he entertained on the score of Indulgences by breaking his priestly vows and marry. ing Kathrina von Bora, an ex nun-in order, as he said, "to please his father, to tease the Pope and to vex the devil. He also granted full and complete, if not plenary, indulgence to the Landgrave of Hesse to marry two wives (Selon l'Evangile) according to the gospel, Reformers committed every abomination according to the gospel

It is very evident, however, all things considered, that Martin Luther never left the Church because of his scruples about granting Indulgences.

THE CATHOLIC CHURCH IN BRAZIL.

The prime managers of the Brazilian evolution, by which Dom Pedro was driven into exile, were not content with establishing a Republic on the ruins of the Empire, but, taking advantage of the accidental importance which the change in the form of Government gave to the Freemasons and other enemies of religion, resolved to establish a Government hostile to the Catholic Church, They imitated in this respect the example set by the infidel party of France and Italy, which has been for so many years predominant in these two countries, and the result was the adoption of a provisional constitution the purpose of which was to harass the Church in every possible way.

The auti-Catholic press everywhere were jubilant at the prospect that an era of persecution was about to set in against the Cathelle Church, and indeed that era had already been inaugurated under the presidency of General Deodoro Da Fonsecs. But their triumph has been short lived, as we all along were confident it would be. The Catholic sentiment of the country has spoken out, and the clauses which were obnexious to the Church have been cancelled by the Houses of Congress. The constitution proposed by the provisional Government was in other respects acceptable and was adopted with few amendments, and with the exceptions we have indicated was passed by both Houses on the same day when the provisional Ministry resigned and s new Government, the second Ministry of the Republic, took its place.

Under the Constitution as it was at first put in force, the Jesuits had been expelled the country. Taey are now permitted to return. It was prohibited to establish new religious orders, or new houses for orders already existing. This prohibition is removed, and the Church authorities have complete liberty in the matter. The clergy were made ineligible to a seat in Congress in either House. This disability is also removed.

There are still some points on which the Cardinal-Archbishop of Babia inelste, but as these belong to the ordinary statutes, and not to the Constitution, there is little doubt that the laws will be brought into conformity with the demands of the Church for full liberty of action as coon as the Congress shall have settled down to school question and that of civil marriages are vet to be considered : but we have no doubt they will be settled in a way satisfactory to the wishes of a truly Catholic people. That this must ultimately be the case is sufficiently clear from the temper already shown by the present Congress, which has taken such decisive steps in the repeal of the anti-Catholic laws which

were enacted under the late recime. The Cardinal Archbishop, who is also Primate of Brezil, before the passage of these just measures of the Congress, wrote the deputies, asking earnestly that all clauses in the Constitution which are offensive to the Church and subversive of her liberty should be repealed, as they wound the religious sentiment of the Brezilian people, which is thoroughly Catholic throughout the Republic. He pointed to the noble example of the United States of North America, which grants complete religious liberty, and asks his fellow-countrymen to do the same, warning them that if this be not done a painful and grave conflict

must ensue which will result calamitously. It had been stated repeatedly by the enemies of the Catholic Church that "Catholics are enemies of the Republic, and the Republic should therefore arm

Itself against them."

In reply to this the Cardinal says : "We are not enemies of the Republic as a form of Government. We oppose only those who would destroy, eradicate and blot out Catholicity from this Catholic nation. The mission of the Catholic Church nation. The mission of the Catholic Church is divine, embracing, by the institution of our Divine Master, all times and places. It has nothing in its Constitution or doctrines which is contrary to any form of Government which aims at maintaining covernment which at maintaining society in a condition which is based upon Christian teaching and whose object is the salvation of mankind, through the means which the Church advocates and teaches."

This admirable letter of His Eminence reminds us of the firm stand taken by "I have burned to day, on the public St. Ambrose of Milan when the Emperor

himself unworthy of admission into the account by the illustrious saint and doc- Police Cnief Hennessy. tor from entering his cathedral on the occasion of the Emperor's visit to Milan. As this vigorous denunciation of the Emperor's wrong doing resulted in the conversion of the latter so the dignified the murderous deed is strongly conand firm letter of the Brazilian Primate has had the result of bringing the Brezillan outside of New Orleans, if the opinions Congress to a sense of its duty. The complete triumph gained by the Cardinal. Primate will encourage the Catholic party of Brezil to insist in future that the Church shall be left perfectly free and untrammelled.

ITALIAN IMMIGRATION.

Italian immigration into the United states has within the last few years been gradually increasing, and the increase bas been especially marked during the past few months. The immigration during March reached 30,000 souls, of whom | threatening appearance which arose out 7.869 were Italians, 7.087 Germans, 4.386 Hungarians, 3 484 Austrians and 2 923 is no fear that war will result from the

Indeed, on one day, April 2nd, 1607 Italy and the United States. The com Italians are reported to have arrived at | batants are too far apart to wage war New York alone. Thus, although Italy has a comparatively small population, the number of Italians immigrating exceeds that of any other country, notwithstanding the restrictions placed upon immigration by recent United that the Federal Government can do States legislation. These facts certainly do not impress us favorably with the regime under which Italy is governed. The nation which thus rapidly loses its population is in a bad condition; and the Italian Government are now beginning though it be a weak point in it that the to open their eyes to the condition of affairs,

It is stated that Signor Chimirri, the Minister of Agriculture, proposes to for the sake of assuring foreign countries make an effort to divert the outpouring that their subjects will be protected stream into the Roman Campagna and under the American flag. Sardinia, but it is scarcely to be expected that these efforts will be successful. The people are awakened to the fact that they can better their condition in America, and a thorough change in the administration of the Government would be needed to induce them to stay in it. The unhealthy Roman Campagna will not be a bait tempting enough persuade them to remain at home.

It is a matter of congratulation that trenuous efforts are being made by the Bishops and clergy of the United States to provide for the spiritual wants of this incoming population, which now numbers hundreds of thousands settled in all parts of the country.

Mgr. Scalabrini, Bishop of Placentia, as been commissioned by the Holy of what was then known as the Red River Father to provide for the spiritual and temporal needs of this outflowing Italian opulation, and by direction of the Holy Father, Cardinal Simeoni recently sent a circular letter to all the Italian Bishops ecommending them to support Mer. Scalabrini's endeavors to supply whatever will be necessary for the spiritual and temporal welfare of the emigrants, and the Bishops of America, on their side, are doing all that is in their power to second his efforts.

own language. It is not to be inferred from the sad recently that the Italian immigrants are o large an immigration takes place, there will always be a certain proportion of lawless and undesirable characters among regards the Italians in New Orleans. The Sicilian brigands, known as the Mafia, when compelled to leave their own country, took refuge in America, and many of them settled in New Orleans and its neighborhood. But the bulk of the Italians who have taken up their abode in the United States and Canada are law-abiding people, and many of them have displayed much business ability, and have made themselves respected for their integrity and tact. There are many examples of this in London. Toronto and the various cities of Canada and the neighboring Republic. As these settlers become assimilated with the population they will add to the general wealth and prosperity of the country. It is bad for Italy that its population is being thus country to which they come.

And as we have referred to the New Orleans tragedy, it is right that we jury were really guilty of the crime of priest or Catholic newspaper. was equally demanded by the mob, with language, no Papiet school here!" that of its actual victims, has since boldly

who were put to a cruel death by mob | the following paragraphs are found : house of Gcd, and was prohibited on that law were innocent of the murder of

It remains to be seen whether passion or justice will prevail at the trial of those who led on the mob. It is stated that no jury will find them guilty; yet demned, even throughout the South of such leading journals as the Charleston News, the Atlanta Constitution, the Galveston News, etc., may be considered a fair index of public opinion through the South.

It is in the South that lynching has been most prevalent in the past, and it any other part of the country. We may add that, notwithstanding the

of the withdrawal from Washington of from Great Britain and Ireland, 3589 Baron Fave, the Italian minister, there difficulties which have arisen between upon each other ; and, on the other hand the American Government is undoubtedly disposed to do all it can to give such satisfaction as is possible under the Constitution. But the Constitution is such sibly give an indemnity to the families of the victims. The Americans will certainly not change their Constitution on the demand of any foreign power, even Federal Government is not in a position to take the administration of justice cut of the hands of the State Legislature,

> THOUGHTS ON DISALLOW-ANCE.

The Manitoba School Act, which abol ished Catholic Separate schools in that Province, has not, as we have already announced, been disallowed by the Federal Council in Ottawa. From the wording of the constitution given to Man itoba, whereby that Province entered the confederation, it is very evident that both the Dominion and the Imperial Parliaments intended to secure the Catholics of the North-West in their rights as such and shield them from the bigotry of Pro testant majorities. Previous to the construction of the

Canadian Pacific railroad, the Catholics

settlements were very largely in the majority. They had churches, schools and Catholic hospitals established at St. Boniface and other places. They had no idea that the new-comers who arrived with the advent of the C. P. R. to swell the population, would one day turn upon them and compel them by Acts of Parliament to change their language, to drop their mother tongue, and give up their cherished schools, while Protestant or Infi lel schools. from which they could derive no benefit, Mgr. Scalabrini has already founded a would be built at their expense and congregation of missionary priests who equipped and conducted by means of will accompany the emigrants to this additional taxation imposed upon Cathocontinent, whenever it will be needful lic and Protestant alike. They certainly by the reasoning of the worn-out traveller, for them to have priests speaking their had no idea that the order of things would and having great influence at court he was be changed from what they and their forefathers of French-Canadlan origin events which occurred in New Orleans were accustomed to from time immemorial. What they witnessed in Lower Canada, a lawless population. Of course, where and what was always the rule in the North-West, they looked upon as the most satisfactory and most just and fair to all parties, namely, that Protestants and them; and this has been the case as Catholics should live in peace with each other, and respect the conscientious convictions of their neighbors, and that each denominiation should enjoy its own mode of worship and its own method of education without molestation or prejudice. The Catholics of French Canada who emigrated to the Red River settlements were not like the Catholics who came from Ireland, accustomed to unjust legislation and persecution for conscience' sake; therefore they took it harder, and felt more aggrieved than Irish Catholics could, that what they considered a sacred and rightful trust should be in. terfered with and invaded by a ruthless Protestant majority. Where they and their fathers had been born and where they ruled, the conscientious convictions of Protestants were always respected ; dissen. tient schools and collegiste institutes were depleted, but it will be a benefit to the protected and subventioned by the State, while one-third of all the school taxation, derivable from incorporated or chartered companies, whether these companies were should add that it must not be taken for Catholic or Protestant, was handed over granted that the eleven unfortunate to the Protestant school boards, and given men who were acquitted by an American freely, without protest from any Catholic which they were accused. There must Now what a change has come over the

have been some guilty persons, of course, spirit of their dream! It is no longer but Lynch law is not discriminating, and "live and let live." It is a Protestant the guilt of the murdered men was as majority that rules, and "woe to the sumed, not proved, by the New Orleans vanquished!" Here brute force tells, and mob. Detective O'Malley, whose blood the howling majority shouts, "no French

One month previous to the declaration come forward to say that the accusation of non-disallowance by the Government place of honor next to royalty. against him that he had bribed the jury in O: awa the Archbishops and Bishops of In Buenos Ayres it is intended to

Theodorius by a sanguinary act made is totally false, and that the eleven men Quebec issued a pastoral letter, in which

"In another province of this land, inhabited by Catholics, they are trying, once more, an underhand and saturic persecution against the sacred rights of the Church. It was with emotion of heart we heard the venerable Arcubishop of St. Boniface raise his voice once mor trious prelate makes known this perfidi. ous stratagem for perverting youth, fore. warns his flock against it and lets them see how odious it is."

The Archbishops then quote Arch. bishop Tache's words :

"A trial of a novel kind has come upon
us. In a land where freedom of religion
is so loudly proclaimed, fetters have been
placed upon liberty. Our social and politis a sign of an improved state of affairs when we find the respectable press of that section of the country denouncing mob law as energetically as the press in bloody persecution, which attacks the body or external life, but a persecution most cunningly masked, which attacks the intellect, hinders it from being en-lightened by Christian light and guided by the reflections of its divine spierdors."

The joint pastoral then deplores the state of things by which it is desired to snatch away the faith of the children of Manitobs and strip the Church of its sacred rights, declaring that "our hearts are overwhelmed with grief."

The whole matter has now been referred to the Supreme Court, the Government paying the expense of trying the issue. That body may find the Act constitutional. little else than express regret, and pos- but they most certainly will be unable to prove that it is a just one, and the Catholics of the Dominton will look to the Government to save their co-religionists in Man-Itobs from the fury of the insane bigots who have cropped up at the bidding of Dalton McCarthy and others of the same bold, arrogant and intolerant stripe.

HONORS TO COLUMBUS.

The people of Spain, equally with those of North and South America, are enthusiastic to do honor to the memory of the great discoverer of this continent. on the occasion of the four hundreth anniversary of the discovery.

It recalls to our minds the ages of faith to find that in the present era, while Protestant countries are drifting into rank unbelief, Catholic Spain and the Argentine Republic of South America cling to their Catholic traditions, and propose to honor the memory of Columbus in that Catholic spirit which would certainly be the most pleasing to the great discoverer himself, if he were permitted to communicate to us the manner in which he would have the fourth centenary of his voyage celebrated.

At the Convent of Santa Maria della Rabida, whose prior encouraged Columbus to enter upon his voyage, and pro cured for him the assistance of Queen Isabella, there will be held an Interna tional Congress of men of science and letters.

In 1484 Columbus accidentally called at this convent for refreshment, and in conversation with the prior, Padre Juan Perez, informed the latter of his reasons for believing in the possibility of reaching land by sailing to the West. He told also of the disappointments he had met with in laying his plans before monarchs. who regarded them as visionary.

The learned monk was much impressed able to bring Columbus once more before Ferdinand and Isabella, the king and queen, who had hitherto paid no attention to his representations. The Prior, however, seconded Columbus so ably that all obstacles were overcome; and first Isabella, and then Ferdinand, agreed to furnish the necessary ships and money for the undertaking.

When the Spanish religious orders were dispersed during the revolution, La Rabida was allowed to fail into decay, and it is now in ruins, but it is being put into thorough repair for the occasion of the proposed great ceremony.

A marble image of the Blessed Virgin which is named La Virgen de los Milagros, before which Columbus offered up his prayers during the period of his disappointments, is also to be restored to its place at La Rabida. It is a work of great antiquity and of exquisite workmanshin: but it has been injured by the vicksitudes through which the monastery passed, and

it has been sent to Madrid to be repaired. At Palos, also, whence Columbus set sail on the 3rd of August, 1492, there will be a special memorial caremony in the Oatholic church wherein Columbus and his sailors received Holy Communion on that eventful morning before starting on their perilous journey over unknown

waters. Palos is only three miles from the convent of La Rabida, and all admirers of Columbus from every country are to be invited to participate in these ceremonies, which will be held in the name of the king and the Spanish people, in testimony of gratitude to him who gave a new world to Castile and Leon.

It is expected that the only living descendant of Columbus, the Duke of Veragua, will open the World's Fair in Chicago, and he will be accorded the

erect a magnificent statue a prominent cite, and the sent his blessing for the and for the Word's Fat held in Chicago. The I in his letter :

"It is proper, as well a homege to men who have of Christian faith and Columbus, in accomplish and perseverance such been the fountain, in h of so greet hefluence up few men can be com Hoping that the honor is serve to stimulate the w exposition at Chicago, projet the praise it mesme time, as a token of give the apostolic bened

ARCHBISHOP

We regret we were the following letter Cleary in last week's las as it came to hand afte press. It will be che faithful priests and pe and indeed to all the Canada, that this em! soon again be in our restored to health. Church of t MY DEAR FATHER H

MY DEAR FATHER E to inform the clergy at dicesee and my friends the press, that I is steady improvement in my eye since the pu-ordered for me by M The it il unmation of nicer on the cornes, w seamed to render a mo power of vision alm have gradually dimini is becoming more dist Thus, by the mercy have been saved from imminent danger wistings of the lancet whatever since Holy shall be enabled to ret eye and vigorous in dy, about a fortnig gical operations which at the end of Februar but they were perfore skilful oculiet, Dr. J they did not directly the eye lid, which s Well.
I am happy in the

elegant hospitality of companionship of I seems to feel more th pargs I suffer at the l ious communities, an and never cease to it ful blessings upon th prayers and all their

me since my s day ten years. since my adven I remain, my dear I remain, ediy yours,

THE ANNALS C HE The Missionaries

of Watertown, New lishers of an interes of the Archconfrat Heart, under the r Our Lady of the Sacr The last issue of periodical is enti explanation of the school of the Sacr tion the object of v the priesthood y devote themselves pagating the exqu sacred Heart of Je of the Missionarie

anniversary, or si stitution of the sch The Community the Sacred Hear Issondun, France Father Chevalier until the feast o 1867 that the m their first Aposto

the coming year

papils. The war of 157 Germany interru school, but it was again in 1871 and pulsion of the Missionaries, but their students still continued in other schools we same purpose, i land, Italy, Bel United States. new ones will soo Australia, and There are at pre men under cha preparing thems

hood, in the sch and the numb every year. At Watertow has been erect been spared to

the young Lavit The Holy Fat the present Pop feeted the great these missionary sides the school